

Education--1: Colonial Education Policy and the Decline of Colonial Education



Subject: History
Unit: Colonial State and Ideology

Lesson: Education--1: Colonial Education Policy and the Decline of Colonial Education

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3.3.1: Education I: colonial education policy and the decline of traditional education

Through this chapter we have been studying how certain ideas – among others, those of racial superiority and economic doctrine – were linked up with the ways in which the colonial state exercised power. It is logical to study the education policy of the British as a part of this effort to understand the ideological structure of colonial rule.

On the one hand, education has been seen as the key tool to elicit the consent of the Indian elite to British rule. Colonial officials hoped education would mould Indians into 'babus' – loyal to the colonial regime. On the other hand, education was also thought to have generated nationalist resistance. We will see that the picture is more complicated than either of these two views. However, we might begin by noting that in any case, education was at the centre of ideological battles. Through these two sections we will ask questions about the actual grounds of this battle. Was **curriculum** the key? Were the institutional arrangements – school buildings, classrooms, examinations and administrative hierarchies – most important? Was it through the links between education and employment that ideology could operate? In this topic and the next, we will be trying to explore the nature of the "contested terrain" of education (Bhattacharya, 1998).

As we study this, however, it might be worth thinking about another question. Does this terrain break up neatly into the exercise of colonial power and resistance to it by Indians? Perhaps there were divisions within the colonial state over how to spread ideology. On the other side, do you think that all Indians resisted the power that they saw exercised? Could there have been conflicts among Indians that seemed more significant than conflicts with the colonial state?

Knowledge, education and the state

Historically, mass education has rarely been considered a desirable aim for the state. Most societies before our own were based upon actively preserving the unequal spread of reading and writing. The caste system in India, for example, among other things, ensured that lower castes were not allowed to acquire skills of reading and writing. The idea that most people ought to be able to read and write was certainly not common sense anywhere in the world before the modern period. Nor indeed, was it taken for granted that certifications from schools and colleges were proof that a person was educated. How much this has changed today. Think about assumptions that are usually made about people who cannot read or write. Is it assumed that they are less knowledgeable than those who can? Do we use words like uncultured, uneducated and illiterate interchangeably? What do you think is revealed by this interchangeability?

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The idea that everyone should be literate, then, is a peculiarly modern idea. Its evolution is associated with the development of the modern state and a modern economic structure in the West. This is a fascinating and complex history that might be thought to include the coming of printing, the **humanist** ideas emerging in the Renaissance, new ideas about knowledge that emerged with the **Enlightenment** and the development of an ideal of the state as responsible for the welfare of its citizens. In the case of India, this is a history that is closely associated with the colonial state.

Pre-colonial sites of learning: the pathshala and the home

The pathshala

There was an indigenous tradition of education in India on the eve of the colonial encounter. Historians have suggested that Bengal, parts of Bihar, Kerala and Tamil Nadu had a fairly robust tradition of **literacy** (Kumar, 1990). The major sources that historians have so far used to reconstruct them, however, are reports by colonial officials. Particularly significant are the reports of Francis Buchanan and William Adams in the 19th century about the state of education in Bihar and Bengal. There are also reports commissioned by Madras Presidency about the state of indigenous education. Much of what follows draws on the reports of Buchanan and Adams, though reference will be made to other regions.

According to Kazi Shahidullah the village pathshala was an institution that all children of the village, Hindu and Muslim, could attend (Shahidullah, 1987). Having said this, it must be kept in mind that village 'schools' were extremely variable across the country. They would spring into existence if there was local demand and a teacher competent enough to instruct children. Another way in which a school might begin was through the patronage of a local wealthy family. They might just as easily disappear if the teacher was found incompetent or the demand for teaching wore down.

Almost every pathshalahad only one teacher (guru). There were no particular qualifications for fulfilling this role. It was enough that the person in question had studied in a pathshalathemselves. However, it was important for the guru to be a competent teacher since enrollments would drop if this was not the case. Schools would have a number of students at various levels of competence – from newly beginning to advanced learners. The rate of their progress and the tasks that they were set were dependent entirely upon the guru. Indeed, complete submission of the student to the guru was expected.

There was usually no separate physical structure for teaching. Depending on the conditions in the village, classes might be conducted in the teacher's house, a temple, the house of one of the parents of the pupils or in the open air. Only in very exceptional circumstances would a separate school house be constructed, usually by raising money from the village as a whole. The rhythm of instruction in the schools was also the same as those of the village. At a typical pathshala instruction would probably begin from early morning till around 10

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am. At this point pupils would go home to complete household chores. Study would resume from the afternoon till sunset. In short, the pathshalahad a direct relationship to the means and needs of the village community and the caste-groups within them.

This was reflected in the typical **curriculum** of these schools as well. Children would start by familiarizing themselves with letters, subsequently learning to write on palm leaves. They also learnt tables and weights and measures. A further stage might be learning the basics of commercial and agricultural accounts and mensuration of land. After this basic grounding, students would either go deeper into agricultural accounts, learn different forms of letter writing, or learn scriptures.

Home

The home, however, must also have been a crucial site of learning. A census of educated children in 1884 reported that, "The inclusion in our returns of single children or of groups of children of one family privately instructed at home, might possibly have added large numbers of pupils to the total, but the returns themselves would have been confused and misleading" (Kumar, 2007). The quote indicates that formal instruction at home was quite common. This would typically consist of a teacher being employed by a wealthy family in order to instruct the children. Often, however, an older member of the family would instruct younger ones. The content of such education was even more variable than that of the pathshalaand we know even less about it. But it might have consisted of skills necessary to carry on the family business. It is also interesting to wonder why the commission termed home education "confused and misleading". As we shall see, the colonial state by the 1880s, was keen to centralize control of education and rigorously defined what was to be taught.

The home was, in fact, the site at which most children learned essential skills and social conventions. Girls, for instance, only rarely attended pathshalas. However, much of their knowledge of traditions, stories and work was received at home. Similarly, while there is some evidence that pathshalas had a few lower-caste students, most probably learnt crafts and the associated skills in the home.

It is, however, very difficult to reconstruct a history of education in these spaces. The necessary evidence is only very rarely preserved. Formal institutionalized schools, in contrast, generate many documents and preserve some of them, enabling us to reconstruct their milieu. Historians like Nita Kumar, who have emphasized the need to think about the home as the site for education, therefore, rely on other sources like biographies and anthropological studies of practices that exist today among certain communities, to reconstruct how education in the home might have been carried on (Kumar, 2007).

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Influences on early colonial education policy: Orientalists, Anglicists and Evangelists

The first systematic effort to force the East India Company's government to provide education was the Charter Act of 1813. Section 43 of the Act stipulated that the East India Company would have to devote Rs. 1, 00,000 per annum to education. The question of how to spend this money became the focus of at least three major schools of thinking. They had different ideas about the nature of Indian knowledge and, as a result, about the kind of education that should be imparted by the colonial state.

Orientalists

Until 1813, the Company was concerned almost exclusively with training British officers coming to India. The major centre for this was Fort William College in Calcutta. The curriculum at Fort William was directed towards teaching languages and religious texts to administrators. From its inception in 1800, it came to be associated with a current of thought which had already emerged in India called Orientalism. You have studied something about Orientalism earlier in this chapter. It was based on the idea that the British had to learn from indigenous thought and practices and adapt to the Indian milieu. According to the Orientalists, administrative practice ought to be based upon concepts of government and administration that had operated in India since time immemorial. Furthermore, knowledge of this was contained in classical texts – the Shastras in particular.

Historians have argued that by operating upon this belief, the Orientalists were transforming these texts. According to Bernard Cohn, in this Orientalist project, languages were being recreated as “languages of command” (Cohn, 1996). The selections and interpretations were subtly transforming these texts into authoritative documents that the British could use to rule. Along with this, those who had a knowledge of these classical languages – brahmins, maulvis, etc. – were now looked at as ‘native informants’. Many of them sought government appointments – as teachers, translators and judges. Even as they were subordinated to the colonial state, their authority vis-a-vis other classes was put on a new footing – allied with that of the colonial state.

The successive generations of administrators trained in Orientalist ideas at Fort William formed a powerful group within the colonial state. Associated with figures like William Jones and Nathaniel Halhead, Orientalist ideas found powerful support in governors general like Warren Hastings and Arthur Wellesley. Hastings, for instance, organized the funds for the establishment of a madrasa in Calcutta in 1780. This Orientalist lobby was one forceful voice that participated in the debates around education policy that emerged from 1813 onwards.

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The Anglicists

The Anglicists believed that teaching should be based on a curriculum of western knowledge. Furthermore, the language of instruction ought to be English. Indigenous knowledge was seen as having been surpassed by western knowledge. Teaching an indigenous curriculum could only produce irrational and weak individuals. As they saw it, the task of education was not simply to produce literate individuals. The idea was to transform them. Curriculum and teaching should be fashioned so that those who learned it were imbued with modern, western, thought and culture.

The growing influence of utilitarian ideas on British thought in the 19th century was one source of strength to the Anglicists. To some extent, this also reflected the confidence of the 19th century colonial state. It was more accustomed to its own strength and confident of its ability to carry out reforms. It was also a state that was beginning to feel the need to bring more Indians into lower administrative rungs. This became the source of another tenet of Anglicist thought – the Filtration theory. It suggested that rather than provide education to all, the state should spend its limited resources on educating the upper classes. These elite would translate and transmit the knowledge provided to them down to the larger mass of people.

The Evangelists

Evangelists were another group that believed that the task of education was to transform the Indian personality. The transformation that they wished to create, however, was a religious one. Until 1813, the Company had been very careful to keep missionaries at a distance from state activities. Missionary groups were often frustrated by the lack of support from the Company state and its Orientalist establishment. However, they remained an important lobby in England. Missionary activities in India took off after the Charter Act of 1813.

Evangelists' concerns about how best to ensure the spread of Christian principles led them to the question of curriculum. They were clear that the indigenous knowledge systems favoured by the Orientalists had to be displaced. Charles Grant, an important commentator on India in England, argued that polytheism bred multiple allegiances that resisted the centralized authority required by the state. The Evangelists, however, were also hostile to secular education. Reverend William Keane suggested that European knowledge without the Bible was dangerous because it gave the native mind

“political thoughts of liberty and power, which would be good if they were only the result of a noble ambition of the natural mind for something superior, but which, when they arise without religious principles, produce an effect which, to my mind, is one of unmixed evil.” (Viswanathan, 1990)

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The secular instruction in English at Hindu College, Calcutta (established in 1816), for instance was considered dangerous for exactly this reason. In this respect, their main opponent was utilitarian philosophy which claimed to be scientific and rational.

As you can see, these three positions about education, all held by members of the colonial establishment, did not relate to each other in a straightforward fashion. There were, of course divergences between Orientalists on one hand and Anglicists and Evangelists on the other. However, even between Evangelists and many Anglicists, there were different views about the nature of ideal curriculum.

The Charter Act of 1813 represented a delicate balancing act between these interests. On the one hand, the General Committee of Public Instruction (GCPI), founded in 1823 to implement the Charter act, was headed by H. H. Wilson, a very influential Orientalist. Institutions conducting traditional instruction continued to be supported. At the same time, the GCPI began introducing English literature into curricula at the Calcutta Madrasa and the Sanskrit College in Benares. The Charter Act also, for the first time, allowed missionaries to operate in British India. It was this unstable compromise that fuelled the Orientalist-Anglicist controversy of the next few decades (Zastoupil and Moir, 1999).

Value addition: interesting detail			
English	literary	studies	and colonialism

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Literary critic Gauri Viswanathan has pointed to the curious fact that the study of English Literature was introduced in Indian schools in the 1820s. This was well before its introduction into school curricula in England itself!

The reason for this, she argues, is that the Anglicists, Orientalists and Evangelists were all concerned with the question of morally 'uplifting' Indians. They were keen that engagement with the colonial state should not be shallow – being able to use English but unable to grasp the cultural references and milieu. Since colonial administrators were worried about a backlash against the propagation of overtly Christian ideas, English literature emerged as the ideal vehicle to achieve these aims. The language and the sensibility could be promoted at the same time. Even Evangelists came to use literature alongside the Bible because they found that interpretation of Biblical imagery was facilitated by the interpretation of literary texts. As Viswanathan points out, the usefulness of literature lay in “suppressing its affiliation with Christianity on one side and with modern science on the other”

Source: Viswanathan, G. 1990. *Masks of conquest: Literary study and British rule in India*. London: Faber.

Three schools: Hindu College (Calcutta), The General Assembly Institution and Delhi College

Before we get to the arguments on either side of the Orientalist-Anglicist divide, it might be worth examining the trajectories of three educational institutions that were established in this period.

Hindu College, Calcutta

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Hindu College in Calcutta was founded in 1816. The movement to create the college was spearheaded by Raja Rammohan Roy and David Hare. It drew its support and its students from a class of people who were feeling increasingly that they desired instruction in English as well as the vernaculars. The curriculum at Hindu College drew substantially upon English literary studies and Western science and philosophy. The demand for Hindu college and the nature of its instruction was seen by many administrators as proof of a loyal and pliant following among rising intermediary classes.

However, the story is a more complicated one. Hindu college came to become, over the 1830s and 1840s, a centre for a defiant rational thought. Many of its students opposed the religious orthodoxies that they grew up with: most famously, the group of students around the charismatic teacher Henry Louis Vivian Derozio. The British might have welcomed the ridiculing of indigenous religions carried out by this rationalist current. However, criticism of Christianity and the colonial state was certainly not part of their design.

The General Assembly Institution, Calcutta

The General Assembly Institution was established in 1830 in Calcutta by Alexander Duff, a missionary of the Church of Scotland. He was opposed to the idea that instruction should be carried on in native languages. The popularity of Duff's school, where teaching was carried out in English, was quite remarkable. By 1837, it had grown to having over 700 pupils of various ages. This was seen by Duff and others who favoured the Anglicist position, as proof of the fact that there was a large class of people wanting instruction in English.

In this respect, developments at the General Assembly Institution seemed similar to those at Hindu College. In other respects, however, there were sharp differences. Duff was a very vocal opponent of a purely secular education. He argued that curriculum like that provided at Hindu College could never provide a stable basis for English rule. The Bible was the mainstay of the curriculum at the General Assembly Institution. According to Duff only Christian morals could provide a stable and enduring basis for British rule: "As Christianity has never taught rulers to oppress, so will it never teach subjects to rebel."

Delhi College

Delhi College demonstrates a very different trajectory than either of these two institutions. The Madrasa of Ghaziuddin was originally established in 1724 by Ghaziuddin Firoz Jang. However, by the early 19th century, it was an institution that was on the verge of collapse. In 1824 it was revived with grants by the GCPI. An English wing of the Madrasa, by now called Delhi College, was established in 1828. At around this time, the Nawab of Awadh gave a donation to support Persian and Arabic teaching in the college. Financial support for the Delhi College, then, came from both British and indigenous sources.

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This theme of the coming together of different cultures was continued in the nature of curriculum and other activities of the Delhi College. It is particularly notable that instruction in Urdu remained more popular than instruction in English. Apart from literary study in Arabic and Persian, the curriculum at Delhi College also engaged with developments in western science and mathematics. Significant effort was also directed towards translating works of Western science into Indian languages. Thus, there seemed to be a harmonious interplay between western and eastern knowledge systems.

In other senses, however, more modern methods of instruction were displacing traditional ones. The old *ustad-shagird* relationship was not retained within Delhi College. Instead, textbooks and examinations were becoming the central ways of learning. We will explore the consequences of this a little later on. What we might be alert to, however, is that though Delhi College demonstrated a more equal relationship between eastern and western cultures, this was still a one-sided relationship. Indigenous culture was to be 'enriched' by western borrowings, while western culture remained unchanged (Pernau, 2006). Indeed, translation came to become a mainstay of curricular content when the colonial state established its own education system.

It is useful to compare these accounts of the colleges themselves with the theoretical positions that were adopted during the debate. Do you think all the claims made for and against instruction in indigenous language were justified?

The Orientalist-Anglicist controversy and colonial education till 1854

In the 1830s the conflict between the Orientalists and Anglicists was decisively resolved in favour of education in English. The major arguments made on either side have already been mentioned earlier. By this time, Orientalists usually argued that modern knowledge should be grafted onto the curriculum of classical education that they supported. In a sense then, they agreed that the main task of education was to transform the native mind. However, they remained convinced that instruction in English would not lead to these ends (Zastoupil and Moir, 1999).

English as the main language of instruction was supported by both Evangelists and other Anglicists. Thomas Babbington Macaulay's minute of 1835 is often taken as the turning point in the debate. It was a prelude to changes in education policy that were brought about by William Bentinck. These changes began to create a system of education based on a set curriculum in English. Macaulay is, of course, famous for having suggested that "a single shelf of a good European library was worth the whole native literature of India and Arabia." This certainly represents a racist contempt for non-Western knowledge. However, read through the extract from the minute reproduced here:

Value addition: from the sources
Macaulay's minute on education – 1835

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"I think it is clear that we are not fettered by the Act of parliament of 1813[;] that we are not fettered by any pledge expressed or implied[;] that we are free to employ our funds as we chuse; that we ought to employ them in teaching what is best worth knowing, that English is better worth knowing than Sanscrit or Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanscrit or Arabic[;] that neither as the languages of law, nor as the languages of religion, have Sanscrit and Arabic any peculiar claim to our encouragement; that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed.

In one point I fully agree with the Gentlemen to whose general views I am opposed. I feel with them that it is impossible for us, with our limited means to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern [--] a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of this Country, to enrich those dialects with terms of science borrowed from the western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population."

Source: Zastoupil, L. and M. Moir eds. 1999. *The Great Indian Educational Debate: Documents Relating to the Orientalist-Anglicist Controversy, 1781-1843*. Surrey: Curzon Press.

There are at least two more points that Macaulay wanted to emphasize. The first is the idea that "the natives are desirous to be taught English...". This, as we have seen, is an argument that had come up already. Many evangelists like Alexander Duff also thought that this was the case. The second, is the principle that education should be imparted only to this class of people. It would be their task, to transmit this knowledge further. The filtration theory, as it came to be known, was another principle which found agreement across the lines of the Anglicist-Orientalist debate.

There were, of course bitter oppositions. A rumour about about Macaulay's minute prompted 8,000 Muslims in Calcutta to sign a petition against the withdrawal of support from vernacular education. The leak of the contents of Macaulay's minute were widely considered to have happened at the prompting of important Orientalists. But how deep did these oppositions go?

We have seen that there were convergences. This was also Governor General Auckland's thinking in his 1840 declaration. In it he assumed that the disagreements were really about the distribution of the state's resources rather than actual principles. Thus, by saying that the state would not end patronage to Orientalist instruction, the controversy could be calmed even though the state continued to emphasize education in English. At the most

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basic level, by the 1840s, there was agreement about the fact that education ought to be directed towards transforming the consciousness of natives.

The Education Despatch of 1854 and after

From 1813 onwards, a system of education was being put in place by the colonial state. This was happening at the same time as the colonial state was consolidating its position in other spheres as well. The system finally took shape through the Education Despatch of 1854. As this system found no place for indigenous schools, they were slowly marginalized.

Wood's Education Despatch of 1854

As mentioned, the Education Despatch of 1854 (also known as Wood's Despatch) was a major step towards creating a system of education that would be administered by the colonial state. Some of its provisions cemented the ideas that had emerged in the 1830s and 1840s. Other aspects of it built upon educational experiments that were being conducted in the 1850s, e.g. those by Thomason concerning vernacular education in Punjab. Most significantly, Wood's Despatch proclaimed the determination of the colonial state to directly ensure the spread of education. Until this time, there had been little direct effort by the colonial state to establish schools on a large scale and create an integrated system of instruction. It had relied mostly on existing institutions, or those established by other parties to carry on the actual task of instruction.

One key shift that was necessary for a move towards widening access to education was a reassessment of the Filtration theory. Viswanathan points out that by this time, the image of Indian society as a unified whole – with each class connected to the next – was seen as mistaken. This was replaced by a vision of society as stratified. The connections between classes were not strong enough to ensure that knowledge would filter down (Viswanathan, 1990). Wood's Despatch proposed to commit government funds to support higher education in English and primary education in the vernacular. At both of these levels, there were also efforts now made to centralize authority.

Centralization was most directly obvious in the creation of a bureaucratic structure for administration. A Department of Public Instruction was established in each of the five provinces. For the first time, the village pathshala was to teach a systematic curriculum. The key instrument for this was to be the textbook – it would ensure that there would be uniformity in the content of education. The first moves towards making the teacher in the village pathshala a paid employee were also envisaged. However, in order to be eligible for this, he would have to submit to a system of regular inspections. A system of Normal schools was established. These were intended to train teachers to instruct in the new curriculum. These were dramatic changes, as we shall see in the next chapter.

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At the level of higher education, a university system was established after the Universities Act of 1857. Colleges were now to be affiliated to various universities which were established in the Presidency towns. The Universities would have the responsibility of setting the curriculum and conducting inspections and examinations. At this point, very little teaching was to be carried out in these universities.

The Hunter Commission

In many ways, the proposals of Wood's Despatch set a broad direction, without actually ensuring a wider spread of education. The Hunter Commission, set up in 1882, consolidated the direction of colonial policy established by Wood's Despatch.

For primary education, it supported the idea of instruction in the vernaculars. A system of schools from village up to district level was established. Responsibility for deciding upon the curriculum was vested in district authorities. However, the Hunter Commission also introduced the system of centralized examinations for primary schools.

However, the Hunter Commission also maintained that the government school system would not be able to cover the whole country. Indeed, it strengthened the importance given to private schools, particularly those set up by Indians. At the same time, in order to be eligible for government grants-in-aid, they had to teach the prescribed curriculum. Furthermore, government support for schools was to be based upon results in these examinations. As we shall discuss shortly, this system – of fixed curriculum, exams, and trained teachers – which began with Wood's Despatch, finally displaced pre-colonial forms of education at the village level.

The Hunter Commission also took note of groups that were educationally backward. In particular, it mentioned the fact that more emphasis needed to be placed upon education of Muslims and women. In theory, this is very different from the assumption of the filtration theory that only an elite needed to be educated. Nevertheless, this did not lead to a sustained drive to provide education on a wide scale. One of the reasons for this, was quite simply that the state was not prepared to spend too much on education. Expenditure on elementary education in 1880-81 was Rs. 16.77 lakhs. By 1901-02, this had only risen to Rs. 16.92 lakhs (Ghosh, 1995).

It was in the aftermath of the Hunter Commission that a large number of colleges and institutions of higher learning emerged. The Commission itself did not make specific recommendations about universities. However, some of its more general prescriptions indirectly stimulated the establishment of private colleges over this period. Fergusson College Poona, Ripon College Calcutta, DAV College Lahore and Central Hindu College in Benares were all established at this time.

There were many more commissions and reports about education that emerged after the Hunter Commission. However, the basic coordinates of the state's role were established by this time. Both elementary and higher education were to be centralized. Teachers employed

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in state schools were to be trained at Normal schools. Curriculum was to be uniform across all schools – state and private. Regular examinations were established as the criterion for testing the abilities of students and judging their right to progress to higher levels. At times examination results were also linked to the funding that schools would receive. Curzon's 1904 Indian Universities Act repeated the centralizing tendencies that were enshrined in the Universities Act of 1857. It extended the powers of the University over affiliated colleges, established more stringent criteria for affiliation and also introduced teaching in universities.

Centralization of the school system was the key development over this period. The only countervailing tendencies were that curriculum was set at the district level, and that the language of instruction was variable. Nevertheless this was not a variability that was permitted at the level of the individual school. Thus, by the 20th century, centralized controls over education had transformed the local pathshala that we had encountered at the start of the 19th century.

At the same time, expenditure on education was kept low. The idea that the state could not be solely responsible for spreading education was maintained throughout the period of colonial rule. It was always recognized that private institutions run on market principles would have to play a key role in spreading education. After the introduction of dyarchy in 1919, education became a transferred subject and all the expenses were now to be met by the provincial councils. This did make a tangible difference to the nature of schooling, particularly in the southern states, since the provincial councils were dominated by people who had been concerned about social reform and spreading nationalist ideas.

Thus, the school had been transformed over the course of the 19th century. The next section will deal with the implications of this transformation.

3.3.1 Summary

- The pathshalawas a traditional form of imparting education to children. It was a very flexible and variable institution that was closely tied to the means and needs of the village community.
- The home was also an important site for the passing on of values and skills. If historians wish to incorporate histories of women and lower castes, the home is a particularly important site.
- Orientalists, Anglicists and Evangelists were the three major schools of thought that influenced colonial education policy until the 1850s.
- Their main difference was over the language of instruction to be used in government aided schools. However, there were also many important convergences – e.g., the filtration theory and the idea that Indians had to learn and internalize western ideals.

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- The Wood's Despatch was notable for promoting a centralization of curriculum and teaching staff at the level of both university and primary education. It also claimed to end the filtration theory. This set the basic track for the education system.
- Schools under the new system had a very different structure of space, time and technique of instruction. Teachers could be described as 'meek dictators'. The student, however, was not as easily transformed.
- Contestations over caste, gender and religion often did not coincide with the agendas of nationalists.
- Nationalist efforts at education tended to resemble the efforts of the colonial state in pedagogical terms.

3.3.1 : Exercises

Essay question

1) Can we understand the course of education over the colonial period in terms of a confrontation between the colonial state and nationalist resistance?

Objective questions

Question Number	Type of question	LOD
1	True or False	1

Question

State whether true or false:
Wood's Despatch of 1854 established English as the language of instruction.

Correct Answer / Option(s)	False
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Justification/ Feedback for the correct answer

The idea that English ought to be the language of instruction was established in Lord Bentinck's declaration of 1835. Wood's Despatch suggested that primary education should be carried out in vernacular languages while higher education should be in

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English.

Resource/Hints/Feedback for the wrong answer

The idea that English ought to be the language of instruction was established in Lord Bentinck's declaration of 1835. Wood's Despatch suggested that primary education should be carried out in vernacular languages while higher education should be in English.

Reviewer's Comment:

Question Number	Type of question	LOD
2	True or False	1

Question

State whether true or false:

Pathshalas in the pre-modern period were a uniform system of education that could be found across the country.

Correct Answer / Option(s) False

Justification/ Feedback for the correct answer

Pathshalas were traditional schools that operated in villages. They had no uniform curriculum or manner of fee payment, or examinations. Indeed, they varied from village to village.

Resource/Hints/Feedback for the wrong answer

Pathshalas were traditional schools that operated in villages. They had no uniform curriculum or manner of fee payment, or examinations. Indeed, they varied from village to village.

Reviewer's Comment:

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Question Number	Type of question	LOD
3	True or False	1

Question

State whether true or false:

English Literature emerged as a school subject in India before it did in England.

Correct Answer / Option(s)	True
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Justification/ Feedback for the correct answer

According to literary critic Gauri Viswanathan, English Literature emerged early in India because it suited the needs of Evangelists, Orientalists and Anglicists. It could transmit an idea of the British ethos without being religious. At the same time, it was seen as encouraging a correct understanding of the Bible.

Resource/Hints/Feedback for the wrong answer

According to literary critic Gauri Viswanathan, English Literature emerged early in India because it suited the needs of Evangelists, Orientalists and Anglicists. It could transmit an idea of the British ethos without being religious. At the same time, it was seen as encouraging correct understanding of the Bible.

Reviewer's Comment:

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Question Number	Type of question	LOD
4	Match the following	2

Question

Match the developments in educational policy with the year they were formulated:

Education-related development

Year

a) Wood's Despatch

i) 1882

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b) Charter Act	ii) 1904
c) Hunter Commission	iii) 1854
d) Curzon's Universities Act	iv) 1813

Correct Answer / Option(s)	a) and iii), b) and iv), c) and i), d) and ii)
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Justification/ Feedback for the correct answer

Resource/Hints/Feedback for the wrong answer

Reviewer's Comment:

Question Number	Type of question	LOD
5	Match the following	2

Question

Match the founders with the institutions they helped to establish:

<u>Founder</u>	<u>Institution</u>
a) Raja Rammohan Roy	i) Sriniketan
b) Pandita Ramabai	ii) General Assembly Institution
c) Rabindranath Tagore	iii) Sharada Ashram
d) Alexander Duff	iv) Hindu College

Correct Answer / Option(s)	a) and iv), b) and iii), c) and i), d) and ii)
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Justification/ Feedback for the correct answer

Resource/Hints/Feedback for the wrong answer

Reviewer's Comment:

Question Number	Type of question	LOD
6	Match the following	2

Question

Match the social reformer with the region in which they were active:

Reformer

Area of operation

- a) Sister Subbalakshmi
- b) Sayyid Ahmad Khan
- c) Jotiba Phule
- d) Henry Derozio

- i) Aligarh
- ii) Madras
- iii) Calcutta
- iv) Maharashtra

Correct Answer / Option(s)

a) and ii), b) and i), c) and iv), d) and iii)

Justification/ Feedback for the correct answer

Resource/Hints/Feedback for the wrong answer

Reviewer's Comment:

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Question Number	Type of question	LOD
7	Multiple choice question	3

Question

Which of the following features of schools was established as a norm through changes introduced after 1854:

- I Instruction in English
- II Prescribed curriculum and textbooks
- III Examinations
- IV Teacher Training

Options

- a) I, II and III
- b) II, III and IV
- c) III, IV and I
- d) IV, II and I

Correct Answer / Option(s)

b)

Justification/ Feedback for the correct answer

Yes. After 1854, schools which wanted government aid were standardized in various ways. These were three of the most important changes.

Resource/Hints/Feedback for the wrong answer

After 1854, the broad thrust of policy was towards encouraging instruction in vernacular languages at school level. The idea of English as the language of instruction was already accepted since the 1830s.

Reviewer's Comment:

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3.3.1 Glossary

Curriculum, Curricular: the actual course of study and its content

Enlightenment: it refers to an 18th century philosophical and literary movement. It was a reaction against the orthodoxies of the ancien regime based on the church and monarchy. It placed faith, instead, in the ability of reason to improve the condition of humanity.

Hegemony: taken literally, this refers to the power exercised by one state or class over another. However, it also carries a more specific meaning in the present context. It refers to the element of consent by the ruled for those who rule – the ability of the rulers to make aspects of their practice the agreed common sense of the ruled. In this sense, it is quite different from the elements of force (or coercion) that sustain the powerful. This second, more narrow meaning is derived from the work of the Italian Marxist activist-philosopher Antonio Gramsci.

Humanism, Humanist: a stream of thought that suggests that human beings, rather than supernatural powers, were most important.

Literacy: very specifically, the ability to read and write. It should be distinguished from the word 'education' which has a more expansive meaning which includes the dimension of experience and the ability to act, think and articulate.

Pedagogy: refers to the science, or theory of teaching. In other words, trying to understand and innovate in the *methods* of instruction.

Romanticism: a set of late 18th century early 19th century literary movements that emphasized emotion, beauty and experience over rational thought and technical progress. It is often seen as a reaction to the **Enlightenment**. Romantic nationalism, usually associated with German authors, refers to an emphasis on a shared historically-rooted culture as the basis of community

3.3.1 Further readings

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