British contribution for the development of Education in India

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Abstract

The British Education System in India: The establishment of British territorial rule over India brought about changes in all aspects of society. Education was one of the areas that saw major change as a result of the British taking over power. British Columbia is a province that is becoming more and more dedicated to reestablishing its foundation in the customs and beliefs of its indigenous people. Respect for time is one of these principles. It is stated that the Indigenous people of British Columbia have been caring for the soil since "time immemorial." This long-term perspective approaches the issue of reform and transformation from a new angle. According to this viewpoint, the current reform is a generational endeavor to overcome the legacy of colonial schooling methods and reorient the educational system around more holistic learning experiences and outcomes rather than a ten-year policy drive. relationship to policymaking and practice remains a key topic. In the 1970s, a useful model was put forward according to which educational practice should be guided by a body of practical theory that emerged out of it, but which at the same time drew on the full range of disciplines that could provide relevant knowledge. From this point of view, the sociology of education would serve as just one contributory source in making judgements about policy or practice – an important, but not all-important, one.

Keywords: British contribution, development of Education and India etc.

Introduction

British Education System in India: The establishment of British territorial rule over India brought about changes in all aspects of society. Education was one of the areas that saw major change as a result of the British taking over power. In order to justify their rule and satisfy their own financial demands, the colonial rulers of a given nation established its educational system. The Charter Acts of India formally established the British Education System. During the 1813 renewal of the Charter, the British Parliament mandated that the East India

Company set aside one lakh rupees a year "for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories, the revival and promotion of literature, and the encouragement of the learned natives of India." This led to the first official financial arrangements being established by the Queen, and the East India Company being entrusted with the education of the indigenous.

Policies under British Education System in India

Before the acquisition of territorial power, the Company had no role in education; however, there were attempts by the missionaries to establish charity schools and to promote learning. Due to the fear of adverse reactions and opposition to their role by the local people, the Company maintained neutrality on education after becoming a territorial power. Regarding whether the Company should support western or oriental education, opinions were likewise split. Without test-based accountability, the province's curriculum, which outlines what subjects children should study at each grade level, serves as the primary aligning element. The main focus of this case study is the process of curriculum reform, which started with a multi-year public involvement that produced the "B.C. Learning Plan.

This extended reform journey was a response to multiple drivers. As of 2011, the three most widely cited elements of the "case for change" were:

(1) To respond to a feeling that the purpose of education was changing in line with technological change, particularly the way devices were making information widely available;

(2) To increase student engagement in school;

(3) to allay persistent worries regarding the discrepancy in graduation rates between students who identify as First Nations and those who do not. In addition to this official process of policy modification, societal presumptions about the nature and purpose of education have changed. British Columbia is a province that is becoming more and more dedicated to reestablishing its foundation in the customs and beliefs of its indigenous people. Respect for time is one of these principles. It is stated that the Indigenous people of British Columbia have been caring for the soil since "time immemorial." This long-term perspective approaches the issue of reform and transformation from a new angle. According to this viewpoint, the current reform is a generational endeavor to overcome the legacy of colonial schooling methods and reorient the educational system around more holistic learning experiences and outcomes rather than a ten-year policy drive..

Development of Modern Education

- The company wanted some educated Indians who could assist them in the administration of the land.

- Also, they wanted to understand the local customs and laws well.

- For this purpose, Warren Hastings established the Calcutta Madrassa in 1781 for the teaching of Muslim law.

- In 1791, a Sanskrit College was started in Varanasi by Jonathan Duncan for the study of Hindu philosophy and laws.

- The missionaries supported the spread of Western education in India primarily for their proselytising activities. They established many schools with education only being a means to an end which was Christianising and 'civilising' the natives.

- The Baptist missionary William Carey had come to India in 1793 and by 1800 there was a Baptist Mission in Serampore, Bengal, and also a number of primary schools there and in nearby areas.

- The Indian reformers believed that to keep up with times, a modern educational system was needed to spread rational thinking and scientific principles.

- The Charter Act of 1813 was the first step towards education being made an objective of the government.

- The act sanctioned a sum of Rs.1 lakh towards the education of Indians in British ruled India. This act also gave an impetus to the missionaries who were given official permission to come to India.

- But there was a split in the government over what kind of education was to be offered to the Indians.

- The orientalists preferred Indians to be given traditional Indian education. Some others, however, wanted Indians to be educated in the western style of education and be taught western subjects.

- There was also another difficulty regarding the language of instruction. Some wanted the use of Indian languages (called vernaculars) while others preferred English.

- Due to these issues, the sum of money allotted was not given until 1823 when the General Committee of Public Instruction decided to impart oriental education.

- In 1835, it was decided that western sciences and literature would be imparted to Indians through the medium of English by Lord William Bentinck's government.

- Bentinck had appointed Thomas Babington Macaulay as the Chairman of the General Committee of Public Instruction.

- Macaulay was an ardent anglicist who had absolute contempt for Indian learning of any kind. He was supported by Reverend Alexander Duff, JR Colvin, etc.

- On the side of the orientalists were James Prinsep, Henry Thomas Colebrooke, etc.

- **Macaulay minutes** refer to his proposal of education for the Indians.

- According to him:

  - English education should be imparted in place of traditional Indian learning because the oriental culture was 'defective' and 'unholy'.

  - He believed in education a few upper and middle-class students.

  - In the course of time, education would trickle down to the masses. This was called the infiltration theory.

  - He wished to create a class of Indians who were Indian in colour and appearance but English in taste and affiliation.

- In 1835, the Elphinstone College (Bombay) and the Calcutta Medical College were established.

Conclusion

The education should have a synthetic orientation or be a specialised research discipline seems to have been largely resolved in favour of the second option, though its relationship to policymaking and practice remains a key topic. In the 1970s, a useful model was put forward according to which educational practice should be guided by a body of practical theory that emerged out of it, but which at the same time drew on the full range of disciplines that could provide relevant knowledge (see Hirst, 1983). From this point of view, the sociology of education would serve as just one contributory source in making judgements about policy or practice – an important, but not all-important, one.

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