

## Exploring Indigenous Education in Colonial India: A Historical Analysis

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### *Abstract*

*This study examines the historical development and influence of indigenous educational institutions in colonial India, with a specific emphasis on the Bengal Presidency and the North-Western Provinces from the late 18th to the early 19th century. The text delves into the complex interplay between indigenous educational methods, colonial interventions, and social changes. The research examines primary materials and academic discussions to emphasise the intricate interaction between cultural, social, and political influences that shaped education in colonial India. The main focal points include the significance of indigenous establishments in disseminating knowledge, the consequences of colonial policies on indigenous education, and the conflicts arising from the clash between traditional customs and imperial endeavours towards modernization. This study highlights the need of comprehending indigenous educational systems as an essential part of the socio-cultural structure of colonial India. It also sheds light on the lasting impacts of colonial interventions on educational environments.*

**Keywords:** Colonial India, Bengal Presidency, North-Western Provinces, Late 18th century, Early 19th century etc.

### **Introduction**

The exploration of colonial education reveals an intricate story intertwined with desires for progress, power battles, and clashes of cultural beliefs. The core of this discussion is on the deep importance of learning, going beyond simple teaching to include the fundamental nature of preserving and advancing society. Since the very beginning, colonial rulers used education as a means of control, moulding people's thoughts to align with imperial ideology while seeming to be on a mission to civilise. Schools served as channels for exerting control, shaping people into subjects of imperial governance, exemplifying the notion of the "white man's burden," and revealing the colonial mentality that regarded indigenous knowledge with contempt. Currently, academics are examining the lasting effects of colonial education on nations and people. Nita Kumar's analysis sheds light on the complex and varied aspects of contemporary Indian education, questioning traditional models and promoting a practical approach that recognises many viewpoints and empowers students as engaged contributors in their educational experience. Christopher Bayly's insights on indigenous education uncover the flexible nature of pre-colonial learning systems, where variety flourished and knowledge surpassed strict limitations.

However, the arrival of colonial administration brought about a significant change as native systems struggled to cope with the imposition of foreign standards and the decline of local customs. William Adam's influential studies provide insightful views into the diverse and thriving educational systems that existed before to British colonisation. These institutions thrived in many forms, reflecting the diverse range of indigenous cultures and customs. Nevertheless, the colonial perspective remained focused on strengthening authority, marginalising indigenous knowledge and giving priority to Western-centered teaching methods. Amidst this context of turmoil and change, indigenous education stands out as places of defiance and strength, where communities skillfully and courageously negotiate the turbulent effects of colonial intervention. The complex interaction of social, political, and cultural factors influenced the development of educational models, having a lasting impact on the shared awareness of post-colonial nations. As we begin this academic journey, we explore the deep-rooted impact of colonialism on indigenous education. We tackle the intricate historical accounts and the ongoing pursuit for freedom and self-governance. By engaging in thorough analysis and scholarly research, our goal is to restore the voices of those who have been marginalised and pave the way for a more inclusive and fair educational future.

## **Review of Literature**

Prior studies have delved into the complexities surrounding indigenous education in colonial India. Notably, Nita Kumar's works shed light on the intricate interplay between colonial interventions and indigenous educational paradigms, elucidating the profound socio-cultural ramifications of these interactions. Moreover, Christopher Bayly's scholarly contributions offer valuable insights into the transformative impact of British presence on traditional educational structures, highlighting the shifting dynamics within colonial educational landscapes. Through these scholarly endeavors, a comprehensive understanding of the historical trajectories and socio-political implications of colonial education emerges, underscoring the imperative of contextualizing indigenous educational systems within broader colonial frameworks.

## **Methodology and Scope of Study**

This study employs a multidisciplinary approach drawing on historical analysis and sociocultural inquiry to elucidate the historical evolution and socio-political ramifications of indigenous educational institutions in colonial India. Utilizing primary source materials and scholarly discourse, the research endeavours to unravel the intricate dynamics shaping indigenous education within the Bengal Presidency and the North-Western Provinces during the late 18th and early 19th centuries. The analysis will foreground the significance of indigenous educational establishments in knowledge dissemination, explore the impact of colonial policies on indigenous educational paradigms, and examine the socio-cultural tensions arising from the collision of traditional customs with colonial modernization endeavors. Through a thematic and contextual analysis, this study seeks to offer a nuanced understanding of the enduring legacies of colonial interventions on educational environments in colonial India.

## Research Questionnaire

1. What do you understand by the term “indigenous education” within the context of colonial India?
2. How did the colonial education system impact traditional indigenous educational practices in India?
3. In what ways did indigenous educational institutions resist or adapt to colonial influence?
4. How did the British colonial authorities perceive indigenous education, and how did their perceptions shape their policies regarding education in India?
5. What role did indigenous intellectuals, leaders, and reformers play in shaping the discourse on education during colonial rule?
6. How did the spread of Western education affect the preservation and promotion of indigenous languages, cultures, and knowledge systems in India?
7. What were the long-term effects of colonial education policies on indigenous educational systems in India?
8. Are there any specific historical events, figures, or policies related to indigenous education during colonial India that you find particularly significant? Please explain.
9. How do you think the study of indigenous education during colonial India can contribute to our understanding of broader historical and educational dynamics?
10. Do you believe there are any parallels between colonial education systems in India and educational systems in other colonized regions? Please elaborate

## Pre-British Education Institutions in Bengal Presidency and North-Western Provinces

Studying the gurus, maulvis, and other indigenous community leaders in Bengal Presidency and the North-Western Provinces in the late 18th and early 19th centuries. First, it will be necessary to classify the wide variety of pre-British educational institutions that really existed. Prior to the 19th century, there was no consensus on what should be done to raise a society’s children or what constituted knowledge. The indigenous way of life was marginalised as the European state spread and monopolised much of the continent. Colonial India, like the developing modern state, incorporated formerly independent organisations, such as academic institutions, under its administration. Christopher Bayley argues that the introduction of the British in India relaxed traditional norms, making room for new methods of teaching. Disagreements about the other country’s religion and culture contributed to this.

## Diverse Educational Landscape Before British Arrival:

British administrator William Adam surveyed educational facilities in Bengal Presidency and reported in three reports that schools there were already diverse, with each organising its own “separate classes of institutions without any link or relation of any kind between them, each catering to a distinct class or community” before the arrival of the British in 1835, 1836, and 1838. We found William Adam’s descriptions of natives who taught others their language out of a sense of duty or compassion moving, but we disagree with his conclusion that indigenous institutions proved the value of knowledge sharing and the eagerness of many to learn even when they had nothing to offer in return.

## **High Value of Education in Indian Culture**

It appears that the village school system is pervasive; the desire to educate one's son must be ingrained in the minds of parents, even of the humblest class; and these are the institutions, deeply entwined with the habits of the people and the customs of the country, through which we may hope to reduce the mortality rate in Bengal and Behar. The value of education in Indian culture has always been high. If the local community had access to a religious school where devotees' children could begin learning about their religion at an early age, then there would be no need for a mosque, temple, dharamshala, khanqah, or gurudwara. Most well-to-do men sought out the services of a maulvi, pandit, or guru in order to better educate their children, friends, and acquaintances. Muslims, Hindus, and Sikhs equally sent their children to one of the numerous secular institutions that offered classes in Persian and other topics. Many wise men and women have openly disseminated their knowledge in the name of God ('Lillah') to other believers (and sometimes to everyone who will listen). It was a source of great pride for every farmer in the Bengal Presidency and the North Western Provinces to have a sample of their crop evaluated by a prominent professor. After hearing such positive feedback on indigenous schooling in these two provinces, the Colonial Government resolved to standardise the curriculum throughout the country. This is a condensed version of the whole story.

## **Initiatives to Promote Local Schools**

When we sent you the Dispatch we wrote on education in India, we believed that the rest of the country would soon follow the lead of the North Western Provinces and implement a system of promoting local schools. That's why it's obvious that trials ought to be conducted all over the world, although on a small basis at first. A definition of "indigenous" is required. By "elite educational institutions," we mean schools that actively seek to shape the future leaders of their communities. These institutions maintained pre-British instructional practises, often employed Indian or indigenous teachers, and underwent architectural changes throughout time.

## **Efficient Indigenous Education System**

There has been remarkable progress in India's conventional educational system. Bengal had an established system of education and government even before the colonial era introduced the Western model. P.L. Rawat is concerned about the dangers of a Buddhist monastic education, thus he encouraged the establishment of Hindu Brahmin educational institutions. With the backing of Hindu kings, temples and other houses of worship began to double as classrooms. Pathshalas offered secular education in the vernacular for the general people, while makhtabs catered to the religious needs of the Muslim elite. The Bengali elite, both Hindu and Muslim, were required to learn Persian at school since it was the language of the Mughal court. Because they serviced such different demographics, the British colonial authorities saw no need for the organisations to collaborate.

## **Government's Efforts to Regulate Pathshalas**

The Brahmins established their authority over Hindu culture in the Tols by declaring Sanskrit to be off-limits to anybody other than themselves. Popular fields of study in Bengal were Smriti and Nyaya. The oral transmission of knowledge is highly valued in Brahmanical pedagogy. The first Bengali translator of Manusmriti, Med-

hatithi, explains that the word adhyayana, which is often translated as “study,” originally meant to pronounce or repeat a statement and, by extension, to hear it. Sanskrit schools in Bengal were often referred to as Tols instead of Chattuspathy. The four Vedas were fundamental to Chattuspathy education.

### **Role of Indigenous Education in Shaping Identity**

Brahmanical teachings were intended to benefit all of humanity, not just the people who studied them. The system institutionalised caste and made it legally binding. Because only Brahmins used this strategy, it gave them an advantage in the academic realm. They were peerless in the countryside since no one else possessed their expertise. Since the Brahmins were the guardians of dharma (religious and social values), Poromesh Acharya held that they were also responsible for its interpretation. The Brahmins worried that if they opened up higher education to people from lower castes, it would undermine their position as the elite in society. Support from local elites for Sanskrit-based higher education was definitely the most important factor. This is an allegation made by William Adam in his 1838 book, *Three Reports on the Condition of Education in Bengal (Calcutta)*. The report also describes the current situation of education in Bihar and the initiatives that have been taken to improve and expand it.

### **Impact of Indigenous Education on Official System**

crucial to the rich’s ability to permanently take from the poor. Residents of Bengal could do well to enrol in a pathshala in order to get a basic education. Educators ran and supervised the facilities with client contributions; the clientele were mostly from lower socioeconomic backgrounds. There was a lack of enthusiasm for the Pathshala system among Brahmin educators and students. Despite this, many non-Brahmins pursued higher education despite the limited opportunities available to them. Despite its immense success, the Pathshala was based on Brahmanical ideas and rituals. The social aims of Pathshala education were realised because students learned to fulfil their caste vows in accordance with the Smriti. As a result, it did not result in improved teaching methods. The quantity of Bengali manuscripts in the Pathshalas much exceeded the number of Sanskrit ones. For this reason, all lessons were conducted in the children’s native tongue.

### **Shift in Colonial Government’s Attitude Towards Education**

Therefore, Bengal and the North-Western Provinces had an efficient indigenous system of education in place before the Western pattern of education was developed. There was no consistent approach to blending informal and formal education. The system was entirely decentralised. There was no oversight from the government, and nobody seemed to be in control. The average person was kept in mind while this system was developed. It’s possible that Brahmins would go to the Pathshala to learn Sanskrit so that they may better promote their beliefs to others. The lower classes, however, were educated in more than just the three Rs; they also learned accounting and property record keeping.

### **Changes in Indigenous Education under Colonial Rule**

Colonial elites saw education as a means to secure their position in the emerging country. An official of the East India Company argued in 1779 for “the utility of collecting every possible information with respect to the disposition, genius, talents, character, connections, views, interests, revenues, military strength, and even domestic history of those princes and people with whose affairs our own happen to be interwoven,” as noted by Michael Fisher. In Chapter 13, Christopher Bayly explains how many different British organisations aid in the information collecting process. His argument is supported by historical comparisons to the rise to power of Mughal rulers. The British paid no regard to their own people until their own well-organized system was in place (Bayly, 1996).

### **Stratification and Social Impact of New Educational System**

When everything else failed, the government merged all the schools into one massive complex. How quickly this was accomplished, however, was subject to the opinions of those in authority. For instance, consider the early 20th century’s pathhala licencing laws. During the first half of this century, the government of Bengal prioritised the development of higher education above the maintenance of the pathshalas. A turning point occurred with the 1854 debut of The Education Dispatch. With a focus on the indigenous schools that currently exist around the nation, the Dispatch has been pushing for more funding and support for primary schools that educate in vernacular languages. When the government saw how effective the Pathshala model was, they determined to expand it throughout the country. They were a no-brainer due to their low cost, wide distribution, and high demand. Everything that followed was a well planned exercise in pathhala management for the guru to learn from.

### **Religious and Gender Segregation in Education**

To begin regulating the pathshalas, the government initially established “Circle” organisations. East Bengal’s School Inspector in 1855, Henry Woodrow, came up with the plan. The plan proposed picking a ‘circle’ of three or four pathshalas and paying a government pundit Rs. 15 per month to teach there. The primary responsibility of the expert was to visit each classroom every other week to promote the adoption of more efficient teaching strategies. The gurus were compensated with a monthly stipend of between Rs 1 and Rs 2 to encourage their involvement in the programme. The Education Department was tasked with compiling a list of all the village pathshalas in the area after Lieutenant-Governor J.P. Grant proposed a new primary education scheme on October 19, 1860. This would allow the Inspector of Schools to choose a subset of schools for future repair. These authorised pathshalas would provide cash incentives to their gurus if they agreed to periodic inspections. Grant’s project wasn’t created to fund the gurus’ university degrees, but rather to enhance the quality of instruction at existing pathshalas.

### **Influence of Colonial Policies on Indigenous Institutions**

The study’s authors speculate that the human interest in information organisation dates back to our species’ earliest days. Pundits and maulvis, for example, may be seen as purposefully imparting Western material in order to build a unique brand of ‘Indian knowledge’ in broader contexts like as cultural production, social interaction,

education, religious practise, and political leadership. We recognise the lasting significance of the Banaras and Calcutta Sanskrit universities, as well as the Calcutta Madrasa and the Hooghly Madrasa, in these encounters that shape identities. So, throughout time, both institutions and societies change. This is from Appendix A, page 113 of the Bengal Home Education Government Report 1863-1864, Calcutta, National Archives of India (henceforth NAI, New Delhi), as mentioned in Kazi Shahidullah's "The Purpose and Impact of Government Policy on Pathshala Gurumohashoys in Nineteenth-Century Bengal."

### **Debate on Education Policies During Colonial Era**

Several academic efforts have been made to investigate the consequences of pre-British educational activities by putting together the history of indigenous education. We would begin by discussing the impact that NGOs like as tols, pathshalas, makhtabs, and madrasas had on the official education system during the last years of the Mughal Empire. In this study, we focus on the Brahmins and traditional gurus, the backbone of Hindu society, as well as other Hindu elites, such as the khattris and kayasthas, whose clerical skills acquired during the later Mughal period ensured their hold over such jobs in the early colonial era.

### **Challenges in Centralizing Indigenous Learning**

Having adapted to the local environment and become stronger and more popular over the course of generations, the indigenous system of primary schools has played a vital role in the social economy of the village. A lack of respect for the system on the part of colonial officials at the turn of the nineteenth century accelerated its downfall. However, among the ideologues who advocated for more state engagement in schools, the Clapham cult was the most outspoken. The missionaries' sincere desire was that individuals would study the Bible and form their own conclusions. They were able to convince the British to support a few of schools where Persian and Sanskrit were taught. Several organisations were formed to aid the British government. The colonial administration made no attempt to acknowledge the indigenous schooling system. This study focuses on the colonial government's promotion of vernacular instruction in schools. Until 1813, the East India Company was supposedly atheistic and fascinated by eastern culture. Since the Charter Act was enacted in 1813, substantial amounts of money have been set aside for educational reasons. In 2018, the government of India legally authorised Christian Missionaries to propagate their faith across India because to the common view that the great majority of Indians are illiterate and in need of having a respectable religion pushed upon them. From 1813 through 1833, there was a vigorous discussion between supporters of a "Anglican" or "Anglo-Saxon" educational system and those of a "Orientalist" or "Asian-centred" system. As was previously indicated, the findings from William Adam's surveys were the basis for the first major steps taken by the country's president to advance Bengali education. In the late 18th and early 19th centuries, a group of Evangelical/Anglican Missionaries centred in Clapham, London, spread Christianity throughout England and India. They were officially recognised by colonial authorities as the primary impetus for the establishment of conventional Clapham Sect organisation. This group fought to end domestic slavery in India and promoted an English-language, literature-based education system there. William Wilberforce, Henry Thornton, and Thomas B. Macaulay were

among the notable people of the time. Because of their inefficiency and lack of usage of the English language, sources like tols and makhtabs should be used with caution. Losing a teacher due to his inability to communicate in English would further isolate an already isolated ordinary school.

### **Evaluation and Changes in Indigenous Education**

A lack of interest in indigenous and vernacular education on the part of colonial authorities was seen throughout the research until 1835. A similar argument was made by Macaulay in the same year in his notorious minute, in which he said that the government's educational purpose was to establish a class of individuals who would work as translators between the government and the people they dominated. This meant that providing great education to all children for no cost would remain a utopian vision. In the short term at least, the 'learned' Indians would 'teach' the peasants how to implement the 'Downward Filtration Policy. The colonial government regarded elevating the moral standing of the Indian people as a way to attract more capable labourers.

### **Flaws in Teacher Training and Curriculum**

Colonial authorities took credit for establishing Indian education when they released Wood's Dispatch in 1854. A number of reforms are proposed by the Dispatch to better the educational system, including the establishment of a department of education, universities, a statewide system of graded schools, grants-in-aid, provisions for teacher training, a strong connection between education and employment, and expanded access to education for women. The policies discussed in this Dispatch may or may not have been completely implemented. Since landowners in Bengal funded vernacular schools with their own money, the colonial government's promises of such schools were made useless. To try to save every bit of indigenous knowledge would be impossible. Some colonial officials took this news very badly, particularly those who saw this as an opportunity to further the spread of Anglo-Saxon values. They said that indigenous tribes achieved little because of their archaic worldview. Above all other parts of a Western education, learning English and Western science took precedence. As English replaced Latin as the official language in the 1830s, it was crucial to educate the locals in the language so that they could find work as low-cost clerks. The expectation was that this would boost morale. Charles Grant, who was known for his scathing attacks on vernacular education and public morals in Bengal, pushed for a Western-focused education to be taught exclusively in English.

### **Bias Towards European Literature and Science**

Grant was adamantly opposed to the idea of this information being disseminated in any language other than English. In the early nineteenth century, this school of thinking started having an impact on British education. This article, written in defence of the British Empire, contended that eastern civilizations, and particularly India's, were defective on their very foundations. The integration of both historical understanding and cutting-edge machinery gave the impression of technical superiority. During the time of colonialism, advanced Western liberal concepts were imposed on indigenous communities and were seen as a good act. The British government's attitude towards education underwent a dramatic shift as a result of this.



### **Impact of British Rule on Indigenous Scientific Works**

After first encounter with colonisers, educational institutions in indigenous tribes were drastically altered. It has contributed to widening the gap in education to unprecedented levels. For instance, the government established and supported madrasas and pathshalas like the Calcutta Madrasa and the Banaras Sanskrit College to educate vernaculars that had been neglected by the state. The colonial power's insistence that all classes be taught in English isolated and further inflamed local people.

### **Disregard for Oriental Literature and Indigenous Science**

The primary objective of Arabic and Persian education, as stated by a former English government official named Prinsep, was to produce qazis and maulvis. Before the advent of the English language and western sciences, Prinsep argues, it was difficult to undertake extensive scientific study. In 1853, in response to demand, the Calcutta Madrasa opened an English division, albeit enrolment was much smaller than at the Arabic institution. The local Muslim populace, in contrast to the Hindu majority, saw individuals learning Arabic as more worthy of respect than those studying English language and literature. Therefore, an English-Persian department was established at the Madrasa in Calcutta. That is why Muslims who worked for the colonial government started falling behind the rest of the workforce as early as the 1600s.

### **Evolution of Calcutta Madrasa Curriculum**

According to the Dars-i-Nizami, the Calcutta Madrasa was established in that year. After 10 years, madrasas underwent a complete makeover with a whole new curriculum and other significant changes. This madrasa has been around since the 1860s, when it first opened its doors to students in both the Arabic (Senior) and Anglo-Persian (Junior) departments. A lack of faith in the efficacy of Eastern education and concern about how Muslims would respond to radical change stymied efforts to alter indigenous institutions. Local Muslims were already resistant to radical change, as described in Chapter 3 (Bayly, 1996).

### **Economic and Social Disparities in Education**

As a result, there were disagreements between local and Anglo-Vernacular companies. Economic and social gaps started to form between pupils attending public or publicly sponsored schools, where instruction was given in the local language, and those attending private schools, where instruction was given in English. Employment prospects, social standing, and political clout continue to favour those with Western education over those with indigenous understanding.

### **Government Involvement in Educational Restructuring**

The involvement of the government ushered in a time of institutional restructuring among native communities. Schools for younger children, teenagers, and adults all existed. It prepared the path for the modern educational institutions, particularly universities, that are so advanced now. The school administration made up its own grading system, with grades called things like "first standard," "second standard," and so on. The Muslim pop-

ulation of Calcutta had a negative response to the pathshala-tol-madrassa-maktab system because of its strict hierarchical structure. Students' readiness for promotion to the next grade was determined by their performance on standardised tests. This strengthened the bond between teachers and pupils, who are traditionally referred to as guru and shishya.

### **Social Stratification in Modern Education**

The new educational system served to further entrench social stratification. Many schools practised segregation between students based on their religion or gender. Padma Anagol, a trailblazer in the field of gender studies, has long advocated for historians to give equal weight to the agency of men and women, as well as the requirement of equal access to civic, political, and religious institutions. As a result, we need to include women's voices in the ongoing discussion. The British helped create twenty-one separate institutions in the area. Numerous all-male educational institutes, including as the Hooghly Madrasa, Sanskrit College of Calcutta, Banaras Sanskrit College, and the Calcutta Madrasa, were located in the city of Kolkata. This explains why British administrators in India didn't consider religious reform a priority. The fact that colonial institutions in the nineteenth century expanded women's rights just proves that colonial administrators, the so-called "men of enlightenment," were not nearly as "modern" as they purported to be.

### **Religious Reform and Colonial Educational Policies**

The official viewpoint of the Indian government was heavily influenced by religious differences. Children of both Hindu and Muslim backgrounds were sent to specialist academies called maktabas and madrasas before the British colonisers arrived. Sikandar Lodi made the first recommendation that Hindus study Persian. According to historian Narendra Nath Law, Muslims and Hindus enrolled in the same schools during the reign of Akbar. The Mahabharata (Razmnama) and Padma Anagol's *The Emergence of Feminism in India, 1850-1920* are only two of the many works of Sanskrit literature that have been translated into Persian.

### **Influence of Religious Differences on Education**

Ramayana. Even before the arrival of the British, Hindus were taking advantage of the educational opportunities provided by madrasas (Raja Ram Mohan Roy studied Islam in a madrasa in Patna). Colonial authorities established Muslim-only institutions like the Calcutta madrasa and Hindu-only institutions like Banaras Sanskrit College on the false orientalist premise of "one language for one community." Hooghly College did not hire any Muslim professors until 1872, when the Bengali government "declared its desire to have Muslims on the teaching staff of Hooghly College." The Banaras Sanskrit College only admitted students from the highest castes (such as pundits and kayasthas) and European males, further stratifying Indian society and ensuring the privileges of the upper castes were preserved.

### **Colonial Institutions and Social Stratification**

Colonial governments' commitment to indigenous countries' educational institutions was sometimes inconsistent. However, it was the colonial administration, as part of its investigation into native customs, that es-

established the first of these educational centres. Due to a lack of information, the Indian government initially followed the pre-existing standards regarding the management, patronage, and curriculum of schools during the colonial era, when the British began a slow but steady process of centralising and institutionalising what had previously been a diverse and dispersed system of education in the name of “excellent education.” The argument that financial mismanagement calls for more government oversight dates back to the late 18th century. For instance, the university’s first president, Kashinath Sharma, and many other faculty members were dismissed for ‘corruption’ when it was found that they had pocketed some of the stipends provided to the institution by the Company to attract students.

### **Challenges in Centralizing Indigenous Education**

Colonial governments had a hard time comprehending how to centralise and institutionalise indigenous learning institutes. The policies of the colonial administration was heavily influenced by the views of its officials. Those on each side of the classic debate between “Orientalists” and “Anglicans” have had their say in the first two chapters (Bayly, 1996). There was much debate during the nineteenth century on issues like whether or not the government should provide funding for institutions and whether or not instructors should use the vernacular or an Anglo-vernacular style of English. As a result, the policymaking process was altered or skipped through entirely during the late 18th and early 19th centuries. Since colonial authorities paid little attention to indigenous institutions when they were first established, their structures have mostly been preserved in tact. When the Anglicans voiced their displeasure with the ‘degradation’ and ‘moral humiliation’ going place in these schools, the government listened and implemented changes, the most notable of which was mandating that all classes be taught in English. Since the ‘Anglicans’ were one of the most important schools of thought on colonial policy towards India, there was a period of time in the early nineteenth century when ‘Anglican’ principles were adopted.

### **Impact of British Rule on Indigenous Literature and Science**

Studying both the triumphs and the calamities of past organisations is an invaluable instructional tool. The colonial government was often criticised for not having a uniform system in place to educate new teachers. In 1860, Lieutenant-Governor J.P. Grant of Bengal had the Inspector of Schools choose a small number of pathshalas from each district to receive funding for renovations; the guru’s income was tied to the results of a test covering material taught in class. Grant aimed to improve the quality of teaching at the pathshalas by increasing the prestige of the gurus who taught there. However, there was a serious flaw in that there were no provisions made for the gurus’ personal training and education. Inspector Woodrow, who was later entrusted with implementing Grant’s proposal, made two modifications to it: replacing merit pay with a fixed income and relocating teacher training to the Normal School. But we didn’t see any action taken to enhance teacher preparation. As a consequence, someone with a vernacular degree would be out of luck when applying for a position with a public school or an Anglo-Vernacular organisation. The government’s promises to provide technical guidance based on its purportedly cutting-edge scientific expertise turned out to be bogus. Too much emphasis

was put on literary training, which was one of the problems with the Macaulian approach to teaching English in India. Because of the colonial power's bias towards European literature and science, many indigenous scientific works, especially those from the Middle Ages, were lost. Macaulay exemplified this bias. Some of the first pioneers in science may have been inspired by conversations between Hindus and Muslims. According to Kazi Shahidullah (Crook, 1996, pp. 122-133), Islamic medical, astrological, and geographical practises had advanced significantly under Muslim control before the arrival of the British. Once the British took over, many Europeans discarded all oriental literature and indigenous works of science out of full disgust, despite the fact that this was not the case before the British gained control and the Europeans found the method of navigation in India.

### Conclusion

The colonial rule in 19th-century Bengal profoundly transformed indigenous education, introducing Western-centric models and marginalizing traditional systems. Despite initial diversity and vitality, indigenous institutions faced challenges such as language hegemony, social stratification, and inadequate teacher training under colonial policies. The clash between indigenous and colonial ideologies led to the erosion of local educational autonomy and the imposition of English-centric curricula. While indigenous systems demonstrated resilience, colonial authorities' efforts to centralize and institutionalize education reshaped the educational landscape, perpetuating social and cultural hierarchies.

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