

CHANGING PATTERN OF EDUCATION IN COLONIAL INDIA: SPECIAL REFERENCE TO HISTORY OF EXPANSION OF EDUCATION

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ABSTRACT

Education system in India and its several aspects are the most important issue in our society. Many times major changes have occurred in the past and some minor changes have been made after independence. The eagerness that characterized the Indians towards the second half of the nineteenth century for the revival of Indian heritage. The western education which helped the flowering of the Indian genius showed itself in Philosophy, Science arts and music. The most important contribution of the British in India was the spread of western education. These education systems in India particularly in Bengal the traditional sense of values regarding religion, education, culture and sense of beauty underwent a change and new sense of values has been devolved. Before the advent of the British the Indian educational system depended on the munificence of the wealthy Hindu and Muslims who paid for the Patsalas and Maktab. 'Education for all', 'education for women' were not considered at that time.

KEYWORDS: *Inclusive Education, Colonial Period, Patsala, Maktab.*

INTRODUCTION

Education system in India has been bearing a few remarkable long traditions in our society. From ancient to modern Indian History, several changes and policies have been taken, namely new light on education. At present discussion on inclusive education-system has taken an important part within education related research. Historians and Modern researchers had tried to analyze almost all the aspects of inclusive and exclusive education thoughts. Indian education system in Rgvedic period, later Vedic period, Technical education and women education were major points of discussion on education of colonial Indian History. In the pre and post colonial era education was considered a source of light and power to the individual. An individual who was properly educated could follow the righteous path in his life. By developing his physical, mental, intellectual and spiritual faculties

he could lead a happy life in this world. If we follow the notable features of ancient Indian education, frankly say that the pupil lived as a member of the teacher's family. The teacher could therefore pay individuals for his physical, intellectual and spiritual Development. After getting Proper education they were fully successful as individual members of the society and contributed to the harmonious progress of the society as a whole (Cultural History of India - on Prakash).

PRE COLONIAL EDUCATION IN INDIA

From ancient Indian history we had observed an important education system which was constructed for a long period. There were several thoughts of education was established such as education on Rgvedic period, education on the later vedic period, Education in Brahmanical system, education in non brahmanical system, Education of women, and technical Education.

Two systems of education were spread in the ancient period. These are Vedic, and Buddhist. Sanskrit was the medium of language in the Vedic system. And Pali was the language in the Buddhist system. Vedas, Brahmanas, Upnishads, and Dharmasutras were the pillar of education in those days. From the Rigveda onwards, our ancient education principled with the objective to develop the outer body as well as the inner soul of the learners. Imparting ethics, humanity, truthfulness, discipline, respecting all creations and self-reliance were the main aim of the education system. Ashrams, temples, gurukuls, houses etc are sources of education. But unfortunately the whole education system began to lose its strength and efficiency from the beginning of the medieval period. After British rule there were no major changes in the education system in India for a long period.

AIM OF EDUCATION

We know that the aims of education can be classified as individual and social. It is a fact that every individual is different from others. So major parts are the knowledge aim, harmonious development aim, vocational aim, complete living aim, moral aim, aesthetic aim and individual happiness aim.

During the colonial education system the idea was essential. Often, the implementation of a new education system leaves those who are colonized with a limited sense of their past. Imitation involves the colonized being forced to conform to the cultures and traditions of the colonizers.

COLONIAL EDUCATION

The nature of education in India found by the British in India was entirely religious and higher education for the Hindu and Muslim was purely literary. Among the Hindus higher education was a monopoly of the priestly i.e. Brahmin caste and study was confined to Sanskrit. There were, however, a number of schools where only few Brahmin and mostly non Brahmin would send their children to acquire knowledge. Muslim higher education was conducted in Arabic, a language which was not spoken in India. There were also some schools which taught Persian, which was the official language till 1837. Both the Hindu and Muslim education used language Sanskrit and Arabic which were neither spoken nor known to the common people and both systems catered traditional knowledge. The state did not take responsibility for education. But there were instances of individuals rulers showing interest in education. School existed on private or community contributions. As late as 1835 Nabadwip was the seat of ancient Hindu learning. Muslim schools also existed on the support of the Muslim munificence. Even by the time the British began to exercise power in Bengal the general state of the country reduced private endowments for educational institutions.

From 1757 to 1947, the pedagogical methods of education during the colonial period, were in a contested terrain. The "Oriental" learning, or we may say the classical, demotic learning in indigenous languages were promoted by a few 18th Century company officials. Among them a few became scholars of Sanskrit, Persian, and Tamil. On the other hand, there were some "Anglicists," who denigrated "Oriental" learning and were forced to introduce a system of institutions for Western learning focused on the British curriculum and introduced English as the medium of instruction. By the 19th century, after introducing English as the official language, British policy promoted a cheap, trickle-down model for colonial education. When the British crown abolished company rule in 1858, government universities existed at Bombay, Calcutta, and Madras with two thousand students at thirteen government colleges in all of British India. Another 30,000 students were in government secondary schools. There were no changes in direct rule regarding the decision to deemphasize primary education to provide occupational training for young Indians.

CHANGING POLICIES ON EDUCATION

Sir William Jones founded the Asiatic society in Bengal in Calcutta in 1784 and Jonathan Duncan established a Sanskrit College in Benares. But there was no proposal for establishing any system of education under government control. The idea of setting up a network of schools for teaching English was first mooted by Charles Grant, a civil servant of the company. But nothing was done till 1813 in true sense.

After 1813 there were some noticeable changes that had been framed for the Education system in British India. To name some of such initiations and policies are as follows:

1. *The English Education Act of 1835*
2. *Wood's Despatch Of 1854*
3. *Education policies in India under the Royal Crown of British*
 - a. *1882: Hunter Commission On Indian Education*
 - b. *1902: Raleigh Commission*
 - c. *1904: Indian Universities Act*
 - d. *1913: Government Resolution On Education Policy*
 - e. *1917-19: Saddler University Commission*
 - f. *1929: Hartog Committee*
 - g. *1937: Wardha Scheme Of Basic Education By The Indian National Congress (Inc)*
 - h. *1944: Sergeant Plan Of Education By The Central Advisory Board Of Education*

CONCLUSION

Initially, the British East India company was not concerned with the actual development of education in India. It is true, no controversy in this regard that company rulers' prime motive was trading and profit making. We can say that the education system in colonial India was influenced by Christian missionaries. Prior to the arrival of the British India education policy India had its own educational policy. The east India company wanted a few knowledgeable Indians who could help them for ruling. Although there were few English men who wanted to spread education for their own interests.

Our traditional ancient education system was undoubtedly developed in areas of women education, technical education, medical education. But it was destroyed during the pre-colonial era for a very long period. The education system of India under British rule was structured for the purpose of governance only. No such impetus was given to the development of the education system. In Post-colonial India, there were some changes but such changes failed to achieve the actual goal. The policies of 'Education for all', 'women empowerment through education', inclusive education are very much popular in terms of the modern education system compared with the world education system. But in the true sense the real development has not yet been achieved.

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