

THE IMPACT OF HIGHER EDUCATION SYSTEM AND POLICIES IN BRITISH INDIA

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ABSTRACT

'Education' means 'to bring up' or 'to cultivate' etymologically. It also means that the child must be brought up in line with those expectations and ends in mind. It is derived from the Latin word 'educare' which means 'leading out' or 'drawing out'-' e 'means' out' and 'ducare' means 'leading' or 'drawing out' instead of 'putting in. "There is another version according to which the word "education" comes from the Latin word "educatum," meaning "the act of teaching. There is a need for teaching by coining two terms, "educare" and "educatum," which is derived from drawing out something. There are a variety of synonyms available for the word'education.' For education, the most important word' pedagogy 'is used. Pedagogy is therefore the science of introduction for the purpose of guiding the pupil. The most common Indian word' Shiksha 'is derived from the verbal root' shas 'in Sanskrit, which means' to discipline " to regulate ',' to advise 'or' to teach. The development of every nation is dependent on the idea of the educational method. This is very much emphasised in the following statement by the Kothari Education Commission (1964-66): "The destiny of nation is being shaped in our class room" The educational scenario in India entered a new phase when the Christian missionaries, the American Missionaries, Danish missionaries, la la London Missionaries, entered a new stage.

KEY WORDS: Education in India, professional qualifications, higher education system, British.

INTRODUCTION

The word "education" is derived from the word "educare" in Latin, which means to nurture or bring the child to certain ends or goals. Education is characterised by Rig-Veda as something that makes a man self-reliant and selfless. Education was defined by Yajnavalkya as that which

makes man useful to the world, where education was defined as training for the country and love for the nation as Kautilya. Education is the natural, harmonious and positive creation of the inherent forces of man, according to Pestalozzi, a modern thinker. Education is, therefore, a lifelong process. Education's purpose is to prepare the child for life. The end of ancient education in India was "Mukti" (Emancipation), but not the gains of materialism. Knowledge was perceived as man's highest virtue. Whether Hindu or Muslim, the state's function was to spread education. From traditional and mediaeval to modern patterns, Indian society has changed. Education is used by the state as a means of achieving its aims. The state develops its allegiance to the state authority by curriculum but not materialistic advantages. Knowledge was perceived as man's highest virtue. The ancient Rishis and Sages of India introduced and imparted expertise through education in the Vedic era. In the Vedic and Upanishad periods, the "Guru Kula" (or teacher's house) education system flourished. Teaching was considered to be a vocation of great esteem. A great contribution to ancient Indian society is the deep respect and the inseparable relationship between the Guru (Teacher) and the Sishya (student). So magnanimous and respectable was the teacher-student relationship. Universities were established at Takshashila in the 6th century B.C., then at Nalanda University in the 4th century B.C., and Vikramasila University in the 4th century B.C. Several changes have crept into the system of providing education to all individuals over the centuries. There was a Maktab (School) or Madrasah attached to every mosque to teach education. In this land of Agra, in Delhi, in Jaipur, the great Mughals fed the flame of education. Education is the art of the use of knowledge. Education goals depend on the sociological, psychological and physiological variables of an individual's life. Everyone who lives on the surface of the earth should live and enjoy a decent life. Only through education is this possible. Education makes a man a perfect person and leads him to understand human responsibility and potential. Education is recognised not only as a means of removing the ignorance of the masses, but also as an instrument for developing society's social, cultural, political and economic fabric.

Education, however, seems to have never been treated as the State's duty; it was left to the voluntary principle and not ignored. There was no delay in promoting education in the Karnataka

region. Many South Indian dynasties have governed Karnataka. There is abundant evidence to believe that in the earliest times of which we have any record, neither secular nor religious education was neglected in this state. Thus, in the Ashoka Edicts found in the State (252 BC) We find the injunction that the "teacher should be honoured by the pupil," Nripatunga, writing in the ninth century, expressly says of the Kannada people that they knew how to teach young children wisdom and even the deaf worlds. Endowments were given freely for teaching, and among the Jains, to whom the credit of first using them belongs. Dharmapura and Manalur are noteworthy (10th century).

EDUCATIONAL SYSTEM IN BRITISH INDIA

"Under the British government, education in India," says Howell, "was first ignored, then violently and successfully opposed, then conducted on a now universally accepted system." First of all, the English East India Company paid scant attention to education. The East India Company did not show any interest in the education of Indians at the beginning. The East India Company established secondary schools in Madras in 1781 and later expanded schools in Madras, Bombay and Calcutta between 1715 and 1731. Warren Hastings was the first to take an interest in educating the Indian people and set up the Calcutta Madras. In their educational policy, many changes have occurred and Lord Macaulay introduced English education in 1834 and prepared Indians for better and honourable appointments. The higher education system introduced by the British was responsible for the needs of the imperial government. British education provided the public services with a body of competent and trustworthy men and, at the same time, it enlarged their minds and elevated their feelings with a vision. But the higher education introduced by the British throughout the country was not uniform and this brought about regional disparity. While the British did all they could to suppress the idea of liberty and patriotism, the schools and colleges created by Christian missionaries taught the idea of liberty to young men and women. The spirit of liberalism was produced by Western education and initiated social change. Because of their knowledge of English and Western education, Indian intelligence absorbed Western ideas of liberty, equality and democracy. With the rational

thoughts of the western world, a strong national movement took shape for the liberation of the country.

Higher education in the government and private sectors has grown rapidly after independence. The teachers of the private affiliated colleges suffered a great deal and ACTA (Affiliated College Teachers' Association) was established to relieve them of suffering and Mr. M. J. Manikya Rao took up their causes and rose to the status of giving them a status of dignity and pride, "legend" In order to become responsible citizens of the nation, the education system of any country should develop the personalities of the individual.

Education is a crucial and fundamental factor in any country's development. According to Vijayalakshmi Pandit, "Education is not merely a means of earning a living or an instrument for wealth acquisition." It is an initiation into spiritual life, a training of the human soul to pursue truth and to practise virtue. A teacher should strive to enhance and maintain the country's cultural heritage. The history of education can be regarded as one of the country's key elements. Education has a very significant role to play in the country's economic and social development. It promotes national integration and unity in the building of a democratic society. People should have a share in the development of the country through education, and at the same time, because education is the key to national development, the government should assume the primary responsibility. A commission was to be appointed to meet these challenges. In order to relate to people's lives, needs and aspirations, education must be transformed and it is an instrument of social, economic and cultural transformation. Higher education is defined as "all types of post-secondary research studies, training or training provided by universities or other educational establishments approved by the competent state authorities as an institution of higher education." For teachers in higher education, the Kothari Commission (1964-66) recommended three responsibilities: teaching, research and extension. In Higher Education, specialisation is inevitable.

RESEARCH METHODOLOGY

The Universe of the Study Area is roughly created by the Districts under the Colonial British Rule of the former Madras Presidency or the present Tamil Nadu. Madras, Chengalpattu, South

Arcot, North Arcot, Tanjore, Madurai, Tirunelveli, Kanyakumari, Salem, Dharmapuri, Tiruchirappalli, Pudukkotai, Coimbatore and the Nilgiris as Revenue Districts were the Tamil-Speaking portions of the Madras Presidency. This jurisdictional restriction allowed the scholar, for the purpose of a crisp and thorough analysis, to cut the size of the vast material available for the entire Madras Presidency into a manageable proportion. Within the chronologically scripted related events, this study aims to explore the above theme.

BRITISH PERIOD

With the advent of British India, English education, with the aid of European missionaries, came into being. In India, Western education had its beginning with the arrival of the British. Charles Grant proposed that, with the aid of the state, the country could be reformed through education. The British believed that it was their responsibility to support the Indians' desires and happiness by supplying them with valuable knowledge for moral advancement. In the education of Indians, the British were involved. And so, without disrupting the existing structure followed by the Hindus and Muslims, the East India Company accepting responsibility for India's education established some educational institutions in India. In India, the establishment of British rule triggered a drastic shift in the field of education. At first, the British were afraid to educate the Indian people so that they would not lose India because of the loss of America. The introduction of Western education through the English media revolutionised the Indian people's spiritual and intellectual lives. The issue was whether education should be given by Vernaculars or the English medium. H.H.Wilson advocated vernacular education, while Macaulay supported the English media. Finally, English became the 'lingua franca' which, over time, helped the Indians establish their national spirit. Macaulay anglicised India²¹ in its entirety.

The introduction of English education has resulted in a remarkable outburst of academic activity in India and a fundamental change in its social and religious ideas. Raja Ram Mohan Roy was an outstanding pioneer of the English education system. Indian society, however, was conventional. With their victory in the Battle of Plassey (1757), literature, art and ways of living of the Indian civilisation are all under the control of the British²³. Although the East India Company started to

control some territories in India, the existing system of Hindu education or Muslim education did not intervene or hinder it. Governors such as Warren Hastings, Cornwallis, and Minto founded several educational institutions between 1781 and 1793. In 1793, the company's Charter issued a resolution stressing the need for obvious reasons to teach the Indians.

The British Parliament instructed the East India Company to recognise the task of training the people of India²⁴. In compliance with the Charter Act of 1813, for the implementation and promotion of education among the Indians, the court of directors of the East India Company allocated a total of one lakh rupees a year from their Indian revenues. Through the English Medium, the Anglicists offered Western Education. An English education system was implemented in India by Macaulay's 1835 note, sponsored by Lord Bentinck²⁵. There was also a private effort to start teaching.

In 1854, in the Presidencies of Calcutta, Bombay and Madras, the Department of Public Instruction was created. The 1919 Reforms accepted the concept of accountability in the provinces and took a bold initiative by the ministers.

The English, even though they came to India for trade, first founded secondary schools in Madras, Bombay and Calcutta by the East India Company. In 1781, Lord Warren Hastings promoted and revived Indian learning and set up the Madarasas of Calcutta. Jonathan Duncan set up the Banaras Sanskrit College in 1791, influenced by the same spirit, and Lord Wellesley founded Fort William College in Calcutta A.D. In addition to spreading Christianity in India, several educational institutions throughout the country were founded by the Missionaries. English teaching was first mooted by Charles Grant, who funded India's Western education. The Anglicists were interested in improving education in India and the view of the Anglicists was favoured by Macanlay. It was authorised by the government to impart the knowledge of English literature and science to the natives via English medium, according to Macanlay's Minute passed on March 7 1835. Bentinck agreed with Macanlay's point of view. Promoting European literature and science among the natives of India was the great goal of the British Government.

The policy of Macanlay-Bentinck (1835) was that all the funds allocated for the purpose of education would be better used for English education alone. They wanted the Indian language to

be silenced. The use of Persian was evidently decided upon and banned by Bentinck. The Wood's Dispatch of 1854 emphasised the provision of good secular and mass education and the importance of the education of girls. It was a milestone in India's history of education. The Dispatch was the English education fountain-head of the India, strategy. The dispatch claimed that it was one of the British Government's most sacred duties to impart spiritual and material blessings to the Indians. Furthermore, promoting education in India, the Despatch said that encouraging English in India would generate highly intelligent people who could promote the country's material growth. It was the government's first definitive statement on its educational strategy. The Despatch was the corner-stone for modern educational system growth. The Central and State Governments of India have sometimes named different commission groups in India and have introduced educational policies.

PRIVATIZATION OF HIGHER EDUCATION

Complete government resource constraints called for private initiative and assistance from the community in operating educational institutions. A substantial number (approximately three-fourths) of private colleges and technical institutions, aided or unassisted by private management, have made a major contribution to the private sector in a mixed economy. Private engineering and medical colleges have recently seen tremendous growth. Donations and capitation fees are paid by them. In higher education, the government promotes private initiative, but not commercialization.

An adverse impact on higher education was caused by the New Economic Policy (NEP) (1990-91). The NEP has decentralised public education management and promoted institutions that are funded by the government and the private sector. Only the privileged and well-to-do parts of society will benefit from it. The government has begun to withhold financial funding from universities and schools. Higher education institutions have been asked to raise their own funds to cover the operating costs of their own institutions. Due to resource crunch, privatisation was promoted by the centre and the state governments. It was promoted to address the handicap of self-funded 'resource crunch' courses and privatisation of education. The lack of financial and academic discipline has earned these institutions a poor reputation.

The admissions of students or promotions of teachers were not performed on merit in private management colleges. They take gifts or even bribes for the admission of students and for the hiring of teachers. The standard of higher education is diluted by these procedures. Private universities charged exorbitantly high fees and were thus inaccessible to the poor students who deserved them. Many private higher education institutions do not uphold the norm and do not obey the norm in the dynamic environment, consistency to meet the challenges. The privatisation and commercialization process has hastened the collapse of higher education quality.

Prior to the advent of British rule, the practise of private education existed in India, but it was strictly driven by social conscience, not by profit motives, since education, then, was not a commercial proposition. Private management currently maintains 75 percent of the schools. Private schools also offer superior results, but the poor children were unable to access them. For rapid and enormous income, private managers started medical and engineering colleges. The funds were also misused by self-financed classes in universities and schools. The greed for wealth leading to corruption has replaced the race for excellence. Much of the management of private colleges and universities is motivated by motives for profit. Training has been subservient to market mechanisms and practises. Therefore, it is the moral duty of the state to come forward to regulate all forms of corruption. In academic and financial ventures, private higher education institutions are not sound, but rather short-term profit generating attempts. To curb naked commercialization, the state or the centre should come forward. Private management institutions should also follow effective methods for the impartition of moral values. The causes of the fall in higher education quality are due to lack of funding, teacher under-performance, foul means of achieving ends or outcomes, etc. A prominent educationalist, Sethi, suggested that the entire higher education system should be modified. The continuing stimulus is consistency. The two basic components of higher education are teaching and research. Higher education, in the 21st century, is so critical. The former Prime Minister of India, Dr. Manmohan Singh, was of the opinion that higher education must grow on the basis of professional competence and intellectual honesty. Most private institutions, on the contrary, they do not have adequate facilities, do not have sufficient skilled workers, do not routinely pay wages, and therefore have become poor-

quality academic slums. They have become hubs of political free play, occasional protests, and instability in higher education institutions.

MODERN EDUCATION

India's modern education system was implemented by the British government. A new Indian political thinking was created by the Western education system with opportunities for the assimilation of Western ideas. In 1835, Sir Charles E. Trevelyan, T.B. Macaulay, and Lord William Bentinck took a major decision and implemented the English education system in India. With the ideals of democracy, nationality and self-government, the liberal and progressive thinking of European writers like Milton, Mill, Rousseau and Voltaire influenced the Indian intelligentsia. English became a 'lingua franca' as the standard language. Another offshoot of British rule in India was the rise of modern press English and Vernacular. Public sentiment was mobilised by the Indian press through news journals. In cities, the British government gave rise to a new middle class. The government was urged by progressive Indians such as Raja Rammohan Roy and Eswar Chandra Vidyasagar to introduce mathematics, chemistry, anatomy and other useful sciences in India. The English language became the medium of communication between India and the countries of the West.

DEVELOPMENT OF EDUCATION AFTER INDEPENDENCE

With the conquest of independence in 1947, a new period of national growth began in India. India followed the planned growth of the country after independence and inherited a higher education system. Higher education was quickly expanded in the post-independent era and it was largely public in nature. Today, India ranks very high in the higher education system, creating universities open to all people as places of culture and learning. Education at all stages and in various fields was needed for the reconstruction of the country²⁸. The appointment of three commissions was the first big step taken by the Union Government after independence (1947)

1. Dr. Radhakrishnan Education Commission (1948-49)
2. Secondary Education Commission (1952-53)
3. Indian Education Commission (1964 - 65)

CONCLUSIONS

Colonial education was highly elitist, paternalistic and just stressed the Indian state's inequality and dominance. No attempts to educate children, girls, Harijans and lower classes in general were also made by Colonial education. It was a slow process and the loss of the indigenous schools could not compensate for it. Not only was it unable to make up for the old one's death, but it was purposely ineffective and inefficient in itself. This can be justified by a glance at the very few attempts at the technical level discussed previously. We would point at least to some countries in the West and the East that were at the same educational standard as India at the beginning of the nineteenth century if we were to look for another reason, though they witnessed a rapid advance a century later. Two major factors can be attributed to this gulf: no colonial hands interfered with their modern education systems, and they were founded on the basis of indigenous systems.

Indeed, modern education expanded in the nineteenth century and an educated middle class saw the light of day, but an overwhelming part of the Indian population remained illiterate. Mass-illiteracy was apparently due to the insecurity of the people, which was essentially the consequence of the Indian economy's colonial character. Yet, the very explanation lies in the class-oriented fact that it was. So, it is ironic to see a mechanism meant to suppress an old one on the ground that it did not generate equal opportunities for all Indians, fuelled by the prejudice of vested interests of class and caste. An education explicitly intended to establish a certain class that would assist in the colonial state's administrative functioning can only be defined as perverted. It was also responsible for post-independence distortions in education in the sense that an evaluation system that benefited those who already had advantages resisted access to poorer parts. Different agents contributed to the establishment in India of a modern educational system, but it was the missionary agent who was never absent from the scene. It was its agitation at every point of educational progress that was generally behind any reform. In addition, Christian missionaries' religious intentions typically went hand in hand with the economic inducements of company leaders. However, it happened that only a very small number of Indians were converted, while a large fraction formed the gulf between them and the masses, felt aligned with the ruling nation, and became meek and docile in their attitudes toward the British. Hence, the

very task of colonial education was neither to convert nor disseminate some Western information. Rather, it sought to consolidate India's British occupation and exploitation. Nevertheless, one of its paradoxes was confronted by British education: the first nationalist young Indians and the result of the system itself. It became central to every project of upward mobility after English was adopted as India's official language. Sometimes referred to as English education, colonial education was. It stressed the mastery of the English language, glorified the history of English and depreciated the culture of India. As a result, in contemporary India, English still remains coveted by parents, educators and workers. It's still also the language of higher education. Over sixty years after independence, the ruling classes still continue to speak English. The consequence of cultural imperialism is a fact to be seriously considered, whether it is out of fun, prestige, usefulness or it is.

In a phrase, India's modern educational system, a legacy of British rule, has been developing for hundreds of years. It was full of scandals, twists, shifts and tests throughout its history. It has developed in various phases and across various agencies. But the representation of the immediate needs of the dominant colonial power was always and invariably the case. It emerged, therefore, neither because of a person nor because of an intellectual opinion. Rather, it emerged out of the capitalist classes' modern needs. As in other parts of the world, the establishment of British Rule in India marks the beginning of a new era in Tamil Nadu. It marks the implementation, in this area, of a new political, social and educational system. By 1850, these three variables had evolved and improved each other in such a way that they contributed to the development of a new set of social conditions and values. The instructor focused on formal education in India. While no fee was received from the students, during the harvest season the teachers used to accept charities and raise donations. The teachers' living conditions were far from adequate and they lived a hand-to-mouth life. Nevertheless, they commanded full respect in the group.

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