

# Colonial Constriction of Curriculum in India

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## *Abstract*

*The very spirit of education and its structure was adversely affected by the advent of colonial rule in India. The very purpose of colonial education was to create a sense of superiority of Western culture that thrived on the basis of material prosperity. It institutionalised the sectarian ideas of 'Whiteman's burden' where they were supposed to civilise the supposedly uncouth Indians and others. So, from the very beginnings, modern colonial education in India was premised on the idea of establishing colonial dominance over India. Thus, such education started as a tool of dominance which was strengthened and institutionalised through the structures of modern education in universities.*

The very spirit of education and its structure was adversely affected by the advent of colonial rule in India. The very purpose of colonial education was to create a sense of superiority of Western culture that thrived on the basis of material prosperity. It institutionalised the sectarian ideas of 'Whiteman's burden' where they were supposed to civilise the supposedly uncouth Indians and others. So, from the very beginnings, modern colonial education in India was premised on the idea of establishing colonial dominance over India. Thus, such education started as a tool of dominance which was strengthened and institutionalised through the structures of modern education in universities. It was also intended to create a group of low paid Indian officials who were to work as a conduit for the colonial masters. Moreover, these native wage earners also voluntarily accepted the apparent superiority of western values and also became a potential source of disseminating these values. The basic purpose of this modern education was to establish unquestioned control and hegemony of the British over the Indians.

Rammohun Roy, Ishwarchandra Vidyasagar, Vivekanda and others brought out the caste biases underlying modern Hinduism. It was during the colonial period that Jyotirao Phule interpreted ancient Indian history as 'an endless struggle between Brahmans and the shudratisudras'. Jyotirao Phule was a teacher in a Christian school and he belonged to a community of gardeners. He established the first non-Brahman social organisation that

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