The Social Impact of Colonial Rule on Today Educational System of Pakistan

Dr. Memoona Saeed Lodhi[1*], Lal Muhammad[2], Prof Dr Noor Muhammad Jamali[3]

Abstract
Colonization phenomena have left great impression on the various segments of the society of the sub-continent, and education is not the exemption. Dimension of education was completely change with the introduction of British education system in generally and with the implementation of Macaulay theory of education especially drafted for subcontinent specifically. It is very unfortunate that somehow or the other we are still following the legacy of colonization. The impact of colonization can be seen and felt in the society, especially in education sector. The presence of different education system, different syllabus for different social class, education quality with respect to finance all are the outcome of colonization. Moreover, presence of elite class in the formulation of policy also proved that present system doesn't base on equity. This phenomenon is very damaging for the national integration, and this aspect we need to address so loudly as never before. This study highlighted the effect of colonization on education along with certain recommendation to overcome on these effects.
Keywords: Social, Impact, Colonial, Rule, Legacy, & System

1. Introduction

The legacy of colonization has deeply influenced various aspects of society in the subcontinent, and education stands as no exception. The introduction of the British education system, guided by Macaulay's theories, ushered in a paradigm shift in the educational dimension (Akram & Yang, 2021), perpetuating socio-economic disparities and hindering national integration. Despite decades of independence, the remnants of colonial education policies continue to shape the educational landscape, exacerbating class divisions, linguistic disparities (Ramzan et al., 2023a), and religious biases.

This research seeks to critically examine the impact of colonization on education, tracing its historical roots and exploring its contemporary manifestations. By analyzing the socio-economic implications of colonial legacies on the education system, the study aims to identify key challenges and propose recommendations for reform. Through a comprehensive review of historical narratives and empirical evidence, this research endeavors to shed light on the urgent need for educational reform to address the persistent inequalities perpetuated by colonial education paradigms.

1. Fifty-six years after independence, Pakistan remains very much a third-world country. These days the youth of the country sometimes express the belief that we would have been better off under British colonial rule for our undeveloped status clearly shows that we are unable to manage our own affairs. This is a dangerous trend of thought promoted by Western propaganda. The existing educational set up is fragmented and distorted by the limitations imposed by local and foreign intrusions and prejudices rampant in various strata, groups and sects of the society. Students graduating from these institutions are not different merely on the bases of their abilities and educational background, but also possess distinct personalities, subcultures, manners, attitudes and values which they proclaim, and as a result they step into the world of practicalities carrying wide ranging and diverse philosophical concepts about the past, present and future of the country. In the presence of these differences, the realization of values like solidarity, unity and discipline is highly unlikely. A parallel and comprehensive review of the national education system to avoid emergence of class distinction and to develop a common national perception and identity is a necessary concomitant for realistic educational reform (Akram, 2020). As long these schisms exist improvements in one area will be very quickly neutralized by negative fall outs from the other. The differentiation between the 'Master' and the 'Servant' has to end.

This paper aims to disprove this false impression and restore a measure of national pride in our history. It is true that colonial rule did promote the development of the subcontinent, yet often rule by a foreign power proved an impediment to development.

1.1. Objectives of the Research Study

1. To explore the impact of colonization on the education system in the subcontinent.
2. To identify the lingering effects of colonial education policies on the current educational landscape.
3. To assess the role of colonial legacy in perpetuating social and economic disparities through the education system.
4. To propose recommendations for reforming the education system to mitigate the negative effects of colonization and promote national integration.

1.2. Scope of the Study

1. The research focuses on analyzing the influence of British colonial education policies, particularly those introduced by Macaulay, on the education system of the subcontinent.

[1*] Assistant Professor, Department of Development Studies, HANDS Institute of Development Studies, IDS. Karachi
[2] Head of Department, HANDS Communication Resource Development, Hands Pakistan
[3] Prof of Management Sciences Szabist University Hyderabad Campus

2. It examines the socio-economic implications of colonial education, including class distinctions, linguistic divisions, and religious biases.
3. The study delves into the post-colonial educational framework and its perpetuation of colonial legacies.
4. Recommendations are provided to address the identified issues and foster a more equitable and inclusive education system.

1.3. Limitations

1. The research primarily relies on historical analysis and literature review to assess the impact of colonization on education.
2. Data availability and accessibility may pose limitations in comprehensively capturing the nuances of colonial education policies and their contemporary repercussions.
3. The study may be constrained by the subjective interpretation of historical events and their relevance to the present education system.
4. Generalizations drawn from historical context may not fully account for regional variations and diverse experiences within the subcontinent.

1.4. Research Questions

1. What were the key elements of British colonial education policies in the subcontinent, and how did they influence its educational landscape?
2. How do the enduring impacts of colonization manifest in today's education system, specifically regarding class, language, and religion?
3. What socio-economic effects do colonial education legacies have on national unity and social harmony?
4. What suggestions can be made to reform the education system and address the adverse effects of colonization, promoting fairness and inclusivity?

2. Literature of Review

2.1. Historical Background

In the eighteenth century, at the eve of the British takeover, India was more muddled and helpless than it had been for centuries. The rulers were weak and the nation was ripe for takeover. The seeming ease with which the British managed to do this was partly due to the fact that no one viewed them as serious contenders for the Indian throne, so ridiculous was the notion of feringhi rulers. People assumed that East India Company only wanted India's vast riches. If the British had not taken over, perhaps the Mughals might have reformed themselves or perhaps yet another conqueror from the neighboring states might have become India's ruler. The tragedy lies in the difference between conquerors and colonialists. Conquerors develop the territory as part of their country, and colonialists only exploit according to their own interests.

The effects of colonialism on education are multifaceted and enduring. Linguistic and religious divisions were exacerbated by colonial policies, with certain groups privileged in access to education and civil service. These disparities perpetuated class differences and hindered social mobility, perpetuating colonial legacies of inequality and marginalization. (Trocki, C. (1999). Opium, Empire, and the Global Political Economy.

The post-colonial era witnessed the commercialization and stratification of education, perpetuating colonial hierarchies and neglecting character development (Akram et al., 2022) and national unity. The legacy of colonialism continues to shape education systems and societal structures, perpetuating divisions and hindering progress towards a unified national identity. Lange, M. (2006). Price, M. (2003). Beyond Imperial Twilight: Chinese Opinion and the Problem of Modernity.

Colonialism, spanning from the 19th to mid-20th century, reshaped societies and economies globally. European powers, including Britain, exploited colonies for economic gain, fundamentally altering indigenous social structures and economies. The impact of colonialism transcended mere political dominance, leaving lasting scars on education, society, and identity. Sanderson, S. (2005).

The book Discovery of India (1961), Jawaharlal Nehru in his book, comments with his characteristic cynicism that "We are often reminded, lest we forget, that the British rescued India from chaos and anarchy". They did indeed restore orderly government after the period that the Marathas have called the 'time of terror'. But much of the disorder was caused, in the first place, by the East India's own strategies. "It is also conceivable that even without the good offices of the British, so eagerly given, peace and orderly government might have been established in India after the conclusion of the struggle for supremacy. Such developments have taken place in India, as in other countries, in the course of her 5000 years of history." (p. 281). Nehru, J. (1961). Discovery of India.

Perhaps the agonizing legacy of colonial rule is the blemish left on the people's psyche. Indians had been used to regard rightly themselves as a highly refined and intellectual people. British officials treated Indians with undisguised condescension This treatment was especially odious to Muslims who for centuries past had been used to receiving special respect and privileges. Racialism was of such an extreme quality that any European (even if he was in the lowliest position in his own country) regarded himself as superior to the 'natives'. As Nehru (1961) reveals, there existed exclusively English clubs who did not allow any Indian (even if he was a prince) except in

the capacity of a servant. Railway carriages, benches in parks, etc., had signs of 'For Europeans Only' posted on them. These policies of apartheid are awful enough for people like Gandhi to bear in South Africa but to be forced to tolerate them in one's own land is a "humiliating and annoying reminder of one's enslaved condition" (p. 295). Indian history boasts some of the world's earliest civilizations. We were not exactly barbarians.

Thomas Macaulay, seen as the father of Western education in the subcontinent. Lord Macaulay's statement would be an appropriate reflection of the colonial attitude towards all things native. He had this to say about local education, "I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia... the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the paltriest abridgments used at preparatory schools in England... We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language... The languages of Western Europe civilized Russia. I cannot doubt that they will do for the Hindu what they have done for the Tartar."

Macaulay's aim was to create a nation of clerks, half westernized, half native, who could economically man the offices of the British Raj. Much of the weakness of the education system still stems from Macaulay's attempts at reform. (Hussain, 1997, p. 321) At first, the Muslims refused to get western education. In the time it took Sir Syed Ahmed Khan to convince them otherwise, Hindus had progressed far ahead and Muslims consequently had few economic opportunities.

All this contributed to a twist of the Indian class structure. By getting western education, the Hindu middle classes arise much earlier than the Muslim. Also, there were two kinds of Muslim middle classes when they tardily emerged: those who studied English and those who did not. The result was that education could not spread to the masses for a linguistic and cultural gulf was created. In the past it had not been so hard to get education. One already knew the main language. All one had to do was refine it and directly gain knowledge. The British made the knowledge of Arabic, Persian and Urdu seem redundant. Thus, education today remains a domination of the middle and upper classes in the urban areas. The roots of the growth of Islamic fundamentalism are found in the introduction of English education and customs. The efforts of Christian missionaries to convert people also worsen this.

2.2. Defining the Colonization

Colonialism is a form of temporally extended domination by people over other people and as such part of the historical universe of forms of intergroup domination, subjugation, oppression, and exploitation (cf. Horvath 1972). From a world-systems perspective, much of the history of the capitalist world-economy is a history of colonialism, consisting of repeated and more or less successful attempts by the core to create a periphery, to control it politically in order to exploit it economically (cf. Sanderson 2005: 186f). Both the capitalist and precapitalist world-systems have had colonial empires (Chase-Dunn/Hall 1997: 210). However, we are more specifically interested in the impact of colonialism what Bergeson and Schoenberg (1980) have identified as the second wave of colonial expansion and contraction (1826-1969). This is the period of extension and intensification of colonial domination during which "colonial economic development took a new direction. The extensive penetration of Western commodities, organization, and control ushered in the era of the export economy, during which colonialism reached its peak" (Birnberg and Resnick 1975: 3).

We are aware of the fact that there is no clear borderline between traditional empire-building, as it has taken place on all continents for thousands (or at least hundreds) of years, and European colonialism. The Mughal empire in Northern/Central India, the Ottoman in Western Asia and Northern Africa, the Chinese in Central and Southern Asia all used methods of domination and exploitation that were only slightly different from colonialism. The Omanis competed with the Portuguese in the control of the East African coast and used typical colonial methods (export-oriented plantations based on slave work) on the island of Zanzibar (Sheriff 1987). However, we focus on 'modern' colonialism, as developed in the 19th century by European powers, because of its clearly stronger economic and social transformatory power, its broader impact, and its role in shaping the world before the mid-20th century.

It is common to declare the year of the formal declaration of a colony or protectorate as starting point of colonialism. We think this legalistic approach is not adequate. If political domination by a foreign power over a significant part of the territory and/or population is crucial to colonialism, then its onset should be the point in time when political sovereignty was de facto exercised by that foreign power. . This is more often than not before any de jure declaration, and by contrast in certain cases even significantly after this point. As Lange (2006: 1418) point out, "India was clearly under the grip of the English East India Company by the 1750s, but it was not proclaimed a colony under control from London until 1857." Because Muscat/Oman has never been a de jure colony, Price (2003: 481f) and others consider the country "without colonial heritage," although there was a Portuguese occupation from the beginning of the 16th to the mid-17th century and de facto British control from the mid-19th century on. As colonialism can be a gradual and informal process, its onset might be an unequal treaty called a "treaty of amity and trade," with a more or less subtle loss of sovereignty (including, for example,

extraterritoriality of foreign citizens or loss of control over foreign policy), the creation of a major settlement against the will of the local population and/or rulers, or the gradual gain of control over government institutions.

2.3. The Impact of Colonialism on Education

In recent years, colonialism has been included in a number of empirical studies, often from an economic perspective. While many of these studies discuss the effects of colonialism on long-term during colonial developments, there has been less effort to measure the impact of colonialism post-colonial period. A literature overview nevertheless offered a broad variety of suggestions for important variables. We hereafter present just the most central facts and arguments.

2.4. Linguistic and/ or Religious Cleavages

One of the most difficult legacies of colonial domination resulted from the instrumentalization of ethno linguistic and/ or religious cleavages. It was common to identify "martial races" (and, thereby, non-martial races) and recruit among them the soldiers/ mercenaries for the colonial army. From the Indian experience came the British 'martial races' doctrine, "which held that certain ethnic stocks were summoned by culture and history to military vocations" (Young 1994: 105). The British in particular "specialized in cultivating certain populations as military allies" (Trocki 1999: 88): Their Indian army was clearly segregated on the basis of religion and caste membership. In British Borneo, mainly Iban were used as policemen and soldiers, while in British Burma the army was –apart from staff brought in from British-India –dominated by the Karen and Shan, who had been converted to Christianity mainly by U.S. missionaries.

2.5. Privileged Access to Education

The recruitment into civil service followed in certain cases a similar strategy. Groups allied with the colonialists were given privileged access to education and therefore to the administration; others were disadvantaged, neglected, or punished for being unruly, while some remained generally outside the scope of government policy.

2.6. Creation of Social Class Difference in the Society

Our present education system supports that class who enjoys the good finical health. Elite class can afford the expensive education along with the extra burden in the form of tuition academy fee. Elite class of the society enjoys excellent environment of education along with supportive measures in the form of extra coaching. Thus, this privileged class always gets the superior position in the society.

2.7. Isolating the Religious Education

One of the major legacies of post colonization is elimination of religion from education. What we are experiencing in the present era that those educational institute which don't have religious values are more popular in the general masses.

2.8. Existence of Macauley's Legacy

Still our educational system somehow the other following what Macauley wanted to implement. Our education system (public education) which is supported by the government, creating such a class which is suited to produce only "Clerks". We can see the clear division or class difference, between public and private institutions output.

2.9. Presence of only Elite Class in the Policy Making

As our present education system has been divided in many segments or supporting different classes, thus only elite class is somehow or the other qualified to participate in the policy making process, therefore, representation from other class either very less or negligible. Situation gets worst when policy of less privileged class are being formulated by those who doesn't belong to that particular class and are not aware of the problems faced by that specific class.

2.10. Promoting Education as an Industry

One of the biggest fall out of colonialism on education is that, this Nobel profession or field has been turned into industry. The sole aim of this industry is to earn the money instead of promoting the education. There are different brands are available for different classes at different cost. We can see education institutions are popping up like mushrooms at every nuke and corner but their quality and positive contribution towards the society is big question mark (Ramzan et al., 2023b).

2.11. Different syllabus for Different Class of Society

Britisher adopted/ promoted different education system for different classes of the society to perform different role. Therefore, they developed/implemented different syllabus as per the requirement or as per the role which that specific class has to perform. Different syllabus has played very crucial role to create the fragmentation in the society.

2.12. Less or no Importance to Character Building

When Britisher landed in sub-continent at that time society has been divided into many cultures and sub culture. Therefore, definition or interpretation of character was varied in each culture. Moreover, when Britisher introduced their education system, they completed omitted character building with reference to respective religion. They introduce and confined their self to universal definition of character. Still, what we see in our education system that our policy maker as well as the implementer, they feel reluctant to implement this very important facet of education in light of religion. Thus, practically there is as such no serious effort has been seen to address this very important issue of education.

2.13. Education is not Uniting the Nation
It is generally believed that education unite the nation but here what we are experiencing that due to various form of education, different brands of education, different education for different classes and different medium of instruction are the main contributing factor to divide this nation. Britisher at their time introduced different education in different languages as per their own ease/requirement. Still after 64 years of independence we are following the same setup, due to which we unable to shape our self as one nation.

2.14. Today The Impact of Colonialism on Education:
The present-day influence of colonialism on education is extensive and diverse, molding educational frameworks, course content, linguistic preferences, and educational accessibility across various global regions. Here is a comprehensive examination of its consequences:

2.15. Introduction of Western Educational Structures:
Numerous colonized territories witnessed the disruption or replacement of their traditional educational setups with Western models introduced by colonial powers. Consequently, indigenous knowledge and customs often faced marginalization or erasure as colonial education prioritized the culture, language, and history of the colonizers.

2.16. Linguistic Shift and Cultural Integration:
Colonial authorities enforced the use of their languages in educational settings, frequently suppressing indigenous languages. This linguistic imposition persists in modern education, with many former colonies still adopting their colonizers' languages as the primary medium of instruction. This can impede learning for indigenous communities and perpetuate educational disparities.

2.17. Biased Curriculum
Colonial educational systems typically exalted the values, perspectives, and accomplishments of the colonizers while downplaying or distorting the history, culture, and contributions of indigenous peoples. Even post-colonization, many educational systems retain aspects of this biased curriculum, sustaining stereotypes and reinforcing power differentials.

2.18. Economic Disparities
Colonialism often entrenched socioeconomic inequalities, with educational access disproportionately favoring the ruling elite or dominant ethnic groups. Despite expanded educational access in numerous post-colonial societies, inequalities persist, perpetuating social divisions and impeding efforts toward equitable development.

2.19. Brain Drain
Colonialism facilitated migration patterns and brain drain, where educated elites from colonized nations sought opportunities abroad due to limited prospects at home. Consequently, many post-colonial countries have suffered from a shortage of skilled professionals and intellectuals, hampering their potential for innovation and progress. Professional development of teachers has also considered crucial for quality education (Akram & Abdelrady, 2023; Li & Akram, 2023).

2.20. Cultural Domination
Colonial education frequently instilled feelings of inferiority among colonized populations toward their own culture, language, and traditions. This legacy of cultural subjugation continues to influence educational attitudes and aspirations, with Western values often prioritized over indigenous knowledge and beliefs.

2.21. Resistance and Adaptability
Despite these obstacles, numerous communities have resisted and reclaimed their educational systems, languages, and cultural identities. Indigenous movements advocating for educational autonomy and decolonization have gained traction in recent years, pushing for inclusive, culturally relevant curricula and efforts to revitalize indigenous languages.

2.22. Global Power Dynamics
The ramifications of colonialism persist in shaping global educational power dynamics, with former colonial powers frequently exerting influence over international educational institutions, funding allocations, and agendas. This perpetuates dependency relationships and restricts the autonomy of post-colonial nations in shaping their educational trajectories.

In conclusion, the enduring impact of colonialism on education encompasses a wide array of factors, spanning language usage (Ramzan et al., 2023c), motivation (Chen & Ramzan, 2024), curriculum content, and access to educational resources (Akram et al., 2021; 2022). Addressing these legacies necessitates recognition of historical injustices, promotion of inclusive and decolonized educational policies, and support for grassroots initiatives aimed at reclaiming indigenous knowledge and cultural heritage within educational frameworks.

3. Research Methodology
3.1. Methodology
This study will utilize a mixed-methods approach, blending qualitative and quantitative methodologies for data collection and analysis. Qualitative techniques, such as archival research, content analysis of historical documents, and in-depth interviews with stakeholders, will offer insights into both historical contexts and contemporary viewpoints. Quantitative methods, including surveys and statistical analysis, will be employed to examine trends,

patterns, and disparities within the education system.

3.2. Sampling

The sampling methodology will involve purposive selection of key stakeholders, encompassing policymakers, educators, students, and community leaders, to ensure a diverse array of perspectives. A combination of random and stratified sampling techniques will be utilized to choose participants for surveys and interviews, thereby guaranteeing representation across various demographic groups and geographical locations.

3.3. Type of Research

This research predominantly adopts a qualitative approach, emphasizing thorough exploration and analysis of historical and contemporary data to comprehend the intricate dynamics of colonial influence on education. Nonetheless, quantitative methods will complement qualitative findings, offering statistical evidence where applicable.

4. Results

The anticipated outcomes of this research are poised to illuminate the multifaceted repercussions of colonialism on the education system in the subcontinent, spotlighting disparities, obstacles, and avenues for reform. Potential findings may elucidate the perpetuation of social class disparities, the marginalization of specific groups, and the enduring impact of colonial legacies on policymaking and curriculum design. Additionally, the research endeavors to formulate actionable recommendations for cultivating a more equitable, inclusive, and culturally attuned education system, one that addresses the enduring legacy of colonialism and fosters national unity and identity.

5. Recommendations

After gone through the history of colonization and their effect on our present education system following are the few suggestions, which can help the education system to come out from the influence of colonization:

5.1. Uniform Education System

Now time has come when government must implement uniform education system. Different types of education system i.e. Metric, O level, A level etc. should be abolished/banned and one education system for entire country must be introduced.

5.2. Religion must be Figure out in Education

We are Muslim country and it should be figure out in our education system. Basic Islamic teaching must be part of all type of education system which is operating in our country. The concept of Core curriculum must be implemented in its true spirit.

5.3. Representation of all Classes in Policy Making

As what we are observing that only specific individuals representing the specific class are involved in policy making. Therefore, deprived classes are having the feeling of rejection. Till the time uniform education system is not being implemented rep from each class must be involved in education policy making.

5.4. Privileged Access to Education should be Stopped

It is the prime responsibility of the government that they should provide the equal environment of education to all citizen of Pakistan. Privileged access to education should be stopped. Standard of education should not be varying with the amount of money.

5.5. The Madrassah Institutions must be brought in National Educational Stream

In Islam the mosque occupies a place of central importance. Once built, the mosque belongs to no human owner and the expression the 'House of God' is true not only figuratively but also legally. It becomes a 'waqf' a perpetual trust which the donor gave to God and then relinquished control. The mosque has traditionally served as a place of 'continuing education' and a community centre. They developed into schools and colleges (madrassahs) with permanent teachers and pupils. In order to relieve those who dedicated their lives to learning the task of earning a living they were supported by the 'waqf' and the teachers and the students received their stipends from the income of the 'waqf'. The madrassahs became autonomous having their own constitutions and were internal governance. Pursuit of knowledge and wisdom was thus recognized by the society as a whole as an institution worthy of material and moral support without touching its internal autonomy and integrity. Thses institutes must be brought into main educational system and they should not feel and operate in isolation.

6. Finding of the Study

The research findings highlight the lasting impact of colonization on the education system of the subcontinent. Key discoveries include:

1. Colonial education policies, particularly those devised by Macaulay, aimed at cultivating a class of clerks to serve the British Raj, perpetuating socio-economic inequalities.
2. The enduring effects of colonization are visible in class differentiations, linguistic separations, and religious prejudices within the education system, impeding national unity.
3. The current education structure perpetuates colonial legacies by fostering elitism, favoring specific social classes, and marginalizing others.

4. Recommendations for reform entail the implementation of a standardized education system, incorporation of religious teachings, ensuring representation of all social classes in policymaking, and emphasizing character development and national solidarity.

7. Conclusion

The existing educational set up is fragmented and distorted by the limitations imposed by local and foreign intrusions and prejudices rampant in various strata, groups and sects of the society. Students graduating from these institutions are not different merely on the bases of their abilities and educational background, but also possess distinct personalities, subcultures, manners, attitudes and values which they proclaim, and as a result they step into the world of practicalities carrying wide ranging and diverse philosophical concepts about the past, present and future of the country. In the presence of these differences, the realization of values like solidarity, unity and discipline is highly unlikely. A parallel and comprehensive review of the national education system to avoid emergence of class distinction and to develop a common national perception and identity is a necessary concomitant for realistic educational reform. As long these schisms exist improvements in one area will be very quickly neutralized by negative fall outs from the other. The differentiation between the 'Master' and the 'Servant' has to end.

Given adequate incentives, prudent leadership, obstinate monitoring systems and objective policies, the dream of "quality education for all" can still come true with vehement participation of private sector. There is no dearth of intellect and patriotism in the nation that could produce heroes like atomic bomb fame Dr. Abdul Qadeer, Noble laureate on Physics Dr. Abdus Salam and devoted reformist Hakim Mohammad Saeed. As a nation, we must all give due regard to the words of our Quaid, who said and I quote:

"There is no doubt that the future of our state will and must greatly depend upon the type of education we give to our children and the way in which we bring them up as future citizens of Pakistan".

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