

**A CRITICAL STUDY OF EDUCATION-ELEMENTARY, SECONDARY AND
HIGHER EDUCATION WITH HISTORY OF EDUCATION IN BRITISH PERIOD**

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ABSTRACTS

"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. In a phrase, India's 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.

The absence of proper teaching criteria, excessive narrowness of the subjects taught, and little promotion of originality in thought was the Conventional Educational Method. Literacy was ignored during the Pre-Colonial Tamil Nadu period, social and religious evils became rampant and indigenous education was on its way out. The degradation of education quality and the irrelevance of curricula is merely an index of the social conditions prevailing in India, and there was no exception to this general rule for Tamil Nadu. The administrative needs were imparted to the upper class strata with all their education, and the neglect of mass education merely showed that India's new ruler had not come to the country to indulge in 'social uplift' and the excessive significance attached to English was the natural consequences of this desire to economise in administration by creating a minor class on the spot.

Key Words: British Rule, educational system, development, Human values.

HIGHER EDUCATION

In other words, higher education means undergraduate and post-graduate education as well as vocational education and training colleges and universities are the key institutions offering higher education, the British Government emphasised higher education through English medium, higher education, usually means, and education beyond secondary education. Grant-in-aid was proposed to colleges by the Hunter Commission (1882). The principal aim of higher education must be the pursuit of learning. By raising education quality at all levels⁴⁴, universities should assume responsibility for the growth of society and the educational system itself.

Human values are constant, but every now and then they have to be interpreted to meet the changing needs of the moment. Higher education has profound human ideals that are profoundly interested in society's evolution. Higher education has important consequences for The ideals of providing the task of the university or Higher Education College are to provide society with intellectual leadership. Higher education offers all individuals with an

opportunity to cultivate their talents for the glory of mankind. Education is an integral part of civilised human society. The unseen determinants of human behaviour are beliefs. Swamy Vivekananda defined education as the representation of human perfection. The definition of 'Life Skills and Human Values' is Higher Education, according to Rabindranath Tagore. The final stage in which people reach adult life is Higher Education.

Universities should not be under the undue jurisdiction of the State Government's Department of Education Innovation, and research has assumed greater significance in higher education institutions. Efficiency, morality, imagination and professionalism were the unique characteristics of higher education. For national growth, higher education is very crucial. Then, all over the world, it has become a state of survival and capability. Higher education requires research and social service programmes in teaching⁴⁷. The world today, more than ever, needs university education. Higher education has a modernising effect with its advanced knowledge and has become a prerequisite for survival. The Christian education system has contributed to the establishment of Indian universities and has educated young men and women to face the demands of life for higher social values⁴⁸. A university's job is to weld creativity and knowledge together.

HISTORY OF EDUCATION-ELEMENTARY, SECONDARY AND HIGHER EDUCATION

The term Education comes from the Latin word "Educare or Educare," meaning "to nurture, to rise and to rise." Human society's existence and growth depends on every country's educational system. The National Education Policy in its Draft Dt. July 13-15, 1978 suggested that education must allow the person to become conscious of his or her ability and to improve his or her emotional, physical and spiritual abilities. Training triggers social change and encourages cultural heritage. Education's core theme is character development and the advancement of the ideals of democracy, secularism and socialism. The object of education, as Aristotle thought, was to establish a 'sound mind in a sound body' while education was seen by Arabindo as a means of constructing the human mind and spirit². Education is the growth of the faculty, not the accumulation of terms, according to Swami

Vivekananda. Character is developed by schooling, strength of mind is strengthened, and intelligence is increased.

Since ancient times, education had been imparted in India and India was considered to be the repository of knowledge, but religious authorities called Priests or 'Gurus' controlled it (teachers). To understand the current education system in India, a peek into the educational system in Ancient India is an important feature. There were glorious facets of the indigenous system of education. The Hindus have maintained educational institutions called 'Pathasalas' in India from time immemorial, where the 'Pandits' (scholars) in Sanskrit provided instruction. A significant element in the history of education was the 'Gurukula' system of education in India. The woods were the perfect places for the great institutions of education.

Brahmin scholar's retained educational institutions known as Gurukulas where a student stays in the 'Ashramum' (Hermitage or a priest's house) with his 'Guru' (teacher) for a certain period of time, usually 6 to 15 years of his age, education was oral⁵. Education is a creation mechanism in the larger sense, and it extends our horizons, deepens our perspectives, refines our responses, and strengthens our thinking and feelings. Education means school instruction in the narrow sense of the word ⁶. The primary goal of education was character growth. The major role of education is the production of human capital. Another Latin word for 'knowledge' that means 'to lead out or draw out' is 'Educare' it means guiding the child into light⁷ out of darkness. The word 'knowledge' means what makes a man of good character and useful to the world, according to Yajnavalkya. Education is the establishment of a sound mind in a sound body, according to Aristotle.

The Hindu tradition did not encourage women either to study or to do any work or to experience the least freedom. In the current socio-economic and political cultural structure, no nation can afford to ignore the growth of its educational system. Since the end of education is 'Mukti' or 'emancipation'⁸, education has become a dominant force and gained global significance. During the Gupta period, India made rapid advances in the field of education. Very large grants were given to support education both in cash and in land, state encouraged learning.

Many higher education schools in Pataliputra, Nalanda and Vallabhi etc. were considered to be great learning centres and I-tsing (671-95) wrote that they were the most popular educational centres where students from distant countries came here to study and were celebrated. The reputation of Nalanda University was such that Huen Tsang (629-45) lived here for some time and studied there. Nalanda University is the world's oldest university. Kings such as Harsha and Krishnadevaraya had a great interest in the education of their subjects in those days.

The spread of Buddhism was responsible for spreading education and making it open to all, and the Universities of Nalanda, Vikramasila and Thakshasila were established. One would be shocked to learn that the Arabs studied and introduced these subjects in their country to Indian Astronomy, Mathematics, and the Indian Medicine System.

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, Pudukkottai, 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. In the Tamil Speaking Districts of the former Madras Presidency during the Colonial British Rule, the scope of the study includes all progressive educational activities under the Administration of Missionaries, the Madras Government and the Imperial Government. It also includes all kinds of education provided with the aid of Missionaries, Private Organizations and Philanthropists by the Colonial Administrators.

The research was carried out on the consultation of primary sources such as records, administrative papers, and statistical abstracts of different Commissions such as the Indian Education Commission, Commission Indian Universities, Census Reports, and District

Gazetteers at different offices, manuals, Native News Paper Reports such as Zarnin Ryot, Zanana Patrika, Andhra Patrika, Krishna Patrika and Krishna Patrika. Materials such as the Administration of the District Boards in the Madras Presidency 1884-1945 have been studied along with many writings by individual authors. Numerous libraries and state archives have been visited for the compilation of knowledge listed above.

SOURCES

The primary sources are Government Orders, Education Census Reports, Public Instruction Reports, Administration Reports, Recommendations of the Reports of the Educational Commissions, Trials, Dispatches, Excerpts of Letters of the Court of Directors, Governor-General and Governor, etc., and Publications of the Governments of the Imperial and Madras. Annual reports from educational departments and universities provide a great deal of information on the growth of education in Tamil Nadu, as well as a great deal of information on progress in various fields. Good information about the different phases of growth is given in government proceedings. For specific observations on education in general and in particular, the studies of the Educational Commissions are noted.

The secondary sources, along with the skeleton content, are helpful in constructing this dissertation. B.C.Rai's History of Indian Education and Issues offers a great deal of information about India's pre-independence education commissions. The Recommendation of the National Education Commissions, Committees and Teacher Education Groups in India, edited by Bhaskara Rao Digumarti, helps to understand the pros and cons of the different commissions, committees and groups.

OBJECTIVES OF THE STUDY

1. To fill the void that exists in understanding the advancement of Higher education System under British rule.
2. To examine Role of government in higher education
3. To examine Role of government in promoting higher education

HISTORY OF EDUCATION IN BRITISH PERIOD

According to A.L. Altekar, "Education was regarded as a source of illumination and power which transforms and enables over nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual power faculties" (Annie Amala and others 2004:35) and he has rightly said so about the early period of history of education. The Vedas are the first among ancestors. In the state of Andhra, which was part of the present analysis, a similar form of education system was pursued. As is the case today, also in the past, the home was the first school for the child and his primary school was the family. As a part of his growth and development, he learned several things unconsciously. India's ancient era was glorious and rich from the point of view of education that foreign scholars praised it abundantly. In those days, faith and its practises were the pillars of education. Basic education was Vedic practise and life was influenced by and infused with religious concepts in all its facets. Education is, therefore, known as the source of light. Two groups, such as

- Will briefly explain the key characteristics of Vedic education
- The aims of education are the idealistic type in which teachers (acharyas) emphasise the adoration of God, faith, spirituality, character building, personality growth, the creation of an ability to improve community, nation and society, etc.
- Before we go further on the educational situation in the Nellore District during historical times, a brief notice on the region was addressed to them under

THE ROLE OF GOVERNMENT IN HIGHER EDUCATION

After India gained independence in 1947, a new period of national growth started in India. The growth of India's higher education prior to independence was very slow. Calcutta University, former Senate member Mr. Sukomal Dasgupta, noted that "Education is not for stuffing the brain with information but for man-making," Prime Minister Manmohan Singh reported in 2007 that enrollment in higher education was abysmally poor, nearly two-thirds of our universities and 90% of our colleges were ranked below average or quality parameters. Educational growth at all levels has been a priority on the national agenda. Just 12.2 per cent

of people were literate at the time of independence. The existing higher education system does not serve the function for which it was started. Independent India's colossal issue was to provide all people with education. The aim of the country's constitution was to accept democracy as a way of life, a socialist pattern of society and industrialization focused on modern science and technology. The Hunter Commission (1882) had already proposed the establishment on a grant-in-aid basis of colleges and universities for higher education. Graduate and post-graduate education as well as vocational education and training are typically included in higher education or tertiary education. The primary institutions are universities and schools.

ROLE OF GOVERNMENT IN PROMOTING HIGHER EDUCATION

According to the Random House Dictionary of the English language, the term 'education' means the act or method of imparting or gaining general knowledge and cultivating the forces of reasoning and judgement. In other words, as far as a trade or occupation is concerned, it is an act or method of imparting or gaining unique information or skills. Education is the development of the mind's special and general abilities. Learning and culture are also used to mean the effects of schooling interchangeably. The wellbeing of the people is the end of the nation. Government is a final form of political organisation that operates to serve the people. The state is the social arch's keystone. Each government is founded on certain moral responsibilities. In other words, the education of the citizen is the centre of the democratic state and it is thus the duty of the state or government to provide its entire people with educational opportunities. The right to education is the right of all citizens. In the modern world, schooling occupies the first place because people who are deprived of the chance are bound to be the servants of others. Liberty and equality are supported by higher education. It is the government's key duty to encourage higher education opportunities for its entire people.

The secret to national prosperity and welfare is education, and no expenditure is too good for it. Education is a fundamental factor in any country's growth. For its proper execution, any government should formulate a realistic educational policy with the necessary characteristics

and organisation. A critical feature of the country is the history of education. The love of learning and the dissemination of knowledge to the people of one's own country have always had a profound impact on both the Hindu and Muslim rulers of India, but both were spiritual, not literary, in terms of educational policy. The educational institutions patronised by the kings or Zamindars of Hindu religion were called 'Pathasalas or Gurukulas' while 'Madarsahs' were funded by the Muslim Nawabs or rulers. Both Hindu and Muslim education systems connected education with religion.⁴ Temples and mosques were the sites of those schools. The means of instruction, particularly for higher education, were Sanskrit for Hindus and Persian for Muslims. The renowned centres of learning were Kasi (Varanasi) for Sanskrit, Azimabad (Patna) for Persian. The Hindus and Muslims were great patrons of education, but the traditional or indigenous education system was theirs. The primary objective of ancient Indian education was 'Mukti or Liberation.'⁵ Education was seen by Muslims as an integral possession of man. Madarsahs were founded to spread Islam's message and there was no science and mathematics teaching. Education was the privilege of a select few during the Muslim period. In Emperor Shah Jahan's time, Jesuit missionaries founded a Jesuit college in Agra.

During the British era, the history of education in India gained momentum. In the beginning, the East India Company (EIC) was involved in the lucrative trade, but later in spreading education in India. The East India Company established a secondary school in Madras in 1673 and in 1698 the company opened three more schools in Madras, Bombay and Calcutta. The British started to spread educational institutions in India gradually. The first Governor - General to understand the importance of teaching English to the Indians was Lord William Bentinck (1828 - 35). A framework for opening schools and colleges to teach English along with other Indian languages was drawn up by Bentinck and Macaulay. According to Tagore, knowledge of English is the only definition of education⁸ Macaulay's March 7, 1835 resolution decreed that English would be the pillar of higher education in India Macaulay intended to create a class of citizens who would be 'Indian in blood and colour but English in taste, in opinion, in morals and intellect'⁹. Lord Bentinck began the process of opening schools and universities, but in the educational sphere, Lord Dalhousie brought about a

revolution. A significant milestone in India's history is his famous education dispatch, known as 'Wood's Despatch of 1854, correctly named' the Magna Carta 'of Indian education. A method of education, from primary education to university education, was articulated. The cornerstone of the modern education system was laid by that dispatch. Vernacular and English teaching was promoted, but the best medium was thought to be English in colleges and universities. The British colonial authorities in London and the corporate authorities in India, through the English language, favoured the Western method of education. Macaulay's method of education also favoured moral, political and economic interests.

CONCLUSIONS

Unfortunately, under the umbrella of British law, real education, which is not a goal in itself, but rather an instrument that contributes to building sound character, did not stand for this position in India. It was connected with the urge to evangelise India at the start and through the missionary channel, as we saw in the second chapter of this report. Once the company had shouldered responsibility for it, it became, on the one hand, an assembly line generating clerks and, on the other, an instrument forming the Indian character in a manner conducive to British interests. The colonial side was responsible not only for the deviation of education from its normal path, but it is also possible to blame the native side. The primary goal for most individuals was to apply for some types of government jobs, while giving up their conventional ways of making a living simply because they felt they would be given a better status in the eyes of those in their society in that way. Indeed, seeing young Indians competing not to raise the standards of their traditional skills but to gain pointless clerical roles is a spiritual colonialism, if not a cultural slavery.

It is not useless to briefly recapitulate what we have discussed so far, in addition to the final chapter's evaluation of colonial education. First and foremost, on the grounds that it cultivates its subject countries, there is a propensity to admire colonialism. This is not wrong, but it should be remembered that more evils than advantages were brought in. With no harmony between the schools and the real home life of the students, colonial education was organised. It made them mere imitators of Western methods, and this is partly due to the fact that an

alien language has long imparted knowledge. Native languages were, at the same time, impoverished because of ignorance and scorn. Overall, by the end of the nineteenth century, the modern Western educational model abolished the old indigenous education system and set back vernacular literacy. As a result, in the twentieth century, Indian public opinion started to demonstrate sceptical attitudes towards Western educational models. A desire to build among them aroused and took the form of new education systems such as the Visva-Bharati, or Jamia-Millia (working outside the official system); The Universities of Banaras and Aligarh (working within it).

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.

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