

An Analysis of Western Education in Nineteenth-Century British India (1835-1900)

Larbi BOUMEDDANE

University of Oran 2

larbiboumeddane@hotmail.fr

Received: 04 /10/2019; Accepted: 06 /10 /2020

Abstract

British imperialism in nineteenth century India bore the theories of paternalism and utilitarianism towards the colonized. The presence of the British therein was strongly associated with and justified by the assumed role of sharing Western civilization and scientific modernity with the Indians. From 1835, the British officially worked to transplant Western education in their Indian colony, which was a demanding enterprise in terms of planning, money, time, and efforts. This topic is controversial as the enterprise polarized public opinion when the aims and results of that transplantation are deeply considered. The metropolis, with the help of the colonial government and indigene followers, could develop an English educative system for the colonized, which was however not commonly applauded by viewers. While many contemporary or post nineteenth century thinkers defend that system as being regenerative for the Indians, many others discount it as being mostly illusionary towards the Indians and beneficial for their colonizers. While observers extol the educative enterprise for enlightening the Indian mind and bettering Indian

living standards, many others blame it as superficial and conducive to imperial domination.

Key Words

Western Education; English; modernity and civilization; the British and the Indians; Trevelyan and Macaulay.

تحليل للتعليم الغرب يفي الهند البريطانية في القرن التاسع عشر (1900-1835)

بومدان العربي

الملخص

حملت الإمبريالية البريطانية في القرن التاسع عشر في الهند نظريتي الأبوية والنفعية تجاه المستعمرين. ارتبط وجود البريطانيين في الهند بقوة بالدور الاستعماري لمشاركة الحضارة الغربية والحداثة العلمية مع الهنود. من عام 1835 عمل البريطانيون رسمياً على زرع التعليم الغربي في مستعمراتهم الهندية، والذي كان مشروعاً صعباً من حيث التخطيط والمال والوقت والجهود. هذا الموضوع مثير للجدل لأن المشروع استقطب الرأي العام عندما يتم النظر في أهداف ونتائج هذا الزرع بعمق. بمساعدة من الحكومة الاستعمارية وأتباع الهنود، تمكنت بريطانيا من تطوير نظام تعليمي غربي للمستعمرين، والذي لم يكن محبوباً لدى جميع النقاد. في حين أن العديد من المفكرين المعاصرين أو ما بعد القرن التاسع عشر يدافعون عن هذا النظام باعتباره تجديداً للهنود، إلا أن كثيرين آخرين يصفونه بأنه خيالي في

الغالب تجاه الهنود ومفيد لمستعمرهم. بينما يصفق النقاد على المشروع لتنوير العقل الهندي وتحسين مستويات المعيشة الهندية، فإن كثيرين آخرين يلقون عليه اللوم على أنه سطحيو مفضي إلى الهيمنة الإمبريالية.

- الكلمات المفتاحية: التعليم الغربي; الإنجليزية; الحداثة والحضارة; البريطانيون والهنود; تريفيليانو ماكولاي.

Introduction

Colonial rule in nineteenth century British India was officially proclaimed as paternalistic seeking to share the benefits of Western education out of eurocentricity. The paternalistic theory presented by the British colonists in British India claims the colonial benevolent attitude of dragging the Indians to Western civilization and modernity through English or at least European education as a departure from Indian culture and education. The provision of scholastic and university programs was done with the broadcast aim of drawing the colonized out of the Indian life mode supposed to be retrograde. However, on this issue public opinion polarized. Views regarding this commitment do not converge when the purpose, magnitude, quality, and distribution of instruction are assessed. One wonders to what extent this Western education was beneficial to the Indians to whom, as a hypothesis, both advantages and disadvantages might have been brought.

My paper will firstly try to define this educative role in the light of its philosophical motivation. In this part, major related circumstances will be discussed.

Secondly, I will focus attention on the calculus lying behind that agenda; how the latter was undertaken; and how Indians made their feedback particularly between 1860 and 1900. Finally, to conclude my work, I will unveil the faulty character of Western education in British India between 1835 and 1900 by showing its aspects and results seen on the Indian population at that time. Showing that this educative commitment was set about but not achieved will be my ultimate objective.

The British Commitment to Western Education

From around 1835, the British took upon themselves the moral duty of transmitting Western education to the Indian population under British rule, which rested on ideological principles and implied a lot of participation. There grew an opposition to the Indian educative system viewed as necessarily replaceable by the British one being entirely based on the English language and British or at least European subjects.

This ambition was partly induced by British Benthamists acting within the East India Company in application of the doctrine of Jeremy Bentham namely Benthamism also called Utilitarianism, its main principle being the search of common utility. (Bellenoit: 2007: 369, 370) This philosophy recommended that all Man's behaviour should aim at maximal happiness for the maximal number of people and the avoidance of human pain, which set the ideology itself on a rationalistic base favouring collective interest within society. Thus, utilitarianism came to struggle against arbitrary passions and immoral religious beliefs and deeds. (Audard: 2009: 736-737) Utilitarians, such as Charles Trevelyan who

pleaded in 1838 for the Western education of the Indians under the British flag, did much to give British presence therein the significance of abuse reform as well as civilizing progress.(Marx: 2009: 709)

Adhering to the laissez faire policy, these colonial thinkers advocated the greatest individual liberty alongside equal social liberty. But, the Benthamites claimed that since the pursuit of happiness and the avoidance of pain should exist at the whole social level, it is to affect every governmental measure. Thus, while they recommended the minimization of state interference in private ambitions, they acknowledged the necessity of the law as being absolutely supreme in protecting their welfare enterprises.(Gregg: 1984: 278-279) Accordingly, under the terms of his 1835 official edict, Lord Bentinck ordered that the English language be the official language of the colonial State in replacement of Persian for management efficiency and future social and political betterments.(Robb: 2002: 138)

While Utilitarians observed the pursuit of happiness and the avoidance of pain as being rightful moral acts, they equally saw that the right action for a category of people to do may be harmful for another category of people.(Gregg: 1984: 279) Indeed, utilitarianism claimed that the right act to be done by one social community in a given situation may have negative effect for an opposite community. Thus, this theory argued it is judicious to compare the effect of possible alternative action courses and then choose the best one. Meaning, it relied on assessing the possible consequences of actions.(Audard: 2009: 739) Accordingly, Utilitarians advocated a complete rejection of orientalist education and an entire assimilation to British norms on the ground that Western science was to guarantee the development of the Indian society though

this shift would cause displeasure to conservative Indians.(Desousa: 2008: 63)

Western educative character had not been adopted without conflicting struggle within the governmental circle itself. So as to settle a dissension growing in the early 1830s between British officials serving in the General Committee of Public Instruction, Governor-General Lord Bentinck put an end in 1835 to the orientalist system in which the English East India Company¹ had developed local languages and traditional learning subjects.(Government of India: 1883: 8-9) His decision was to make the whole Indian colony swing to English education in conformity with the claims of anglicist officials as Thomas Macaulay who requested that national education be set at the expense of the East India Company.(Whitehead: 2005: 319) Macaulay and his followers defended the anglicist educative scheme as being the sole workable measure of right government capable to guarantee the happiness and moral advancement of the Indians.(Thiessen: 1994: 36) Lord Bentinck's favourable adjudication is said to have constituted a watershed in the history of British India as it announced an official westernizing aspect leading to a swift evolution of Western instruction based on the the English language and European science.(Roy: 1994: 88)

The new policy was chiefly organized by Charles Edward Trevelyan who, serving as Deputy Secretary in the Political Department of the Government of India, published in 1838 his *On the Education of the People of India* in endorsement of Lord Bentinck's decision.(Hilliker: 1974: 276) Probably more anglicist than others was Macaulay who, serving as the President of the Committee of Public Instruction², considered that "*a single shelf of a good*

European library was worth the whole native literature of India and Arabia.”(Bugge: 1998: 88)

The force of the new policy resided in the government's intention to westernize a little but influential upper class minority in the hope that the latter would impart in its turn Western educative benefits widely to the indigenes. (Adams and al.: 1971: 165) As for the prestige of that reform, it rested partly in the latter being upheld by the government being not only its promoter but also a public employer that would privilege the Western educated Indians. This advantage appealed to Indians being ambitious to get jobs and Indian charity donors desirous for Indian participation in state bureaucracy.(Hilliker: 1974: 285) Actually, it is affirmed that in 1844, after the colonial State had reaped the initial results of Western education policy, it now issued an edict granting priority to Western educated Indians for public recruitment under British rule.(Phillipson: 1992: 111) Trevelyan's reform signified for the Indian population, mainly the middle class, not merely the advent of enlightening precepts but also the endowment of skills required as employment qualifications by the colonial State continuously more Anglicized and in need for subordinate Indian workforce.(Hilliker: 1974: 278)

Lord Bentinck saw employing English-educated Indians in government offices as economical to the colonial State.(Kamerkar: 2001: 377) Out of thriftiness, the recruitment tendency that ensued throughout the nineteenth century was the selection of natives being willing to work for lower payments than Europeans. And yet, Trevelyan's restructuring system, though often limited in practice to the Presidency of Bengal, gained an ideal reputation nationwide. His reformatory provision was regarded by many Indians and colonists as prototypical of English education and socially beneficial; thus, other parts of

British India soon called for applying the same plan therein.(Hilliker: 1974: 276-278)

As an illustrating case to those 1830s educative efforts, Hilliker highlights the involvement of the Scottish missionary and reformer Alexander Duff who applied himself, in concert with Trevelyan, to achieve some progress in the medical sector. It is stated that the two educators, acting within the Committee on Native Medical Education, presented their objection to physical harm due to Indian traditional superstitions practised for medical treatment. The two anglicists believed in the capacity of European medicine to improve Indian health without resorting to such fallacies. In conformity with their recommendations, Lord Bentinck allowed the Calcutta Medical College to come into existence in 1835 with its diverse specialities including the segmentation of the human body.(Hilliker: 1974: 276-278)

The colonial government in British India took it upon itself the management of linguistic and scientific Western education. (Whitehead: 2003: 5) However, the latter was determined in first place by the metropolitan government making and despatching broad guiding lines.(Mehrotra: 2006: 11) By way of consolidating and further clarifying the definition of the British educative commitment, the British government saw it urgent in 1854 to renew the charter of the East India Company in such a way as to respond favourably again to mounting missionary pressure in London. The new charter allotted more educative provision under the terms of Charles Wood's Education Despatch which set up a detailed scheme for a comprehensive system ranging from primary schooling to university teaching for all the colony with the accompaniment of an auxiliary administrative body. (Whitehead: 2005: 319, 320) That was the commencement

of a new policy that, in addition to highlighting the methods to be adopted to impart Western education to the Indian upper classes, searched for expanding the benefits of Western knowledge to the colonized masses.(Chaudhuri: 1990: 91, 92) For this aim, Governor General Lord Dalhousie was to allow higher budgetary expenditure for planned realizations, which went into giving many concrete expressions to his efforts as an educational reformer. It is reported that he permitted the creation of the Education Department, being separate from the other colonial administrative organisms, the founding of training schools for teachers, and a rise in public schools' number. Besides, Lord Dalhousie employed state capitals as grants to stimulate private educational enterprises. (Chailley: 1910: 483, 484)

It was in application of the 1854 Despatch that the colonial government founded higher education centres but at first to supervise college English-medium education. Actually, being not yet supplied with a full pedagogical structure, these centres were initially intended as watchers of college programs, assessments, diplomas, and titles in preparation of a full-university system.(Walsh: 2006: 107) It was after the fashion of the University of London that the Despatch recommended the diffusion of arts, science, law, medicine, and civil engineering in colonial universities established in the presidency main towns. Those of Calcutta, Madras, and Bombay opened in 1857, of Lahore in 1882, and of Allahabad in 1887.(Frazer: 1972: 388) Furthermore, the regulation led to an increase in colleges number from 27 to 75 between 1857 and 1882.(Choudhary: 2008: 58, 59)

One of the aims of the 1854 Despatch was to reduce both private contribution and native prejudice in the educative sector.(Mill: 1858: 81, 84) This was realized

for example in 1856 at the affiliation of a Hindu-girl school in Calcutta, formerly established by Elliot Drinkwater Bethune¹, to the Department of Female Education. As a government institution, Bethune's School now symbolized colonial defiance to Indian anti female learning attitude. Female Western education is said to have been expanded and satisfactory in Agra endowed in 1856 with ninety seven girl schools gathering in total around 2,000 pupils thanks to the efforts of the Indian inspector and expert Gopal Sing. Native anti female educational tradition went on being attacked elsewhere as in Muttra, Mynpooree, Poonah, and Ahmedabad gifted with same-type foundations. (Mill: 1858: 84)

As the company's rule and educative policy were viewed as responsible for the Great Indian Mutiny², London had its optimistic idealism destroyed, which impelled the metropolitan government to issue the 1859 Education Despatch. The latter was a measure taken to promote direct supervision of colonial Western education putting a definitive stop to the company educative role which had relied mostly on private enterprise. Company interference was no longer welcome as the company was judged guilty of mismanagement, misuse of political power, and provocation of the Great Mutiny. So, the 1859 Despatch confirmed the principles of the 1854 Wood's Despatch and meant local land taxes for educative provision in the name of Great Britain's government. Nevertheless, the new Despatch did not exclude private partnership left serviceable together with the colonial government throughout the rest of the nineteenth century. (Whitehead: 2005: 319, 320)

To round up, one may deduce that the 1850s Despatches combined neatly with the contribution of Macaulay and Trevelyan as the mainstay of English

education in British India, laying down its salient directives and objectives. The British Utilitarian colonists succeeded in making India embark upon a process of Anglicization.

The Weaknesses of Western Education

While the above paternalistic vision might have rested on moral grounds to defend the Western educative policy in nineteenth century British India, the opposite vision, on the other hand, leaned on popular attachment to the traditional Indian educative system. Besides, dissatisfaction with that instructive reformation is massively voiced on account of its scale, quality, regional dissemination, and rationale. (Viswanathan: 1988: 92)

Amin sees a double role in that educative mission being not only destructive but also constructive in the sense that it was formative of a native elite of submissive cooperates. This notion of intellectual and professional subordination is similarly observed by Martin Camoy claiming that it is by definition included in colonialism based on the policy of the stronger trying to secure hegemony through conquering the spirit of the weaker. (Whitehead: 2005: 317) This observation comes in agreement with the assertion of the Cambridge historian Fieldhouse who sees the practical aim of Anglicization not in making the colonized European in temper and outlook but rather in training them for subsidiary positions in colonial administration and government. (Fieldhouse: 1965: 272) Meanwhile, the colonial State was hoping that those Indians raised in the British culture would be inspired, for the continuity of their professional and social welfare, to care for the maintenance of the Anglo-Indian colonial ties. (Roy: 2005: 2)

It was not mostly for the sake of civilizing the natives of her colony and making them foster aspects of

modernity that Britain led her educative policy but mainly on the altar of stability for her imperial power itself. In other words, that policy lay on security grounds. (Roy: 1994: 84) It is claimed that Britain saw the introduction of the English culture and literary studies as a tool of social discipline and colonial management in avoidance of native rebellion and resistance. (Roy: 2005: 2) In that, preferring voluntary, and not obligatory, enrolment in Western education was Britain's conception of the most efficient way to keep up her political control over her colony. (Choudhary: 2008: 57, 58) Once familiar and keen on English habits, tastes, and knowledge, the Indians were expected to remain attached to the British imperial educationally contributive presence. In fact, basing her Western education commitment on the consent of the individual Indian learner, the metropolis is said to have taken that charge as a protective measure against Indian rising and imperial suzerainty loss. (Viswanathan: 1990: 1, 2, 10) As an orientalist viewer too, Kamerkar tells about Trevelyan's belief that the Indian assimilation of the English language and European ideas would show the natives that Britain was a therapy to the political chaos engendered by their own system of government. (Kamerkar: 2001: 378)

It is believed that this linguistic and intellectual Anglicization came about under political, economic, and social unrelenting inducements. (Phillipson: 1992: 110) Discussing strategies by which the British could keep up the administration of their colony, Desousa gainsays the rejuvenating or civilizing character usually accredited to westernizing education. The author thinks that the colonial educators, be them governmental or private, were rather most triumphant in constituting a category of middle class or upper class westernized Indians who would be disposed

to aid both colonial rule and exploitation in return.(Desousa: 2008: 63, 64) To illustrate this Indian utility for the colonial State, Phillipson mentions the need for such Western educated natives as interpreters between the British colonial regime and millions of Indian subjects.(Phillipson: 1992: 110) Thus, the belief that Western education could act as an imperial safety measure became the reasoning behind government support to that educative policy throughout the nineteenth century.(Roy: 2005: 2)

Nevertheless, things ended by working contrarily to that expectation. Over time, even when native opposition was not addressed to Western learning diffusion, it would be turned to the colonial rule itself by those having received Western education. (Chailley: 1910: 478, 479) Western education shook Indian conservatism but ingrained Indian liberal thought.(Métin: 1903: 199) It is explained that from the Hindu *baboo* class rose graduated leaders of the Indian nationalist movement operative from the last quarter of the century so as to campaign against British rule.(Whitehead: 2005: 320) Disaffected by the small numbers of posts offered by colonial recruiting bureaucracy, the *baboo* was the graduated Indian who could not get the promised and desired job in spite of his being qualified to it, which entailed his indocility towards the colonial State.(Roy: 2005: 2-3)

Examining the extent of Western education in British India between 1835 and 1900, one may claim that this reform was never performed in serious terms. The colonial government based in Calcutta never issued a common pattern for the whole educative enterprise nor did it spend on it sufficient funds out of parsimony. (Whitehead: 2003: 6, 47, 48) Indeed, the colonial government is criticized by Indian observers as having lacked a sustained interest in the matter. Indian pursuit of English

education was so increasing that late in the century many profit seeking schools kept operating with no monetary aid from the colonial government and thus turned free from governmental inspection. (Whitehead: 2005: 320, 321) *Zanana* teaching, for example, is said to have always suffered from a dearth of both school books for Indian girls and instrumental literary documents for woman tutors i.e. the *zananas*. (Government of India: 1883: 536)

Hilliker illustrates that insufficiency with the contribution of Trevelyan and Macaulay following Lord Bentinck's 1835 regulation. The author says that their reforming efforts were significant, but the ensuing production was not large enough owing to inadequate subsidization and the absence of a fair distribution across the colony. With an annual budget of only about Rupees 275.000, of which around % 65 emanated from the colonial government and % 35 from Indian wealthy patrons, educational provision was mainly devoted to Bengal being the capital region of the British Indian empire. (Hilliker: 1974: 276) Indeed, there kept being no equitable supply of that provision for the three colonial Presidencies as Bengal, and more specifically Calcutta, were receiving most educative benefits throughout the century. (Kochhar: 2008: 46) What is more, just a few Bengali institutions could benefit from that budget such as the Calcutta Madrasa and the Hindu College. (Hilliker: 1974: 276) Even the latter was operating on very restricted terms as it never counted over a hundred students. (Kamerkar: 2001: 376)

In the light of the new educative order promoted since 1835, British India made intense anglicist efforts for institutional foundation, which however did not always lead to the wanted results. Only three real achievements being outstanding lasting secondary schools located in Madras,

Cuddalore, and Rajamahendra were created before the issuance of the 1850s Despatches.(Government of India: 1883: 10) Moreover, intense anglicist efforts did not mean swift realization; deciding on the educational policy and implementing a related decision entirely on time were two distinct matters. Educational arrangements and provisions between 1835 and 1854 went much more slowly than it had been foreseen. The British are accused of having been dilatory in dealing with the Western education of the colonized Indians.(Chailley: 1910: 483)

At the end of the nineteenth century, it was estimated that only twelve million Indians were literate in English while only one fifth of Indian boys and one fiftieth of Indian girls attended the English instruction schools of British India. This restriction is said to have occurred in spite of the fact that the budgetary expenditure for English education was multiplied by a factor of one hundred since 1859.(Métin: 1903: 190) Female literacy in all British India accounted for just 0.2 % in 1881.(Kamat: 1976: 4)Harmand confirms this scantiness putting the number of the Western educated Indians under British rule in 1892 at less than 25,000.(Harmand: 1892: 186)

Even the 1854 Despatch is said to have been applied in an ineffective manner as it was discriminatory vis-à-vis the colonized. The application of the despatch raised an Indian degree holder elite with a good command of both English and European science in different regions of British India. Notwithstanding, the author adds that the result of this project was a non-mass educative system as those Indian graduates made up only a little minority.(Walsh: 2006: 107, 108) More specifically regarding that discrimination, Choudhary sees colonial higher education following the 1850s Despatches as bringing

inequalities regarding region, gender, and caste. In this, colonial higher education is said to have been concentrated in towns and cities and more afforded to males and high caste orders than to females and low caste orders.(Choudhary: 2008: 59) Most female education would still be given at the primary level only.(Kamat: 1976: 4)

The parsimony of the central government was to engender a situation of constraint and mediocrity. Western education was not always independently in the British hands. Northern India for example is said to have had its mission schools frustrated as continuously unable to afford typical Western education for lack of funds, which caused the number of qualified teachers to be critically small. In fact, the Education Department, being under the control of the colonial State, never allotted enough money to recruit enough European instructors, which not only made missionary education poor in quality but also dependent upon Indian teachers. Thus, many schools in northern India became incapable to assure professional prospects for their learners; the latter received no sufficient Western knowledge for employment within the colonial state. Consequently, those schools were shunned by students and their families who rather sought acceptable results so that decent or prestigious jobs be got right upon their educative courses.(Bellenoit: 2007: 385, 386, 388) This scholastic mediocrity and Indian pursuit of colonial employment are said to be not specifically regional but rather general in British India particularly late in the period under study.(Whitehead: 2005: 320)

Educative constraint also manifested itself in the limitation of admittance to colleges and universities since matriculation preconditioned both test passage and then high fees. This fact in its turn meant a constraint in the

recruitment of Indians by the colonial State. The matter is that the Educative Department was acting according to the limited availability of administrative jobs, restricting Ipso facto registration at colleges and universities.(Whitehead: 2005: 321)

Even graduated Indians with a good command of English remained redundant, which engendered Indian discontentment and British fear of Indian disloyalty.(Kochhar: 2008: 58, 59) Between 1855 and 1868 for example, it is estimated that the jobs granted to such educated Indians by the Home Civil Service across British India totalled 9, 824 only while the latter was densely populated.(Thiessen: 1994: 43) Therefore, the British would often be accused by the Indians of intentionally depriving them of the opportunity to prosper socially.(Whitehead: 2005: 321) The inability of the colonial State to meet all Indian white collar employment ambitions even after university graduation, which gave an incomplete character to the advantageousness of that colonial westernising education.(Whitehead: 2005: 323, 324, 326)Kamat sees this problem as due to the incapacity of the colonial State to set up a balance between student registration and diploma holders recruitment.(Kamat: 1980: 195) Hilliker agrees with Whitehead adding that this economic powerlessness to provide administrative jobs for all Anglicized Indian diploma holders was a cause of popular discontentment. Actually, British India saw a boost in antiBritish nationalism in the second half of the nineteenth century.(Hilliker: 1974: 277)

To put it in brief words, Western education in nineteenth-century British India may be labelled as largely incomplete, not uniform, monetarily precarious, and not always professionalising towards the colonized. The magnitude of the educative enterprise seems to have been

determined by the needs of the colonial bureaucracy and business, and its quality by the affordable financial and labour means.

Conclusion

By way of conclusion, one sees that the theory of educative paternalism towards British India was not fully concretized on account of the weaknesses exhibited by the colonial educative policy therein. Anglicist colonists defended the promotion of Western education for a tiny minority of Indians with the aim of gaining them as collaborators and partisans of the imperial cause. That policy had as an underlying calculus the consolidation of colonial administration by setting up such Indian followers in bureaucracy, business, and trade. The British minimized their educative investment in India with the intention of securing some native alliance to tighten their political and economic hands around their colony. Ultimately then, Western education in nineteenth century British India proved to be advantageous for the Indians but to a certain extent only. In practice, the process of Anglicization was launched but indecently carried out as far as the Indian population remained insufficiently instructed or deprived at all of schooling as well as recruitment.

Bibliography

Books

CHAILLEY. J, (1910), *Administrative Problems of British India*, London, Macmillan.

CHAUDHURI. S, (1990), *Calcutta the Living City*, Calcutta, Oxford University Press.

FIELDHOUSE. D.K, (1965), *The Colonial Empires*, London, Weidenfeld& Nicholson.

FRAZER. R. W, (1972), *British India*, New York, New World Book Manufacturing Co. Inc.

Larbi BOUMEDDANE

larbiboumeddane@hotmail.fr

المواقف

المجلد 16 ، العدد 04 ، ديسمبر 2020

265

FRÉMEAUX. J, (2002), *Les empires coloniaux*, Paris, CNRS Editions.

GREGG. P, (1984), *A Social and Economic History of Britain*, Cheltenham, Nelson Thornes Ltd.

MEHROTRA. S, (2006), *The Economics of Elementary Education in India*, New Delhi, Sage.

MÉTIN. A, (1903), *L'Inde d'aujourd'hui*, Paris, Librairie Armand Colin.

MILL. J. S, (1858), *Memorandum of the Improvements in the Administration of India during the Last Thirty Years, and the Petition of the East India Company to Parliament*, London, Allen & Co.

PHILLIPSON. R, (1992), *Linguistic Imperialism*, New York, Oxford University Press.

RIDDICK. J. F, 2006, *The History of British India: A Chronology*, Westport, Praeger.

ROBB. P, (2002), *A History of India*, New York, Palgrave.

ROY. A, (2005), *Civility and Empire, Literature and Culture in British India, 1822-1922*, New York, Routledge, Taylor & Francis Group.

VIOLLIS. A, (1930), *L'Inde contre les Anglais*, Paris, Editions des portiques.

VISWANATHAN. G, (1990), *Masks of Conquests – Literary Study and British Rule in India*, Oxford, Oxford University Press.

WALSH. J. E, (2006), *A Brief History of India*, New York, Facts on File.

WHITEHEAD. C, (2003), *Colonial Educators, The British Indian and Colonial Education Service 1858-1983*, New York, I. B. Tauris.

Journal Articles

ADAMS. N. L and ADAMS. D. M., (1971), "An examination of some forces affecting English educational policies in India 1780–1850" in

History of Education Quarterly, Vol. 11, No. 2, pp. 157–73, Hoboken, Wiley.

AUDARD. C, (2009), « Utilitarisme » in *Les Essentielles d'Universalis, Philosophie*, Vol. 21, pp. 736-739, Paris, EncyclopædiaUniversalis.

BELLENOIT. H. J. A, (2007), “Missionary Education, Religion and Knowledge in India, c. 1880-1915” in *Modern Asian Studies*, Vol. 41, No. 2, pp. 369-394, New York, Cambridge University Press.

BUGGE. H, (1998), “Christianity and Caste in XIXth Century South India: The Different Social Policies of British and Non-British Christian Missions” in *Archives de sciences sociales des religions*, No. 103, pp. 87-97, Paris, EHESS.

DESOUZA. V, (2008), “Strategies of Control: the Case of British India” in *Sociological Viewpoints*, Vol. 24, pp. 61-74, Edinboro, Pennsylvania Sociological Society.

FORBES. G. H, (1986), “In Search of the 'Pure Heathen': Missionary Women in Nineteenth Century India” in *Economic and Political Weekly*, Vol. 21, No. 17, pp. WS2-WS8, Mumbai, Economic and Political Weekly.

HEREDIA. R. C, (1995), “Education and Mission: School as Agent of Evangelization” in *Economic and Political Weekly*, Vol. 30, No. 37, pp. 2332-2340, Mumbai, Economic and Political Weekly.

KAMERKAR. M. P, (2001), “Impact of British Colonial Policy on Society Relating to Education in Western India during the 19th Century” in *Bulletin of the Deccan College Research Institute*, Vol. 60/61, pp. 373-382, Pune, Deccan College Post-Graduate and Research Institute.

KOCHHAR. R, (2008), “Seductive Orientalism: English Education and Modern Science in Colonial India” in *Social Scientist*, Vol. 36, No. 3/4, pp. 45-63, New Delhi, Social Scientist.

MARX. R, (2009), « Empire britannique » in *Les Essentielles d'Universalis, Histoire*, Vol. 1, pp. 697-728, Paris, EncyclopædiaUniversalis.

ROY. M, (1994), “ “Englishing” India: Reinstating Class and Social Privilege” in *Social Text*, No. 39, pp. 83-109, Durham, North Carolina, Duke University Press.

SHERMAN. A. A, (1976), “Pressure from Leadenhall: The East India Company Lobby, 1660-1678” in *The Business History Review*, Vol. 50, No. 3, pp. 329-355, London, The President and Fellows of Harvard College.

SUNDARAM. M. S, (1959), “A Century of British Education in India 1857-1957” in *Journal of the Royal Society of Arts*, Vol. 107, No. 5035, pp. 491-507, London, Royal Society for the Encouragement of Arts, Manufactures and Commerce.

TANGRI. S. S, (1961), “Intellectuals and Society in Nineteenth-Century India” in *Comparative Studies in Society and History*, Vol. 3, No. 4, pp. 368-394, New York, Cambridge University Press.

THIESSEN. J, (1994), “Anglo-Indian Vested Interests and Civil Service Education, 1800-1858: Indications of an East India Company Line” in *Journal of World History*, Vol. 5, No. 1, pp. 23-46, Hawaii, University of Hawaii Press.

VISWANATHAN. G, (1988), “Currying Favor: The Politics of British Educational and Cultural Policy in India, 1813-1854” in *Social Text*, No. 19/20, pp. 85-104, Durham, USA, Duke University Press.

WASHBROOK. D, (2004), “South India 1770-1840: The Colonial Transition” in *Modern Asian Studies*, Vol. 38, No. 3, pp. 479-516, New York, Cambridge University Press.

Electronic Articles

CHOUDHARY. S. K, (2008), “Higher Education in India: a Socio-Historical Journey from Ancient Period to 2006-07”, www.ojs.unisa.edu.au > ... > Choudhary.

GOVERNMENT OF INDIA, (1883), *Report of the Indian Education Commission 1882*, Calcutta, Government Printing, archive.org/details/ReportOfTheIndianEducationCommission.

HILLIKER. J. F, (1974), "Charles Edward Trevelyan as an Educational Reformer in India 1827-1838", utpjournalsreview.com/index.php/CJOH/.../5371.

WHITEHEAD. C, (2005), "The Historiography of British Imperial Education Policy, Part I: India" in *Journal of the History of Education Society*, Vol. 34, No. 03, pp. 315-329, tandfonline.com/doi/pdf/10.1080/00467600500065340.

Content Notes

¹ The English East India Company was founded in 1600 by courtesy of Queen Elizabeth I who signed a monopolistic joint-stock charter authorizing it to trade eastwards between the Cape of Good Hope and the Straits of Magellan. The company leadership resided with the collectivity of a Governor, a Deputy-Governor, and twenty-four annually-elected officers. (Sherman, 1976, 332)

² The General Committee of Public Instruction, founded in 1823, was the semi-official institution in charge of the colonial colleges and schools in British India. Before 1835, this committee had been seeking, under the leadership of its secretary Horace Hayman Wilson, Indian support for the colonial cause by developing oriental education for the Indians in return. Actually, prior to Lord Bentinck's official announcement of 1835, that committee had been focusing on Sanskrit, Arabic, and Persian studies within the colonial educative program in preservation of good terms with influential native classes. This orientalist tendency was abandoned in 1835 being substituted by European learning defended as more valuable and constructive than traditionally-Indian one. (Hilliker, 1974, 275, 277)

³ Elliot Drinkwater Bethune (1801-1851) is the pioneer of female education in British India. His foundation of the Bethune School for girls in Calcutta in 1849 was highly valued by Lord Dalhousie who undertook the establishment of similar institutions in all the colony. (Riddick, 2006, 162)

⁴ The Great Indian Mutiny (1857-1858) brought together the last Mughal Emperor with Indian rebels in arms against British rule. Although the British East India Company was recognized as the maker of the British empire in India, it was deemed responsible for

the massive discontentment that had led to that Indian rising and was therefore dismissed by the home government. The British crushing of that revolt assured more colonial control of the Indian sub-continent now deprived of its traditional dynasty of Mughal emperors. Instead, the colonial State was thereafter to be headed by the British Crown.(Frémeaux, 2002, 23, 71)

Pour citer cet article:

Larbi BOUMEDDANE. (2020). " **An Analysis of Western Education in Nineteenth-Century British India (1835-1900)**". Almawaqif. Vol.16, N° 04. Décembre, 2020, pp 248-270.