CONCLUSION

The present study has thrown ample light upon the trends which characterised the growth of education in the city of Madras during the pre-independent era from 1854 to 1947. During this period the city presented a spectacle of educational advancement in primary, secondary, collegiate and in professional spheres.

Prior to 1854, pioneering efforts were made in the city to impart education. At the outset, the English East India Company did evince interest in education immediately after the establishment of its settlement in Madras in 1639. St. Mary's Charity School was the first school to be founded in the city. Established in 1715 in the premises of the Fort, it was intended to offer free education and food to the orphan children of European and Eurasian origin. It had a boys' section and a girls' section.

Christian missionaries involved themselves in pioneering efforts to set up schools in Madras city. The first protestant mission to take initiative in providing education to the natives in the city was the S.P.C.K. Soon the Government run by the English East India Company began to evince interest in imparting education to the native population. In 1786, it helped the establishment of the Military Female Orphan Asylum. The establishment of the Madras Male Orphan Asylum ushered in a new era in the educational progress in Madras city. Andrew Bell who served as its first superintendent introduced a system known as Madras System, according to which the elder boys taught the younger ones.

In 1822, Sir Thomas Munro, the then Governor of Madras instituted an enquiry into the status of indigenous education in the Madras Presidency. Pointing out certain inherent defects in indigenous education, he suggested improvements in the educational system.
In 1839, Lord Elphinstone wrote his famous Minute on education in which he advocated the establishment of a collegiate institution and a high school. In accordance with the scheme mooted out by Lord Elphinstone, the Madras High School was established in 1841 and the collegiate section was opened in 1853. This collegiate section was named as the Presidency College in 1855.

In addition to the Governmental endeavour, there were other non-Governmental pioneering agencies which ventured to promote educational progress in the city of Madras before 1854. They consisted of three Protestant missions namely the Scottish Mission, the Wesleyan Mission and the London Missionary Society, and also a Hindu Charitable Organisation known as the Pachaiyappa's Charities.

The Government also evinced early interest to establish professional and technical institutions in Madras city as evidenced by the setting up of the Madras Medical College in 1835 and the School of Arts in 1850.

Prior to 1854, it was the cherished ideal of the Government to foster higher education and inordinate stress was laid upon the use of English. The resolutions of Munro and Elphinstone were in no way helpful to the progress of indigenous education. The Filtration Theory envisaged by the British, restricted the benefit of education to a select section of the population. Hence, in consonance with the avowed policy of the British Government, the "pial" schools and the private schools which might rightly be regarded as channels of primary education suffered gross neglect in the city of Madras.

The Woods's Despatch of 1854 revolutionised educational policy of the British. It resulted in crystallization of the educational system. The thoroughly articulated scheme of education enshrined in the Wood's Despatch was implemented in the city of Madras. Consequently the city
witnessed progress at primary, secondary, collegiate, technical and
professional spheres.

"Pial" schools and other private elementary schools, Government
elementary schools and Corporation elementary schools served the cause
of primary education in Madras city. The Wood's Despatch of 1854 gave
a fillip for the diffusion of primary education. The "pial" schools continued
to function in the city. However, the exact statistics pertaining to the
number of "pial" schools functioning in the city, could not be arrived at
with precision owing to the uncertainty of their survival and the dearth of
records.

In accordance with the provisions of the Wood's Despatch of 1854,
the Government abandoned the policy of neglect pursued by it till then
in matters pertaining to primary education. Several measures were adopted
by the Government to foster elementary education. The first step taken
by the Government in this regard was the introduction of grants-in-aid
system. Elementary schools in the city derived utmost benefit as a result
of this measure. A series of legislations were enacted by the Government
with a view to give a thrust to primary education. Madras Act IV of 1863,
Act III of Local Fund Act 1871 and Act V of 1878 (or the Madras
Municipalities Act of 1878) really accounted for the progress attained in
the sphere of primary education in the city.

Hunter's Commission on education (1882) envisaged emphasis on
the progress of elementary education. The Government maintained
elementary schools of its own. Some of these schools were intended for
Muslims. Besides running schools of its own, the Government also granted
subsidy to the Corporation of Madras with the cardinal objective of
encouraging primary education in the city.
The Corporation of Madras played a decisive role in imparting primary education in the city. Prior to the year 1906, the Corporation provided aid to private elementary schools in the form of results grants and teaching grants. Till that year, the Corporation did not maintain a school of its own. In that year, the Corporation established an elementary school for Panchama boys at Chetput. Slowly the elementary schools started by the Corporation increased in number and there were twelve such schools in the city on 31 March 1915. There were rare occasions on which the attendance of pupils in the Corporation elementary schools dwindled as in September 1918 by the out break influenza and plague, and in March 1920 due to the widespread scare of kindapping of children.

In order to infuse interest in the minds of the students studying in the Corporation elementary schools in Madras, they were taken out on excursion to the museum, the People’s park, Aguarium, the beach and to other places of interest in the city. Such visits not only provided relief from the monotony of studies in class rooms but also proved to be informative and eductive.

The number of Corporation elementary schools in the city continued to increase, and at the beginning of the year 1922-23, it rose to thirty five. The Corporation took up the bold step of introduction of free and compulsory elementary education in the city in four Divisions in June 1926. In 1928-29, the compulsory elementary education was extended to all Divisions of the city. With the introduction of compulsory elementary education, the Corporation came forward with the gesture of payment of compensation from its funds to aided elementary schools in the city. However, this process of paying compensation was stopped by the Corporation when the Education Amendment Act of 1932 was passed.

As a sequel to the introduction of compulsory elementary education in the city, the Corporation constituted Attendance Committee to enforce
compulsion. The scheme providing the supply of free midday meal to the poor pupils in the Corporation elementary schools was inaugurated on 1 August 1930. Poor pupils were indeed benefited by the scheme. In addition to the midday meal, the poor children studying in the Corporation elementary schools were provided books, slates, and slate pencils without collecting money from them. The health of the pupils in Corporation elementary schools was taken care of by the Corporation authorities who organised annual medical inspection for all pupils in the schools and provided medical care for the sick pupils in the Corporation hospitals and dispensaries.

As more number of elementary schools were opened by the Corporation under its management, their number swelled to one hundred and thirty four in 1933-34. Bullock Carts were arranged by the Corporation to bring the Muslim girls to the Corporation elementary schools. The installation of radios in schools was yet another amenity provided in the elementary schools, run by the Corporation. New schools continued to be opened by the Corporation. Consequently there were one hundred and seventy four Corporation elementary schools in the city in 1947-48. It is therefore apparent that substantial progress was achieved in the realm of elementary education in Madras as a result of the relentless efforts undertaken by the Corporation.

The progress of secondary education in Madras city depended upon the policy pursued by the Government in the sphere of secondary education. The Wood's Despatch of 1854 amply provided for the encouragement bestowed by Government in the progress of secondary education as in that of other realms of education. A measure envisaged by the Government was the introduction of grants-in-aid system. The first grants-in-aid rules came into force in 1855 and Christian missions and other private agencies in the city of Madras made extensive use of this
system to foster secondary education in the schools of the category which were under their management.

In accordance with the provisions of the Hunter's Commission on education, the Government advocated a policy of encouraging secondary education on condition of availability of local co-operation. A bifurcated system of secondary course was suggested by the Commission, according to which technical and commercial education was to be provided at the secondary stage. However, there was not much demand for it. The high schools mostly prepared the students to take up Matriculation examination and students were required to pass that examination as a prelude to their joining colleges.

With the implementation of the Commission's Report in the city, scholarship scheme was enforced in the high schools. The educational rules issued by the Government did help to enhance the quality of instruction at the secondary level in the schools by effective Governmental supervision and by the employment of adequately qualified teachers. In 1908-09, there were 27 secondary schools in the city of Madras. This figure shows that in spite of the compliance of Governmental rules, secondary education could certainly make advancement in Madras city.

The Muslim resentment to Western education could be attributed to the keen interest in commercial pursuits evinced by the Tamil speaking Muslims in the city, and to the pride of past and opposition to the British rulers entertained by the Urdu speaking Muslims. However, the Government came forward to foster education of Muslims. Hobart, the then Governor of Madras endeavoured to dispel the fear lurking in the minds of the Muslims that they might not be considered for appointment in Government service. A change occurred in the minds of a section of the Muslim population who expressed willingness to accept Western education. The Government granted scholarships and grants to Muslim
students as a sort of incentive to induce them to take to education in secondary schools. In spite of these positive measures pursued by the Government, the education of the Muslims in the city could make a little progress. The Madrasa-i-Azam was the first Muslim High School set up by the Government in the city. The Government founded another high school at George Town in 1919 to promote the secondary education of the Muslims. The Harris High School set up by the C.M.S. in Madras to cater to the secondary education of the Muslim boys was taken over temporarily for a year by the Government in 1923 when the C.M.S. gave up the management of the institution. This enabled the Muslims to arrange for the conduct of the school as an aided institution. It was then that a reputed Muslim philanthropist, Nawab C. Abdul Hakeem Sahib came forward to open a school to accommodate the Muslim students of the old Harris School and he established the school at Triplicane. The new school was known as the Muslim High School and it grew into an important institution contributing to the secondary education of the Muslim community. The educational philanthropy of Abdul Hakeem led to the establishment in Madras of yet another high school named after him. This school served the needs of both poor Muslim and Hindu students.

The Governmental concern to foster female education at the secondary level resulted in the starting of the Presidency Girls’ High School in 1870 at Egmore. The Government Hobart High School for Girls founded in 1875 testified to the interest evinced by the Government to promote the education of Muslim girls.

Christian missions and non-Christian agencies involved themselves in the progress of secondary education in the city. The Protestant missions serving the cause of secondary education in the city were the Wesleyan Missionary Society, the Free Church of Scotland Mission, the Leipzig Evangelical Lutheran Mission and the London Missionary Society. The Wesley High School at Royapettah, St.Paul’s High School at Vepery,
the Madras Christian College High School at Chepput, the Evangelical Lutheran Mission Fabricius High School at Purasawalkam, Bishop Corrie High School at George Town, Doveton Corrie Boys' High School at Vepery and Christ Church Anglo-Indian High School at Mount Road were the high schools set up by the Protestant missions in Madras city.

Protestant missions also cared for the spread of female education at the secondary level by establishing high schools for girls in the city of Madras. The Wesleyan Mission Girls' Boarding High School at Royapettah, Northwick Girls' High School at Royapuram, Bentinck Girls' High School at Purasawalkam and St. Ebba's Girls' High School at Mylapore, belonged to this category of institutions which promoted secondary education of girls in Madras.

Catholic missions also contributed to the spread of secondary education in the city. The Society of the Salesians of Don Bosco, Brothers of St. Patricks, and Brothers of St. Gabriel were the Catholic missions to foster secondary education of boys. St. Gabriels' High School, St. Mary's High School, St. Patrick's High School and St. Bede's Anglo Indian High School were the Catholic institutions catering to secondary education in Madras.

The secondary education of girls in the city was also fostered by a Catholic mission, known as the order of Presentation Sisters. This order established St. Aloysius Girls' High School and St. Columbans Girls' High School.

There were certain non-Christian agencies which rendered service for the cause of secondary education in Madras. The Pachaiyappa's High School was the earliest such institution which grew out of the philanthropy of a pious Hindu, Pachaiyappa Mudaliar. The other high schools which emerged out of the efforts of private individual philanthropists and
non-Christian organizations were the Chintadripet High School, the Muthialpet High School, Sir M.Ct. Muthiah Chettiar High School, the Hindu High School, the Hindu Theological High School, the Pennathur Subramniam High School, the Ramakrishna Mission High School and the Progressive Union High School.

Child marriage and stigma attached to girls going to schools were the primary obstacles to the education of girls. Christian missions succeeded to some extent to impart secondary education to girls in the city. The only girls' high school established by non-Governmental, non-Christian agency in the city was the Lady Sivaswami Ayyar Girls' High School at Mylapore.

The role of the Corporation of Madras for the progress of secondary education in Madras was very much limited compared to its substantial contribution in the sphere of primary education. The Corporation established a high school for boys at Nungambakkam in 1924. Though it was the only high school run by the corporation during the period of the present study, it immensely helped the pupils, particularly belonging to poor and backward sections of the community.

The city of Madras witnessed a remarkable progress in the sphere of collegiate and university education during the period of the present study. The establishment of the University of Madras in 1857 in accordance with the recommendations of the Wood's Despatch of 1854, marked the genesis of a new epoch in the history of higher education in Madras. As an outcome of the genesis and growth of the university, the collegiate education became systematised.

To begin with the university office functioned in the Presidency College till the Senate House was built in 1874. It was first organised on the model of the University of London, and its objective was to award
Degrees after conducting examinations. Colleges were affiliated to the university. The university organization became elaborate in keeping with the requirements. Gradually the University of Madras evolved into a teaching body. The chair for Indian History and Archaeology was created in 1914. In accordance with the provisions of the Madras University Act of 1923, the university performed the function of teaching, particularly at the higher level of study, and research activities gained fillip. With the setting up of departments in various faculties, the university could emerge as an outstanding institution to ably serve the cause of higher education in the city of Madras.

The Presidency College, the Madras Christian College and the Pachaiyappa's College contributed to collegiate education in the city. They can be rightly regarded as pioneering institutions. The Presidency College testified to the Governmental effort to foster collegiate education, while the Madras Christian College signified the concern of the Free Church of Scotland Mission in higher education. The Pachaiyappa's College indeed represented the venture of a non-Christian, and non-Governmental private agency namely the Pachaiyappa Charities in the realm of Collegiate education.

Madras also became a centre of female education at the collegiate level. The Queen Mary's College established by the Government in 1914 enabled women to derive the benefit of taking to collegiate studies at a time when women had to face certain social hurdles in their way of pursuing studies at a higher level.

Protestant Christian endeavour resulted in the establishment of the Women's Christian College in the city in 1915. The college rendered service in the sphere of collegiate education of women. The Government evinced interest in promoting the collegiate education of the students belonging to Muslim community, by setting up the Madras Government
Mohamedan College in 1918 as an institution primarily intended for the Muslims.

The establishment of the Loyola College in 1925 by the Jesuit Order bears testimony to the endeavour of a Catholic mission to impart collegiate education in Madras city. The concern of a non-Christian and non-Governmental private agency to foster higher education was evidenced by the founding of Vivekananda College in Mylapore in 1946 by the Ramakrishna Mission.

The Government actively involved itself in the venture of imparting technical and professional education in Madras city. It managed technical and professional institutions of its own. Dr. Hunter, a British surgeon established a private institution called the School of Industrial Arts in 1850. The Government took over it in 1855, and subsequently the institution came to be known as the Madras Government School of Arts.

The Governmental endeavour to foster engineering studies led to the establishment of the College of Engineering in the city. It was originally established in 1834 as a Government Survey School, intended to train men for service in the Revenue Department. It was situated in the Chepauk Buildings for a long period and was subsequently moved to Guindy in a spacious campus in 1920. The College witnessed curriculum development and introduction of new courses in engineering studies. Consequently it was able to make striking progress. It was as late as 1940-41 that women were first admitted into the College of Engineering, obviously owing to the fact that engineering profession was not at that time deemed to be fit for women to take up.

The Government evinced interest to promote medical education in the city. The Madras Medical College evolved out of the Madras Medical School which was founded in 1835. The Medical School was elevated
to the status of college in 1851. A noteworthy feature in the history of
the Madras Medical College was the admission of female students. The
first three female students got admitted into the college during 1874-75.
Though there was initial opposition by the Principal of the college for
female students to study along with male students, eventually an
arrangement was made, according to which, with the exception of
Midwifery, Surgery and a few lectures on Anatomy and Physiology, the
female students were taught in the same class along with male students.

Originally established as Auxiliary Medical School at Royapuram in
1877 by the Government, the Stanley Medical College was named as
Stanley Medical School in 1933. The School assumed the name of
Stanley Medical College in 1938.

Veterinary education captivated the attention of the Government and
the Veterinary College was founded as Veterinary Institute in Vepery in
1903 and was shifted to a new building in 1905. The Governmental
concern in the field of agricultural education led to its establishment of
Agricultural College in 1876 at Saidapet; but the institution was transferred
to Coimbatore in 1908 to a conducive campus to impart instruction in
agriculture.

The Government bestowed attention in training teachers. The
Teachers’ College at Saidapet established by the Government illustrates
the Governmental interest in this direction. Founded as the first
Government Normal School on 1 March 1856, it was named as Teachers’
College in 1885-86. In 1887 it was shifted to Saidapet and was housed
in the upper storey of the Agricultural College. In 1889 it was moved to
new premises in the same complex. The Lady Willingdon Training College
for Women was established by the Government in Madras. It was
affiliated to the university of Madras in 1923.
Protestant Christian missions also played a role in imparting teachers' training in Madras city by establishing St. Christopher's Training College for Women in 1923 and the Meston Training College for Men in 1937.

The Government endeavoured to promote legal studies in the city by founding the Madras Law College. The institution emerged out of the Law classes which were attached to the Presidency College. The Law College was affiliated to the University of Madras in 1891 but continued to function in the premises of the Presidency College till it was shifted to a spacious building in George Town on 9 January 1899. It began to function as a full-time institution since 1902-03. Women students got admission into the Madras Law College for the first time only in 1947-48, when six students joined in the F.L. class, and one each in B.L. and M.L. classes. It is true that women students were allowed by the University of Madras to take up Law examinations as private candidates. The first woman to graduate in Law from the University of Madras was Ananda Bai, who began her legal profession as an apprentice to V.V. Srinivasa Iyengar in 1928.

The progress of primary education in Madras city profoundly influenced progress of literacy. The literacy growth made substantial advancement. Consequently in 1881, nearly 21 per cent of the city population became literates. As an outcome of the decisive role played by elementary schools in the city for imparting education, male literacy reached 30.5 per cent in 1909. The literacy rate showed an upward trend; the percentage of male population, able to read and write reached 43.3 in 1931.

The Madras High School produced alumni who rose to positions of esteem in the administrative sphere. They formed what may be called as administrative elite. The proficients were the pupils of the High School who had made creditable academic attainments. Among the proficients, there had been the preponderance of the Brahmins, as they were the
people who had taken to Western education in large numbers, keeping in view the benefits which would accrue out of it. Naturally they were able to occupy key administrative positions, offered by the British. It was also observed that a sizeable number of the parents of the proficients had abundant administrative experience. The intellectual acumen and modest demeanour of the proficients prompted the British higher officials to appoint them in subordinate offices. Out of 36 alumni of the Madras High School, who became proficients from 1841 to 1855 twenty four were given appointment in Revenue or Judicial Departments. By sheer dint of their efficiency, sincerity and honesty, they were promoted to the higher ranks in the administration. Some of the proficients occupied exalted administrative positions in the service of the Indian states, and rendered yeoman service to the respective states.

The British never hesitated to commend and appreciate the laudable service rendered with a sense of devotion and dedication by the proficients as officials in administrative sphere, and chose to honour them with appointment as members of the Legislative Councils and Commissions and Committees constituted by the Government. In short the proficients of the Madras High School did play a decisive role in the administration of both the Madras Presidency as well as of the Indian States.

Western education enabled the students and the educated elite to gather together for discussions and debates on matters of varied interests. Such deliberations on wide ranging topics and issues certainly produced a remarkable impact on the contemporary society and politics. The Triplicane Literary Society was one such organization which originated as a literary society and later played a significant role in Madras city. To begin with, it was established as a forum for discussions and lectures among the younger sections of the society who had derived the benefit of Western education. In 1880 the Society became a sort of a voluntary organization to send petitions to the British Government suggesting right
policies and programmes which could be adopted by the British Government. It even went to the extent of criticising the Government and pleaded for considerable restriction in the powers of the bureaucracy. Indeed, the Triplicane Literary Society certainly helped to disseminate liberal ideas which the educated elite in Madras city had been able to develop owing to the acquisition of Western education.

Western education certainly enabled the educated elite to have access to the writings of western political thinkers and kindled the spirit of nationalism in their minds. The educated elite in the city of Madras as elsewhere in the country were thus drawn into the national movement. They became aware of the democratic concepts, and Western education profoundly influenced them to join the freedom movement and strive for the political emancipation of India. The Madras Mahajana Sabha which can rightly be regarded as the precursor of the Indian National Congress was mostly constituted by the Madras educated elite who held positions of office in that organization, and contributed to its functioning by their effective participation. The students in the colleges and schools in the city were imbued with patriotic fervour and played a decisive role in India's struggle for freedom by associating themselves with every phase of the national movement, like the students in the other parts of the country.

Those who had the benefit of undergoing legal studies in Madras city became well-versed with the intricacies of law. The curriculum of studies in the Madras Law College provided opportunity to them to acquire abundant knowledge of the legal system of the West, and to comprehend the principle of equity which formed the vital basis of the English Common Law. With the updating of the syllabus in the Madras Law College, the law graduates became conversant with the theory and practice of law. Though many of the law graduates from Madras Law College could not get posts in the Judicial Department, they began to make a lucrative legal
practice in the city. Some of them gave up their profitable legal profession with a view to join the freedom struggle and contributed to the national movement by their active participation in every phase of the movement.

A few who had their education in the city and prosecuted their legal studies here, turned journalists and contributed to the national movement by their association with *The Hindu*, which served as an effective medium for the spread of the gospel of Indian nationalism.

Western education produced an imminent change in the minds of the pupils and proficients of the Madras High School. Even during the period of their study in the school, they began to realize that their country could not progress owing to certain evils which infested their society. They understood the benefit of Western education as a means to strive for prosperity.

The Western educated elite in the city began to combat with two social evils, namely, child marriage and opposition towards widow marriage. The administrative elite opposed child marriage, and when they advocated widow marriage they had to encounter the stern opposition of the Hindu orthodoxy.

Some of the graduates from Madras Law College started an organization known as the Veda Samaj in 1864 in Madras, with the cardinal objective of opposing child marriage and caste distinctions and of favouring widow marriage. Although this organization did not produce a striking impact on the existing society, it at least succeeded in creating some awareness in the society to comprehend the degenerating influence of these social evils, and the dire necessity to get rid of them as a means to social progress.
Female education was able to make a breakthrough to a certain extent in the city despite the hurdles which stood in its way. The city witnessed progress of female education at the primary level owing to the efforts of the Government, the Corporation, Christian Missions and non-Christian private agencies. Consequently the female literacy rate in the city increased from 7.48 per cent in 1881 to 17 per cent in 1931. Female education at secondary and collegiate stages could record progress to a certain extent because of the Governmental and non-Governmental enterprise. The access which women were able to have into professional institutions in the city helped them to play a role in the society.

Female education enabled women in the city of Madras to come out of their seclusion within the four walls of their home, and to participate in the freedom struggle. Some Western educated women in Madras city involved themselves in social work and contributed to the uplift of women. Associating themselves with women welfare organizations, they strove to improve the lot of women and helped the passing of a legislation known as the Child Marriage Restraint Act of 1929.

Thus, it is apparent from the present study that the educational progress in the city of Madras at primary, secondary, collegiate, and university levels, and in the fields of professional and technical education was an outcome of the cumulative efforts of the Government and non-Governmental agencies. Female education and education of Muslims made progress in the city to some extent. The educational institutions in Madras did have an impact on the society.