CHAPTER ONE

INTRODUCTION
1.1. THE STATEMENT OF THE PROBLEM:

After the school system came into being it was soon realized that teachers were required to keep it going. Even though initially the ‘monitorial’ system went a long way in minimizing the presence of the teacher yet it could not do without it. Once this need was felt and attempted to be fulfilled the need arose to train the teachers to fit into that particular role. Consequently the search began for a method to train the candidates for teacherhood. And so was born the Normal school in Europe and the “Escola Normal” in Goa. This brings us to the very purpose of our study and the way to go about it. Using the historical method and based on documentary evidence the study will try to bring to light the various facts and events connected with the growth and development of teacher education in Goa.

According to Judith Bell there are “two different approaches when embarking on a study using documents. One has been called the ‘source-oriented’ approach in which you let the nature of the sources determine your project and help you generate questions for your research. The second and more common approach would be the ‘problem-oriented’ approach which involves formulating questions reading the Secondary sources regarding what has already been discovered about the subject and establishing the focus of the study before going to the relevant Primary sources”.

Through the “problem-oriented” approach therefore it will be our sustained endeavour to find out when this institution came into being in Goa, how long it survived, what significant work it did, what type of teachers it produced and how it impacted the whole educational scenario in the “Estado da India”
(Goa). Since “identifying the research problem and developing a question to be answered are the first steps in the research process”\(^1\) the problem may be stated as follows:

**What was the standard of teacher education in Portuguese Goa?**

From the above then would emerge by implication a series of questions somewhat like the following:

- When did teacher education start in Goa?
- What type of institution was set up to impart this education?
- What were the main features initially of the programme in this Normal School?
- Who were the architects of this institution?
- How did it then evolve into an excellent programme?
- Which were the salient features of the later course?
- Under which reforms were these features introduced?
- Which were the qualitative aspects of “Escola Normal”?
- Which were its drawbacks/shortcomings if any?
- How did the whole programme in the “Escola Normal” affect the quality of Teacher education and Primary School education?
- What was the impact of the Teacher education and the Primary education system then on Goan society?

This study will attempt to answer all the above questions and some others too so that the birth, growth and consolidation of the teacher education institution and the qualitative features of its programme are brought to light.

1.2. THE HYPOTHESIS:

“The hypotheses for historical research” states Lokesh Koul “may not be the formal hypotheses to be tested. Rather they are written as explicit statements that tentatively explain the occurrence of events and conditions”\(^2\). On the other hand Bell, quoting Verma and Beard says that it is “a tentative proposition which is subject to verification through subsequent investigation. It may also be seen as the guide to the researcher in that it depicts and describes the method to be followed in studying the problem. In many cases, hypotheses are hunches which the researcher has, about the existence of a relationship between variables”\(^3\). In the present case the hypothesis is stated in what is called “a hypothesis-prediction”\(^4\) form because it allows us to state principles which we actually expect to emerge from the study. The stated hypothesis therefore would be:

**Some excellent features were present in the teacher education system that was prevalent in Portuguese Goa.**

The above statement automatically brings to mind the following:

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\(^2\) Koul Lokesh Methodology of Educational Research, Vario Educational Books, New Delhi, 1984, p 383

\(^3\) Bell, Judith Doing your Research Project, Viva Books Pvt Ltd, New Delhi, 1999, p 24

If the Teacher education programme in “Escola Normal” had excellent features did they help in preparing competent, efficient and effective teachers?
If such teachers were in fact prepared then did they contribute to the qualitative improvement of Portuguese Primary education in Goa?
If there was such an improvement then did it impact the Goan society in any way?

**Operational terms:**

**Teacher education system:** a branch of education that refers to the particular methods used to train candidates to become teachers, the content that makes up their syllabus, the way they are evaluated and other features of the whole programme including the rules and regulations of the institution. In our context it will be restricted to the initial preparation of Primary teachers only or Pre-service education of teachers. Since equal importance was given as time went by to the practical aspects of teaching the programme came to be called later on as Teacher Education and Training.

**Portuguese Goa:** refers to the colonial times when Goa was a part of the Portuguese empire from 1510 to 1961. However this is true only of the Old Conquests (Velhas Conquistas). These comprised of only three talukas, namely Ilhas or Tiswadi, Salcette and Bardez. Present day Goa has 11 talukas. The remaining talukas were called were called New Conquests (Novas Conquistas) for obvious reasons.
Excellent features: any teacher education system has components like the Admission process, the Curriculum, Administration and Supervision, Testing and Evaluation, Infrastructure, Staffing; etc. Excellent features refer to the quality indicators that are to be found in all or some of these areas.

1.3. BACKGROUND OF THE PROBLEM:

Political History in a nutshell.

The Portuguese conquered Goa in 1510 putting an end to the Muslim Rule in Goa under Adil Shah aka Adil Khan. It must be understood here that Goa of that hoary past did not match the present day boundaries. What the Portuguese initially conquered was a small part of the present day Goa. It was in fact only one taluka - called Tiswadi by the locals and Ilhas by the Portuguese – which the Portuguese wrested from the Shah. The Portuguese called it Ilhas (islands) because this taluka comprises of the islands of Divar, Chorao (Chodan), Jua, Vanxim and Ela\(^5\), the last named was also called Govapuri which the Portuguese shortened and modified into Goa. It was basically this parcel of land that the Portuguese were interested in because of the busy entrepot. Later on as the Portuguese expanded the boundaries by annexing other talukas the name too seemed to have been extended to other parts drawing up finally Goa\(^5\)'s present day contours.

The Goa region of the time finally mapped out in its presently - known boundaries, in the formal treaty dated 30\(^{th}\) April, 1555 signed between the

Portuguese Viceroy D. Pedro de Mascarenhas (1554-1555) and the heir apparent of the Adilshahi dynasty, Prince Meal Khan Abdullah. However this region, large chunks of which were coastal territory, did not remain in their possession all the time. Only the Ilhas taluka, and then Bardez and Salcette (which included today’s Mormugao taluka) remained with the Portuguese for most of the time. However the other provinces kept on coming into their hands or going out of them till around the 18th century when the whole of present-day Goa came into the possession of the Portuguese once and for all.

Actually the remaining ten talukas - called provinces by the Portuguese - came to be annexed by the Portuguese by and by more by default than by design. The talukas of Bardez and Salcette came to form a part of the Portuguese colony in the year 1543. Mormugao, another present day taluka, was earlier a part of the Salcette taluka. What about the remaining seven talukas? Well, these came into the hands of the Portuguese only in the last quarter of the 18th century. The taluka of Ponda became a part of the Portuguese empire in the year 1763. The talukas of Sanguem, Quepem and Canacona had come under the Portuguese rule as early as 1764 but they were officially handed over to them only in 1791 when a treaty was signed with the Raja of Soundem. The Portuguese managed to occupy in 1781 the talukas of Bicholim and Sattari. The last taluka to come under the

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Portuguese supremacy was that of Pernem or Pedne, which the Portuguese obtained from the Bhonsles in the year 1788.\(^9\)

The talukas of Tiswadi, Salcette and Bardez are known as “Velhas Conquistas” meaning Old Conquests, as their period of Portuguese domination is 400 plus years whereas the remaining talukas, which are termed as “Novas Conquistas” were under the Portuguese for less than 200 years.\(^10\) That explains easily why the proselytisation and educational activity was more concentrated and more confined to the Velhas Conquistas. Initially Goa was considered as a Portuguese colony but by the middle of the 18th century along with a few pockets of influence it came to be addressed as a Portuguese overseas province and was administratively called Estado da India Portuguesa or EIP in short. The Administration at various times was in the hands of either a Viceroy, or a Governor General or a Governor, who were all assisted by a governing Council. With the exception of Bernard Peres da Silva all these appointees to the highest Administrative post were of Portuguese descent. The appointment normally was for a period of four years.

All over the world these were turbulent and troubled times. Portugal too was no different. Eighteenth and nineteenth century Portugal was replete with plots and sub-plots, revolutions and counter-revolutions, wars and uprisings, political combinations and permutations, political sectarianism comprising groups like Septembrists, Chartists, Miguelites, etc. “In 1622 the Portuguese


\(^{10}\) Ibid, p.7.
crown went to King Phillip II of Spain who became Philip I of Portugal. Spanish rule over Portugal lasted till 1640. It was later replaced by a new Portuguese dynasty. Around 1808 the Portuguese Monarchy had to shift to Brazil due to French invasion. Upon its restoration the Constitutional Monarchy came into being with the first “Cortes” (Assembly) having been constituted. The first Constitution was proclaimed in 1822. This was followed by the Charter in 182611.

“The Constitutional Monarchy in Portugal fluctuated with periods of democratic and occasionally Absolute Rule. The Monarchy was finally overthrown in 1910 and a Republican regime was established with a new Constitution in 1911. However the fifteen-year period following this was dogged by political uncertainty and instability. It was replete with anarchy, corruption, pillage, assassinations, persecutions, etc. During this period there were 9 Presidents, 44 Ministries, 25 uprisings, 3 dictatorships, and hundreds of bombings”12.

In 1926 the army finally overthrew the democratic regime and within a few years Antonio Salazar saw the time ripe to take over the reins of governance into his own hands. Around 1933 he became the Premier and a virtual

dictator and was still there at the helm of affairs when Goa was made a part of the Indian Republic in 1961.

Events in Goa consequently reflected usually the state of affairs in Portugal. During the four and half centuries of Portuguese domination, Goa passed through four phases of political governance which swayed the political consciousness of Goans in correspondence with the four forms of Government which succeeded one after another in Portugal—Absolutism, Constitutionalism, Democracy and Dictatorship. Such type of situations even gave birth to certain Konknni (local language) proverbs like “Portugalak vazota ani Goeant nachota” (Music is played in Portugal and dancing takes place in Goa).

Hence “Goan education (too) reflected all the political and social changes which took place in Portugal and these in turn reflected those of France”.

Pre-1759 Pioneers of Western education.

Obviously the prime concern and consideration of the Portuguese at the outset was commerce and trade. Areas such as education—though in 1512 Albuquerque had opened the first school in India at Cochin under Antonio Galvao for the Portuguese children and then a couple of years later started one in Goa too—were entrusted to the Missionaries who had followed them in the wake of the conquest of Goa.

Though Albuquerque brought with him the idea of miscegenation the
situation that presented itself in Goa was unexpected. It was not a case of a
conquest of uncultivated regions or virgin forests, dispossessing some poor
or tribal savages, as so many times it had been done elsewhere, with more or
less harshness, inhumanity, and injustice. The Portuguese found themselves
face to face with a complete civilization, a civilization that was different
from theirs, inferior in some respects and superior in others where in the
verandahs the priests used to teach children to read, write and count besides
initiating them in singing and religious tenets. When Garcia d’Orta made his
appearance in Goa in 1542 he wrote that he came across Hindu doctors
“experts in the art of healing”\(^{16}\)

Since Goa came under such enlightened rulers like the Mauryas who were
great patrons of learning it was but natural to find in Goa parichads where
three or four learned Brahmins would instruct orally in Konknni, Marathi or
Kannada a group of youngsters in the Vedas and the Puranas either in the
Temple compound or in the shade of some large tree. The teaching of
numbers was carried out by spreading sand on the floor and then drawing the
figure. All the four operations were taught including fractions\(^{17}\). Most of the
teaching and learning was done orally for which reason the Indian memory
is proverbial especially with numbers.

\(^{16}\) Braganza, Luis de Menezes. *A Educacao e O Ensino*, in “A India Portugueza”, Imprensa Nacional,
Nova Goa, p. 16.
Afonso de Albuquerque himself confessed to his King on the 22nd of December, 1510 after he had conquered Goa when he wrote back thus “Here are found some Muslims, fair women, and of good looks, and some clean men….numbering around 450”\textsuperscript{18} by which he probably meant that he found that people were not uncivilized and barbarians. On the contrary they were lettered and cultured.

This was because there was in Goa already an educational system in place. There were Hindu as well as Muslim educational institutions already providing both religious and secular education. At the rudimentary level there were the Parishads and the pathshalas. In the Parishads and the pathshalas instruction was provided in three areas; reading, writing and Arithmetic. Besides there was provision made also for higher education. There were different centres for higher education called agraharas, gurukulas, mathas or brahmapuris where besides religious instruction like teaching th Vedas, Upanishads, Smritis and Puranas – all instruction during that period of time was religion based all over the world – secular subjects like Astronomy, Astrology, Medicine, Mathematics, Phonetics, Grammar, Measurements, Etymology, etc were taught\textsuperscript{19}. The medium of instruction at the higher education level was Sanskrit.

When Goa came under the Muslim rule they brought along with them their own system of education. As stated above all education at that point in time was religion oriented and the Muslim system was no exception. The Ulemas controlled education. They too had a two-tier system of education with the
“maktab” as the Primary level and the “madrasa” as the higher level. The subjects taught in these schools consisted of “Tafsir” (Exegesis), “Hadis” (Traditions), and “Figh” (Jurisprudence). Besides these special subjects there were others like Grammar, Logic, Mysticism and Scholasticism. 

Even then Albuquerque established a school in the City of Goa around 1514 meant more for the bastard children of the city of which there was quite a sizeable number than for the others. He was also aware that education was the main instrument, which would help in both Christianization and Lusitanization because the Colonization process of Portugal can be summarized in three words: forts, Churches and schools. Who else was more ideally placed than the priests who could through education achieve for God and for the King the twin objectives? Therefore this sector of human activity and development came to be handed over to the Religious Orders on a platter.

The Portuguese Missionaries therefore may be regarded as the originators of the modern system of education in India as they started Colleges not only in Goa but also in places like Bassein, Bandora (Bandra) and Chaul. That was in keeping with the maxim of the time enshrined in the “Bulls” between the Pope and the Portuguese King: The King conquered the lands and the Missionaries conquered the souls. By the end of the seventeenth century Goa could boast of a number of ‘Colegios’ (schools) “Seminarios” (Seminaries) and “Conventos” (convents). It is therefore clearly seen that in the beginning

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20 Xavier, P D, A Social History of Goa, Rajhauns Vitaran, Panaji, p 177
21 Ibid, p 177
22 Gomes, J Benedto, Prefacio Historico-Pedagogico in “Anuario das Escolas Primarias”, Dir Jaime Rangel, Tip Rangel, Bastora, 1926, p 5
23 Sharma, Indra History and Problems of Indian Education Vinod Pustak Mandir, Agra, 1975 p 24
“education was the handmaid of religion”\textsuperscript{24}. It seemingly was also a tool, which “facilitated the forming of a new society of hybrid or mixed people”\textsuperscript{25}.

The first institution founded by the Missionaries in Goa – the first Seminary was established in Cranganore by Vicente de Lagos in 1540\textsuperscript{26} - the Seminario de Santa Fe (Seminary of Holy faith) came up around 1541\textsuperscript{27} in the City of Goa (later on called “Velha Goa”, by the Portuguese and today known as Old Goa) at a spot called the ‘Rua de Carrera de Cavallos’ (Street for Horse Carriages) which soon started a sister institution for secular studies named ‘Colegio de S.Paulo’.

The universal collection of its students which comprised of Goans, Northerners, Deccanese, Malabarese, Sinhalese, Bengalis, Peguys, Malays, Jaos (Java), Chinese and Abyssinians (Ethiopians) numbering around 3000\textsuperscript{28}, made the well known French traveller of that time Francois Pyrard de Laval to call it an Oriental “University” or “Catholic University of the East”\textsuperscript{29}. In fact this institution had many firsts to its credit. It housed the first printing press in India. It brought out the first printed book; a catechism booklet called “Doutrina Crista” authored by Francis Xavier. It was the first Jesuit institution in the whole of Asia. It was the first center of European

\textsuperscript{24} Xavier, P D \textit{A Social History of Goa (1510-1640)}, Rajhauns Vitaran, Panaji, p 175
\textsuperscript{25} Pereira, Rui Gomes \textit{Goa-Hindu Temples and deities} Printwell Press, Panaji 1978 p 8
\textsuperscript{26} Gomes, J Benedito, Anuario de Escolas Primarias, Dir. Jaime Rangel, Tip Rangel, Bastora, 1976, page 5 of Preface
\textsuperscript{27} Memoria Historico-Eclesiastica de Arquidiocese de Goa, Nova Goa, 1933, p 325
\textsuperscript{28} Ibid, 325
\textsuperscript{29} Couto Monsenhor Gustavo \textit{A Obra dos Capitaes e Missionarios Portugueses nas terras do Ultramar}, Lisboa, 1926, p 66
studies in India. This “Colegio” de S.Paulo could be compared to any of the Colleges of Europe at that time.

Initially founded by Diogo Borba and Miguel Vaz for the education and character formation of the local children in the year 1541 the Jesuits (priests of the Order of the Society of Jesus) took over the ‘colegio’ soon after the arrival of Francis Xavier in the second half of 1542 with the intention of making it the Coimbra (the University of Coimbra was in the hands of the Jesuits at that time) of the East. By the year 1560 this “Colegio” had developed into a vibrant educational complex having an Elementary school, a Gymnasium, A Novitiate and a Graduate School. The studies in the Graduate School lasted for six years at the end of which scholars were awarded the B.A.degree.

In the Elementary School the local children were taught the three Rs, in the Gymnasium the humanities were taught and the Novitiate was the house for the formation of those aísirous of joining the priesthood. After the institution came into the hands of the Jesuits the Constitution of the institution underwent frequent changes. As the demand for instruction kept on increasing the intake capacity in 1546 was stipulated as follows: Ten from Goa, six each from Malabar, Canara, Coromandel, Malacca, Macau, China, Bengal, Burma, Siam, Guzerate and twelve to sixteen from Arabia and Africa. The age limit was between 13 to 15 years. St.Paul’s went on evolving and by 1565 it had become a fully developed institution with all the faculties not unlike the University of Coimbra.

Memoria op.cit p. 181
The main characteristic of the great movement of Renaissance was humanism. In fact humanism was often used as another name for Renaissance and the effects of humanism were felt more in schools and education centres than anywhere else. After the first University was established in Europe at Bologna around the end of the 11th century the first forerunner of the modern University came up in the shape of University of Paris around the beginning of the 13th century. This development set off a chain reaction and within a short period of time Universities sprang up in different places in Europe like Padua, Naples, Pavia, Rome and Florence and the English Universities of Oxford and Cambridge. The Portuguese University founded by Diniz was set up at Lisbon in 1290. Shuffling between Coimbra and Lisbon it finally found its permanent home in Coimbra in the year 1537. In 1558 King Joao III handed it over to the Jesuits.

These men of the European Renaissance brought with them the fiery fervour and the same searching spirit to Goa with the result that the “Seminario de Santa Fe” mushroomed into the educational complex of “Colegio de Sao Paulo”. The latter might not have become a Salamanca or a Coimbra but the “Colegio de Sao Paulo” surely did become the mother of over 300 Jesuit schools and Colleges spread throughout Asia earning for the Jesuits the sobriquet ‘Paulistas’ because all other “colegios” like St.Joseph’s, in Calicut in 1793 handed over to the Jesuits in 1883, St. Joseph’s, in Tiruchirapalli in

1844, St.Paul’s, in Belgaum in 1856, St.Xavier’s, in Kolkata in 1860 etc were established subsequent to the “Colegio de S.Paulo”. The Jesuits had already built up a reputation in Europe as great schoolmasters.

Their “Ratio Studiorum” (The reason of studies), the heart of their Pedagogy brought them fame and name. This document was the result of the evaluation of the schools that were under the Jesuits in the year 1584. The revised version of this “Ratio Studiorum” of 1586 dealt with the following areas:

- The organization of the Curriculum.
- The separation of the Humanities from Philosophy and Theology.
- The selection of Teachers for the courses in Humanities.
- The establishment of standards for the selection of Grammar texts.
- The review of the place of Greek in the Curriculum.
- The invention of methods and exercises for stimulating study.
- The determination of policies with regard to promotions, vacations, discipline and the inculcation of piety (the last named may perhaps be read as Value education).

In a nutshell the “Ratio Studiorum” can be conceptualized in these Latin words “pauca praecepta, multa exempla et plurima exercitatio” which means a few principles/precepts, many examples and lots of exercises.

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The “Ratio Studiorum” underwent further revisions the last one being in the year 1599. In this version the sections were more clearly bifurcated. In the section on School Administration the offices in education were more clearly defined and plainly delineated with the limits of responsibility more surely set for the Officers. The Methodology section stated the two fold aim: that of helping the Teacher to adjust to the system and that of perpetuating educational policies and practices that guaranteed universally high quality in schools. The section on Curriculum concerned itself with the relative importance of the Humanities, Philosophy and Theology in the order of studies. Mathematics and Science were given a subordinate position as mere adjuncts to Philosophy and the Vernacular was given slight attention. More attention was given to Latin than Greek.\(^{36}\)

The establishment of this ‘Colegio de S. Paulo’ and its runaway success prompted the other religious orders to follow suit. They established their own institutions like the Franciscan ‘Colegio of Sao Boaventura’ (1623), The Augustinian ‘Colegio de Populo’ (1650), the Franciscan ‘Colegio de “reis” Magos’ (1555), the ‘Colegio de Nossa Senhora de Pilar’ (1633), the ‘Colegio dos Carmelitas Descalcos’ at Monte de Guirim(1612), the ‘Colegio da Congregacao do Oratoria’(1702) and the “Colegio de Sao Tomas Aquinas”\(^ {37}\). All these “colegios” imparted both religious as well as secular education and even awarded degrees.

The “Colegio de Tomas Aquinas” was also called a University precisely for the same reason that “Colegio de Sao Paulo” was called. By the middle of

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the 18th century Collegiate or University degrees in Arts and Humanities including Philosophy and Theology could be obtained at various Colleges in Goa maintained by different religious orders. Undergraduate courses were provided in Portuguese, Latin, Greek, Logic and Rhetoric, a three-year postgraduate course was also provided after graduation and PhD degrees were conferred after referring the theses to either Rome or Lisbon.

The intention of the Religious Orders of course was to seek vocations to priesthood in order to carry on their missionary work. The education imparted therein was Seminary type as religious instruction formed part of the Curriculum. But consciously or unconsciously they laid the solid foundations for educational development in Goa with the establishment of so many educational institutions. Goa as the nerve center, the pivot and the springboard whence all missionary sorties were launched not only to India but also to different parts of Asia and Africa came in further contact with other parts of the world thus enriching the Goan culture.

It is thus seen that by the end of the 17th century the Missionaries had transformed Goa into a great hub of educational activities. It was as if the European Renaissance was being re-enacted all over this tiny place. Almost all these institutions were located within a radius of around three to four kilometers at and around the present day Old Goa. It must also be borne in mind that all those who joined these institutions did not necessarily end up as priests and/or Religious or that all of them managed to even complete

38 Shastry, B S, Pombal and the higher studies in Goa. Symposium on “Marquis de Pombal” by Academia de Lingua e Cultura Portuguesa, Pangim, 1982, p. 8.

their studies. But they would surely augment the number of the educated in Goa.

**Parish or Church schools**

The King of Portugal, D.Joao III had already proved that he was a great patron of the liberal arts. Evidence of his encouragement for Learning is found in the fact that in 1526 he provided fifty scholarships for Portuguese scholars to study in Paris, which had already become a well-known Education destination\(^{40}\). Intending to give a fillip to Education in the Colonies too he ordered the setting up of a ‘colegio’ having three classes of Latin, a course in Philosophy with the subject of Morals and much later a course in Speculative Theology.\(^{41}\) In 1546 the King issued an Order to the Governor of Goa, D. Joao de Castro to open schools in all the villages of Goa (Tiswadi) wherever there were Christians\(^{42}\). There probably were a couple of strong reasons to do so: (1) from the religious point of view, to proselytize and (2) from the secular point of view, to lusitanize the local population.

This Order naturally laid the foundations for the setting up of Parish/Church schools, as education in Portugal was the preserve of the Religious. Moreover the Government officials in Goa were pre-occupied with the affairs of the State and being fewer in number were happy to entrust this work to the Parish priests. The latter no doubt being in a vantage position had the requisite infrastructure, manpower, time and close rapport with the

\(^{41}\) Ibid, p 326
people. Besides Portugal always had these - even before Portugal emerged as an independent country in the 12th century - Monastic, Cathedral and Parish schools. So just like the “Escolas Christas” (Christ Schools) in France started by Joao Baptiste de la Salle so too the “Escolas Parochiais” (Parish schools) were started in Goa.

With the setting up of a number of educational institutions in and around a small place like the City of Goa there was probably intense competition among the institutions to enroll as many students as possible. Initially Education was imparted with the sole purpose of training candidates for the priesthood and hence it made education out and out religious in nature. Gradually instruction came to be divided into religious and secular though the difference in both content as well as methodology was not too clear. Only the main aim in the end differed, but it meant that lay people too started deriving the benefits of scholastic training. Now the growing number of priests coming out of the portals of the Seminary too was posing a problem, the problem of placement or appointment. In spite of placing even six ecclesiastics at a time in one Church there used to be still surplus priests. Hence some of them constructed chapels either attached to their residences or in their properties or at some strategic point in the village to perform their ecclesiastical duties like saying the daily Mass.

Either out of interest or just to keep themselves busy during the rest of the day these priests therefore engaged in instructional activities. A few lay

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people too started teaching or rather tutoring some of the local boys. Instruction therefore unlike present day was not location based but Teacher based. The priests residing in the Church premises started tuition classes with a handful of students, which with the passage of time grew in number and the Church or the Parish school was born. On the other hand those priests who were not residing in the Church premises also started tutoring students either at their own residences or some other convenient location. Therefore this gave rise to two types of schools: public and “particular” (private). The following list shows the extent of instructional activity, public and private found in the three talukas of Ilhas, Bardez and Salcette (the other talukas had not yet been annexed) respectively in the year 1760:

<table>
<thead>
<tr>
<th>Name of Parish</th>
<th>Name of Teacher</th>
<th>No. of students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sao Pedro</td>
<td>Pe. Augustine Martins</td>
<td>04</td>
</tr>
<tr>
<td>2. Ribandar</td>
<td>Caetano S. Thiago Lobo</td>
<td>36</td>
</tr>
<tr>
<td>3. Pangim</td>
<td>Pe. Silvestre de Souza</td>
<td>20</td>
</tr>
<tr>
<td>4. Neura</td>
<td>Pe. Augustinho de Albuquerque</td>
<td>20</td>
</tr>
<tr>
<td>5. Batim</td>
<td>Pe. Pedro do Rosario</td>
<td>15</td>
</tr>
<tr>
<td>6. Chorao (Grace)</td>
<td>Pe. Luis Ribeiro</td>
<td>25</td>
</tr>
<tr>
<td>7. Chorao</td>
<td>Pe. Stanislao Correia</td>
<td>10</td>
</tr>
<tr>
<td>8. Chorao (Bartholomeu)</td>
<td>Pe. Bartholomeu Xavier</td>
<td>30</td>
</tr>
<tr>
<td>9. Chorao</td>
<td>Pe. Diogo de Abreo</td>
<td>15</td>
</tr>
<tr>
<td>10. Chorao</td>
<td>Pe. Jose Manoel</td>
<td>05</td>
</tr>
<tr>
<td>11. Divar (Piedade)</td>
<td>Pe. Mathias Rangel</td>
<td>26</td>
</tr>
<tr>
<td>12. Divar</td>
<td>Pe. Jose Vas</td>
<td>06</td>
</tr>
<tr>
<td>13. Divar</td>
<td>Pe. Pedro Gonsalves</td>
<td>01</td>
</tr>
<tr>
<td>14. Divar</td>
<td>Pe. Phillipede Braganca</td>
<td>04</td>
</tr>
<tr>
<td>15. Divar (S. Mathias)</td>
<td>Pe. Antonio Rodrigues</td>
<td>34</td>
</tr>
<tr>
<td>No.</td>
<td>Location</td>
<td>Priest Name</td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
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</tr>
<tr>
<td>16</td>
<td>Divar</td>
<td>Deacon Francisco Fernandes</td>
</tr>
<tr>
<td>17</td>
<td>Divar</td>
<td>Pe. Manuel de Jesus</td>
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<td>18</td>
<td>Divar</td>
<td>Sem. Antonio Salvador</td>
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<td>19</td>
<td>Divar (Naroa)</td>
<td>Pe. Antonio Phelippe de Goveia</td>
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<td>20</td>
<td>St. Estevao</td>
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<td>21</td>
<td>Serula</td>
<td>Pe. Salvador Martins</td>
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<td>22</td>
<td>Serula</td>
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<td>23</td>
<td>Pomburpa</td>
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<td>24</td>
<td>Aldona</td>
<td>Pe. Roque Fernandes</td>
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<td>25</td>
<td>Sangolda</td>
<td>Pe. Caetano Xavier</td>
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<td>26</td>
<td>Saligao</td>
<td>Pe. Bartholomeu Moniz</td>
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<td>27</td>
<td>Parra</td>
<td>Joao Fragoso</td>
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<td>28</td>
<td>Pilerne</td>
<td>Jose Xavier Martins de Carvalho</td>
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<td>29</td>
<td>Pilerne</td>
<td>Pe. Xavier Pinto</td>
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<td>30</td>
<td>Reis Magos</td>
<td>Pe. Domingo Antonio M. Xavier</td>
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<td>31</td>
<td>Virlosa</td>
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<td>32</td>
<td>Candolim</td>
<td>Pe. Caetano Ribeiro</td>
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<td>33</td>
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<td>Orlim</td>
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<td>Varca</td>
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<td>Majorda</td>
<td>Pe. Benedito Jacques</td>
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<td>41</td>
<td>Chicalim</td>
<td>Pe. Reginald Burgel</td>
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<td>42</td>
<td>Chicalim</td>
<td>Pe. Antonio de Sequeira</td>
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</table>
From the above list of classes that were conducted in various Parishes the following observations can be made:

A total number of 263 students in Ilhas, 245 in Bardez and 105 in Salcette making a grand total of 613 students were found enrolled in the year, 1760. So, it appears that on an average around 600 students were instructed per year.

The highest number of students in a single Parish is to be found in the Parish of Bartholomeu, in the island village of Chorao.

The highest number of students in a single school is to be found in Ribandar, a ward of present day Panaji.

There were also four lay people who were conducting classes.

Going by the number and the names of Teachers it appears that most of the classes were run privately by around 45 priests.

From such classes - especially from those that were conducted in the Church premises - gradually developed the Parish schools. Initially instruction was restricted to Catechism. Later on secular matter too came to be added. As

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demand rose and the number of priests declined, instructional activities that
were conducted elsewhere also gradually shifted to the Church premises
strengthening further the Church/Parish School.

In Goa these schools were housed in the vast corridors of the Church
buildings or in some large rooms built for the intended purpose. In the
erlier stages the children were made to squat on the floor but later on long,
broad and sturdy benches were provided for the students to sit on. There
were no desks as there was very little of writing activity. If there were any
writing to be done a part of the bench would be utilized for the said purpose.
The oral method of teaching was adopted and learning by rote was the
standard practice. The medium of instruction was Portuguese. The
text/content was in Latin. Even the prayers were in Latin.

The number of students was very small. A single class would have 10 to 12
students. The students would squat around the chair of the “mestre”
(Master). Initially there were two grades. Multigrade teaching was adopted
and only one “mestre” would handle both the classes. In the beginning it was
the priest himself who taught the children because learning of Catechism
comprised the core content of the instructional activity. Later on laypersons
were appointed as “mestres”. As these schools were maintained by the
‘communidades’ (traditional village institutions) or by the Church bodies
like ‘confrarias’ (brotherhood religious organizations) or ‘fabricas’ (Church
body looking after the affairs of the village Church) the “mestres” were
naturally paid by them. Obviously only the Christians frequented these
schools. The Franciscan priests however can proudly take the credit for
starting the first Primary school for the general public in 1555 at Reis Magos (North Goa).

These schools “certainly taught the children reading, writing, and counting; they however also taught music and playing musical instruments like violin and Church organ”\textsuperscript{45}. The interesting feature obviously of these Parish schools was the teaching of Western Music and Singing. As years and decades rolled by, these schools became, by an extraordinary quirk of fate, cradles of artistic development producing in the process many Goan maestros and musicians. This development led to the first instances of migration as Goan musicians found employ not only in parts of India but also in places extending from Basra (Iraq) to East Africa.

This Music aspect of the Curriculum had a tremendous impact on the locals, and is visible even to this day. This idea to introduce Music in the Goan Parish schools was no doubt borrowed from the Song schools of Europe, as Music had become an integral part of the liturgical services conducted by the Monastic orders founded in 529 by St.Benedict. These Song schools later on became Choir schools and when Grammar schools came to be attached to the Abbeys and other religious houses the Parish schools that amalgamated the two came into existence\textsuperscript{46}.

What was the driving force for introducing Portuguese education and founding schools? After the conquest of the City of Goa, a great entrepot at

\textsuperscript{45} Antonio Alberto Banha de Andrade. \textit{A Reforma Pombalina dos Estudos Secundarios}, Coimbra, 1981 pages p.334

that time, Afonso de Albuquerque had grandiose plans. One such plan was aimed at Lusitanization of the conquered lands. So he started first with the policy of miscegenation so as to replace the local culture through bonding with that of the Portuguese. Realizing that this recourse was not going to yield the desired results he turned his attention to education, which was the next best option to enforce acculturation. The Missionaries too were in favour of such a move as that could serve their own purposes like that of Christianization. So instruction was being provided not with the lofty ideal of educating the masses but with the two-fold aim of Lusitanization and Christianization as adduced by Cristovam Pinto who wrote “the assimilation of the indigenous peoples to the civilization of the west or its identification with the Portuguese social regime through Christianism and through education was also one of the fundamental basis of the colonial plan of Afonso de Albuquerque in India” which the Portuguese never left sight of.

The Missionaries at first were in favour of learning the local language, Konknni because logically that was the better option to carry out their activities. Hence Portuguese, Konkani, Christian doctrine and Sacred Music were taught in these schools. Some talented children were trained to play the musical instruments.

The Missionaries were successful initially in learning the local language. They even went to the extent of producing some classic literature like Thomas Stephens’ Crista Purana. It made sense for one person to learn the local language than for hundreds of local people to learn the language of a

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handful of persons. But soon the authorities realized that it was in effect contrary to the policy of acculturation. Hence the Missionaries were made to fall in line to promote and impose the Iberian culture on the peoples of Goa. Instruction came in as a very handy tool in this regard and became not only a handmaid of religion but also of culture. As Lourenco Faleiro writes in “O tempo” “the diffusion of the language and culture was the dominant preoccupation of the Portuguese” since other cultures were thought to be inferior.

But a century and a half down the line the valiant attempts at acculturation (attending school and learning the Portuguese language, imitating the Portuguese mores and manners in dressing and eating) in spite of their best efforts had very little to show. Hence the Viceroy, D.Francisco de Tavora, Conde de Alvor was forced to issue an Ordinance on the 27th of June, 1684 requiring all Goans to learn Portuguese within three years and “fulminated severe penalties against the offenders”. Fifty years later the objective was still not fulfilled and this prompted – to appease and please perhaps the Ruling dispensation - the Archbishop of Goa, D.Frei Lourenco de Santa Maria to impose penalties on Goan Christians like non-celebration of marriages if they did not learn the Portuguese language within the stipulated period of time.

Despite the bias and discrimination in the organization, the Parish or Church schools rendered yeomen service to education in particular and to the people of Goa in general as these parish schools were ‘the principal arm to fight

49 Faleiro, Lourenco Gloria a Escola Normal, in “O tempo”, Mapuca, No 525, 25th Feb., 1957, p 7
50 Rev C F Saldanha A Short History of Goa, Anglo-Lusitano, Bombay, p 15
51 Ibid p 16
against illiteracy at least in the Old Conquests”\textsuperscript{52}. In later years ironically this same education would serve as a weapon to turn against the Portuguese at the time of Liberation of Goa.

**Post 1759 – Education in Goa.**

At least for the first two centuries the local Portuguese Government authorities paid insufficient attention to education in Goa, for two reasons; (1) the “Bulls” had empowered the Missionaries/Religious to take care of instruction. (2) For the Portuguese Government business interest was of paramount importance as can be seen from the the number of Decrees, Orders, Directions, Sanctions, Notices, etc that were issued till 1848 pertain more to the Military, Trade and Commerce and Administration rather than education. This lackadaisical attitude helped the clergy to become a powerful force to reckon with the result that the Clergy came to dominate not only the religious and educational sectors but also the political and administrative aspects of life in Goa\textsuperscript{53}.

But when the Marquis de Pombal, Sebastiao Jose de Carvalho e Melo took the reins of Government in his hands in Portugal he brought in far-reaching radical changes in various fields including Education. From 1555 the Jesuits had complete monopoly over Education in Portugal. The system of education of the Jesuits being too dogmatic, rigid and oppressive was resented and thus had lost its appeal. Against the background of the

\textsuperscript{52} Gomes, Jose Benedito, *Resenha Historico Sumaria de Cultura Indo-Portugueza antes da fundacao deste em 1871*, in Boletim do Instituto Vasco da Gama, Imprensa Nacional, Panjim, p 43

Enlightenment a reaction against Scholasticism had set in. Luis Antonio Verney, an Oratorian priest - they were strong rivals of the Jesuits- set the reforms rolling with the publication of his book, “O Verdadeiro Metodo de Estudar” (The correct method of studying)\textsuperscript{54}

In 1759 the Marques de Pombal banished the Jesuits from Portugal and all its colonies. This daring move consequently brought educational activities to almost a standstill. Given the alarming situation Pombal was forced to act. He came up with a different educational system as an alternative to the “Ratio Studiorum” of the Jesuits. He took up the challenge and set about reforming the system of Education in Portugal and its colonies. A Royal Decree was accordingly issued on 28\textsuperscript{th} June 1759 abolishing all schools regulated by the Jesuit method and in their place a new regime was established headed by a Director of Studies. He appointed “Professors” of Latin Grammar, Greek, Hebrew and Rhetoric\textsuperscript{55}. This Decree was also applied to the Colonies.

He had in mind the opening of free schools, the creation of posts of Teachers, and the adoption of a different methodology of teaching Latin, Greek, Hebrew and Rhetoric different from that of the Jesuits for which reason he banned “the use of the manuals of teaching of the Jesuits”\textsuperscript{56}. Furthermore he decreed that the “Professors” were to be paid by the State and had to pass a public examination to be eligible for appointment to the post of “Professors”. The Director of Studies was given the exclusive right

\textsuperscript{56} Carreira, Henrique Medina op cit p 425
to publish and distribute books\textsuperscript{57}. In other words “Pombal’s educational reforms had three clear-cut objectives: to bring education under the control of the State, to secularize education and to standardize the Curriculum”\textsuperscript{58}.

With Pombal’s reforms a great boost was given to Education in Goa. A letter was dispatched to the Viceroy in India, Conde de Ega on the 27\textsuperscript{th} of March 1760. Just two days before that, on the 25\textsuperscript{th} of March 1760 the Director of Studies had written a letter to the Chancellor of the Court, Joao de Souza de Menezes Lobo nominating him as the Commissioner for the whole of India and Mozambique.

The instructional term in Goa used to end somewhere in November. Therefore on the 7\textsuperscript{th} of October 1760 The Chancellor of the Court as Commissioner issued an “edital” (notice) to all concerned whose contents were as follows:

“I make it known to all and to whichever persons wanting to be Teachers of Latin Grammar in the official posts available, that 20 days from the date of publication of this “edital” they should apply to me declaring their readiness to take up the duties of a Teacher, public or private. They have to be examined by me at Ribandar (my residential palaces) through competent persons appointed by me for the purpose on the 8\textsuperscript{th} of November 1760...they should use only the “Compendio” (Compendium)) by Pe Antonio Pereira of the Oratorians. This is found in the “Art of Latin Grammar” which has been revised by Antonio Felix Mendes. All other

\textsuperscript{58} Ibid, p. 96
books are prohibited by the Order of His Majesty dated 28th June 1759. The above-mentioned books among others had also been recommended for use in Portugal.

The teaching posts were located in and around the City of Goa and in the provinces of Bardez and Salcette. Along with their application the aspirants also had to furnish such information as the content they taught, the place where the classes were conducted, the number of years of experience and the number of students taught and teaching. The Examination was conducted on the 8th November 1760 at Ribandar as announced earlier. The panel of Examiners consisted of Fr. Teodoro de Santa Maria belonging to the Monastery of St.Agostinho, Fr. Sebastiao do Rosario belonging to the Order of the Dominicans, and Fr. Jose de S. Diego belonging to the Order of the Franciscans.

To fill up the teaching posts, the following then were selected and were granted the licence to teach:

Pe. Sylvestre de Souza from Serula but residing at St.Inez was posted at Pangim.
Joao Fragoso, from North Goa was appointed at Rachol.
Pe. Domingos Antunes Xavier from Candolim was posted at Valverde, Pilerne.
Pe. Miguel Lourenco Colaco from Margao was posted at Margao itself.
Pe. Vicente Manuel Gomes from Chorao was posted in Chorao itself.
Pe. Caetano Xavier de Souza from Sangolda was posted at Sangolda.

Pe. Gabriel Lourenco from Margao was placed at Carmona.
Pe. Pedro Caetano Rebello from Candolim was posted at Candolim.
Pe. Diogo Monteiro from Assagao was appointed at Assagao.
Caetano de Santiago Lobo from Ribandar was posted at Ribandar\textsuperscript{60}.

It is seen that out of ten teachers only one was a lay person which tells us that the educational scene was totally dominated by the Clergy. In fact this trend continued even upto the 1950s and to some extent in 1960s.

The following were not approved of:
\begin{itemize}
  \item Duarte Borges from Margao.
  \item Manuel Francis Penha de Almeida fro Penha de Franca.
  \item Pe. Salvador Martins from Serula.
  \item Pe. Antonio Benedito from Majorda\textsuperscript{61}.
\end{itemize}

Thus the year 1760 should be considered as a significantly singular milestone in the annals of the History of Education in Goa for the following major reasons:

1. Books were officially prescribed.
2. An official Examination for Teachers was conducted.
3. Appointments were officially made.
4. Remuneration for the Royal Teachers was fixed and defrayed by the State.
5. An education authority was put in place.

\textsuperscript{60} De Andrade, Antonio Alberto Banha. \textit{A Reforma Pombalina dos Estudos Secundarias (1759-1771)}, Coimbra University, Coimbra, 1981, pp. 383 & 384.
\textsuperscript{61} De Andrade, Antonio Alberto Banha. \textit{A Reforma Pombalina dos Estudos Secundarias (1759-1771)}, Coimbra University, Coimbra, 1981, p. 384.
6. State control was exercised.

But others however were allowed to teach privately as before but on the condition that they would follow only the books prescribed under the New Method otherwise they had to face severe penalties. After purchasing the copy of the prescribed book, “Art of Latin Grammar” from the Treasurer, Caetano Luis, it had to be shown to the Commissioner.

Regarding Higher Education in Goa, after the expulsion of the Jesuits the College of St. Paul’s was transferred from the City of Goa to the island of Chorao and was re-named the College of Natives and Clerics. A Board of Administration was formed consisting of the Viceroy, the Director of Accounts and the Chief Inquisitor. The Oratorians were put in charge of it. The Salcette College too was handed over to them. Unlike the Jesuits the Oratorians met with limited success. Then in 1760 a School of Navigation was started in Goa. The two-year course included subjects like Arithmetic, Geometry, Geography, Astronomy and Piloting. There was also some Naval and Military training.

In 1773 Pombal ordered the opening of another noteworthy institution called the School of Regimental Artillery. Though the process was set in motion in the year 1773 the school was finally established in 1776. Its Curriculum consisted of Applied Mathematics, Military Architecture and Artillery training. It was also during Pombal’s reign that the beginnings of the Goa
Medical College were made when in 1774 he decreed, “classes should be started in Medicine and Surgery in the Panelim hospital”\textsuperscript{62}.

Earlier in the year 1772 Pombal had already started implementing his historic “Plano de Estudos” (Plan of Studies) which included praiseworthy features like recruitment of Teachers through public examination, only prescribed textbooks to be used in schools, School inspection to be conducted by a Committee established officially for the purpose, the “subsídio litterario” (literary tax), Government salary for Teachers, a properly drawn up common Curriculum, etc. Obtaining another Royal Decree (carta regia) on the 6\textsuperscript{th} of Nov. 1772 he broke up Elementary Education into Primary and Secondary. He then ordered “Professors” to be appointed for each province thus taking a province as a basic unit of division.

Consequently in Goa two “Professors”, Caetano Ventura Saldanha and Jose Antonio Martins were appointed as Royal Masters (Mestres Regios) to teach Reading, Writing, and Counting. They were to be paid an annual salary of 90,000 “reis”. At the Secondary level two “Professors” were appointed to teach, one for Latin Grammar, Greek and Hebrew, and the other for Rhetoric and Philosophy. To oversee the educational activities he appointed a Director of Studies in Portugal\textsuperscript{63}. A Chancellor was appointed in Goa. Joao Baptista Vaz Pereira was the first Chancellor whose tenure ran from 1763 to 1766. In 1767 Jose Lopes da Veiga took his place.

\textsuperscript{62} Shastry, B S *Pombal and Higher Studies in Goa* “In Symposium on Marquis de Pombal” by Academia de Lingua e Cultura Portuguesa, Pangim, 1982 pp 9&10
\textsuperscript{63} Braganza, Luis de Menezes, *A Educacao e O Ensino*, in “A India Portuguesa”, Imprensa Nacional, Nova Goa, p 73
This was the first firm attempt to bring Education in Goa under official control. In 1778 two posts of substitute “Professors” were created by the Decree of Dona Maria I on the 9th of April for each of the talukas (provinces) of Bardez and Salcette to teach Reading and Writing. They were to be paid an annual salary of 70,000 “reis”. Just when Education seemed to be moving in the right direction entered the Governor, Francisco da Veiga Cabral (1794-1807) who, aghast at the expenditure of 8000 “xerafins” towards the “Professors” in the Provinces and another 20,000 “xerafins” in the two Seminaries ordered in 1798 the closure of these schools and abolished the posts of the Royal Teachers in order to trim expenses. He was of the opinion that the two Seminaries of Chorao and Rachol were sufficient to cater to the educational needs of the people of Goa in the field of Higher education.

In 1808, Bernard Jose de Maria Lorena, Count of Sarzedas (1807-1816) who succeeded Veiga Cabral “convinced of the need and utility in the field of Education of instruction and establishment of classes of Latin language” founded five schools of Latin (Secondary level), one in Ilhas and two each in Salcette and Bardez through the Royal Decree of 9th September, 1799. But in the opinion of D. Manuel da Camara who became the Governor in 1823 the educational situation was pitiable. He was of course referring to the learning of the Portuguese language. After a short reign of two years he was replaced by D.Manuel de Portugal e Castro (1827-35) who immediately wrote to Lisbon pointing out the sorry state of affairs of Education in Goa.

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Souza, Felippe Nery Thome Caetano do Rosario. *Noticia Historica e Legislacao da Instrucao Publica, Primaria, Secundaria e Superior na India Portuguesa*, Typographia da Cruz, Rua de Ourem, 1879, p. 95
Official Primary education

By the Portaria 531, of 5th September, 1831 during the term of the Viceroy, D. Manuel de Portugal e Castro (six Government run Portuguese Primary schools were established at Panjim, Margao, Bicholim, Colvale, Ponda and Ribandar with six Teachers and six substitutes in the Military barracks under the charge of the Commandants. In the annals of the History of Education, 1831 was another milestone as it was the year when education was finally put on a firm footing in Goa, truly a red letter day for Goa. This Viceroy was instrumental in implementing Pombal’s Plan of Studies in Goa. He initiated accountability in teaching - a licence was required to conduct classes - the Church schools were put under the charge of the Tanador-mor (local semi-judicial authority). He then drew up a proper Curriculum and prescribed common textbooks.

During this period the first “Professors” who were officially selected and appointed in the Government Primary schools were Adriano Agusto da Silva Pereira, Antonio Feleciano Piao, Henrique Teles da Silva Amorim, Joao Jose da Fonseco Dias, Jose Rafael Fernandes de Noronha and Vicente de Araujo. Besides these “Professors” the Government also appointed area-wise Inspectors. They were as follows: for Panjim and Ribandar, Frederic Leao Cabreira, for Margao, Luis Manuel Correa de Melo, for Colvale, Francisco Vicente da Cunha, for Ponda, Joaquim Jose Xavier Henriques and for Bicholim, Agostinho Jose Lopes Pereira. For purposes of Administration these schools were placed under the charge of the Military commanders of the respective areas who were also the appointing authorities of the six
“Professors” and their respective substitutes. In the three towns of Pangim, Margao and Mapuca however Municipal schools were in existence.

In between, the year 1836 saw the expulsion of all Religious orders from Goa. Hence the need to bring Primary Education under the firm control of the Government so as to promote it vigorously on its own was strongly felt. In the meantime Portugal itself was undergoing dramatic changes in the social and cultural domain. The Diploma Legislativo of September 1835, which promulgated the laws of Aguiar, was also made applicable to Goa. Under this was created the “Regulamento Geral da Instrucao Primaria” (General Regulations of Primary Instruction) wherein the main objective was to provide free Primary Education to all citizens in general as per the method of Mutual learning or Lencastrian method.

After appointing a Commission to study the ways and means of adopting the regulations mooted by the Decrees of 15th and 17th Nov., 1836 plans were approved to expand Primary and Secondary Education in India (Portuguese India). Though appointed in September 1840, only as an interim Governor, Jose Joaquim Lopes de Lima embarked on an educational reforms spree having recourse to the approved plans of 1836. He started more than 49 Primary schools, the taluka-wise break up of which is as follows: Tiswadi-11, Salcette-17, Bardez-21 and also some Regimental schools. Thereafter by the ‘Portaria’ (official Order) of 17th August 1841 he ordered that these schools should conduct Primary and Secondary classes.

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65 Gomes, Rena. History on Primary Education in Goa (1825-1925),CPIR, University of Bombay,1973 p.4.
The following are the villages where the Primary schools (some of which are still in existence albeit in Marathi medium) were established: Loutulim, Raia, Curtorim, Chandor, Chinchinim, Carmona, Navelim, Cuncolim, Margao, Verna, Colva, Varca, Benaulim, Assolna-Velim-Ambelim, Cansaulim, Majorda, Cortalim (all in the Taluka of Salcette), Badem, Socorro, Pilerno, Calangute, Nerul, Candolim Aldona, Pomburpa, Nachinola-Moira, Mapuca, Ucassaim, Guirim, Assonora, Revora, Tivim, Siolim, Colvale, Assagao, Nagoa, Parra, Anjuna(all in the Taluka of Bardez), Pangim, Ribandar, Sao Pedro, Taleigao, Santa Cruz, Merces, St. Estevam, Divar(2), Goa Velha, Corlim(all in the Taluka of Tiswadi). By a “Portaria” dated 18th of January 1842 the requisite number of “Professors” was appointed to these Primary schools. Interestingly every group of three schools or so would have an Assistant or substitute “Professor”, which meant that for a total of 49 schools there were around 15 Assistants/substitute “Professors”. This arrangement was made so that in the event of any of the teachers remaining absent the smooth functioning of the schools would not get affected and the students would not suffer for want of a teacher.

This same Governor was instrumental in opening a Special School for the study of Universal and National History, Geography, Chronology and Statistics in Panjim. By another Order he also re-organized the Curriculum of the Military School, introduced French and English languages, and re-christened it as ‘Escola Matematica e Militar’ (Mathematics and Military school). Furthermore, two Secondary schools were established at each of the Municipal headquarters, which were later on raised to three. One was meant
for the teaching of Latin Grammar, Logic and Rhetoric and two were meant for Portuguese Grammar, Arithmetic, Linear Drawing, Elements of Portuguese and Universal History, Geography and Chronology. By a Decree issued on the 4th of November, 1840 he established the Escola Normal de Ensino Mutuo (in short Escola Normal) in Panjim, a Teachers’ Training School. Unfortunately this Education-friendly Governor was at the helm of affairs for a very short period of only 19 months.

In keeping with the contradictions of the times the next Governor, Francisco Xavier de Silva Pereira, Conde das Antas (1842 -45) instead of carrying on the good work of his predecessor on the contrary reduced the number of schools citing financial difficulties. By a “Portaria” issued in November, 1842 bearing the no.1470 published on Boletim no. 52 of the same month and year he decreased the number of Primary schools to six in Tiswadi, 10 in Salcette and 9 in Bardez thus doing away with more than 14 schools. However at the same time he did establish six schools of Portuguese in the talukas of the New Conquests i.e. Pernem, Bicholim, Satari, Ponda, Zambaulim and Canacona. The Curriculum, in these schools however, was restricted to the learning of the Portuguese language, Portuguese Grammar and the four Arithmetic operations. There would be no religious instruction.

By an Order dated 8th of August 1843 bearing number 1328 he created the first Marathi Primary school and located it in Pangim. Thus 1843 becomes

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68 Varde, P.S. History of Education in Goa from 1510 to the present day, Goa Vidhya Prathistan, Panaji, p.9.
70 Boletim do Governo, 20th April, No.31. 1843.
another significant date as the first Primary school in the regional language was started. This school was later transferred to Margao.

The two Seminaries besides acting as formation houses for the local clergy also functioned as institutions of Public Instruction as can be gauged from the following notice: “There will be two Seminaries one in Rachol, and the other in Chorao: for the literary and moral education not only to those who are destined to become priests but also to all those who want to make use of these institutions; the former is meant for the people of Salcette and the second for those of Ilhas and Bardez”\textsuperscript{71}.

By now fortunately for the Goans the Government had come to pay a lot more attention to Education. It was now felt that instead of paying 240 “xerafins” to each of these Teachers it would be wiser to pay only 150 “xerafins” and have more schools, which meant naturally more Teachers. Accordingly a “Portaria” was issued on the 22\textsuperscript{nd} and 23\textsuperscript{rd} of April, 1843 establishing four more schools in Bicholim and 4 in Ponda. By the Decree of 12\textsuperscript{th} Feb. 1845 the salary of Teachers was increased to Rs.60 per month plus a bonus of 50 –100 “xerafins” if the strength of the students was more than 30. It is thus seen that the Government started making use of incentives like bonus inorder to motivate the “Professors” to attract more and more students to schools so that the enrolment could increase.

In 1844 Primary Education was divided into two levels: Upper and Lower Primary or Elementary and Complementary levels. At the Lower level the

\textsuperscript{71} Lopes, Maria de Jesus dos Martires. 	extit{Education in Goa in the first half of the Nineteenth Century: Institutions, Methodologies and Results}, p 350.
subjects that were introduced were Reading, Writing, Counting, General Principles of Moral Science, Christian doctrine and Civilization, Grammar exercises, preliminary knowledge of Chronology and Portuguese History. For Upper level in addition to the above subjects there would be Portuguese Grammar, Geometrical Drawing, General Geography, and History, Bible, Arithmetic and Geometry with Industrial Drawing.

**The expansion and consolidation of Primary education.**

By 1850 there were around 25 well-established Secondary and Primary Government schools in Goa. The Secondary schools, called Lyceums were located in the Municipal towns of Pangim, Margao and Mapuca and the Primary schools were to be found in Pangim, Sao Pedro, Santa Cruz, Santo Estevam, Piedad, Goa Velha, all in the Taluka of Tiswadi, Margao, Verna, Loutulim, Raia, Rachol, Curtorim, Carmona, Benaulim, Majorda, Assolna all in the Taluka of Salcette, Mapuca, Aldona, Serula, Candolim, Nagoa, Anjuna, Assonora, Revora, Colvale all in the Taluka of Bardez. Each of the Secondary schools had an Assistant whereas for Primary schools there were only two Assistants for each of the talukas. Primary education had spread to all parts of Goa though the attendance was small in number. In 1848 there were not less than 50 government-sponsored Primary schools and 51 song schools run by the “Communidades” (Communities) and “Confrarias” (Confraternities). Besides, there were ten regimental schools. A total number of 113 “Professors” were engaged to teach around 3939 students.

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In keeping with the Decree of 20th September, 1844 of the Government of Portugal which became a law on the 16th of November, 1844, the Visconde de Ourem, Jose Joaquim Januario Lapa by a “Portaria” dated 9th of November, 1854 tried to re-organize Education in Goa. He thus created five upper Primary schools or Primary schools of the second degree seemingly retaining the others as lower Primary schools. Earlier as per the organization the Municipal areas of Ilhas, Salcete and Bardez each had three schools in their jurisdiction, one of Latin Grammar, Logic and Rhetoric and two of Portuguese Grammar, Arithemetic, Drawing, Elements of World History and National History, Geography and Chronology. He also re-modelled and re-started the “Escola Normal” and the Lyceum of Nova Goa.

1.4. SIGNIFICANCE OF THE PROBLEM:

Human beings are always curious. It would satisfy our curiosity to know what went on more than hundred years ago in the field of education in the Portuguese enclave of Goa, which was cut off from the rest of India. Here the British had reigned supreme and had introduced their own system of education which was different in some respects to the Portuguese system. The Portuguese system was based on the French system understandably because of geographical and historical reasons.

History they say is a meaningful record of human achievement and not just a list a chronological events. Hence digging up the past enriches our

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73 Souza, Felippe Nery Thome Caetano do Rosario. Noticia Historica e Legislação da Instrução Publica, Primaria, Secundaria e Superior na India Portuguesa, Typographia da Cruz, Rua de Ourem, 1879, p. 138.

knowledge as new chunks of information are added to the existing body of knowledge in any particular subject. This can be reference material for others to make use of or just information to add to their body of knowledge.

The present they say is embedded in our past, which helps us to predict the future. Hence a search into our past can throw up interesting facts and significant events that may hold up a candle to our present problems.

Teacher education in Portuguese Goa which took place for a period of hundred and twenty years naturally makes one curious to know what type of teacher preparation it was and the way it went on evolving because we are talking of an event or a series of events that started from the year 1841. From the historical point of view the study will throw light on the origin, the growth and the development of both the institution and the programme in the “Escola Normal”, the teacher education institution. In order to make it relevant to the present times the study endeavours to find out as it has been given to understand what made it an excellent programme and what made the institution a quality one. Perhaps the quality features could be included in the future teacher curriculum programmes.

There have been attempts in recent times to improve the quality of teacher education in our country and in this direction National Council of Teacher Education brought out a monograph in 1999 addressing the quality concerns in Elementary Teacher Education. One of the ways to do that, is “improving
the quality of teacher”. The 2006 draft of Curriculum Framework for Teacher Education put up for discussion lists quality as one of the challenges before teacher education in the country.

According to S. C. Gupta some of the quality parameters would be as follows:

1. Proper building, rooms, toilets and drinking water, well-equipped laboratories and libraries, playground.
2. Blackboards, charts, illustrations, pictures, illumination, ventilation audio-visual aids, etc.
3. Ideal pupil teacher ratio of 1:30.
4. Discipline among both teachers and students.
5. A well-planned programme for outdoor educational activities.
7. Learning takes place through perception and conceptualization.

The search for quality is always an ongoing process. If any of the features that went into making the Portuguese system an excellent one have not yet found a place in the existing design of teacher education then these features could be incorporated into the construction of the latter day curriculum. That would be a significant contribution of this research.

Teacher education is “a complex, multi-faceted activity with its many separate elements which demands a wide range of specialized expertise in the disciplines of Psychology, Sociology, Philosophy, Anthropology,

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75 Das, Dr. R.C Quality Concerns in Elementary Teacher Education, NCTE, New Delhi, 1999, p. 1.
Political Science, History, etc. This will provide many ideas and information centrally relevant to the planning of programmes and procedures\textsuperscript{77}. This brings out the interdisciplinary nature of my research.

Significantly the study endeavours not only to trace the origin and growth of “Escola Normal” but also the development of the teacher training course against the backdrop of the European and especially the Portuguese development of the institutions of such nature.

The study will point out the various interventions introduced from time to time into the system. Some of the features like the jury system in examination, the system of supervision and monitoring, the flexible curriculum, the due attention given to training, the practice schools attached to the Normal school, the level of discipline, the concept of administration and even the selection and appointment of teachers done through a system of “concursos” meaning contests are all pointers to the high standards it had set for itself.

Automatically then one is drawn to compare this Portuguese system to the one that was prevalent in the rest of India. Once the Portuguese were driven out of Goa in 1961 the same British system came to be introduced in Goa and so one feels that Goa might have lost out on some of the advantages it had built through the earlier system.

1.5. OBJECTIVES OF THE STUDY:

The following are the objectives for carrying out this study:

• To arrange the series of events in a logical sequence in the development of teacher education in Portuguese Goa.
• To discover new facts and events as Teacher education kept on evolving and developing in Goa.
• To trace the origin and growth of “Escola Normal” and the Teacher education programme.
• To bring to light the major events that led to this growth and development.
• To explain the structure, the contents of the course and the methodology used in conducting the course at various stages of its development.
• To point out the gradual development of the Curriculum and highlight noteworthy features of the different Curricula at different stages.
• To explain the peculiar Examination system adopted in “Escola Normal”.
• To point out the main features in the Administration of “Escola Normal”.
• To show how the Teacher education programme in the “Escola Normal” impacted the teaching efficiency subsequently of the Teachers in the Primary schools.
• To find out whether the Teacher education programme in the “Escola Normal” affected directly or indirectly Goan society.
• To provide and preserve information so that others can easily access it.
• To bring in the public domain information that had not been shared.

1.6. ASSUMPTIONS, LIMITATIONS & DELIMITATIONS:

The Teachers who completed successfully the Teacher education course in the “Escola Normal” attained a high level of competence, efficiency and effectiveness with the result that there was qualitative improvement in Primary education which understandably impacted Goan society.

Almost all the Primary sources including the unpublished records are to be found in the Portuguese language, which makes one, depend on translations. Any language always has its own nuances and so one runs the risk of missing on some of them.

Worse still some of the unpublished records have been either lost due to human negligence or destroyed unknowingly by others through ignorance. As it is almost 50 years since the Portuguese were driven out of Goa most of the Primary teachers who had passed out of the “Escola Normal” have passed away and those few who are still living are either difficult to locate or are not enjoying good health. Hence a rich oral source of information is either lost or is not very reliable as their memory has somewhat faded.

Some of the private collections where valuable and precious reference material is holed up are either not known or are not accessible since the owners do not wish its existence to be exposed fearing that the Government might force them to part with their collections. Even among those records that are available a part of them is in such a bad shape that even a peep
between its pages cannot be allowed as the paper just disintegrates in your hand thus putting the data beyond your reach.

It must be firmly borne in mind that there was only one “Escola Normal” in Goa. Teachers coming out of this institution were appointed in the government Primary schools. From 1882 the possession of a Diploma from the “Escola Normal” had been made compulsory to fetch a Primary Teacher’s job although at times the Government due to contingencies of the time came out with stop-gap arrangements like appointing untrained teachers called “agentes do ensino” or later on conferring on others a title called “titulo da capacidade” or still later called “regentes dos postos escolares” or just in short “regentes”. Earlier from 1856 those who had undergone the course in “Escola Normal” were only given preference in the selection for the posts of Primary teachers. But Teachers passing out of “Escola Normal” not only took up positions in Goa but also sought teaching jobs in many parts of India and even places outside India like Pakistan, Middle East, Africa and countries in the Far East like Macau.

The programme conducted in the “Escola Normal” was meant to prepare only Primary Teachers since the Primary Schools had multiplied manifold and consequently there was an acute need for Primary Teachers to fill up the positions. Today we have both the pre-service and the in-service teacher training programmes. “Escola Normal” dealt with only the initial teacher education. Paradoxically the Teachers in the institutions of higher education were not expected to possess any teaching qualifications but had to have higher qualifications and lots of teaching experience.
Since the search pertains to only one institution the full period of its existence has been taken for its study. The School was founded in 1841 and functioned till the Portuguese left Goa in 1961 – a period of 120 long years - after which it was converted into a Marathi medium Teacher training institution and located in new premises in Porvorim, a short distance from Panaji. However it appears that there was a break of a few years from around 1848 to 1853 – it was re-started in 1854 - for which some writers mistakenly think that it was founded in 1854.

Though there was an obvious and inescapable connection – whenever reforms were introduced in “Escola Normal” they would invariably affect Primary education too – between “Escola Normal” and Primary education since their placement would be in these same Primary schools this study is primarily concerned with Teacher education in the “Escola Normal”. However reference to Primary education cannot be left out of its scope as “the professional preparation of teachers has been recognized to be crucial for the qualitative improvement of education”\textsuperscript{78} and especially Primary education.