

Contribution of the British in the Development of Modern Education in India

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Abstract: Some changes were made to the Indian schooling system as a result of the centralization of British rule in India during in the 19th century. Methodical efforts were made to reorganize the system to make it more user-friendly. Attempts were made to impose an outside examination system and reorganize school authority. Furthermore, knowledge increasingly became seen as a commodity that people should accumulate. Learning more in school was expected to increase one's chances of finding gainful employment. This study tries to track the evolution of our educational system alongside the development of our society as a whole. There are forces both encouraging and discouraging progress in a colonial setting, and this history takes into consideration both.

Keywords: Academic Freedom, High Education, High Education System, Asian Nation, Western Nation.

Introduction:

The past is relevant to the present for universities. India's academic history has produced challenging and troublesome outcomes for the present and, most likely, the future. Both are based on the Western academic paradigm that has been adopted by universities around the world [1]. Neither country has made much use of its incredibly wealthy academic and intellectual traditions. After all, national examinations were first developed by Confucius and have been utilized for several millennia to choose government officials and promote candidates from elite educational institutions. Nalanada University in Bihar is one of the oldest in the world and was founded in ancient India [2]. More than a thousand years before the founding of western universities, these pedagogical practices flourished. However, these antiquated academic practices are no longer relevant. Chinese leaders in the 19th century saw the necessity to modernize in order to compete economically with the West. In the late 19th century, in regions of China controlled by European powers, a few of institutions modelled after their Western counterparts opened their doors along the country's eastern coast [3]. With funding from the United States and the blessing of the dwindling imperial authority, Peking University was founded. Christian groups did a lot of good work in China back then, including founding a number of universities. Therefore, by the time the imperial system was overthrown in 1911, there were already a few universities modelled after those in the West, and many Chinese had received education in the West and Japan.

Civil strife, economic upheaval, and the Japanese invasion stymied the nascent republic's efforts to expand and improve educational opportunities. The higher education system in China was limited and weak in 1949, when the People's Republic of China was founded. There were only 205 universities in China's overall higher education system, and most of them were located on the east coast or in Beijing & a few other important cities [4]. Many of the existing universities were restructured into smaller specialized and vocationally oriented institutions, in most cases linked to operational ministries, as the new Communist regime glanced to the Soviet Union for academic leadership. Separate from universities,

research academies were founded. Academic progress was regularly derailed from its regular course [5]. The development of a strong academic profession was stymied by restrictions on academic freedom. Only a select few Chinese students and academics were able to study abroad, and their options were largely limited to the socialist countries of the Soviet Union and eastern Europe.

A generation of scholars was lost as a result of the Cultural Revolution, which took place from 1966 to 1976 and led to the closure of all institutions of higher learning. Very few nations have seen such a catastrophic intellectual collapse. After the Cultural Revolution ended in 1976 and China reopened to the outside world, higher education institutions in the country reopened and made renewed efforts to look to the West for academic guidance [6]. Many Chinese students went abroad for higher education. Institutions of higher education were given the green light to seek scholarly inspiration from other countries and the resources necessary to rebuild. There was an effort to abolish the Soviet-style pattern of highly specialized vocational institutes. There was also a relaxing of political control. The Chinese university system was primed for growth in the 1990s, when the country's economy began to develop. Higher education in India was created and is still influenced by the country's more than two centuries as a British colony before gaining independence in 1947. The British colonial government did not invest heavily in its people's access to higher education. The expanding middle class in the middle of the 19th century took the lead in expanding higher education, and the British government eventually realized that it required a well-educated civil service in order to effectively govern India. Universities were first established in the cities of Calcutta, Bombay, and Madras in the year 1857 [7]. The educational institutions in India were structured by the British. These schools, which only offered instruction in English, drove out the remaining few that had used other languages. The organizational structure of higher education was based on a model in which universities served as testing centres rather than classrooms. Exams and curricula were mostly determined by the universities, but most instruction took place in undergraduate colleges associated with them. This setup allowed for a unified administration of the educational institutions. Some British professors and administrators were brought in to strengthen the educational institutions. After receiving an education in Britain, several Indians took administrative positions in the country's academic institutions. In addition, many joined nationalist groups that would go on to play pivotal roles in India's fight for independence.

Beginning in the early 19th century, all of India's tertiary institutions required students to speak only English in class and on exams. Law, the social sciences, and allied topics were generally excluded from the curriculum in favor of subjects more relevant to the administration and India's burgeoning professional classes [7]. Although the educational system was relatively small (369 000 students enrolled in 27 universities & 695 colleges at the time of independence), it was successful in producing a cadre of graduates who went on to serve as heads of state in India, Pakistan, Sri Lanka, and eventually Bangladesh. Only 1.5% of the age group in question enrolled in a postsecondary institution as late as 1961. At the time of independence, there was a lack of research capacity at India's colleges and universities because of a lack of funding and because of the language barrier that prevented more than 90% of the Indian population from accessing higher education. At the time of independence, India's higher education system was limited in scope, heavily bureaucratized, intolerant of academic freedom, taught in a language few Indians could

comprehend, and focused on a narrow set of subjects. There were little structural changes, although higher education did grow between independence as well as the end of the 20th century, despite many reports and much criticism. The number of students enrolled increased from around 100,000 in 1950 to 9,000,000 at the turn of the century. Sometimes it would expand by 10% per year. Overall quality decreased, and the system's structure remained largely unchanged from the colonial era, say most experts.

Higher education in neither country benefited from the university structures it inherited from the middle of the twentieth century. China made various adjustments to its academic institutions in the years that followed, with many of these reforms mimicking Soviet models [8]. However, these efforts were unsuccessful in creating schools that could compete internationally or meet the objectives of China's modernization. In contrast, India's higher education expansion was gradual throughout its independence years and quick afterward, with few fundamental changes. Because of this, universities in India were unable to effectively address the requirements of the country's population.

Higher Learning in British India:

Both Hindu and Muslim educational traditions have always had a strong religious and literary focus. They relied heavily on works of ancient Sanskrit, Arabic, and Persian philosophy and religion. Muslims studied Rhetoric, Logic, Law, Euclid, Ptolemy's Astronomy, other parts of natural Philosophy, and works on Metaphysics in addition to the Koran, whereas Hindu students specialized in fields including medicine, surgery, astrophysics, music, dancing, painting, magic, and the art of battle.

The current Indian university system is widely acknowledged to have been a product of British colonialist influence. When it came to educating its Indian subjects, the East India Company did not try to enforce a western model for quite some time. The first "Europeanized" institution of higher study in India was the Hindu College in Kolkata, which opened its doors to students in 1817. In reality, Mountstuart Elphinstone's "minute" of 1823, in which he pushed for the formation of schools for teaching English as well as the European Sciences, is the genesis of the current system of higher education in India. This led Macaulay to write in 1835's "minute" that the British government's mission should be "the development of European literature & science amongst the people of India." However, between 1813 and 1835, the orientalist as well as the western school argued back and forth relentlessly. Since the orientalist were in the majority, English education had to be funded and provided by the private sector [9]. Early attempts to introduce Western learning to India were influenced by two groups with competing goals: a semi-rationalist school concerned with secular training and sympathetic with corresponding movements in England, and missionaries for whom English Education was primarily important as a vehicle for religious teaching (Report of the Calcutta University Commission). Therefore, in January 1835, the competing petitions of the two factions were presented to the Governor-General in Council.

Macaulay echoes the belief that teaching English in Indian universities was essential. McCully (1940) found that Indians wanted an English-style university education since it led to high-paying positions in the British administration and the expanding commercial sector. As a result, the British recognized the importance of having educated Indians serve in middle management roles within the government and as liaisons between the Raj and the

Indian people. Basu (1991, p. 22) argues similarly, arguing that the urban elite of India sought out English-medium education not just for economic reasons but also because of the distinctive role that western secular education played in the social and political regeneration of India on its path to self-rule. The ruling class has benefited from the status quo and has an interest in keeping it that way. Sir Charles Wood's Dispatch from 1854 has been called the "Magna Carta" of English education in India for its advocacy of establishing universities in India following the model of the London University (i.e., schools of the affiliating type). The propagation of European arts, sciences, philosophies, and literature with the study of Indian languages was laid out as the stated goal of education in India. As a result of these suggestions, universities were founded at Calcutta, Bombay, and Madras in 1857, modeling themselves after the University of London.

The goals for expanding access to English-language instruction in India were first outlined in Macaulay's Minute from 1835 and Wood's Dispatch from 1854. In addition, the official stance against the spread of higher education that had been building from the mid-1850s reached its zenith with Curzon's University reform. It was Curzon's government that first regulated private schools. It established a regulatory framework applicable to educational institutions of all levels. Actually, Curzon shifted the focus from educating the select few to educating the masses. The number of colleges increased from 27 to 75 in the 25 years following the founding of the first three universities. By 1923, 12 additional institutions had been established to meet this need. In the years that followed, enrolment continued to rise, and by 1943, it was clear that a new strategy for expanding access to education was required. The Sergent Report from 1944 represented India's first attempt at developing a unified national education policy. It highlighted the difficulty of making college courses applicable to real-world problems and offered solutions. However, by the time India achieved independence in 1947, the country was home to 18 universities and slightly fewer than 0.2 million students.

For the most part, men and members of the upper castes had greater opportunities for higher learning in colonial India than women did. There probably wasn't a single lady from a rural scheduled caste or notified tribe who was enrolled in college. The colonial higher education system was severely unequal.

Improvements made to India's educational system during the British Raj

British educational policy: Before the arrival of the British, Hindus and Muslims received their education at Pathshals and Madrassas, respectively; however, with the arrival of the missionaries, a new center of education was established. In order to bridge the gap between the government and its citizens, a caste of Indians who are "Indian in blood and color but English in taste" is being cultivated.

Education is the key that opens the door to a world of possibility. British policies and actions violated the legacies of traditional Indian educational institutions, necessitating the emergence of a new caste of subjects. Several laws were passed to make the educational system a vehicle for painting India in English.

The primary goal of the British East India Company was trade and profit, hence they first paid little attention to improving the educational system. They intended to dominate India by educating a privileged few from the middle and upper classes in order to serve as a bridge between the central government and the people. The term "downward filtration

theory" was coined to describe this concept. The Brits took the following initiatives to improve India's educational system. Below is a discussion of the historical progression of India's educational system throughout the British era:

1813 Act & the Education

1. To introduce western literature and Religion, missionary leaders Charles Grant & William Wilberforce convinced the East India Company to abandon its non-invention policy and pave the path for the development of education through English. As a result, the British Parliament included a provision in the 1813 charter stating that the Governor-General-in-Council could appropriate less than one lakh for education and Christian Missionaries could freely preach their faith in India.
2. As the first time the British East India Company publicly recognized the value of investing in education in India, the Act is notable in and of itself.
3. Thanks to R.R.M. Roy's efforts, a school dedicated to teaching the Western curriculum called Calcutta College was founded. Additionally, Calcutta was home to three Sanskrit universities.

General Committee of Public Instruction, 1823

The Orientalists, rather than the Anglicans, were the greatest supporters of Oriental studies in India, therefore a committee was established to oversee its growth. As a result, they put tremendous pressure on the British India Company to support the spread of Western education. Macaulay's resolution came across with a vivid picture of the British education system, which led to a debate on how best to educate India's population.

Lord Macaulay's Education Policy, 1835

- The goal of this approach was to institute an English-only education system for the elite.
- English replaced Farsi as the official language of the court.
- English-language books were made available at no or cheap cost in print runs.
- More money was set aside for an English-language education than an Eastern-language one.
- JED Bethune established Bethune School in 1849.
- The Pusa Agricultural Research Institute was founded in (Bihar)
- Roorkee, India, now has an engineering school.
- The Bombay Plan is an initiative to improve India's economy.

Wood's Dispatch, 1854

- It provided a detailed strategy for expanding access to education across India and is widely regarded as the "Magna Carta of English Education in India."
- It makes clear that public institutions must shoulder the burden of educating the populace as a whole.
- It proposed a tiered system of education, with vernacular elementary schools at the bottom, Anglo-vernacular secondary schools in each district, and associated colleges and universities in Calcutta, Bombay, and Madras Presidency at the top.
- Suggest using English for postsecondary education and the local language for primary and secondary education

Hunter Commission (1882-83)

- In 1882, under W.W. Hunter's leadership, it was established to assess the results of the Wood Dispatch of 1854.
- The importance of the state's role in promoting and bolstering elementary and secondary education was emphasized.
- It highlighted the delegation of authority to local governments.
- It suggested splitting secondary schooling into two tracks: one for academic preparation for college and another for preparation for work in the business world.

Sadler Commission

It was established to investigate issues at the University of Calcutta, and its findings and suggestions were widely adopted.

The following are two of their findings:

- 12-year schooling system
- Degree program that takes three years to complete following the intermediate level
- Universities operating as a single unified residential-teaching autonomous organization is emphasized in point III.
- Suggested increased resources for training future scientists and engineers, educators, and women.
- As a result, we may claim that Christian Missionaries' ideals had an impact on the British educational system. It was injected so that more low-level administrative and business positions might be filled by educated Indians at low cost to the British. This is why there is such a strong push to teach in English and celebrate the achievements of the British Empire.

Conclusion:

There are significant obstacles for the Indian education system to overcome in order to realize a successful school-to-work transition and to appropriately prepare young people for the working world. The presentation of the three-level analysis cannot possibly cover all potential benefits and drawbacks. Nonetheless, the examples presented in this chapter (and the many others in the preceding chapters) should have made it clear that the leadership and development of the Indian school system can only take place in terms of an inter perspective, and in an interrelated and coordinated way. If not, isolated efforts and incomplete changes may have unintended consequences and trigger unfavorable reactions in other areas of the educational system. As a result, efforts need to be properly planned with consideration for potential negative outcomes in mind.

The education and labor systems are complex, and it is our aim that this book has helped readers gain a thorough understanding of both. However, well-informed educational planning is crucial. Research on the Indian education system, and in this case on vocational education in particular, necessitates an in-depth familiarity with the topic. This has also become clear from the book's findings. Developing and implementing scientific methods in Indian educational research in conformity with internationally accepted norms relies heavily on the advancement of new researchers. In addition, it can be helpful to create, or rather strengthen existing, networks of researchers. The development of the scientific community can be aided through the sharing of pertinent scientific results, academic interchange, and the collaborative elaboration of scientific themes. The authors of this book come from a variety of academic backgrounds within the Indian education system, and their work together represents a substantial addition to the field.

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