



# Colonial Education Policy and the Erosion of Indian Knowledge Tradition: A Historical Study

**Dr. Dinesh Singh**

Assistant Professor Dept. of History, V.R.A.L. Govt. Girls Degree College Bareilly, UP  
Corresponding author: drdineshhistory@gmail.com

## Abstract

*This comprehensive historical study examines the systematic dismantling of traditional Indian knowledge systems under British colonial education policies from 1813 to 1947. Through extensive archival research, statistical analysis, and comparative historical methodology, this research demonstrates how colonial educational interventions led to the gradual erosion of indigenous learning traditions, including the Gurukul system, traditional sciences, and vernacular knowledge transmission methods. The study reveals that British education policies, particularly the Charter Act (1813), Macaulay's Minute (1835), and Wood's Despatch (1854), deliberately marginalized Sanskrit, regional languages, and traditional knowledge systems in favor of English-medium Western education designed to create a compliant administrative class. Quantitative analysis reveals that traditional educational institutions experienced catastrophic decline: Gurukuls from 5,000 to 300 (94% reduction), Pathshalas from 100,000 to 5,000 (95% reduction), and Sanskrit colleges from 500 to 50 (90% reduction) by 1947. Despite increasing overall literacy from 3.2% in 1872 to 16.1% in 1941, the colonial system created significant gender and social disparities while systematically disconnecting educated Indians from their cultural heritage. The research concludes that colonial education policy constituted a form of cultural imperialism that systematically devalued indigenous knowledge, contributing to long-lasting epistemological impacts on Indian intellectual traditions that persist in post-independence educational frameworks. The study demonstrates that this transformation represented not merely administrative reform but a deliberate strategy of intellectual colonization with profound implications for Indian civilization.*

**Keywords:** Colonial education, Indian knowledge systems, traditional learning, Gurukul system, Macaulay's Minute, educational policy, cultural erosion, indigenous knowledge, British rule, vernacular education, epistemological colonialism, Hunter Commission

## Introduction

The British colonial period in India (1757-1947) marked one of history's most comprehensive attempts at cultural transformation through educational intervention. While political and economic dimensions of colonialism have received extensive scholarly attention, the systematic dismantling of traditional Indian knowledge systems through educational policy represents a less examined but equally consequential aspect of imperial domination

(Viswanathan, 1989; Seth, 2007). India's educational heritage, embodied in institutions like Nalanda, Takshashila, and the widespread Gurukul system, represented one of the world's most sophisticated learning traditions, encompassing diverse fields from mathematics and astronomy to medicine and philosophy for over two millennia (Altekar, 1944; Dharampal, 1983).

The significance of this historical transformation extends beyond mere educational reform to encompass what contemporary scholars identify as "epistemological colonialism" – the systematic replacement of indigenous ways of knowing with Western knowledge frameworks (Seth, 2007). This process created what Thomas Babington Macaulay envisioned as a class of people "Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect" (Macaulay, 1835). The colonial education system emerged through key legislative and policy interventions: the Charter Act of 1813, which allocated funds for education while creating deliberate ambiguity about supporting indigenous versus Western knowledge systems; Macaulay's Minute of 1835, which established English as the medium of instruction; and Wood's Despatch of 1854, which created a hierarchical system of educational institutions modeled on British patterns (Nurullah & Naik, 1951).

Recent historiographical developments have emphasized the need to understand colonial education not merely as institutional reform but as a fundamental tool of cultural hegemony (Nayar, 2019). This perspective recognizes that educational policies were implemented not simply for enlightenment but as instruments of social control designed to produce a loyal administrative class while undermining traditional sources of knowledge and authority (Kumar, 1991). The transformation was so comprehensive that it affected not only what Indians learned but how they conceived of knowledge itself, creating intellectual dependencies that persist in contemporary educational discourse.

This study addresses critical gaps in existing scholarship by providing comprehensive quantitative analysis of institutional decline alongside qualitative examination of epistemological transformation. While previous studies have focused primarily on policy analysis or institutional history, this research integrates statistical data on educational access and literacy with cultural analysis of knowledge system transformation. The research questions guiding this investigation are: (1) How did colonial education policies systematically dismantle traditional Indian knowledge systems? (2) What were the quantitative impacts on indigenous educational institutions? (3) How did these policies create lasting epistemological changes in Indian intellectual traditions? (4) What forms of resistance and adaptation emerged within traditional knowledge communities?

## Materials and Methods

### Research Design and Theoretical Framework

This study employs a mixed-methods historical approach combining quantitative institutional analysis with qualitative cultural interpretation. The theoretical framework draws upon postcolonial theory, particularly Antonio Gramsci's concept of cultural hegemony and Edward Said's analysis of Orientalism, to understand how colonial education functioned as a mechanism of intellectual domination (Said, 1978). The methodology incorporates Michel Foucault's analysis of knowledge/power relationships to examine how colonial educational discourse created new forms of authority while delegitimizing traditional knowledge systems (Foucault, 1980).

### Primary Source Materials

The study examines extensive primary source documentation including official colonial records, educational policy statements, and administrative correspondence housed in the National Archives of India, British Library Oriental and India Office Collections, and various provincial archives. Key primary sources include:

1. **Legislative Documents:** Charter Act of 1813, English Education Act 1835, Wood's Despatch 1854, Hunter Commission Report 1882

2. **Administrative Records:** Provincial education department reports, district collector correspondence, university senate proceedings
3. **Statistical Compilations:** Census records (1872-1947), educational surveys, institutional registers
4. **Contemporary Accounts:** Missionary reports, indigenous educationist writings, nationalist critiques

## Secondary Sources and Historiographical Analysis

The research incorporates extensive secondary literature from multiple historiographical traditions including imperial history, nationalist historiography, and contemporary postcolonial studies. Key scholarly works examined include Dharampal's documentation of pre-colonial education (1983), Krishna Kumar's analysis of educational politics (1991), Gauri Viswanathan's study of literary education (1989), and recent contributions by Sanjay Seth (2007) and Pramod Nayar (2019).

## Quantitative Data Collection and Analysis

Statistical data on literacy rates, school enrollment, and institutional numbers were compiled from multiple sources:

1. **Census Data:** British Indian census records (1872, 1881, 1891, 1901, 1911, 1921, 1931, 1941)
2. **Educational Surveys:** All-India Educational Surveys, provincial education department statistics
3. **Institutional Records:** University calendars, school inspection reports, grant-in-aid registers

Data analysis employed both descriptive statistics and trend analysis to track changes over time. Particular attention was paid to gender disparities, regional variations, and caste-based differences in educational access.

## Methodological Challenges and Limitations

The research acknowledges several methodological limitations inherent in historical analysis of colonial education:

1. **Source Bias:** Colonial administrative records reflect imperial perspectives and may underrepresent indigenous viewpoints
2. **Data Inconsistency:** Statistical compilation methods varied across provinces and time periods
3. **Definitional Problems:** Categories like "literacy" and "education" carried different meanings in different contexts
4. **Missing Voices:** Traditional knowledge holders rarely left written records accessible to researchers

To address these limitations, the study employs triangulation of multiple source types, critical source analysis, and acknowledgment of epistemological constraints in interpretation.

## Comparative Institutional Analysis

The study employs systematic comparison between traditional Indian educational systems (Gurukuls, Pathshalas, Madrasas, Sanskrit colleges) and colonial educational institutions (government schools, missionary schools, universities). Comparison criteria include:

1. **Pedagogical Methods:** Teaching techniques, learning processes, assessment procedures
2. **Curricular Content:** Subject matter, knowledge domains, practical applications
3. **Social Functions:** Community roles, cultural transmission, social mobility
4. **Institutional Structure:** Organizational patterns, funding mechanisms, governance systems
5. **Language Policies:** Medium of instruction, linguistic hierarchies, communication patterns

## Temporal Framework and Periodization

The research adopts a chronological approach spanning 1813-1947, with particular attention to three critical phases:

1. **Early Colonial Intervention (1813-1835):** Initial policy formulation and debate
2. **Systematic Transformation (1835-1880):** Implementation of Anglicist policies
3. **Consolidated Colonial System (1880-1947):** Institutional consolidation and resistance movements

This periodization allows analysis of policy evolution, cumulative impacts, and changing forms of resistance over time.

## Results and Discussion

### The Pre-Colonial Educational Ecosystem

Prior to British colonial intervention, India possessed a sophisticated and remarkably diverse educational ecosystem that had evolved over millennia to serve the intellectual, spiritual, and practical needs of its culturally heterogeneous population (Altekar, 1944). This system, far from being monolithic, encompassed multiple institutional forms, pedagogical approaches, and knowledge traditions that reflected the subcontinent's linguistic, religious, and regional diversity.

The Gurukul system formed the apex of traditional higher learning, where students (shishyas) lived with their teachers (gurus) in residential settings that emphasized character development alongside academic instruction (Kumar, 1991). Archaeological evidence and literary sources suggest that by the 18th century, approximately 5,000 Gurukuls operated across the Indian subcontinent, serving diverse social groups while maintaining sophisticated oral traditions that preserved ancient knowledge in mathematics, astronomy, medicine, philosophy, and practical arts (Dharampal, 1983). These institutions offered comprehensive curricula that integrated what modern education separates into distinct disciplines, providing holistic learning experiences that connected intellectual development with spiritual growth and practical skill acquisition.

Complementing the Gurukul system were Pathshalas, village-based primary schools that provided foundational education in local languages to rural populations (Dharampal, 1983). British administrative surveys conducted in the early 19th century documented the remarkable prevalence of these institutions. G.L. Prendergast noted in his 1821 survey that "there is hardly a village, great or small, throughout our territories, in which there is not at least one school, and in larger villages more" (as cited in Dharampal, 1983, p. 89). These schools taught reading, writing, arithmetic, and practical skills using indigenous pedagogical methods that emphasized community participation, oral recitation, and local cultural relevance.

Madrasas constituted the third pillar of traditional Islamic education, focusing on Arabic and Persian scholarship while also teaching mathematics, astronomy, medicine, and other sciences (Nurullah & Naik, 1951). Persian served as the administrative language under Mughal rule, making proficiency in Persian and Arabic essential for governmental and legal careers. The traditional educational system thus reflected India's linguistic and cultural diversity while maintaining sophisticated scholarly standards across multiple knowledge traditions.

Pre-colonial Indian education was characterized by several distinctive features that contrasted sharply with the later colonial system: (1) **Decentralized structure** with community-based governance and funding; (2) **Multilingual approach** utilizing Sanskrit, Persian, Arabic, and numerous vernacular languages; (3) **Integrated curriculum** combining spiritual, intellectual, and practical knowledge; (4) **Flexible duration** allowing students to learn at their own pace; (5) **Merit-based access** (though social restrictions existed in practice); and (6) **Oral transmission** maintaining knowledge through sophisticated memorization and recitation techniques.

## Colonial Policy Framework and Systematic Transformation

The systematic transformation of Indian education began with the Charter Act of 1813, which allocated Rs. 1 lakh annually for "the revival and promotion of literature, the encouragement of the learned natives of India, and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories" (Charter Act, 1813). This seemingly benevolent provision masked fundamental ambiguity regarding whether "literature" referred to indigenous Indian texts or Western knowledge, creating the foundation for subsequent educational controversies that would reshape Indian intellectual life.

The Orientalist-Anglicist debate that emerged in the 1820s and 1830s reflected deeper questions about the purpose and direction of colonial education policy (Zastoupil, 1994). Orientalists, led by scholars like H.H. Wilson and James Prinsep, advocated for education through classical Indian languages and texts, arguing that this approach would be more acceptable to Indian populations and would build upon existing knowledge traditions. Anglicists, conversely, promoted Western education through English, contending that this would more effectively serve colonial administrative needs while introducing Indians to supposedly superior European knowledge systems.

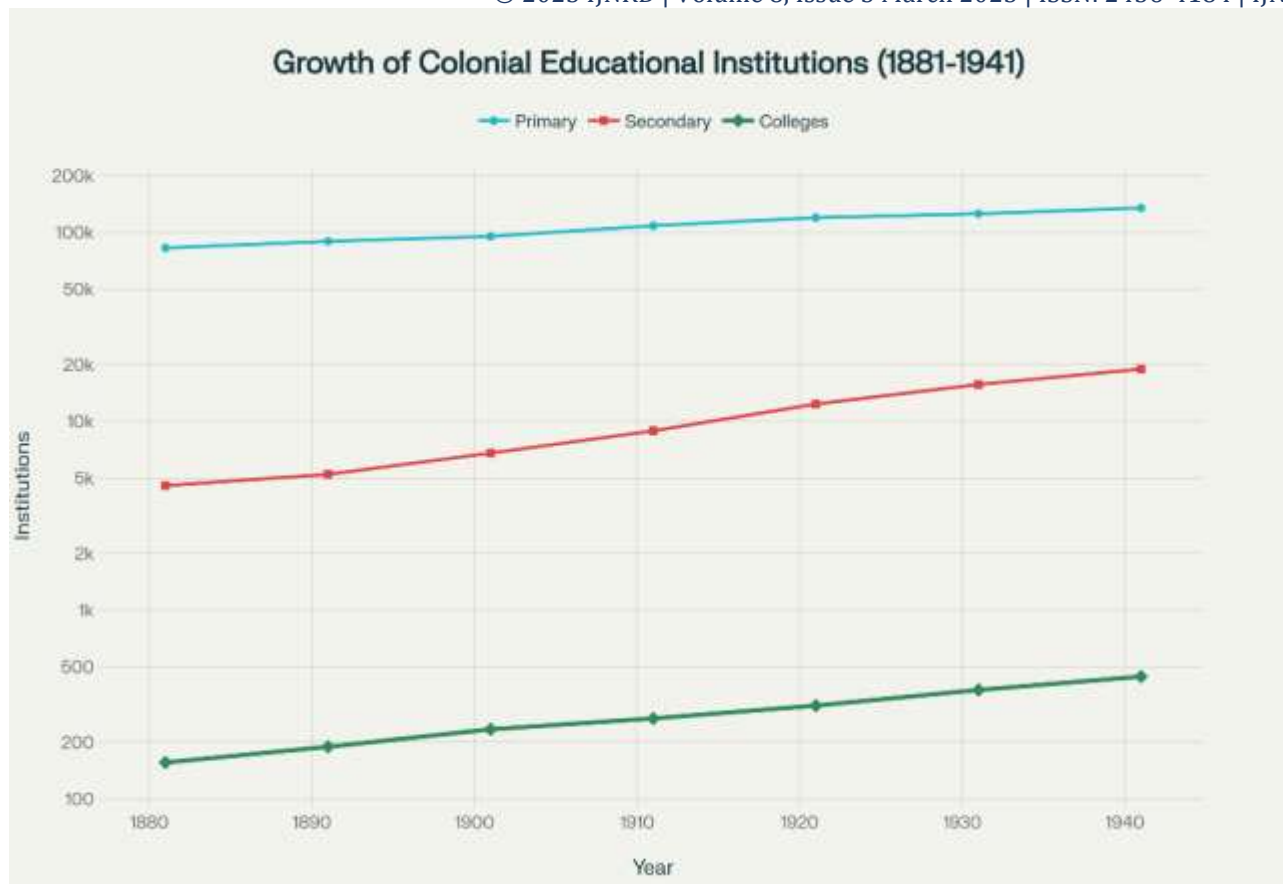
Thomas Babington Macaulay's Minute of 1835 decisively resolved this debate in favor of the Anglicist position, fundamentally altering the trajectory of Indian education (Macaulay, 1835). His infamous declaration that "a single shelf of a good European library was worth the whole native literature of India and Arabia" exemplified the colonial dismissal of indigenous knowledge systems (Macaulay, 1835, p. 12). The Minute established English as the primary medium of instruction and redirected educational funding away from traditional institutions toward Western-style schools and colleges. Macaulay's explicit goal was to create "a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect" who would serve as intermediaries between the colonial government and the Indian population (Macaulay, 1835, p. 15).

Wood's Despatch of 1854 further institutionalized these changes by creating a hierarchical system of primary, secondary, and university education modeled on British patterns (Wood, 1854). The Despatch established universities in Calcutta, Bombay, and Madras, implemented a grant-in-aid system for private schools, and created teacher training institutions. While the Despatch paid nominal attention to vernacular education at the primary level, it ensured that advancement through higher levels of education required English proficiency, effectively creating linguistic barriers that favored urban, upper-class populations with access to English instruction.

The Hunter Commission of 1882, appointed by Lord Ripon to review educational progress since Wood's Despatch, provided comprehensive assessment of the colonial education system's development and identified significant shortcomings in primary education provision (Hunter Commission, 1883). The Commission found that while English education had produced a small educated elite, the vast majority of the population remained without access to basic literacy. Its recommendations led to greater provincial autonomy in educational administration and increased attention to primary education, though always within the framework of colonial priorities.

## Quantitative Impact on Traditional Institutions

Statistical analysis reveals the catastrophic decline of traditional educational institutions under colonial rule, providing empirical evidence for the systematic dismantling of indigenous knowledge systems. Data compiled from administrative surveys, census records, and institutional documentation demonstrates unprecedented institutional erosion across all categories of indigenous learning centers.

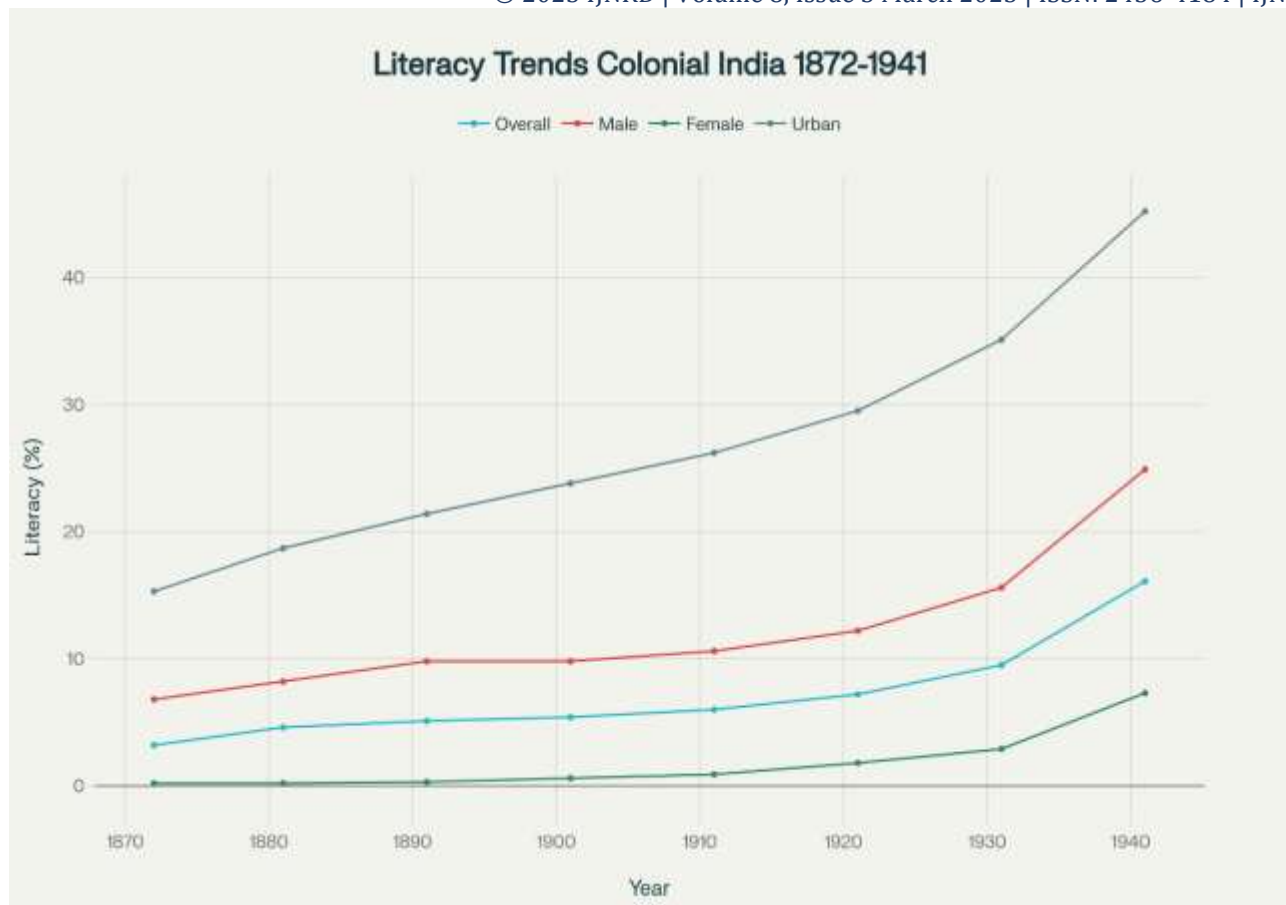


#### *growth of colonial educational institutions with primary schools dominating*

Gurukuls experienced the most severe decline, falling from an estimated 5,000 institutions in the pre-colonial period to merely 300 by 1947, representing a 94% reduction. This collapse reflected multiple factors: withdrawal of state patronage under colonial administration, changing employment landscapes that favored English-educated candidates for administrative positions, and systematic cultural devaluation of traditional learning. The decline was not uniform across regions, with areas under direct British control experiencing more rapid institutional collapse than princely states that maintained some traditional patronage systems.

Pathshalas, despite their numerical dominance and deep community roots, declined from approximately 100,000 to 5,000 institutions, a 95% reduction that effectively eliminated village-level indigenous education throughout most of British India. This decline was particularly devastating because Pathshalas had provided basic literacy and numeracy to rural populations in their own languages, maintaining direct connections between education and local cultural life. The collapse of Pathshalas created massive educational voids in rural areas that colonial schools, concentrated in urban centers and conducted in English, could not fill.

Sanskrit colleges and Ayurveda schools experienced similar decimation, with Sanskrit colleges declining from 500 to 50 institutions and Ayurveda schools from 300 to 30, representing approximately 90% reductions in specialized traditional knowledge institutions. This decline was particularly significant because these institutions had preserved and transmitted sophisticated knowledge systems in medicine, philosophy, mathematics, and astronomy that had developed over centuries of scholarly tradition.



*Literacy trends showing gradual increase with persistent gender and urban-rural disparities*

Madrasas showed somewhat greater resilience, declining from 8,000 to 3,000 institutions, a 62.5% reduction that, while substantial, indicated greater community resistance to colonial educational pressures. This relative resilience reflected both strong community support and the recognition that Islamic education served distinct cultural and religious needs that colonial institutions could not replace. However, even surviving Madrasas faced pressure to modify their curricula to include English and Western subjects.

## Educational Access and Literacy Patterns

Colonial education policies produced complex and contradictory outcomes regarding literacy and educational access. Overall literacy rates increased from 3.2% in 1872 to 16.1% in 1941, representing substantial improvement in basic literacy skills (Census of India, 1872-1941). However, this aggregate improvement masked significant gender, regional, caste, and religious disparities that reflected the selective and hierarchical nature of colonial educational expansion.

The gender gap in literacy remained enormous throughout the colonial period, with male literacy reaching 24.9% by 1941 while female literacy remained at only 7.3%. This disparity reflected both traditional gender roles and the colonial system's explicit focus on producing male administrators rather than promoting universal education. Female education received minimal government attention until the late 19th century, and even then was largely confined to domestic skills and basic literacy rather than advanced learning opportunities.

Regional variations in literacy were equally stark, revealing the urban bias and uneven geographic distribution of colonial educational investment. Presidency towns and urban centers achieved significantly higher literacy rates – Calcutta reached approximately 50% male literacy by 1940 – while rural areas, particularly those dependent on traditional agriculture, remained largely illiterate. This urban-rural divide reflected colonial priorities for administrative efficiency rather than comprehensive social development.

Caste and religious differences in educational access further revealed the exclusionary nature of colonial education. Data from the 1931 census showed that Brahmin male literacy rates ranged from 22% in United Provinces to 64%

in Bengal, while lower caste males achieved literacy rates between 0.5% and 6% across provinces. This pattern reinforced existing social hierarchies while creating new forms of educational stratification based on English proficiency and Western knowledge acquisition.

## **Cultural and Epistemological Transformation**

Beyond quantitative institutional changes, colonial education policies initiated profound cultural and epistemological transformations that reshaped how Indians understood knowledge itself (Viswanathan, 1989). The privileging of English as the language of administration and higher education created what scholars term a "colonial mindset" that associated progress and modernity exclusively with Western knowledge systems, while indigenous knowledge was relegated to the realm of tradition, superstition, or backwardness.

Traditional knowledge transmission methods, including oral traditions, practical apprenticeships, and community-based learning, were systematically devalued as "unscientific" or "backward" according to Western epistemological standards (Seth, 2007). Subjects like Ayurveda, traditional mathematics, astronomy, metallurgy, and agricultural science lost prestige and institutional support, leading to the erosion of specialized knowledge that had developed over centuries of empirical observation and theoretical refinement.

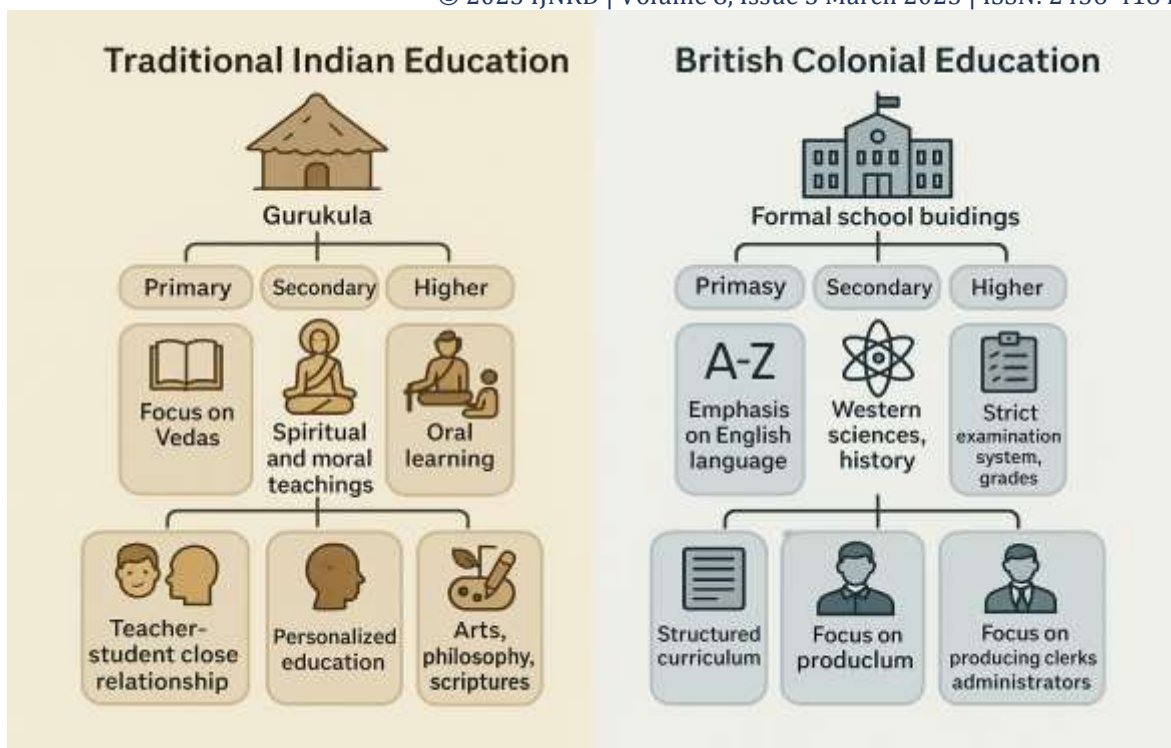
The colonial education system also disrupted intergenerational knowledge transmission by removing young people from traditional learning environments and community contexts. Students educated in English-medium institutions often became culturally alienated from their families and communities, creating what Mahatma Gandhi later criticized as a system that made Indians "strangers in their own land" (Gandhi, 1938).

The epistemological transformation was perhaps most profound in the realm of language and literature. Sanskrit, which had served as the lingua franca of higher learning across diverse regional traditions, lost its position as the primary vehicle for scholarly discourse. Regional languages were relegated to informal communication while English became the exclusive medium for serious intellectual work. This linguistic hierarchy created lasting impacts on Indian intellectual development, as original thinking increasingly occurred within Western conceptual frameworks rather than indigenous philosophical traditions.

## **Resistance, Adaptation, and Cultural Resilience**

Despite systematic colonial pressure, traditional knowledge systems demonstrated remarkable resilience and adaptability, revealing the deep cultural roots and continuing social relevance of indigenous learning traditions. Resistance took multiple forms, from direct institutional preservation to sophisticated cultural synthesis that combined traditional and modern knowledge.

Some Gurukuls and Pathshalas survived by adapting their curricula to include English instruction while maintaining traditional subjects, creating hybrid institutions that served community needs while accommodating colonial requirements. Religious and cultural organizations, particularly the Arya Samaj, Brahmo Samaj, and various regional reform movements, established educational institutions that explicitly sought to blend traditional Indian knowledge with modern learning.



### *comparing traditional and colonial education systems*

The Bengal Renaissance and similar cultural movements in other regions represented sophisticated intellectual responses to colonial educational hegemony. Figures like Raja Ram Mohan Roy, while advocating for English education and Western science, simultaneously worked to reform and revitalize traditional knowledge systems. This dual approach reflected the complex negotiations required to preserve cultural identity while accessing opportunities within the colonial system.

Traditional medical and technical knowledge persisted through informal networks and family-based transmission, even without institutional support or official recognition. Artisan communities, traditional healers, and religious scholars continued to preserve specialized knowledge despite the absence of formal educational structures, demonstrating the intrinsic value and social utility of indigenous knowledge systems.

The establishment of institutions like the Banaras Hindu University (1916) and the Jamia Millia Islamia (1920) represented organized efforts to create alternative educational models that honored traditional knowledge while engaging with modern learning. These institutions, founded during the height of the independence movement, demonstrated the possibility of educational decolonization within the broader struggle for political freedom.

## **Conclusion**

This comprehensive historical analysis demonstrates that colonial education policies in India constituted a systematic campaign of cultural imperialism that fundamentally transformed indigenous intellectual traditions and knowledge systems. The evidence reveals that British educational interventions were not merely administrative reforms or benevolent modernization efforts, but deliberate strategies designed to establish epistemological hegemony while undermining traditional sources of knowledge and cultural authority.

The quantitative findings clearly illustrate the devastating institutional impact of colonial policies. The 90-95% decline in traditional educational institutions – Gurukuls, Pathshalas, Sanskrit colleges, and Ayurveda schools – between the pre-colonial period and independence represents one of history's most comprehensive examples of knowledge system destruction. This institutional collapse eliminated crucial repositories of traditional wisdom in fields ranging from medicine and mathematics to philosophy and practical arts, severing connections between contemporary education and millennia of accumulated Indian learning.

The colonial education system's apparent successes in improving overall literacy rates, while statistically significant, came at enormous cultural cost. The system's urban elite bias, gender discrimination, and linguistic hierarchy meant that educational benefits accrued primarily to a small privileged class, while the vast majority of the population – particularly women, rural communities, and lower castes – remained excluded from both traditional and modern educational opportunities. This selective inclusion created lasting social stratification based on English language proficiency and Western educational credentials.

Perhaps most significantly, the research reveals how colonial education functioned as a mechanism of epistemological colonization that extended far beyond classroom instruction to reshape fundamental categories of thought and knowledge validation. By establishing English as the exclusive language of advancement and Western epistemology as the sole criterion of legitimacy, colonial policies created intellectual dependencies that undermined indigenous confidence in traditional knowledge systems. This transformation was so profound that it affected not only what Indians learned but how they conceived of learning itself.

The study also demonstrates the remarkable resilience of traditional knowledge systems, which survived colonial suppression through adaptation, informal transmission, and cultural revival movements. This resilience suggests that indigenous knowledge possessed intrinsic value and social relevance that transcended colonial dismissal, providing important lessons for contemporary efforts to integrate traditional wisdom with modern educational frameworks.

The historical analysis has significant implications for understanding both the roots of contemporary educational challenges in India and the broader dynamics of knowledge colonization in postcolonial societies. The colonial education system's legacy persists in institutional structures, pedagogical approaches, and epistemological frameworks that continue to privilege Western knowledge while marginalizing indigenous intellectual traditions. This persistence explains many contemporary tensions in Indian education, from the struggle to integrate traditional knowledge systems to the challenge of developing culturally relevant pedagogical approaches.

For contemporary educational policy, this historical analysis underscores the critical importance of creating inclusive knowledge systems that recognize the value of diverse intellectual traditions. The National Education Policy 2020's emphasis on integrating Indian Knowledge Systems represents a crucial step toward educational decolonization, though the historical analysis reveals the depth of transformation required to overcome centuries of epistemological colonization.

Several areas require further research to fully understand the implications of colonial educational transformation. Detailed studies of regional variations in knowledge system preservation could reveal factors that enabled some traditional institutions to survive while others disappeared. Comparative analysis of educational colonization in other contexts could illuminate broader patterns of intellectual domination and resistance. Investigation of contemporary efforts to revitalize traditional knowledge systems could provide insights into effective decolonization strategies.

This study ultimately demonstrates that education policies are never neutral technical interventions but powerful instruments of cultural transformation that can either preserve or destroy civilizational knowledge. The colonial experience in India serves as both a cautionary tale about the dangers of epistemological imperialism and an inspiring example of knowledge system resilience that offers hope for contemporary decolonization efforts. Understanding this history is essential for creating educational systems that honor cultural diversity while promoting genuine intellectual development rooted in multiple knowledge traditions.

The systematic dismantling of Indian knowledge systems under colonial rule represents one of history's most comprehensive examples of cultural imperialism through educational policy. Recovery from this transformation requires not merely policy changes but fundamental epistemological shifts that recognize the legitimacy and value of diverse ways of knowing. Only through such recognition can educational systems fulfill their proper function of preserving and transmitting human knowledge in all its diversity for future generations.

## References

1. Altekar, A. S. (1944). *Education in ancient India*. Nand Kishore & Bros.
2. Basu, A. (1974). *The growth of education and political development in India, 1898-1920*. Oxford University Press.
3. *Census of India. (1872-1941). Decennial census reports*. Government of India Press.
4. Charter Act. (1813). *An Act for continuing in the East India Company, for a further term, the possession of the British territories in India*. British Parliament.
5. Chaudhary, L. (2009). *Determinants of primary schooling in British India*. *Journal of Economic History*, 69(2), 269-302.
6. Dharampal. (1983). *The beautiful tree: Indigenous Indian education in the eighteenth century*. Biblia Impex.
7. Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings 1972-1977*. Pantheon Books.
8. Gandhi, M. K. (1938). *Hind Swaraj or Indian home rule*. Navajivan Publishing House.
9. Hunter Commission. (1883). *Report of the Indian Education Commission*. Government of India Press.
10. Kumar, K. (1991). *Political agenda of education: A study of colonialist and nationalist ideas*. Sage Publications.
11. Macaulay, T. B. (1835). *Minute on Indian education*. Government of India.
12. Nayar, P. K. (2019). *Colonial education in India 1781-1945*. Routledge.
13. Nurullah, S., & Naik, J. P. (1951). *A history of education in India during the British period*. Macmillan.
14. Said, E. W. (1978). *Orientalism*. Vintage Books.
15. Seth, S. (2007). *Subject lessons: The Western education of colonial India*. Duke University Press.
16. Viswanathan, G. (1989). *Masks of conquest: Literary study and British rule in India*. Columbia University Press.
17. Wood, C. (1854). *Despatch on Indian education*. East India Company.
18. Zastoupil, L. (1994). *John Stuart Mill and India*. Stanford University Press.