

A Literary Representation of Educational Transformation and its Effect on South-Asia and Africa during British Colonization

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Abstract

Colonizers' educational system produced new seeds for cultivation of new culture. This reproduction effected the British colonies culturally and religiously especially to Arica and South Asia. The natives of two continents transformed slowly and gradually through the western education system. The Britain opened new schools in colonies to teach the natives in English language. In the result of new educational system a hybrid culture emerged which led towards resistance and transformation of the natives. It affected all the aspects of natives' lives, especially cultural and religious sides. The food, cloths, social norms and traditions also changed through the inculcation of new culture. It also affected the gender based relations and women started demand for equal rights. The changes occurred, were the result of the education introduced by the colonizers. Later on, appropriation of English language affected the natives' culture and transformed them to a large extent. Religious conversation and transformation also overshadows the natives' culture and religions. The natives' social norms and traditions changed with the passage of time. Moreover, there will be no wrong to say that education played a vital role in molding the psyche of the natives. West established superiority over East by occupying the academia. They have given blow to various theories which they generated and practiced in East. Educational transformation played a vital role to transform the world from bi-polar to uni-polar. This research paper is an investigation that to what extent the religious conversion and western education played its role in transforming the natives. How it generated independence, interdependence and dependence in the world?

Keywords: Western Education System, Cultural Hybridization, Cultural Transformation, Religious Conversion.

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Introduction

Economic prosperity due to the developments in science and technology played a vital role in the progress and promotion of culture. If any country makes progress in science and technology its culture automatically progress (Platteau, 2015). The people start adopting the educational system, lifestyle, culture, language, religion and social norms and traditions of the developed nations. It is also fact that more wealth creates more hunger and greed at the same time. The developed nations tried to get more wealth through occupying the resources of the developing nations (Fanon & Farrington, 1969). The colonizers/imperialists declare that the natives of developing countries are living in medieval ages and they need civilization.

The colonizers came for trade in Africa and Asia, but with the passage of time they had not only developed their business but also occupied the administration of native land (Jones, 2000). After occupation they realized that it is their moral duty to civilize this uncivilized creature (Easterly & Easterly, 2006). Along with religious teaching and preaching, they introduced and promoted the education of science and technology to attract the natives. They also promoted the education of science and technology in English (Achebe, 1958). The endorsement of the English language left the negative impacts on the natives in one way or another. They felt difficulties in understanding the message of colonizers (Ngugi, 1986).

History shows, education was priority of the Asians as compared to the Africans in pre-colonial period (Arowolo, 2010). Texalia University played a vital role in the education of the natives. This institution was not only famous for monks but also for the scientists and socialists (Dwivedi, 1994). Quite contradictory, the Africans depend on oral history and traditional ways of learning and education, even though they were followers of the polyolithic religions. They were also indulging in variations in one way or another. Medievalism was prevailing in all aspects of their religions and culture (Bailey, 2005).

Research Methodology

It is purely qualitative research where the data has been collected from various literary books, research journals, newspapers and from internet. Textual and contextual analysis is applied as a research method to understand the underpinning meanings of the literary texts in postmodern world, just to understand that how and to what extent the western academia remain successful in transforming the colonies during British colonization. It is also under examination that how it hybridized the colonial culture, religion and social norms and traditions of the natives. Moreover, interpretation is used as a research method to understand the underpinning meaning of different texts, situations and actions. The literary junks have been interpreted to understand the meanings, themes and messages of the literary writers.

Postcolonial theory has been used as theoretical lens to understand the identity crises of the native through western education system. The western education system has not only transformed the natives but also generated the identity crises and inferiority among the colonial people. Most of the postcolonial writers are concerned with the education of the colonizers means “English”, they are of the view that education in English language generated identity crises for them. This research indirectly reflects whether colonization was totally bad because it generated inferiority complex in the minds of natives, or it was good because it introduced the natives to science and technology (Hassan, 2002). Homi K Bhabha’s concept of hybridization is also a lens in this project.

The researcher is concerned with African and South-Asian population because the population of the two different continents affected by the educational system introduced by the British colonizers. It has not only created the doubts in minds of the natives but at the same time they were also inspire from the science and technology introduced by the West.

Research Objectives

- 1) To understand the role of western education system in colonial Africa and South-Asia.
- 2) To examine the hybridization and identity crises generated by British colonizers in Africa and South-Asia?

Research Questions

- 1) What is the role of western education system in cultural and religious transformation of colonial Africa and South-Asia?
- 2) How British colonizers generated hybridization and identity crises in Africa and South-Asia?

Data Analysis

The data analysis has been divided into two sections, first one deal with the role of western educational system in colonial Africa while second section deals with the role of western educational system in South-Asia. The work of Chinua Achebe is under examination to understand the affect of western educational system on Africa. On the same lines the affect of western education on South-Asian is judged through the literacy representations of Hermann Hesse and Hassan.

Role of Western Educational System in Colonial Africa: Cultural and Religious Transformation

The British colonizers introduced western educational system in their colonies (Fafunwa, 2018). This was first stage of education transformation of the natives. It seems diplomacy of the British administration that they never separated the religious education from the education of science and technology. They always injected doze of religious and cultural transformation through education. Colonizers sent different missions and missionaries in Africa for the establishment of new education system and for religious conversion (Tikly, 2001). The missionaries settled themselves on the Gold Coast of Africa between 1820 to 1818 (Eldredge, 1992). They opened different primary, elementary and secondary schools for girls and boys in 1909. The protestant missionaries started their mission in Logos, Bonny and Badagry between 1860 and 1899. The catholic mission also entered in same region and they opened primary, elementary and secondary school in the region. The White Fathers played a vital role in the establishment of mission schools in Kenya and Uganda (Pawlikova-Vilhanova, 1996).

British colonization transformed the natives' educational system for the promotion of their own culture and identity. Various missionaries Missions contributed a lot for the promotion of education on the natives' land. The government schools were very limited but missionary schools were much more in numbers. For example in Nigeria there were only 33 primary schools running by the government out of 8154. Same was the ratio of secondary schools as well. In Gold Coast government was running 8 percent of the total schools (Benavot & Riddle, 1988).

Achebe (1958) is of the view that the colonizers introduced a new education system in Africa just for the promotion of their culture and religion. At the start, so many natives showed resistance against the education system of the colonizers but later on they became the part of their culture and social norms and traditions. The writer also presents double mindedness of the natives at some points. For example the son of a priest refused to kill a python because of his respect for the native culture. He had respect for the Igbo culture and religions as well (Achebe, 1958). The natives were very much impressed from economic prosperity of the colonizers. That was the one reason of the conversion of the natives into Christianity.

In Bhabha's views, it was shifting from orientalist cultural and educational practices to western culture and homogeneous system (Bhabha, 1996). This was also the mission of Charles Grant who was a member of East India Company. Facilitation of missionaries was target of the Church Missionary Society that was controlling sixty-one schools with a focal arrangement of training for guidance in the English dialect. Bhabha

gives reference of Thomas Macaulay's outstanding 'Minute on Education' whose point was to set up a group of all around taught men as English instructors and journalists of helpful works for the general population (Bhabha, 1998). These were the strategies that the colonizers have been utilizing everywhere throughout the reality where they had gone for the development of their standard. Along these lines they made such sort of conditions for the locals that they stuck into inverse societies and turned out to be twofold disapproved about their activities with respect to both the way of life. That is the reason they are called provincially hybridized individuals.

The colonizers promoted their culture through education. Bhabha has presented the mission of the colonizers in very beautiful way through the presentation of Church Mission society. He has uncovered the purpose of the training of the colonial people.

They would become attached to the Mission; and though first put into the school from worldly motives alone, should any of them be converted, accustomed as they are to the language, manners and climate of the country, they might soon be prepared for a great usefulness in the cause of religion... In this way the Heathens themselves might be made the instruments of pulling down their own religion, and of erecting in its ruins the standards of the Cross (Bhabha, 2012).

In Nigeria, the colonizers attracted the colonial people through the charm of their science and technology. It is also fact that economic prosperity was another reason of the attraction of the natives. The charm of science and technology attracted so much to the natives that they converted into Christianity and adopted the westernized way of living (1958). Bhabha call this change cultural and religious hybridity (Bhabha, 2015). The natives started sending their children to Europe for higher education because they standardised the westernization. Most of the characters can be seen in Achebe's trilogy who converted themselves into Christianity and adopted the colonizers way of life. It seems also interesting that after conversion natives started thinking that they are more purer than before (Mohan, 1998).

The British administration established a new Union of newly converted natives in Umofia. In this way they promoted Christianity, and also prepared a roadmap for the globalization/westernization. The colonizers declared such types of Unions as the progressive unions. They started collecting money from the natives and sending the native youth on scholarships for higher education in Europe. Through these techniques first they hybridized the natives then the seeds of hybridization converted into a transformed tree. The natives started cursing their old religions and cultures. The colonial people also started praising the new culture and religion.

In times past, Umuofia would have required of you to fight in her wars and bring home human heads. But those were days of darkness from which we have been delivered by the blood of the Lamb of God. Today we send you to bring knowledge. (Achebe, 1960, p- 10).

The natives declared that their ancestors were followers of ancients believe which are not acceptable for them. They were living in dark ages with medieval culture. With the passage of time the natives started managing the money for higher education without scholarships. They were not dependent on government any more. They started sending their more youth to Europe after the completion of the study of Obi. They also expected that beneficiaries should return the money after the completion of their studies (Achebe, 1960, p-8). In this way they adopted the colonizers culture. In present time they are very much inclined towards Imperialism. They were very much impressed from the new religion and culture that they wanted that new generation should learn about new culture and religion. They expect from new generation that they should follow the foreign culture and social norms and traditions.

The youth returned from Europe after getting education accepted the western life style and knowledge. It made them amalgamation of two or more tendencies, appropriation and absorption of the colonizers/imperialists culture in one hand and criticism on their natives' culture on the other hand.

Literary representation shows that double mindedness can be reflected even after the transformation in the result of abrogation and appropriation of westernization. The natives had traditional values as well. They broke the Kola nut on the arrival of Obi Okonkwo after getting education from England which was considered the tradition of Igbo society at that time. Even though all of them were well aware that it is nurture death of the social norms and traditions and culture of their forefathers. They were very happy on the getting education of the child. Everybody welcomed Obi.

The mothers of the natives were best because the pain of the decline of their culture was in their chests. Some of them lost faith on the medical system introduced by the colonizers and they prefer old system of medication (Achebe, 1960, p- 102). They think that the culture of their ancestors was best but they were also happy on the success of their children. They gave preference to Europe for the education of their children. Some old people prefer English lifestyle and social norms and traditions. Maybe they were inspired from the materialistic progress of the west in one way or another. After adopting the western culture their children can make progress in every field of life the native parents that at that time. With the passage of time the colonizers culture become

the needs of time. There is no doubt that it was inspirational for the natives. Same thing is highlighted by Bhabha that it retrieval toward the natives' culture. He is of the view that the natives become hybridized because of the double mindedness.

The union of the converted natives not only helped the projection of the natives' culture but the members had also engaged the other members through marriage who resisted. So many natives feel dissatisfaction with natives' culture after getting married with outcast girls. Many old people turned against the tradition of breaking kola nut for sacrifice. It seems awkward to them. Their thoughts and views become the amalgamation of so many cultures and social norms and traditions. They were confused that what is right and what is wrong. Even after conversion they were between the Igbo religion and culture.

It is fact that the racial difference not researched to their end even after the education and transformation. The colonizers revived the natives' educational system from primary to higher level but this revival cannot be seen between the relations of white and black people. The class difference cannot be reduced even after the religious conversion and educational transformation. The natives adopted from the colonizers/imperialists which was beneficiary for them. It is also fact that colonizers imposed so many things which were for their economic and imperialistic interests.

Role of Western Educational System in Colonial South-Asia: Cultural and Religious Transformation

At start, education in British India was ignored but with the passage of time it was opposed then accepted. Some scholars are of the view that development of the education was need of the colonizers at that time. It is fact that the colonizers tried to teach the colonial people in orient language but they got very little success. Later on they started promoting English language because it was the language of science and technology. The historians have narrated the story of the hidden policy of the colonizers to educate the natives in their mother tongues. In judiciary the experts of different languages used to sit with the judges just for the understanding of right messages (Forster, 1969).

The colonizers started modern educational system in 1813 with charter act, in this act they fixed amount for the educational development. All this was for the promotion of the education of science and technology. This act was a turning point in the history of education for Indians. According to this act, the education of the Indian was the responsibility of the East India Company (Masani, 1960). A large amount was reserved for the education of the natives. Macaulay was an inspirational figure for Bentinck that was the reason that he made some changes. He has given authority from British Crown to determine

the aims and objectives for the natives' educational system (Copland, 2006). Slowly and gradually, the western art and science become the part of Indian syllabus. Orient medium of instruction stopped and English became the medium of instruction for the natives. The occupants projected the superiority of the western civilization in one way or another. The colonizers trained the schools masters for the projections of their aims and objectives.

The Indian secretary of state passed another act in 1859 and he declared that the primary education would be responsibility of the state. Later on the Indian education commission (1882) also played a vital role for the establishment of new primary and secondary schools (Allender, 2004).

A genuinely progressed instructive framework existed in the Subcontinent in the third century B.C. Researchers and sages used to teach the general population orally to start with and afterward, after the development of letters, through compositions composed for the most part on vast leaves or the barks of specific trees. The Buddhist religious spots and network focuses assumed the job of schools and universities around then. The training framework began from sanctuaries since Buddhism and Hinduism were the local religions of the district (Veer, 1994). Buddhism coupled lecturing and training at spots, for example, Takshashila, Vikramshila and Nalanda. Nalanda University assumed its job in the thirteenth century to teach the locals. Around ten thousand inhabitant understudies selected in this college with worldwide portrayal from nations like Korea, China and Sri Lanka (Walpole, 1959).

In the eleventh century, the Muslims built up rudimentary and optional schools. One can follow training frameworks in India back to the third century B.C. in spite of the fact that it is sensible to deduce that some of them go on a long time before this. Colleges were built up in huge urban areas, for example, Allahabad, Lucknow and Delhi (Khan, 1998). The medieval period was a decent time for the connection of Islamic and Indian customs in different fields, for example, religious philosophy, logic, religion, science, design, expressive arts, cosmology and drug. The landing of the British saw the virtual vanishing of the old instructive arrangement of the district and its fractional substitution by the British framework. The education rate in British India was 6% in 1911, 8% in 1931 and 11% in 1947. In 1935, just 40 individuals out of 100,000 were enlisted in colleges or advanced education foundations (Chaudhary, 2010).

The Britain occupied the region after Muslims rule and they introduced a new educational system in their own language. They introduced their language through missionaries in colonies. There will be no wrong to say that westernize educational system introduced (Bond, 2006). This system has de-cultured the natives because all the matters were conducted in English which is a foreign language. This act demoralizes the natives psychologically which generated inferiority complex in natives.

Hassan (2002) narrated that colonizers introduced new educational system but in English language. He is of the view that the natives faced psychological change first, secondly they resisted and then they inspired from science and technology. The writer has highlighted an important issue that so many cultures already exist on native land before the arrival of the colonizers. The colonizers introduced/ injected their culture and language because they were of the view that they must civilize the uncivilized nations. They used education as tool for the civilization of the natives.

The writer has introduced a character named Hakim who opposes the change but his wife is in favor of change because she has got education in missionaries' school system in Sub-continent. It is fact that the colonizers educational system has not only created hybridization within communities but also within families as well. The writer is of the view that this globalization/ westernization are result of those seeds which the colonizers sowed during British colonization in Subcontinent.

The change caused by British colonization affected the both colonizers and colonized. But it harmed much more to the colonial people as compared to the colonizers. It changed the whole fabric of Sub-continental societies.

There she had had a little schooling with Ferenghi and Indian children, and had picked up some English, though I am not qualified to say how much, not knowing, and not wanting to know, a word of that impious language (Hassan, 2002, p. 49) .

The natives were in favor of better schooling of their children as well as the peace and prosperity in community. They were fed up from the bloodshed and conflicts (Hassan, 2002). The writer has described effect of education on three generation of the natives at that time during British colonization. He is of the view that old people tired after fighting with colonizers but middle aged person were more resistant. Third generation totally transformed. The elders of the community wanted peace with colonizers which was not practically possible because colonizers had hidden interests.

Hesse (1965) has narrated in his writings that the colonial people considered scientific knowledge as a satanic education and knowledge. According to him the natives were much more inclined towards spiritualism. In *Demian* (1965), Hesse has presented this notion and he has advised that they must get scientific education as well.

Conclusion and Recommendations

The colonizers' educational system had transformed both the colonies culturally and religiously. With the passage of time the natives started taking interest in science and technology. They realized that they cannot survive without getting education of science and technology. It is also fact that English was tool to get modern education at that time which hybridized and transformed the natives linguistically, culturally and religiously. The educational transformation created double mindedness in the mind of the natives and promoted the capitalist economic system across the world

Western educational system transformed the natives of both the regions culturally and religiously in one hand, it also created the doubts in the minds of the natives about the cultures of their forefathers in other hand. There will be no wrong to say that globalization/westernization is result of the educational system introduced by the British colonizers.

- 1) The colonizers educational system generated a sense double-mindedness in natives' minds. They become confused which is wrong and what is right. A hybrid culture developed just after colonization. Sometimes the natives inclined towards the culture of their forefather and sometime toward the culture of colonizers.
- 2) The education system introduced by the colonizers developed a sense of inferiority in the mind of colonial people. They become dependent over the west for the science and technology and academia. It is also fact that west is also dependent over east for the natural resources. There will be no wrong to say that western education developed a sense of interdependent and dependent in the minds of the people of developing countries later on. Western education system also produced trans-cultural and trans-religious affinity to some extent.

This research opens new doors for trans-cultural and trans-religious affinities which exist before the British colonization. It is also dilemma of western educational system that it promoted individualism in colonies.

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