

Examining the Impacts and Ramifications of the British Colonial Education in the Indian Subcontinent

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Abstract

This study investigates the significant impacts and consequences of British colonial education in the Indian subcontinent. It examines the objective of the British Education Policy to foster a class of English-educated individuals with both European perceptions and Indian heritage, which resulted in the implementation of Western education in India. India had a highly structured educational system based on Hindu and Muslim traditions before British involvement. Nevertheless, the British ignored this system and imposed a British educational paradigm prioritising English instruction. The study shows that the impact of British colonial education had extensive consequences, fundamentally altering the historical and cultural course of the region and the implementation of a British-influenced educational system that prioritised memorisation rather than critical thinking, resulting in the establishment of societal hierarchies and divides that served the interests of British domination. This study used a qualitative methodology to investigate the educational viewpoints of the British colonial authority and their effects on the Indian Subcontinent. The investigation involves analyzing texts, reviewing the literature, and observable insights. Evidence indicates that the British education plan encompasses its political goals, uneven allocation of resources, and disregard for science and technology education, hindering India's progress. The outcome indicates that the British colonial education system in India had substantial detrimental consequences on different aspects of Indian society, with a particular emphasis on its impact on the Muslim population. Initially, by prioritising memorisation rather than critical thinking, it maintained social inequality and divisions, supporting the existence of different social classes and political manipulation while also causing the gradual decline of indigenous cultures and languages. The adoption of English as the official language further marginalised Muslims in administrative roles, impeding their social, economic, and political opportunities.

Introduction

In the eighteenth century, the Indian subcontinent experienced a substantial metamorphosis, ushering in a distinct era of diversity, criticism, and innovation. The period of

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British colonial administration in India, from 1757 to 1947, resulted in a significant transformation of the Muslim community's values, identity, and position. The Muslim community encountered several challenges and insecurities as a result of British policies that viewed them as adversaries and rivals. The British education policy had a significant influence on the Indian subcontinent, particularly on the Muslim population, who experienced discrimination and peril as a result of the policy's biased and hazardous characteristics. Before the British colonial period, education during the reign of the Sultanate and Mughal monarchs was universally accessible. Muslims took pride in the Islamic Madrasah education system, which fostered several areas of knowledge. The impact of this system on various disciplines, including philosophy, theology, religion, fine arts, painting, mathematics, architecture, astronomy, and medicine, was immense during the medieval era of global civilisation. The ascent and appearance of Islam and Muslims in the Indian subcontinent were likewise momentous occurrences in global history.

Nevertheless, the British education program, implemented in the late 18th century, sought to civilise India's "uncivilised and uncultured customs" and eliminate "superstitious and religious convictions" considered primitive. The British employed their "divide and rule" strategy and the support of Christian missionaries to deliberately incite animosity between Hindus and Muslims, resulting in the devastation of crucial economic resources and the tragic loss of many lives. The British education program, marked by racial discrimination and authoritarianism, aimed to favour Hindus while eradicating Muslim identity and acknowledgement. The British education system, which perceived education as a mechanism for imparting knowledge to students, had detrimental effects on the Indian Muslim minority. The system classified individuals into two categories: one category comprised of those who obtained a British education. In contrast, the other category consisted of those denied such education. As a result, this educational system promoted social stratification and fostered hostility among the indigenous population of India, undermining unity and supporting the British agenda of control and exploitation. This study examines the impacts and consequences of British colonial education in the Indian Subcontinent.

The British Colonial Education

India's British Education Policy aimed to develop an English-educated class with European sensibilities and Indian ancestry. This goal prompted the introduction of Western education in India, mainly to train low-paid clerks for British offices to increase loyalty and cut down on administrative expenses. Education is essential to a country's culture because it makes knowledge transfer between generations easier.¹ India had a small-scale, well-organized educational system before the impact of the British. In Hindu pathshalas and tols, children studied disciplines like Arabic, Persian, Sanskrit, theology, grammar, logic, law, mathematics, philosophy, medicine, and astrology; Muslim children studied in madrasas and makhtabs.² To advance their colonial goals, the British ignored this faith-based system and adopted a British educational model, bringing English education to India.

The British were initially unconcerned with religious and educational matters in India, fearing that meddling might compromise their commercial and political interests. They set up establishments like madrasas and colleges to provide oriental education inside the framework of their respective cultures to keep control and appease Muslims and Hindus.³ Warren Hastings' 1780-founded Alia Madrasa and Lord Amherst's 1823-founded Sanskrit College are two examples. In 1800, Lord Wellesley founded Lord Fort William College to instruct English officials in regional languages.

The Committee of Public Instruction was established due to the English-medium education movement led by British Liberals and Evangelicals.⁴ Anglicists⁵ supported British education, while Orientalists supported indigenous education.⁶ One important individual, Thomas Babington Macaulay, suggested teaching English to produce a class of people who could effectively bridge the divide between the Indian people and the British rulers. His goal was to raise people of Indian descent but with English sensitivities so they could improve the quality of their native tongues and help the general public learn new things.⁷

Educational Reforms in India during British Rule	
Individual efforts under company rule	<ul style="list-style-type: none"> ➤ Calcutta Madrasah was established by Warren Hastings in 1781 to study Muslim laws and customs. ➤ Jonathan Duncan established the Sanskrit College at Banaras in 1791 for Hindu laws and philosophy. ➤ Fort William College was set up in 1800 by Wellesley for the training of civil servants of the Company. (It was closed in 1802). Charter Act of 1813
Charter Act of 1813	1 lakh rupees were to be spent by the company for the promotion of education in India.
Lord Macaulay's Minute of 1835	<ul style="list-style-type: none"> ➤ Amidst Orientalist-Anglicist controversy, Macaulay supported the latter view. ➤ The English language was chosen as the sole medium of education. ➤ The government decided to spend the limited resources on teaching Western sciences and literature. <p>They adopted the 'downward filtration theory' instead of mass education. Note: 'Downward filtration theory' means teaching a few upper- and middle-class people would produce interpreters who would eventually penetrate the masses. However, this theory failed miserably as envisaged by the British, but it has helped in the growth of Modern Intelligentsia, which shaped the struggle for independence.</p>
Wood's Despatch, 1854	<ul style="list-style-type: none"> ➤ This was also known as the "Magna Carta of English Education in India". ➤ It rejected the 'downward filtration theory'. ➤ It recommended English for higher studies and vernaculars at the school level. ➤ Secular education. ➤ Encouraged private enterprises.
Hunter Education Commission, 1882-1883	<ul style="list-style-type: none"> ➤ Its objective was to assess the Wood Dispatch. ➤ It emphasised the state's role in improving education. ➤ Advocated for transfer of control to local bodies (district and municipal boards)
Rayleigh Commission, 1902	To review the performance of universities in India
Indian Universities Act, 1904	<p>On the recommendation of the Rayleigh commission, the act provided for:</p> <ul style="list-style-type: none"> ➤ greater control over universities ➤ Universities were given due importance for research and studies. ➤ the number of fellows was reduced. ➤ Rules were made stricter for private college affiliations. Gopal Krishna Gokhale called this move a "retrograde measure".
Government Resolution on Education Policy, 1913	<ul style="list-style-type: none"> ➤ The government refused to take up the responsibility of compulsory education. ➤ It urged the provincial government to do the same. ➤ Even private players were encouraged.

Impacts and Ramifications of the British Colonial Education

The British Education Policy in the Indian subcontinent was formulated through commissions and committees focusing on promoting Western education in colonial India. Although English language and ideas were given priority, there was also a focus on vernacular instruction and language, albeit to a lesser degree. Following the transfer of authority from the East India Company to the British Queen, numerous initiatives were undertaken to promote Western education, ideology, and literature. The late 19th century and early 20th century marked the period of Western education's consolidation, which Company officers and missionaries had established before the 19th century. Nevertheless, the education policy had detrimental effects on the Indian population, specifically the Muslim community. The subsequent outcomes and impacts of these education reforms are examined below.

- Initially, implementing a British-styled curriculum had minimal effect on most Indians, as the new system did not result in substantial improvements in the educational system. This is because the curriculum, based on the English model, emphasised memorising rather than fostering critical thinking skills.⁸ Similarly, this was the case for madrasas and pathsalas, where pupils were not encouraged to inquire or express their opinions. Furthermore, English education was not widespread as it was explicitly intended for the Indian and British upper classes, and persons from less privileged backgrounds were not included in this educational initiative. Individuals who underwent English education perceived themselves as being of higher status in comparison to others who did not obtain education inside this particular system.⁹
- the education system segregated individuals into two categories: one group that received a British education and another that was denied access. As a result, this education system promoted social hierarchy and fostered hostility among the indigenous population of India, so undermining unity and furthering the British goal of control and exploitation.¹⁰ Furthermore, the implementation of English education in India played a crucial role in Britain's strategy of dividing and ruling since it aimed to foster animosity and create divides among the indigenous population.¹¹

- Considering the concept of justice, it may be argued that British education policy in India served not only as a means of exerting control but also as a tool of subjugation imposed upon the Indian population. This education system can be likened to the banking education paradigm.¹² Education is perceived as a process of imparting knowledge to students. Teachers hold the highest power in this system, but students' pre-existing knowledge is disregarded. "The greater their acceptance of the passive role imposed upon them, the more inclined they become to conform to the existing state of the world and the fragmented perception of reality instilled within them."¹³
- The British colonisers introduced British education, science, and philosophy to Indian students. The colonised individuals were subjected to indoctrination and oppression, which placed an excessive burden on them as they struggled to articulate their thoughts in English.¹⁴
- A proficient education system must guarantee the agreement and involvement of students, educators, and administrators. The British disregarded this matter and failed to investigate pupils' desires for their education.¹⁵ The British saw their education system as superior, and to cultivate superior Indian people, they introduced the Western education system to them. This strategy produced proficient clerks who assisted the coloniser in gathering cash. Furthermore, this novel education system eradicated indigenous cultures and suppressed individuals' political awareness.¹⁶
- The British imparted the English language to the Indian elite so that they could utilise their skills and expertise to their advantage. The British imparted British education, culture, and the English language to both the Indian elite and the general population. This resulted in the production of goods for European markets and the consumption of European goods by the Indians.¹⁷ Furthermore, under British rule in India, the education program enforced the use of English on the native population, suppressed local languages and established a privileged social elite to cater to the needs of the colonisers. The enslavement of language is a crucial element of the structural and cultural violence exerted by colonial powers. This subjugation continues to persist and has a significant impact on the Indigenous communities in the Chittagong Hill Tracts (CHT) of Bangladesh.¹⁸ The state enforced the majority language

(Bengali) upon the Indigenous people in Bangladesh. Indigenous languages lack legitimacy, and the linguistic rights of Indigenous people remain unprotected despite their persistent demands for mother tongue education and acknowledgement in local schools.¹⁹ Similarly, in India and Pakistan, ethnic and religious minorities still use English as the official language in most educational institutions and the court system.²⁰

- Before British colonisation, prior imperial powers could not exert full authority over India. Nevertheless, just four years after the Battle of Plassey, the British conquest profoundly and unparalleled impacted Indian social structures, fundamental institutions, and the self-reliant village system. The aftermath of the Battle of Plassey significantly impacted the governance and methods of British cultural interaction in the subcontinent. Stokes (1973) states that the unique multi-cellular nature of Indian civilisation resulted in a solid resistance to social and cultural change. However, this resistance also rendered it susceptible to frequent political changes and internal invasion.²¹ Furthermore, the British implemented Western education, the English language, culture, literature, and philosophy to consolidate their dominance in India. The British vilified Indians, perceiving the indigenous population as "incompetent in comprehending their own best interests." ²² They successfully established a privileged social group that served the British and contributed to the extension of colonial domination, leaving a lasting heritage that endures till the present time.
- The consequences of the British education policies are substantial and extensive. Initially, the British educational plan disrupted the indigenous system of "self-help" in India, both through its laws and their execution, which had been in existence for generations and was well-suited to the abilities and characteristics of the people. Similarly, the British terminated the practice of compensating schoolteachers with cash gathered from villages, redirecting these resources to "chosen government schools in urban regions to offer 'modern' education." ²³ Furthermore, due to the decline in the overall economic state of the Muslims during the war and the lack of attention from the British administration, the conventional education system was unable to persist. Hunter (1964) effectively asserts that a century and seventy years ago, it was implausible for a prosperous Muslim of noble birth in Bengal to become impoverished; currently, it is nearly unattainable for such an individual to maintain their wealth.²⁴

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- The replacement of Persian with English as the official language had a detrimental impact on the Muslims' education. Qureshi highlights that this action resulted in the decline of educated Muslims to the status of illiterate individuals. The intention behind this was twofold: to promote the widespread use of the English language and to undermine the power of Muslims. The language, which was previously highly influential, has been unable to recover from this setback up to the present day.²⁵
- Ultimately, the British policies led to a significant increase in illiteracy, transforming a once-educated community into one of the most illiterate populations globally.²⁶ Baqir (1997) criticises the intentional dismantling of this conventional system, which resulted in the decline of widespread literacy: "Just over a century ago, the regions that make up Pakistan had a well-established and strong tradition of providing education through the efforts of the communities benefiting from it." This approach ensured equal access to schooling for both boys and females. He references Leitner's warning that if the community-based education system were dismantled to modernise education, literacy would be eradicated from Punjab.²⁷ In the eighteenth century, Baqir discovered this forecast was remarkably accurate. Subsequently, Muhammad Ali Jinnah, the founder of Pakistan, expressed his most significant condemnation of the British based on this issue, stating that "one of the most severe accusations against the British is their failure to prioritise basic education in the country."²⁸ According to Bellenoit, the British education system did not significantly impact the broader population. The traditional system continued as it was, allowing Indians to maintain their own social, religious, and caste beliefs within a changed institutional framework.²⁹
- In the 19th century, Hoodbhoy (1998) contends that while it is understandable and expected to oppose colonial influence, the indigenous education system in pre-partition India lacked significant relevance in contemporary times. Each civilisation must consider the type of education most effectively meets its requirements. Nevertheless, it is imperative to inquire whether the conventional education provided to Muslims, Hindus, or Sikhs holds significance in contemporary society and has the potential to improve job prospects, foster social awareness, and serve as a means of freedom and constructive societal transformation. Assuming widespread literacy across the subcontinent existed a century ago, why is there no evidence of notable philosophical and scientific advancements from that era? There is a distinction between

romanticising the past and pragmatically facing the repercussions of living in the present shaped by the past.³⁰ The third outcome of greater significance for the current study is the role of British education policy in fostering social division within Indian society. The British educational system, driven by utilitarian goals, mostly catered to the urban elite and the middle classes while neglecting most of the population.

- The British education policy has consistently favoured elite patterns that continue to exist in the present. Jinnah had anticipated that these educational practices would generate patterns of inequity within society. Jalil asserts that Jinnah disapproved of elite ideas and establishments such as public schools while recognising the importance of widespread and non-elitist primary education. Jinnah believed that such education would serve as the foundation for establishing a sustainable social framework in the future.³¹
- Even during pre-partition in India, the implementation of differentiated education divided Indian society into two distinct groups: the westernised, English-educated elite and the ignorant, vernacular-taught masses.³² This development was significant because it transformed language into a tool that not only distinguished different ethnic and linguistic groupings but also granted them economic, social, and political advantages.³³
- The primary objective of British education was to educate the indigenous population, as acknowledged by its founder, Macaulay. He openly said the goal was to create a group of individuals with Indian heritage and physical appearance but embraced English customs, beliefs, ethics, and intelligence. The goal of English education was to assimilate and create a hybrid Indian class, consisting of both lower-grade government workers known as 'Babus' and the Anglicised elite referred to as 'Brown Sahibs'.³⁴ individuals who adopted the British standards in clothing, language, conduct, and perspective. Ashcroft et al. highlighted a group in post-colonial societies called the 'comprador intelligentsia'. This group comprises intellectuals such as academics, creative writers, and artists whose autonomy may be compromised due to their dependence on and alignment with colonial power. The segregation that was established in Indian society, with English serving as a divisive factor, continues to exist in the present day.³⁵
- What is noteworthy in the British education strategy in India is that it was primarily intended to serve as a tool for social and political manipulation of the native population and a way to

supply the government with cheap employees. In this regard, Kazi (1994) argues that the education system in India was adapted to suit the perceived requirements of the British colonisers throughout their control. The objectives of the British educational policy were to exert political influence and establish an efficient administrative bureaucracy at a reasonable cost.³⁶

- Undoubtedly, the British were reluctant to educate the Indians due to their apprehension that it would lead to demands for equal rights and social status comparable to the British. At first, the British Education Policies did not have a significant impact. However, with time, its fundamental objectives became apparent to everyone. It became evident that the English trained Indians primarily to have a workforce for their offices.³⁷
- The British policies of education in India resulted in a deterioration of the traditional Indian school system. The British Education policies disregarded the importance of women's education. The British adhered to the theoretical concept of downward filtration, which proved impractical in practice. India, under British Rule, lacked scientific and technological education. While Western Education had some virtues, it mainly served as a solution for the nation's social, economic, and political problems.³⁸ The nation's inhabitants were granted the right to access governmental services, notwithstanding its drawbacks. It failed to prioritise widespread education across the nation. It attempted to undermine the belief of Indians in their religion.
- British officers were eager to offer education to the Indians, resulting in two opposing viewpoints: 'Cultural Imperialism' and 'enlightened Paternalism'. Some researchers view colonial education programs and schooling as a means of cultural imperialism, where the transmission of Western knowledge through English is seen as the imposition of foreign knowledge, beliefs, and values on indigenous populations. In his book "Education as Cultural Imperialism," Carnoy argues that colonial policies and practices uphold European colonisers' political, economic, and cultural dominance.³⁹ In his book, researcher Alastair argued that education was perceived as a tool to enlighten the Indian populace and familiarise them with colonial rule's structure and advantages. It was also a method to generate disciplined, obedient, and collaborative people.⁴⁰ Clive Whitehead assessed the British Policy as a robust manifestation of enlightened paternalism. He asserts that the colonial policies and practices

directly resulted from the British subjects' demands and experiences. In addition, he stated that it not only resulted in socioeconomic progress but also intellectual and political emancipation.⁴¹

Criticism of the British Colonial Education

The British education strategy in the Indian subcontinent has faced criticism due to its purported political objectives and detrimental effects on disseminating education, especially among the economically disadvantaged segments of society, as per the Indian National Congress President C. Sankaran Nair, the British government deliberately limited wealthy boys' access to higher and secondary education for political purposes. They imposed regulations that hindered the overall spread of education, especially among boys from poorer backgrounds. The policy of assisting private schools was also modified to penalise individuals who paid fees and favour those who charged high fees, creating barriers for economically disadvantaged pupils to receive an education.⁴² Furthermore, the emphasis on English education was perceived as a strategy to unify different segments of Indian society, fostering a shared connection amidst opposing allegiances. Nevertheless, this policy resulted in the ascendancy of a privileged and elitist Mandarin elite, predominantly composed of Brahmins, who exerted influence over the southern region's imperial and princely administrations. Historians, such as Ellis, have highlighted the need to assess the education that most Indian children received, which occurred outside of formal classroom settings. This perspective encourages us to consider more than only the role of colonial rule and education as a tool for control, resistance, and conversation.⁴³

The allocation of public funds for education exhibited significant disparities among different regions, with the western and southern provinces allocating three to four times more resources than the eastern provinces. Nevertheless, the disparities in attendance and literacy rates were not significantly imbalanced, suggesting the importance of considering historical variations in land taxes and other factors that could have impacted access to school and its consequences.⁴⁴ The education and land control policies the British implemented hurt the village structure and the secular education institutions. As a result, the traditional education systems gradually deteriorated by the late 19th century. During the 19th century, the British administration failed to prioritise

Western science and technology advancement in India, instead placing greater emphasis on the arts and humanities.⁴⁵ The insufficient focus on science and technology education, along with exorbitant fees and restricted work prospects in the colonial administration, resulted in India's delayed progress in Western science and technology by the end of the 19th century. Overall, the British education policy in the Indian subcontinent has faced criticism due to its political agenda, detrimental effects on the spread of education among the impoverished, and insufficient focus on science and technology education.⁴⁶ These arguments emphasise the necessity of considering a more comprehensive array of elements when assessing the effects of education programs and guaranteeing that education is accessible and pertinent to all segments of society.

The Adverse Effects on the Muslim Community

In identity erosion, the British educational system sought to advance Christianity and Western culture, disregarding the concerns of Muslims and undermining their sense of self. This system compelled Muslims to relinquish their scholastic endeavours, so exacerbating their societal, economic, religious, cultural, legal, political, and institutional hardships.⁴⁷ Hindus assimilated Western knowledge and culture, which allowed them to acquire advantages. However, Muslims faced decreased power, social status, riches, and dignity. The establishment of British dominance altered the existing social structure, resulting in the political, economic, and psychological marginalisation of Muslims.⁴⁸

The British colonial authority in the Indian subcontinent had substantial adverse effects on the Muslim minority, which went beyond the realm of agriculture. Under British control, the use of English as the official language resulted in a progressive replacement of Muslims by Hindus in government jobs.⁴⁹ This language shift created a barrier for Muslims to obtain or retain administrative roles. The Muslim community's resistance to acquiring proficiency in the English language and assimilating Western concepts, practices, and language has played a role in their lack of progress, especially in the northern regions where they were the final group to be brought under British governance.⁵⁰ This hesitance resulted in an antagonistic disposition towards the British, prompting Muslims to avoid British culture, language, and education. Consequently, Muslims lagged significantly behind Hindus in terms of receiving modern education, with this disparity

being particularly noticeable in regions such as Bengal.⁵¹ In 1875, the proportion of Muslims in Bengal's college enrollment was only 5.4 per cent, while Hindus accounted for 93.9 per cent.⁵² This situation resulted in a state of isolation among Muslims, characterised by a strong focus on safeguarding Islamic beliefs and avoiding the impact of the new culture. A significant number of Muslims refrained from sending their children to British-sponsored educational institutions across various provinces in India.⁵³ As reflected in the data contained in the following chart.⁵⁴

Muslim Students Enrolment at British-patronized Educational Institutions				
PROVINCES	CLASSES OF INSTITUTION	TOTAL N° OF STUDENTS	MUSLIMS	%
MADRAS	Colleges	1669	30	1.7
	High Schools	4836	117	2.4
	Middle	18553	723	3.8
	Total	25058	870	3.4
BOMBAY	Colleges	475	7	1.4
	High Schools	5731	118	2.0
	Middle	14257	781	5.4
	Total	20463	906	4.4
BENGAL	Colleges	2738	106	3.8
	High Schools	43747	3831	8.7
	Middle	37959	5032	13.2
	Total	84444	8969	10.6
NORTH-WESTERN PROVINCES	Colleges	223	29	13.0
	High Schools & Middle	4273	697	16.3
	Total	4496	726	16.3
OUDH	Colleges	126	7	5.5
	High Schools & Middle	1081	195	18.0
	Total	1207	202	16.7
PUNJAB	Colleges	103	13	12.6
	High Schools	453	91	20.0
	Middle	2671	703	26.3
	Total	3227	807	25.0
ALL THE ABOVE PROVINCES	Colleges	5334	192	3.6
	High Schools & Middle	133561	12228	9.2
	Total	138895	12480	8.9

The tabulated data indicated that a highly substantial proportion of Muslims attended schools offering English instruction. However, Muslims made up at least one-fourth of the people living in the Indian Subcontinent.

Conclusion

Finally, the effects and consequences of British colonial education in the Indian subcontinent were significant and extensive, fundamentally influencing the trajectory of history and culture in the area. The British education strategy in India, with its objective of promoting Western principles and values, had adverse consequences on multiple facets of Indian society, specifically on the Muslim population. Initially, adopting a British-influenced educational framework emphasised rote learning rather than analytical reasoning, resulting in a system favouring a privileged few while depriving the majority of Indians of receiving a high standard of education. This established social hierarchy and animosity among various groups of people, ultimately benefiting the British strategy of creating divisions and maintaining control. In addition, the British education system sustained social stratification and political manipulation, eroding native cultures and languages while advancing Western values. The use of English as the primary language for teaching marginalised individuals who did not speak English impeded their access to educational and economic prospects. Furthermore, the British education strategy had a disproportionately negative effect on the Muslim minority, resulting in a decrease in their social standing, economic prospects, and political participation. The transition from Persian to English as the designated language of authority further marginalised Muslims in administrative positions, intensifying their feelings of alienation and opposition to the process of British cultural assimilation. The British education strategy has faced criticism for its political objectives, unequal distribution of resources, and lack of emphasis on science and technology education. These factors have impeded India's advancement in these areas. The detrimental impacts on the Muslim community underscore the systemic disparities and injustices perpetuated by colonial educational institutions. When evaluating the lasting effects of British colonial education in India, it is vital to acknowledge the intricate interplay of power, identity, and opposition that influenced how it was carried out and its consequences. To effectively address historical injustices and develop inclusive

and equitable education systems, it is crucial to consider the different needs and experiences of all groups impacted by colonial legacies.

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