

## INTRODUCTION

Education modifies the behaviour of a person from instinctive behaviour to human behaviour. Education is growth. Growth never stops. It goes on constantly throughout life. Education helps a person to avoid the social evils, which have crept into the society. In the process of time, it is an instrument of realizing the better hopes of man.<sup>1</sup> The word education is derived from the Latin word **educare** which means **to bring up, to raise or to elevate**. In the Latin dictionary we find the word **educare**, which means **to lead out**. **E** means **out** and **ducare** means **to lead or to draw out**. The Latin term **educatum**, which means the act of teaching or training.<sup>2</sup>

### EDUCATION IN ANCIENT INDIA

Education occupied an important position in the Ancient Indian social structure.<sup>3</sup> The Ancient Educational System covers several centuries from the pre-historic times of the Aryans and to the advent of the Muslims. The first is the Brahmanic education that was popular during the Vedic period and in the succeeding centuries. It was followed by Buddhist educational system from the early centuries of the Christian era and it flourished well from the fifth to the eleventh century. In short, both the Brahmanic and Buddhist systems of education continued in Ancient India.

### EDUCATION IN THE VEDIC AGE

Education in Ancient India, particularly in the Vedic age, was a private affair. There was no State Department of Education. Education was not controlled and developed by the State. There was no well-organized system of education from the primary to the University standard as it is in the present age. At the

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1. V.R.Taneja, **Foundation of Education**, Chandigarh, 2002, pp. 6-7.

2. Jawaharlal Nehru, **Meaning and Purpose of Education**, Jawaharlal Nehru University News, New Delhi, July, 1990, p.11.

3. S.C.Ray Choudhary, **Social, Cultural and Economic History of India**, New Delhi, 2005, p.234.

beginning of the Vedic period, the family was the only agency for education. The head of the family transmitted the knowledge of the Vedas to his son. Later, when the life had become very complex certain noble priests and Brahmans took to the profession of teaching. There were many such preceptors whose teaching reputation and profound scholarship attracted students to come and stay with them. In the Vedic age, education was thus in the hands of the priests, philosophers and the Brahmans. Numerous Vedic schools of individual priests and Brahmans existed all over the country.<sup>4</sup>

### **POST-VEDIC EDUCATION**

In the early Vedic period, priesthood dominated the sphere of education. In course of time their knowledge of sacrificial rituals had considerably advanced. In the later Vedic age, this trend of speculative thought had grown very intense and vehement. The philosophers and sages residing in the shady solitude of forests, meditated upon self-realization and union with **Parabrahma**. The mystical experiences manifested through the scriptures known as **Aranyaks** and **Upanishads**.

### **THE GURUKUL OR THE HOUSES OF THE PRECEPTOR**

The usual educational institution was the house of the teacher as the settled householder. It was known as **Gurukulam**. The education was begun and imparted under a regular system of rules and discipline, governing the entire life of the Bramachary as a whole-time inmate of his preceptor's house. Here the child would receive education for a period of twelve years, doing multifarious duties, such as begging arms, collecting fuel for the sacred fire, and keeping it aflame, tending cows etc. Thereafter, growing as a profound scholar he would take leave of his Guru.

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4. B.N.Luniya and Lakshmi Narain Agarwal, **Life and Culture in Ancient India**, Agra, 2001-2002, p.556.

## **PARISHADS OR ACADEMIES**

Parishads were the institutions where the students of advanced learnings gathered and quenched their insatiable thirst for higher knowledge through discussions and discourses. They came in close contact with erudite scholars, renowned specialists and literary celebrities. The students travelled far and wide to attend and participate in debates, arguments and discussions of the parishads. The various Upanishads were the outcome of disputations and discussions of such academies or philosophical societies or circles. They present the results of the researches and philosophical investigations of advanced scholars with the pursuit of truth.<sup>5</sup>

## **EDUCATION DURING EPIC PERIOD**

The Epics and the Smriti texts tell us that the educational system had developed a great deal by their time. The entire life of man was divided into four divisions, and the age of the tender youth was devoted to education through a process of rigorous discipline and training. This education was vocational or practical.<sup>6</sup> Education laid great emphasis on the development of character, mental faculties as well as physical development of the students. In distant forests hermitages existed where pupils came from different parts to learn. One of the most important of such hermitages was that of Naimisha under Saunaka, who is often described as preceptor of ten thousand disciples. The hermitage of Kanva was another famous centre of learning. It had a number of specialists in various branches of learning. The other important hermitages of the time were those of Vasistha, Visvamitra and Vyasa. Extensive details about education imparted to the Kshatriya princes are also available in the literature. The princes had not only to study all the four Vedas and other treatises on duty but were also expected to be proficient in archery, hand-to-hand fight, club-fight, swordsmanship, driving of

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5. **Ibid**; p. 557.

6. R.C.Ray Choudhary, **op.cit**, p.235.

elephants and chariots, rules of propriety, word-science, music and fine arts, legends and tales etc.

### **EDUCATION DURING SMRITI PERIOD**

An elaborate account about the educational system during the Smriti period are available in the various Smritis. The child's first introduction to education was made by the performance of the *Vidyaramba* ceremony. Usually this ceremony was performed at the age of five. With this ceremony, the child started learning of the alphabets. But the formal education started with the ceremony of *Upanayana*. Different rules existed for the performance of this ceremony for the three classes- the Brahmans, the Kshatriyas and the Vaishyas. The Brahmans could be initiated during Spring, while the Kshatriyas and Vaisyas in Summer and Autumn respectively. The age for Upanayana also differed for the members of the three classes. The age in case of Brahmans was eight to sixteen; eleven to twenty two for Kshatriya and twelve to twenty four for the Vaisya.<sup>7</sup>

### **EDUCATION IN THE FIFTH CENTURY**

The accounts of the Chinese traveller Fa-hien, furnished useful informations about the educational system that prevailed in India in the fifth century. This account is very authentic and trustworthy, because it is based on his personal observations and experience.

Fa-hien came to India with a band of pilgrims to collect Vinaya texts for the Buddhist Sanghas in China. This visit is an evidence of the fact that at that time India enjoyed great reputations as a centre of culture even beyond its boundaries. Fa-hien traveled from Northwest across Punjab along the Jamuna- Ganges Valley down to Tamruk in Bengal. All along the route, he noticed many monasteries full of monks. On his testimony, we learn that Patliputra was a great centre of learning at that time. There were two monasteries in the city, one Mahayana and the other Hinayana, and both of them had about six or seven hundred monks. These

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7. **Ibid**, p. 236

monasteries not only provided elementary education to the younger monks and novices, but also served as centres of advanced instructions. Prominent scholars and teachers lived in these monasteries. These monasteries were maintained out of endowments made by the kings and merchant princes.

### **EDUCATION IN THE SEVENTH CENTURY**

In the seventh century, the educational system had undergone many changes. Hiuen-Tsang, the Chinese traveller who visited India in 629 A.D and stayed here for almost fifteen years has observed that the Brahmanical educational system laid emphasis on the learning of four Vedas. Hiuen-Tsang has also given us useful information about the preliminary education.<sup>8</sup> He says that the elementary education began at the age of six. First of all, the child was called upon to read **Siddhirastu**, a book containing forty-nine letters of alphabet and ten thousand syllables arranged in three hundred verses. This primer was finished in six months. The Sutra of Panini containing one thousand Slogas was the next book, which the child had to learn.<sup>9</sup>

During the period of Jainism, Sanskrit was given prominence. Most of the important works of the said period were written in Sanskrit. The Jain writers wrote the **Tikas** in Sanskrit. For example, Haribhadra, the Jain scholar used Sanskrit for the expression of his views. During this period, Prakrit gained importance. The commentaries written by the Jain scholars were in Prakrit. For instance, the Digambara scholars like Valtakera, Swamy Karthikeya and Yati Vryshabha wrote their works in Prakrit. The Jains gave a literary shape to some vernaculars for the first time. For instance, Mahavira himself preached in the mixed dialect called **Artha Magathi** and his teaching, which were classified into twelve books called **Srutangas**, are written in Artha Magathi.<sup>10</sup>

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8. **Ibid**, pp. 237, 238

9. **Ibid**, p. 239

10. B.N.Luniya, **op.cit**, p.102.

The Buddhists teachers and Jain philosophers spread education through their poems and stories; though they were mainly religious in character. Buddhism, which denied the authority of the Vedas, discarded Sanskrit and adopted the vernacular of the people for the religious books and discourses. But the revival of Brahmanical Hinduism caused a setback to other languages.<sup>11</sup> The Gupta rulers were great patrons of Brahmanical religion and consequently did a lot for that religion and the Sanskrit language. Hence, the Gupta period has rightly been called the Golden Age of Sanskrit literature.<sup>12</sup> One such reputed universities of India was at Takshashila (Now in Pakistan) and it flourished from the 7<sup>th</sup> century B.C to the 3<sup>rd</sup> century A.D.<sup>13</sup>

Takshashila or Taxila and Kasi were the other two centres of learning. It served as the capital of Gandhara and it was well known as a seat of learning and men from all over the country went to Taxila to acquire knowledge. Even princes were sent there for education, Taxila was famous for the teaching of medicine, law and military science. The teachers of Kasi became famous and their schools attracted a large number of students.<sup>14</sup>

Another famous institution was Nalanda in the present state of Bihar. The Nalanda University consisted of eight “ Sangharamas” or colleges, and the subjects taught included metaphysics and philosophy, logic, astronomy, grammar and medicine. There were three libraries and an astronomical observatory and there was a large complex of hotels and lecture-halls. Students came from as far as China and Java. Nalanda flourished for some eight hundred years.<sup>15</sup>

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11. K.A.Nilakanta Sastri, **Cholas**, Vol.I, Madras, 1935,p.116

12.**Ibid**, pp.117, 118

13. S.T.Misquitta, **Constitutional Rights for Creative Education**, C.B.C.I Commission for Education, Kottayam.1982, p.36.

14. K.A.Nilakanta Sastri, **op.cit**, pp.116-118.

15. S.T.Misquitta, **op.cit**, p. 36.

Muslim rulers introduced far-reaching changes in the educational system in India and they established **Madrasas** and **Maktabas**. The Madrasas were the centers of higher learning provided primary and lower secondary education. The finance for the Madrasas was provided by the state or by some rich nobles.<sup>16</sup> They became great centers of Muslim learning. The first Madrasa was setup by Shihabuddin Mohammad Ghori at Ajmer. Iltutmish also setup a Madrasa at Delhi and named it after Mohammad Ghori. Balban gave patronage to Ameer Hussain and Amir Khusrau. Ala-ud-din Khilji founded a Madrasa attached to Hauz-I-Khas. Muhamad Tughlaq established a Madrasa in Delhi in 1346 and attached a Mosque to it. During the period of Feroz Tughlaq, thirty Madrasas were established. He converted **Karkhanas** (workshops) into institutions of vocational training where the captives of war were taught different arts and crafts. During the period of Ibrahim, a number of scholars from different parts of the country flocked to Jaunpur to receive higher education. Bhamini rulers provided huge funds for the education of orphans and provided many facilities to the teachers. In 1470 A.D, Khawaja Mohammad Gawan, the Wazir of Bhamini kingdom built a Madrasa at Bidar. In Bijapur, Adilshah patronized scholars from Persia and Turkistan. Qutab Shah of Golconda also established a number of institutions of primary and higher education.

With the coming of the Mughals, educational and cultural activities received great fillip. Babur, the first Mughal ruler was a man of literary taste. He setup a number of new educational institutions. Humayun established a college at Delhi. He was also fond of collecting books and raised a beautiful library. Sher Shah Suri established a Madrasa at Narnaul which became a prominent centre of education. He was the first Muslim ruler who made provision for the education of ordinary Muslims. Akbar introduced certain changes in the existing curriculum of

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16. S.C.Ray Chaudary, **op.cit**, p.117.

studies in educational institutions. Subjects like Logic, Arithmetics, Astronomy, Accountancy and Agriculture etc were included in studies. Jahangir devoted attention to the repair of existing institutions of education. Shah Jahan was an educated person and gave great encouragement to scholars and spread of education. He setup a Madrasa near Jimma Masjid at Delhi. His son Dara Shikoh was a great scholar. Aurangzeb spent most of the funds for the education of the Muslim subjects. He gave liberal grants to poor children belonging to Muslim families.<sup>17</sup>

The Peshwas and the chiefs were men of learning and were eager to collect rare manuscripts of religious scriptures such as the Puranas and the Upanishads. They also gave grants to scholars engaged in **Sastric** and **Vedic** studies. There was no appreciable advancement in Sanskrit studies. But, most of the Brahmans, traders and upper class Marathas acquired knowledge of three R's i.e reading, writing and arithmetic which helped them to perform their daily duties.<sup>18</sup>

### **MISSIONARY CONTRIBUTIONS TO THE DEVELOPMENT OF EDUCATION**

The Christian missionaries played a crucial role in the quantitative and qualitative expansion of education, particularly vernacular education. The medium of instruction in most of the missionary schools, prior to 1833 was Bengali. Between 1833 and 1853, English replaced the medium of instruction. They felt that instruction could be best imparted in the mother tongue of the pupil.

Most of the missionaries in Bengal came from middle class background. For instance, William Carey was a shoemaker, Joshua Marshman was a school teacher and Ward was a printer. They had some teaching experience before they came to Bengal, especially in Sunday school. Their working class background and their teaching experiences enabled the missionaries to lay the foundation of an

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17.S.C.Ray Chaudary, **op.cit**, pp.118-121.

18. P.N.Chopra, T.K.Ravindran and N.Subrahmanian, **History of South India**, Vol-I New Delhi, 2003, p.176.

educational system that was not divorced from the requirements of the common man. Most of the missionary schools emphasized on reading, writing and arithmetic the knowledge of which was essential in day-to-day affairs. They translated important literatures of the West as well as some of the Sanskrit works like the **Ramayana** and **Mahabharatha** into Bengali. These translations made it possible for the common man to get acquainted with literatures of the West as well as traditional literatures. Initially, the East India Company officials adopted a negative attitude towards the missionaries. They did not allow the missionaries to work in their territory. Similarly, they did not issue permits to missionaries and expelled several missionaries as soon as they become active and try to convert the people. The early policy adopted by the Company officials compelled many missionaries like Carey, who belonged to the Baptist Missionary Society, to take shelter in Danish Settlements. Carey and his associates, Ward and Marshman took shelter in Serampore, a Danish Colony. The relation between the missionaries and the officials of the Company was extremely strained especially between 1793 and 1813.

The Company officials felt that the missionaries, by preaching the message of Christ and converting the people to Christianity, would directly intervene in the religious beliefs of the people. Therefore, they tried to curb the missionary activities prior to 1813. Similarly, the Company officials realized that without the cooperation of the natives, it would be difficult to consolidate their newly acquired political authority. Therefore, the Company officials tried to discourage all those activities. However, the policy of the company changed with the passing of the Charter Act of 1813, the missionaries were allowed to come to India and also work in the Company's territory.<sup>19</sup>

The Charter Act of 1813 had allotted a sum of Rs.1 lakh a year for the "revival and promotion of knowledge of the sciences among the inhabitants of the

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19. Gowri Srivastava, **Education in India in Historical Perspective**, New Delhi, 2001.pp.74-78

British territories". The period from 1813 to 1833 was one of great missionary activity, not only in Bengal, but also in all parts of the Company's dominions. During this period, the missionaries who greatly contributed to vernacular education were the General Baptist Missionary Society, London Missionary Society and the Church Missionary Society. The Scottish Missionaries, however, mainly promoted English education. They opened vernacular schools, which were in many ways similar to indigenous vernacular schools. The schools established by the missionaries were therefore not an innovation. The innovations introduced by them was regarding the teaching of the Bible, introduction of Western literature and sciences and using wide range of printed books in place of manuscripts. The use of printed books in missionary schools was an important contribution to the wide diffusion of literature, among the people. The missionaries belonging to various societies were great writers as well as translators. They learnt the vernacular language especially Bengali and compiled books in this language. William Carey who belonged to the Baptist Mission of Serempore, played a pioneering role regarding the compilation of books in vernacular. He compiled A Dictionary of the Bengali language in two volumes. He published a grammar of the Bengali language in 1800. He also wrote the **Kathopakathan**, a collection of dialogues illustrating idiomatic Bengali. In this book, Carey included a variety of sample of conversational Bengali. He wrote **Itihasmala** or **Tales of History**. It was a collection of hundred and fifty stories, which was widely used in vernacular schools, during the period under review. He also wrote **Naba Dharapat** or **New Arithmetical Table** which was also used in elementary schools and formed an important part of the curriculum.

Rev.W.William Yates, Rev.John Mack, Rev.J.C.Marshman and Carey made valuable contributions to vernacular education by printing books on various subjects. Rev.Yates compiled several useful schoolbooks in the vernacular. One of the important books was **Padartha Bida Sar**(1825). This work was a Bengali translation of English work entitled **Elements of Natural Philosophy and**

**Natural History in a Series of Familiar Dialogues**, and was intended to teach Physics through dialogues. **Jyotirvidya** (1830) was a translation of Fergusson's **Introduction to Astronomy** and included topics such as the sun and planets, the earth and solar and lunar eclipses. **Satya Itihas Sar** (1830) and **Prachin Itihas Samuchchaya**(1830) were both translations from English. They were useful historical compilations suitable for use in the vernacular schools. The former contained many episodes of *World History* such as those of the 'Greeks, Romans, the Phoenicians' etc. Rev. John Mack, on the other hand, wrote the **Principles of Chemistry** in Bengali known as **Kimiya Vidyar Sar**(1834). Rev. John Clark Marshman's most important contributions were the historical treatises compiled by him, some of which he himself translated from English into Bengali. The most useful of these were his '*Outline of the History of Bengal*' (1840) and '*Brief history of India Part I*' from the creation to the beginning of the Christian Era(1833).

The schools established by the missionaries had a regular building. The curriculum in the elementary schools mainly consisted of reading, writing and arithmetic. In the benevolent institutions which was founded in 1809, under the initiative of Marshman and Carey of the Baptist Missionaries of Serempore, the subject of instruction particularly in the boys school included, beside scriptural teachings, simple and compound rules of arithmetic, English grammar, Geography, reading the Globe and map drawing. These subjects were taught in benevolent institutions, were taught in all the missionary schools. Though the curriculum in Stewarts school at Burdwan, was similar to the one that existed in other missionary schools, he added a Bengali translation on '*The Preamble to the East India Company's Regulations*' with the curriculum.

Marshman wanted to improve the system of education. He proposed to adopt "The plan which had originated with Bell and Lancaster" and which was in the height of popularity in England. On the line of "Lancaster's Plan", Marshman suggested the preparation of a series of printed tables. In these tables, they exhibited the alphabets and its combinations, words of two, three or four syllables

to serve as “exercise” and the paradigms of nouns, pronouns and verbs and the rules of arithmetic with a succession of examples. These tables printed in large type and pasted on large boards, were suspended around the room and they were to be used for reading exercises.

Like Marshman, May also used boards in his schools. All the lessons to be learned were to be painted on boards and circulated among schools. These board lessons like Marshman’s were to be drawn up after the pattern of the “Lancaster Tables”. This would contain rules of arithmetic, forms of document in use among the natives some proverbs and moral lessons. May had compiled an arithmetic textbook based on indigenous methods, while the Serampore arithmetic included all the Weights and Measures and mode of reckoning in use among the natives, from ‘*Cowry*’ to Rupees. The history and geography that was taught to the students was centered on India.

In some of the missionary schools at Nadia, particularly the ones established by Church Missionary between 1850 and 1852, craft and industrial training were imparted to the students. The efforts of the Church Missionary Society in the fifties to establish a craft and industrial school became fruitful with the establishment of industrial school at Chapra. Adam, in his *third report states* that craft and industrial training were also provided in orphanages. The missionaries also opened these orphanages.

The missionaries in the Bengal Presidency made use of the monitorial system in their schools. The Baptist pioneers like Rev. May and Stewart largely used monitorial experiments. This system generally known as Bell and Lancaster system was very popular in England. It helped the missionaries to provide cheap schools and thereby solved the problem of illiteracy. Though the monitorial system has generally used in missionary schools, it had certain limitations. It amounted to a system of drills and mechanism whereby large bodies of children could be made orderly and obedient, and by which students who knew little were made to help those who knew less. The missionaries did not rigidly follow the

scheme and at times certain changes were made depending on the circumstances. This system was officially condemned in England in 1839. The other problem which the missionary school generally faced was regarding attendance. The factors responsible for poor attendance of the pupils in schools were poverty of the parents, natural calamities like rain, flood, disease like fever, cholera and so on. Most of the parents took away their children from schools as soon as they learnt reading, writing and arithmetic. Similarly, the recurrence of festivals, poojas, marriages and so on also affected attendance in schools. Due to irregular attendance, most of the students had forgotten all that they learnt. The missionaries tried to overcome this problem by firstly paying money to those students who attended classes regularly. Missionaries gave special prizes for regular attendance. This led to minimize it. May drew up a plan for regular and uniform methods of inspection. By this method some abuses were reformed.<sup>20</sup>

### **EDUCATION IN SOUTH INDIA**

Education in south India in ancient and medieval times was generally religious and based largely on Sanskrit and Tamil learning in its scope and orientation. This may be explained by the fact that the ancient literature, particularly the four *Vedas* and their auxiliaries were believed to contain all the essence of true knowledge, the acquisition of which was considered necessary for equipping oneself for leading a good and full life. Education in those days was not exclusively literary for, the study of subjects like fine arts, technical and other useful arts also received equal attention and patronage and enjoyed a status equal to that of literary studies.

Education was largely a private concern of the people, though kings and others who enjoyed power and influence could give encouragement to current systems of education and learning. The aim of education in South India as in

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20. **Ibid**, pp.77-82

North India was not only intellectual, moral, religious and spiritual but also to equip people for different persuasions and service to society.<sup>21</sup>

### **THROUGH THE PAGES OF HISTORY**

The unlettered person was held in contempt; and all persons were advised to seek a teacher and learn at all costs. The *Tirukural*, a didactic text held in great extreme by the Tamils, mentions the virtues of learning, the disadvantages of illiteracy. There is also proof that this learning was acquired by persons belonging to different castes and communities, both sexes, the rich and the poor for ancient Tamil literature is contributed by members of all these categories or divisions. There were teachers who collected pupils to whom they imparted knowledge and who were perhaps maintained either by the tuition fees paid by the pupils or by public contribution.<sup>22</sup> In the Sangam age, a teacher was called a **Kanakkayar**; there were some teachers who were called **Kulpatis** and they had taught a thousand students. There were many educational centres even then and Madurai on the banks of the Vaigai and Kanchipuram on the banks of the Palar have been such centres all through the centuries. There were no centralized or state-sponsored schools naturally; though kings and other aristocrats made education an object of their philanthropy.

There was a reputed Association of Tamil scholars called the **Sangam** or **Kuttu** in Madurai and patronized by the Pandian rulers who themselves chosen to be members of that association. Its function was to bring literary men together for debate and criticism as well as review of published literary works. Sanskrit studies were pursued by a select few interested in those days; Vedic studies were of course restricted to Brahmins. Tamil studies were within the reach and pursued by many, and the number of persons who even in those remote days had acquired a very high proficiency in that tongue is impressive. Brahmins, kings, merchants,

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21. S.Gurumurthy, **Education in South India**, Madras, 1979, p.1

22. S.A.Rahman, **The Beautiful India, Tamil Nadu**, New Delhi, 2005, p.137

wandering ministers, Jainas, Buddhists, men and women all had become proficient enough to become authors of verses which have lasted to millennia. But this can not mean either that there was universal literacy or that all those who learnt became men of letters. But it can be stated that it was a society, which set great store by learning and which held the learned in respect.

After the sixth century A.D, Sanskrit learning became more widespread especially in the domains of the Pallavas, which extended from the Tirupathi hills to the river Cauvery. The Pallavas brought into the Tamil country a predilection for Sanskrit values. Sanskrit poets were patronized; Sanskrit literature was created. Brahmins who were the custodians of Sanskrit studies were provided with tax free lands and even whole villages for them to settle in. A Pallava king by name Mahendravarman I was himself a great scholar in Sanskrit and he wrote two plays in that language; the **Mattavilasa Prahasanam** and the **Bhagavad**<sup>23</sup> **Ajjukiyam**. Great Sanskrit literatures like Bhairavi and Dandin adorned the Pallava court. A Pallava king Nandivarman III was greatly interested in Tamil literature and as a result he patronized Tamil poets. Direct royal patronage of learning was in clear evidence in the Pallava region. Kanchipuram the chief town in the Tondaimandalam region of Tamilnadu and the capital of the Pallavas was a centre of Brahmanical, Jaina as well as Buddhist studies.<sup>24</sup>

### **GHATIKA**

In Ancient and Medieval South India, education was promoted mainly by institutions like Ghatika, Matha, Agrahara, Temple and Salai. These institutions served as great residential colleges and provided facilities for the study of religious literature and secular subjects. Epigraphy mentions the existence of Ghatikas in various places in South India right from the beginning of the fourth century A.D

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23.**Ibid**, p.138.

24.**Ibid**, p.139.

down to the end of the fifteenth century A.D. The word Ghatika has been variously interpreted by scholars. Kielhorn identifies the Ghatika with **gosthi** and says that it was an establishment consisting of groups of holy and learned Brahmanas probably in each case founded by a king. According to Krishnaswamy Aiyangar, it was a Brahmana settlement. Minatchi interprets that it was the place or institution where scholars and students strove after knowledge. Nilakanda Sastri calls it a Corporate College. Explaining the word ghatika found in the Purva Mimamsa, Bhatta Somesvara explains the place as **ghatikasthanana**. He defines **ghatikasthanana** as a place where an intellectual test would usually be held to test the proficiency of the scholars in the Vedas by asking questions through ballot papers, which were put inside a **ghata**<sup>25</sup> or a pot. This explanation has got some meaning, which closely connects the ghatika with learning and education. Appayya Diksita, a sixteenth century scholar says that the ghatika was merely a religious centre.

The kings were the patrons of these ghatikas or it may even be said that the ghatikas were under their control. The establishment of a ghatika was considered as an act of merit. In the Cikkula Plates of Vikramendravarman II of the Visnukundin dynasty, it is recorded that the king acquired **punya** by creating ghatikas according to the sastras. The members of the ghatika were also highly respected. They were called *the Mahajanas* in the Kanchi inscription of Vikramaditya II.<sup>26</sup>

Of all the ghatikas in South India the one which existed in Kanchi during the days of the Pallavas was more important from the point of view of education and politics. The earliest reference to the existence of the ghatika in Kanchi in South India is found in the Palagunda Pillar inscription of the Kadamba King Kakusthavarman.<sup>27</sup> The ghatika finds mention in more than one inscription as

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25. S.Gurumurthy, **op.cit**, p. 4

26. **Ibid**, p. 5

27. **Ibid**, p.6

having consisted of the Brahmanas. The Kasakkudi Plates record that the ghatika consisted of Devas of the earth namely the Brahmanas. The ghatika consisted of one thousand members.<sup>28</sup> The ghatika of Kanchi, a great institution for advanced studies attracted students and teachers even from outside Tamil region.<sup>29</sup>

A typical traditional system of education existed in the Chola period. However, only a limited evidences were available to understand the working of educational institutions in this period. The village school was the common institution. It functioned under the shade of a tree or in the verandahs of temples and mathas. The teachers were called as **Vatti**. They were remunerated from the common land held by the village. A Chola record mentioned the functioning of a school at Panniyavaram in South Arcot District. An inscription of Chola period mentioned that Parantaka I and Sundara Chola purchased lands from local sabhas for the educational institutions. During the reign of Rajaraja I, the **Mahasabha** of Anur in Chenglpat District provided facilities for the Battachyarya to teach Veda, Grammar and other subjects.

During the reign of Rajendra I, the **sabha** of **Rajaraja Chathurvedi Mangalam** at Ennayiram in South Arcot established a Vedic college under the direction of the ruler. An inscription of Rajathiraja belonged to 1048 A.D, clearly mentioned the working of the college and the allowances given to teachers and students. The historical Tirumukkal inscription of Virarajendra belonged to 1067 A.D gave a detailed account of the budget allotted in a local temple of Mahavishnu for the expense of a college and a hospital. An inscription of Vikramachola belonged to 1121 A.D Tiruvaduthurai mentioned a school which taught medicine to the students. A **Vaidyan** (physician) from Peruvellur in South Arcot was appointed to teach medicine. Various endowments were provided for the survival of the school. The inscription in Triuvidaikkal in Tanjore District belonging to 1229 A.D also provided information about an endowment mainly for

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28. **Ibid**, p.7.

29. **Ibid**, p.8.

the feeding of Malabar Brahmin students of the school. The inscriptions of the Chola period mentioned that the teachers were well versed in Sanskrit and this language dominated most of the schools and colleges. This self-centered system of education continued till the arrival of the Europeans.<sup>30</sup>

The credit for introducing a regular system of education in India goes to the British. When the English came to India, the educational institutions were completely in private hands and the state did not enjoy any control over them. There were two types of institutions like **Pathshalas** and **Madrasas**. The East India Company became a ruling power in Bengal in 1765. The Court of Directors refused to take on itself the responsibility for the education of the people of India and decided to leave education to private effort. Warren Hastings, himself an intellectual, setup the Calcutta Madrasa in 1781 for the study and learning of Persian and Arabic. In 1811, Lord Minto regretted the neglect of literature and science in India and suggested improvements in existing colleges in addition to the establishment of new ones.

The Charter Act of 1813 made a provision for spending one lakh of rupees on the study of Sanskrit and Arabic. In 1833, it was decided that sum in question should be spent for the spread of English language and Western Science. But the act did not clearly specify whether the money was to be spent on western education or on Indian education. It was also not clear whether the education to be provided through English or vernacular language. This led to a conflict between the Orientalists led by H.H. Wilson favoured the introduction of native type of education through vernacular and the Anglicists led by Macaulay stood for imparting western education through English medium. But the issue was ultimately settled by William Bentinck who accepted the Anglicists view point and introduced western type of education through English medium. Thus, English became the official language and medium of instruction in colleges. Another step

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30. S.A.Rahman, **op.cit**, pp.38-41.

in the direction of the promotion of English education was made during the time of Lord Hardinge I.<sup>31</sup>

Rajaram Mohan Roy formed an association for founding an institution where the Hindus were to receive instructions in European languages and sciences. The studies of western science and English education received a further impetus in 1844 when the Government passed a resolution that preference would be given to persons educated in western science and English language in public employment. A number of educational institutions had been started through private initiative. For example, Rajaram Mohan Roy played a leading role in the establishment of Hindu college at Calcutta. Another crown stone in the development of English education in India was the famous Educational Despatch (1854) of Sir Charles Wood the then President of the Board of Control.

#### **WOOD'S DESPATCH OF 1854**

The most important landmark in the development of education in India was the landmark in the development of education in India was the Wood's Despatch of 1854. In 1854 Sir Charles Wood, the president of the Board of Control, drafted a Despatch on the future scheme of education. This Despatch is considered as the Magna Carta of English education. It enunciated the aim of education as the diffusion of Arts, Science, Philosophy and the literature of Europe. The study of Indian languages was to be encouraged. The language was to be taught wherever there was a demand for it. Both the English language and the Indian languages were to be regarded as the media for the diffusion of European knowledge. The Department of Public Instruction was organized in 1855 and it replaced the earlier Committee of Public Instruction and Council of Education. The three universities of Calcutta, Madras and Bombay came into existence in 1857.

In 1882, the Government appointed a Commission under the Chairmanship of W.W.Hunter to review the progress of education in the country since the

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31. R.C.Roy Choudhary, **op.cit**, p.156

Despatch of 1854. The commission mostly confined its remarks to secondary and primary education. It recommended the extension and liberalization of the grants-in-aid system, recognition of aided schools as equal to Government institutions in matters of status and privileges etc. It emphasized the state's special care for the extension and improvement of primary education.

The Government of Lord Curzon accepted the recommendations of the Raleigh Commission and embodied them in the Universities Act of 1904. This Act reconstituted the governing bodies of the universities. The university was given the power of making provision for the instruction of students through the appointment of university professors and lecturers and to do all acts, which tend to the promotion of study and research.

In 1910, education was transferred to a separate department of the Home Department. On 21<sup>st</sup> February 1913, the Government of India issued a resolution in which it accepted the policy of the removal of illiteracy. The resolution asserted that India could not possibly dispense with the affiliating universities for long and therefore decided to establish affiliating universities in all the provinces. With regard to elementary education, the resolution urged the provincial Governments to take early steps to provide free elementary instructions to the poor and backward sections of the population. With regard to secondary education, the resolution laid emphasis on the improvement of the quality of schools. The implementation of the resolution was greatly hampered due to the outbreak of the First World War. However, the expenditure in education increased by almost double from 1906-1907 to 1916-1917. New universities were setup at Aligarh, Beneras, Patna and Mysore. In 1917, the Government of India appointed a commission to study and report on the problems of Calcutta University. Dr.M.E.Sadler, Vice Chancellor of the University of Leeds, was appointed its Chairman. The commission included two Indian members, namely Sir.Asutosh Mukerji and Dr.Zia-ud-din Ahamad. While the Hunter Commission had reported on problems of secondary education and the University Commission of 1902,

mainly on the different aspects of university education, the Sadler Commission reviewed the entire field from school education to university education. The Sadler Commission held the view that the improvement of secondary education was a necessary condition for the improvement of university education.

As a result of the Montagu-Chelmsford Reforms of 1919, the Department of Education was transferred to the control of popular ministers in the various provinces. The Central Government ceased to take direct interest in educational matters and the Department of Education in the Government of India was amalgamated with other departments. There was enormous expansion in education; there was a qualitative decline in standards. To look into the problems a Committee was setup in 1929 under Sir. Phillips Hartog. The committee laid stress on the importance of primary education. The freedom movement was gaining momentum during this period. The nationalist on their part formulated their own scheme of education. In 1937, Mahatma Gandhi proposed a scheme of education which is popularly known as Wardha Scheme or Scheme of Basic Education. The scheme laid emphasis on manual productive and was to be financially self-sufficient.

### **SERGEANT SCHEME FOR EDUCATION**

In 1944, Sergeant Scheme was prepared by Sir. John Sergeant, the Educational Advisor to the Government of India. It sought to introduce universal, free and compulsory education for boys and girls between the ages of six and fourteen. After independence, the Government of India set up a commission constituted under the chairmanship of Dr. S. Radhakrishnan in 1948. The Commission submitted its report in 1949. It recommended twelve years of pre-university educational course. The working days at the university should not be less than 180 in the year exclusive of examination days. These working days should be divided into three terms each of eleven week's duration. Higher education should have three main objectives; General Education, Liberal Education and Occupational Education. A university degree should not be

considered as essential for the administrative services. The commission also recommended that examination should be held subject wise at different stages. The commission also suggested the constitution of University Grants Commission to look after university education in the country. As a result the University Grants Commission was constituted in 1953. The Commission was given an autonomous statutory status by an Act of Parliament in 1956. The Central Government annually places at the disposal of the University Grants Commission adequate funds from which grants are made to different universities and development schemes are implemented.

### **KOTHARI COMMISSION, 1964-1966**

In 1964, the Government of India set up an Education Commission under the Chairmanship of Prof.D.S.Kothari to advise Government on the national pattern of education and on general principles and policies for the development of education at all stages and in all aspects. The Commission was assisted by educationists and scientists from U.K, U.S.A and U.S.S.R. The recommendations were as follows:

1. Introduction of work experience and social service as an integral part of the general education at all levels.
2. Inculcation of social responsibility among students through moral education and by linking the world of school with the world of work and life.
3. Encouragement of advanced study by set up major universities, which should maintain international standards.
4. Vocationalisation of secondary education. Better training for schoolteachers to have better quality of teachers.
5. Higher priority to the agricultural and allied scientific education in the system of education.

### **NATIONAL POLICY ON EDUCATION**

On the recommendations of the Kothari Commission, in 1968 the Government of India adopted a resolution on education, which stressed

- Free and compulsory education up to the age of fourteen.
- Improved status and emoluments of teachers.
- Adoption of the three-language formula and development of regional languages.
- Equalization of education of science and research.
- Development of education for agriculture and industry.
- Improvement on quality and production of inexpensive textbooks.
- Investment of 6% of national income in education.

### **NEW EDUCATION POLICY, 1986**

The aim of New Education Policy is to transfer a static society into one vibrant with a commitment to development and change. The long-term programme and strategy consists of

- ❖ Increase in literacy rate.
- ❖ Universalisation of elementary education.
- ❖ Vocationalisation of higher secondary education.
- ❖ Improvement of higher education to meet new challenges in modernization and globalization of economy.
- ❖ Education should have special relevance.<sup>32</sup>

### **SCHOOL EDUCATION IN MADURAI DISTRICT**

The first half of the nineteenth century witnessed a few changes in the existing state of education in Madurai. It is true that in 1822, Sir Thomas Munro, who was the then Governor of Madras, started a state-wide educational enquiry with a view to improve education. It is equally true that as a result of this enquiry a few Government schools were established in the district.

The educational statistics and information collected in 1823 in consequence of Munro's enquiry show however that the district was by no means backward in education, when compared to other districts of this state. For its population of

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32. R.C.Roy Choudhary, **op.cit**, pp. 157-169.

8,00,000, it had no less than 840 schools and colleges with 13,781 pupils. Of the latter, 1186 were Brahmins, 11448 were non- Brahmins and 1147 were Muslims. It is stated that among these students there were 105 girls belonging to the Devadasi community.<sup>33</sup>

When Munro started the enquiry, his intension was to set up a few Model Government Schools, and at the same time, to faster in every way the growth of the existing indigenious institutions by restoring to them all their landed endowments which has fallen into disuse and by giving them necessary fresh grants from public funds for the maintenance of existing institutions.

### **PUBLIC SCHOOLS**

In every collectorate, there were to be two collectorate schools, one for the Hindus and one for the Muslims, under owner or more teachers trained in the various subjects at the normal school at Madras. In every Tahsildary, there was to be a school under a competent schoolmaster. Candidates for the teacher's posts in Tahsildary School were to be nominated by the respectable men of the locality, a provision that was specially designed to create local interest in education. The Tahsildary teachers were not to receive any training in Madras at the collectorate teachers. The former were to be paid Rs. 9 and the latter Rs. 15 per men. Both were to be at liberty to receive fees in return, in addition to their salary. In the collectorate schools, English was to be taught. In the Tahsildary schools, the entire teaching was to be conducted in the Indian language.<sup>34</sup> One collectorate school and three Tashildary schools were established in Madurai District. The Collectrate School was opened at Madurai and the Tahsildary Schools were opened at Dindigul, Sivaganga and Paramakudi.

In 1830, the Court of Directors of the East India Company advocated the theory known as the filtration theory of education according to which the best

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33. B.S.Baliga, **Madras District Gazetteers**, Madras, 1960, p.262.

34. **Ibid**, p. 263.

result can be obtained by educating the higher classes in the first instance and leaving it to them to create a desire for education in the masses.

A Department of Education was organized in 1855; the post of a Director of Public Instruction was created. It was in this background that education began to make progress in Madurai. The first of the schools to be opened in the district were a Zillah school and a Taluk school; the former was opened at Madurai and the latter at Dindigul 1856. These were followed by a Taluk school at Periyakulam. The instruction in the Zillah School was imparted principally in English and comprised the grammatical study of English, Tamil, Arithmetic, Algebra, Geometry, Economics and History. The instructions in the Taluk Schools were imparted mostly in Tamil and comprised reading, writing, Grammar, Indian and General History, Tamil classics and elements of Arithmetic, Algebra, Geometry and Surveying.<sup>35</sup>

Christian missionaries came to India to spread Christianity and they also worked for the growth of Tamil. Among them, Segan Paul, (1683-1719), Constantine Beschi (1680-1747), Pope (1820-1908), Dr.Caldwell (1815-1891) were important missionaries. Segan Paul was sent by Frederick IV the ruler of Denmark, to Tharangampadi. He studied Tamil and then spread Christianity. In 1713, for the first time he printed books in Tamil with the help of printing press. Constantine Beschi was popularly called as **Veeramamunivar**. He belonged to Italy. In 1711, he came to India to spread Christianity and he called himself as **Thairiyannathar**. He was the first person to write dictionary (Sathuragareth) in Tamil. **Thembavani** was one of his best works. He also wrote **Paramarthagurukathai, Vethiyar Ozhukkam, Vethavilakkam, Thonnul Vilakkamum Uraiyum**. He translated **Tirukkural** into Latin language. When he was in the area of Trichy, he established friendly relationship with Chandasahib. So, he was appointed as minister. He constructed a temple for “Our Lady” in

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35. **Ibid**, p.265.

Thirukkavalur. He sang **Thirukkavalur Kalambagam**. G.U.Pope came to Tamilagam in 1839. In 1844, he constructed the school at Sayarpuram in Tuticorin. He preached in many European languages. He published **Tirukkural** in English in 1886. He also translated **Naladiayar** in 1893 and **Tiruvagasam** in 1900. Dr.Caldwell stayed nearly forty years at Edaiyankudi in Tirunelveli District. He published **The History of Tirunelveli** in English in 1881. **Thiravidamozhigalin Oppilakkanam** was one of his best works. He excavated in Korkai and Kayal.<sup>36</sup> Following these clergymen so many Christian missionaries had worked for the development of education in Madura Mission. Their contribution for the growth of education is elaborately discussed in the first chapter.

### **Title**

The title of the study is **Contribution of the Catholics to the Cause of Higher Education in Madurai Diocese.**

### **Objectives of the Study**

The objectives of the study are

1. To trace the origin and development of Madura Mission,
2. To investigate the origin and development of various congregations in Madurai Diocese,
3. To evaluate the contribution of various congregations towards the development of higher education through their educational institutions,
4. To explore the services of missionaries in giving technical education and
5. To investigate about their services in the schools especially higher secondary schools.

### **Hypothesis**

The study attempts to test the following hypothesis:

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36. Valan Arasu, **Veeramamunivar Oru Vilakkam**, Madurai, 1982, pp. 3-13.

1. The catholic missionaries contributed effectively to various types of education in Madurai Diocese,
2. The missionaries raised the socio-economic status of many backward communities,
3. The missionary education abolished caste distinction within the educational institutions,
4. The missionaries revolutionized the concept of education through novel schemes and innovations and
5. The real purpose of the missionaries in founding educational institutions was the propagation of Christian doctrines and proselytizing.

Although many studies to evaluate the impact of catholic missionaries service in this region have been undertaken by scholars, their service to the cause of higher education and the awakening of the downtrodden had remained mostly unexplored. This investigation seeks to asses historically the contributions of the Catholics in Madurai Diocese.

### **Methodology**

Data for the study have been collected from office records, documents, books, journals, school visits and casual interviews with Fathers, Brothers and Sisters of various congregations in Madurai Diocese. The methodology followed is the historical method, which includes the process of critical examination and analysis of the records and survivals of the past. The evaluation of different types of education in Madurai Diocese is traced keeping in mind the time sequence.

### **Definition of Operational Terms**

Contribution:

The term ‘Contribution’ is used to mean the services rendered by Catholic Missionaries for the growth of higher education in Madurai Diocese.

### Missionaries:

A missionary is anyone under Church sponsorship sent to an area to spread religion or carry on educational or charitable activities. Here this term refers to the Catholic Missionaries sent to the Missions belonging to Madurai Archdiocese for the propagation of Christianity, social service and education.

### Education:

The term 'education' means the process by which an individual receives instruction or develops attitudes and skills in schools, colleges and the like.

### Data Collection

Both primary and secondary sources provided relevant information for the study on "**Contribution of the Catholics to the cause of Higher Education in Madurai Diocese**". Materials have been collected with the help of the heads of institutions, Diary of the Madurai Diocese, Handbooks, Souvenirs, Magazines, Annual Reports, records maintained in institutions, which form the primary data. The primary sources are preserved in Tamilnadu Archives, Chennai, Archives of Jesuits at Shenbaganoor, Kodaikanal and in the offices of institutions that were taken up for the study. Books like **Pearl of Great Price** by Fr.Gnanapragasam, **Archdiocese of Madurai, Origins, Development** by Vima Amalan, **A Pearl of India, The Life of Robert de Nobili** by Vincent Cronin, **Thelintha Neerootru** by Sr.Edvige, **Nano Nagle and the Presentation Sisters** by Walsh T.J, **History of the Nayaks of Madura** by R.Sathyanatha Iyer and **Christian and Christianity in India and Pakistan** by P.Thomas have been abundant in giving information. Interview with Mgr.Peter Fernando yielded higher perspective about his life. Interview with heads of institutions that were taken up for study provided valuable data.

### Limitations

1. The primary sources connected with various congregations and their institutions have not been supplied to the researcher. She has to limit herself within the available information.

2. The study is limited to the contribution of Catholics in the field of education in Madurai Diocese. It does not take into consideration the contributions rendered by the Protestants and others.
3. The study is based on the available records and books. Neither the educational authorities nor the Church could place before the researcher the entire range of documents and records, as many of them were not available with them.

### **Chapterisation**

The study on “Contribution of the Catholics to the Cause of Higher Education in Madurai Diocese” has been divided into five chapters excluding the preface, Conclusion and Bibliography.

The introduction deals with the origin and development of education in India.

The first chapter entitled History of Madurai Diocese deals with the origin and development of the Madurai Mission with the study of the missionaries who worked for the Madurai Mission.

The second chapter on History of Congregations Having Higher Educational Institutions in Madurai Diocese concentrates in exploring the origin and development of different congregations, which possess educational institutions in Madurai Diocese.

The third chapter entitled Colleges deals with the services rendered by catholic missionaries to the cause of higher education through colleges.

The fourth chapter of the thesis entitled Technical Institutes evaluates the work of technical institutes run by catholic missionaries in this diocese.

The fifth chapter on Higher Secondary Schools describes the services of higher secondary schools in Madurai Diocese.

The Conclusion contains the findings.

## Review of literature

There are few works pertaining to the theme taken up for research. Even in these works only a passing reference is found to the activities of the Catholic Missions that too about the Madurai Diocese in particular. Albert M Nevett S.J in his book **John de Britto and his times** deals with the life of John de Britto. S.A.Rahman in his work **The Beautiful India, Tamilnadu** gives a vivid account about the education in Tamilnadu. V.M.Gnanapragasam in his book **A Pearl of Great Price** describes about all the congregations prevail in Madurai Diocese. Since the researcher investigates about the contribution of missionaries for higher education, she gives elaborate information about congregations that have higher educational institutions. R.V.Hague in his work **A Pilgrims Guide to the Shrine of St.John de Britto** gives abundance information about ‘Red Sand’ of Oriyur. J.Puju in his **Brief History of the Old Madura Mission upto 1653** clearly explains about Old Madura Mission. Through his writing the scholar is able to study about the Old Madura Mission. R.Sathyathaiyer in his work **History of the Nayaks of Madura** mentions about how the missionaries led their life under the rule of nayaks. From the work of S.Shahjahan on **Periyakulam Nagara Vazhikatti** the researcher finds valuable information about historical background of Periyakulam and origin of the name Periyakulam. Stanislaus Ponrad S.J in his work **Arch Diocese of Madurai** gives information about the Archdiocese. The investigator traces out the growth of the Archdiocese of Madurai from its beginnings to the present day. From the work of P.Thomas on **Christian and Christianity in India and Pakistan** the investigator notes about how Christian missionaries came to India and in what way they established educational institutions in India.

S.Rajamanickam in his work **Robert de Nobili on Indian Customs** deals the life of Robert de Nobili and his contributions to education. The scholar traces out the literary works of Robert de Nobili. Leonard Fernando S.J in his work **Born Again Jesuits back in Tamilnadu** describes about the Jesuits who render

meritorious services for the growth of education in Tamilnadu. The researcher gathers valuable information about the various educational commission's report and educational structure by scanning the book titled **Higher Education in India** written by Amrik Singh and G.D.Sharma. Saulere S.J in his manuscript wrote about **the Life of Britto**, which gives considerable background material. Saulere S.J in his manuscript **The Life of Fr.Robert de Nobili S.J from original and contemporary sources** analyses the Indian life style of Robert de Nobili as a sanyasi. Many manuscripts written by Fr.Saulere are preserved in the Archives, Shenbaganur. The scholar uses this manuscript to study about the life style of Robert de Nobili.

Mohamed Syed Aligarh in his work **A History of English Education in India** explains the famous Ancient System of Gurukula, which has played a significant role in Indian society. He signifies that during the early years the religious institutions played significant role in imparting knowledge. T.J Walsh in his study on Nano Nagle entitled **Nano Nagle and Presentation Sisters** explores how Nano Nagle founds the congregation. In his research, he studied about the life history of Nano Nagle, the founder of the congregation. The scholar summarises the life of Nano Nagle and spotted only the educational services of the sisters, though these sisters are rendering medical services too. Cecile Sandra, ICM in her book **The Message of a Life** narrates the foundation of the congregation of the Sisters of Immaculate Heart of Mary along with the life history of its foundress Sister Mary Louise. From the religious book **Vazhin Vetri** by S.Corona, OSM, the researcher gets information about the foundation of the Congregation of the Servants of Mary and the problems they met with the society.