CHAPTER VII

SUMMARY, FINDINGS AND CONCLUSIONS

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CHAPTER VII
SUMMARY, FINDINGS AND CONCLUSION

7.0 The Investigation: Scope and Mode

The investigator has attempted to light up the educational history of a princely State in India - the State of Travancore - for a period of 130 years before the attainment of Independence of India. The research used several primary sources like the _neeto_ (Rescripts) of the Rulers of Travancore. Administration reports, Commission reports and even some relics, various secondary sources, especially those dealing with aspects of culture and education were also studied. Though the present investigator’s contributions were expected to come about mainly with response to the period from 1817 to 1947 the prior cultural history of this area which could present predisposing factors in determining current events were also studied, mainly from secondary sources. The information obtained through the various sources was subjected to the historian’s tool of criticism-external and internal. In the historiographic phase the investigator has taken an eclectic stance. The presentation of finding in chapters 4 and 5 is done according to the reign of the ruling monarchs. But this does not mean that the investigator is a royalistic or dynastic historian, or has limited the study to charters and acts (and rescripts too, in Travancore)- what Shukla calls the Nurulla-Naik frame. The segmentation according to the reign of the ruling monarchs has been used mainly for the sake of chronological convenience and for comparison with the numerous other studies which have adopted this kind of division. It is however true that a monarchical system, the royal decisions and rescripts, have been instrumental in giving direction to the development of education and other social affairs. But the precise shape which education and cultural changes takes is determined by several factors-social, geographic, economic, cultural, linguistic, political and religious. Interpretation from this multilateral point of view is taken up frontally in Chapter six, but, even in the earlier presentation, incidental reference is made to this multiple perspective.

The investigator was able to trace certain primary sources (for the period 1817-1947) which have received inadequate attention in the earlier writings on
the educational and cultural history of Kerala. Moreover, even the materials well-documented earlier have been re-synthesized and subjected to certain types of interpretation which have rarely been attempted in this area before. Most writers tend to identify education with schooling. It is true that schooling is or can be education (notwithstanding the critique of Ivan Illich), but the education is much more than schooling. The perspectives of the superior category of non-formal educationists and of comparative educationists who have analysed the factors outside the school have given occasion to present some newer forms of interpretation in this study.

7.1 The Background Factors

Kerala (and also the subunit Travancore) presents as a ribbon of land bounded by the sea on one side and mountainous terrain on the other (malaã±am). Individual units and habitations are also characterised by this ribbon development. An independent spirit, initiative and love of local soil and culture are some traits following from this feature. The sea and mountains serve as barriers and fortifications, but they are studded by ports and passes which allow passage for the adventurous, both inwards and outwards. This has helped in the development of a strong Pan-Indian and international spirit among the people. Contact with Hebrew, Phoenician, Greek, Roman, Chinese, Arab and later with Portuguese, Dutch, French and English cultures was made possible through sea trade. Thus for over 3000 years Kerala has been a cultural crucible.

The early Sañgam Literature indicates a naturalistic evolution of social division and cultural growth. The geographical conditions in the hill, forest and pastoral land, and arid tract, fertile agricultural land and the coastal region tend to determine the ways of life, the cultural products and even the forms of art and religion in each area. But manly effort and the superior mind of man tend to overcome the limitations imposed by the terrain and this realisation, a point of view first presented by a poetess of the Pâna caste. This is one of the earliest recorded conceptualisations of human resource. The wandering poets, bands and dramatic artists present a picture of the people of all occupations and the inhabitants of early Tamil work Padîtuppattu presents the Pâna and other Brâhmins. Over these egalitarian perspective of the
different tribal groups in the various regions and of the various occupational groups in
the developed areas, we find superimposed during the medieval times and even up
to the modern period, a rigid model of caste and infra-caste hierarchy, justified by
Parasurama-type legends giving the Brāhmīns even more rights than even the Manu
ordained ones, and to the groups lower down the order a nearly sub-human position,
where not only the touch, but even the sight of the depressed groups kept their folk
traditions and culture alive, and also developed ways of paying back oppressors in the
same coin. During certain months of the year, the rites of the Pulayar and Maṇṭār
were dominant, and if they could manage to touch a high-caste woman, she was
outcaste and became theirs. Counter legends neutralising the Parasurama legends
were used to justify their action 'dharmically'. Tillers in South Travancore oppressed
by the King's sepoys, the Piḷḷamar (civil power holders) and Yōgakkār (managers of
temple affairs) displayed a remarkable amount of civil awareness, unity and passive
resistance before insolent might. They were ready to flee to the mountains or to the
neighbouring states rather than bow down before oppression. A case of red flag
demonstration by the oppressed groups before the Yōgakkār has been recorded over
200 years ago.

Kerala has a long tradition of coexistence and tolerance of different
religions. Besides Hinduism, Christianity and Islam too have been well settled here
like native religions, having been brought here by first generation saints, traders and
scholars very soon after the respective religions were founded in the Middle West.
Literature of the first few centuries of the Christian era shows Buddhism and Jainism
playing a dominant role in spreading enlightenment among the people. The Sylvan
scholastic abode near the Matilakam (central Kerala) was a seat of the scholars of
different sects, and hence has been described by an earlier scholar and a 'multi-
varsity'. Even Brāhmīnism is represented in early Tamil literature as a missionary
religion operating in the south. The Saṅgam poets too could be seen in the role of
secular missionaries, drawn from all strata and regions and spreading learning among
all sections of the people. King and chiefs were magnificent in their patronage of
scholars as well as of cultural and religious centres.
Several kings like Cēraman Perumāl are shown as patrons and even as saints of different religions like Saivism, Islam and even Christianity. In the eight and ninth centuries this tendency seem to run high. The Āy kings of about this period are seen as giving grants to Hindu forms of worship besides paying homage to the cults of Buddhism and Jainism. Perhaps this was the period when Saivism, Vaiśñavism and ‘Bhagavati-ism’ were superseding Buddhism and Jainism, even converting the earlier structures to their ends, with a built-in architect ethic that would expose a trace (sometimes more) of the earlier relics that would give a clue to the past history.

The Śalās promoting Brāhmaical learning were also dominant about this period. It would appear that Vedic education imparted in this institutional setting displayed quite a lot of militant student behaviour, at least as a by-product. As Hinduism became more and more dominant, the temples became repositories of the lore of the different sects, cults and groups which had been superseded. The festivals served as a kind of fluid repositories of culture. But while preserving the earlier historical and cultural traditions and legends, new legends also came into vogue and it became a difficult task for the historian to sort out the ‘truth’ hidden in the legends, old and new.

The legends, however, have served the pragmatic purpose of transmitting the historical tradition, albeit in a distorted form. Some rulers seem to have created new legends to solve problems like potential religious conflict. These legends may not satisfy the historian’s test of truth, but would serve the pragmatic test: “A proposition (or episode) is true if its consequences are satisfying”. Perhaps the most conspicuous example in Kerala history is the ‘treaty’ between Lord Ayyappa and Vāvaru in which the Hindu pilgrims are divinely commanded to first pay obeisance in the mosque on the way, before coming up to Him. This not only enables the humble devotees of both Hinduism and Islam to worship in peace, notwithstanding the differences in rites and noise level, but also enables those who would like to earn an elephantine quantum of punya, to do so by mounting Muslim elephants.
Christians too, particularly the Catholics and the Syrians have used the
legend factor effectively. Travancore is perhaps one of the very few places in the
world where Portuguese contacts are remembered not only without horror, but also
even with a certain amount of affection and regard. The legend about St. Francis
making a sign of the cross on behalf of the Travancore lines and the elephants of the
advancing Vijayanagar troops fleeing in disarray is a typical example.

In the beginning of the Christian era, Cen-Tamil appears to have been
the standard language in royal courts and in the scholars’ assemblies, besides being
the language of investigation of natural and social phenomena and of diffusion of
ideas among the various regions. But Pali and Sanskrit must also have been
languages of scholarship in Buddhistic, Jain and Brähmanical circles as evident from
Pan-Indian sources Contact with several Mid-Western and far-Eastern culture
implies a good interpreter circle in the outer and inner culture or in both.

From about the ninth century Sanskrit began to acquire greater
importance. The saint-King-Kulashekhara Azhwar is counted as a great poet in Tamil
as well as in Sanskrit. From the eleventh century onwards the struggle with Chola
imperialism led to the quest for a distinct language form for regional identity. More
and more Sanskrit forms and local dialectical forms came to be used in evolving new
linguistic standards. Through the contribution of several poets and literateurs
culminating in Ezuthachan and Kunjan Nambiar, Malayalam language came to be in a
standardised and developed form by the eighteenth century. Folk arts like Katha
Prasangam helped to standardise the language of oral communication and of prose.
This heritage was to play an important role when modernisation was introduced and
had to be diffused on a wide front. The breadth of Malayalam in accommodating all
the Proto-Dravidian and Sanskritic sounds and its openness to new linguistic
acquisitions from English and other modern languages has made it a powerful tool for
promoting modernisation at the base as well as at the apex. The ease with which
Malayali’s acquire other languages including English, their cultivation of political
oratory in Malayalam and their proneness to make politics their ‘national sport’ have
been noted by eminent political scientists.
In recent times English has been the most important exogenous modernising agent. Earlier Arabic scholars and medicine men are seen to have been an exogenous factor promoting botanical and material investigation pursued for the cause of medical science. Perhaps the most momentous of such investigations seem to have been the co-operative international Project initiated by the Dutch Captain Van Rheede, three hundred years ago. A Malabari Ezhava physician Itti Achuthan assisted by three Brahmins. the Plant names, descriptions and classifications have been given so elaborately. that apart from its interest in combining local plant names, medicinal folklore and ethnobotany, it has been cited by eminent world authorities in Botany. The scientific plant names which emerged have immortalised the Ezhava investigator and the other collaborators, incidentally disproving the illusion that all Indian traditional wisdom of importance was in the hands (or the tongues!) of Brahmins. The fact that this multilingual work used in addition to some and European languages, featured the Brahmanic (Sanskrit), Malabaric and Arabic languages suggests that these were earlier investigatory languages. Even Portuguese played an unexpectedly useful role. The Malayali-Portuguese bilinguals left by the Portuguese served as interpreters between the Dutch and Malabari investigators who could not understand each other’s languages.

The rulers of the kingdoms of early Kerala had a formidable task to perform in handling the various independence-loving groups inside taking full advantage of the uneven terrain and in dealing with the external aggressions and opportunities realised through the mountain passes and seaports. In the kind of terrain as found in Kerala, a number of chiefs could hold sway without any one absolutely vanquishing the other. But various periods of history focus before us one or more of these chiefs and kings. In the early centuries of the Christian era, an Eyina (hunter) lineage of the pālai area (arid zone) in Central Kerala (with Vanji as the capital city and Musiri as the important port for trade) with Yavanas (Greeks and others) became dominant and came to be known as the Chera dynasty. Besides military might, it produced scholars and poets and patrons of art and literature. Among several other principalities, the Ay kingdom in the south was famous, both for political power and
patronage of arts and letters. About the ninth century we find the Ceramen Perumāl
dynasty (at Cranganore) and later the Kulaśekhara (of Mahōdayapuram) in Central
Kerala. Multiple demands and adjustments needed in those times are probably
replicated in the legends. About this time we find the Āy Kings in the South also
seem to be facing multiple demands and probably more difficulties. By the end of the
tenfth century the Kulaśekhara King of Mahōdayapuram was forced to retreat to
Quilon, having been defeated by the Eastern forces. From Quilon he began to
reorganise his forces, and the new centre of power, Venad, gradually become
stronger and stronger. The Śalāś founded in the previous century appear to have
attained such powerful religio-political importance as to meet the attention of Rāja-
Rāja Chōla who proudly assumes the Birudi “Kāndalūr ŚalaiKalamaruttaruliya
Chōla”. These institutions were subdued by Rāja Rāja in some ways. But by the
eleventh century, the Venad forces from Quilon started another institution called
Kalari, combining military and educational functions. If it is true, as Lennose makes
out, that Kalari was a Dravidian institution comparable to the Greek Gymnasium, the
event of the eleventh century might really have been one of reviving an ancient
tradition for a new purpose. If the Śalai and the Kalari were both militant and
educative, the latter was definitely more democratic, drawing largely from the Nāirs
and from the other sections of society which are willing to sacrifice their lives even by
serving in suicide squads (Chaveṣṭuppada) for a noble cause.

Though there were a number of principalities in the south, Venad
(including the old Kingdom of the Āys) became stronger and stronger. It had four or
five capital cities and at least two branches. Some of the kings were strong and able,
and some very weak. During the time of the weak rulers various feudal forces
asserted themselves. Fleeced by indiscriminative tax collection by several parties
(which often bordered on robbery), and looted by external marauders from the Naik,
Vijayanagar and Arcot Nawab’s forces, and by rebel captains from outside too, the
people underwent untold sufferings.

It was at this time that Mahārāja Marthanda Varma (1729) ascended
the throne. He curbed the excesses of the Ettuvittupillār and Yogakkār and brought
them under control after a long fight. He reorganised the civil administration. He dedicated this whole kingdom to Lord Padmanabha and called himself Padmanābhadāsa. The Yogakkār who interfered in civil matters in the name of religion, were thrown out of their authority. The Pillmar, driven to a corner, invited external forces, which the king disposed off largely through diplomacy, and occasionally through military might. Mārthaṇḍa Varma then integrated the houses of Venad and went on a northern expedition to extend his kingdom. This brought him into conflict with the Dutch. After one or two setbacks he finally defeated them and they ceased to be a military force in India. During one of the battles with the Dutch, a captain named D’Lennoy fell into his hands. This person, later known as Valia Kapitan was instrumental in training the Travancore army, reorganising it on modern lines, and in laying a northern fortification called Travancore lines. Mārthaṇḍa Varma is called the Founder of Modern Travancore.

The British had been given bases to build a fort and factories and trade rights in Vizhinjam by rulers before Mārthaṇḍa Varma. At Vizhinjam by Uṇni Kerala Varma in 1644, and at Anjengo by Attingal Rāṇi in 1684. The behaviour of some of the Britishers as well as the instigation of the Pillmar and Yogakkār brought them into conflict with local people and groups. But Royalty finally compromised and concluded treaties giving them even more privileges than before.

By the time of Mārthaṇḍa Varma the East India Company started playing a more interventionist role in Indian affairs. Mārthaṇḍa Varma dealt with this problem with the utmost diplomacy, using them as his allies in the battles with the Dutch, as arbiters in the confrontations with the Arcot Nawab. Though the final arbitration was not entirely to the advantage of Travancore, it was perhaps more beneficial compared to the cost of war. His advice to his successors to maintain cordial relations with the British was instrumental in shaping the political and cultural future of Travancore, and the situation of paramountcy was also avoided till the end.

Mahārāja Rāma Varma who succeeded Mārthaṇḍa Varma was also a strong ruler. He was called Dharma Rāja not only because he was just a monarch, but also because of his role in rehabilitating the Hindus who fled south in the wake of
Tippu’s attacks in the north. Tippu was held back twice at Travancore lines in the North, but when he finally broke through the lines and advanced up to Aleppey, the British woke up and helped by attacking Mysore. After Dharma Rāja came Bālarāma Varma who was surrounded by sycophants. Oppression of the people as well as alienation of the British power brought in a new leader, Velu Thampi Daḷāwa. First he sought the help of the British in quelling internal dissention and in stabilising the Maharāja’s rule, but had to turn against them because of the excessive demands of Col. Macaulay. Finally this great patriot died a martyr’s death.

After Bālarāma Varma’s death there was some confusion. Finally Rāṇī Gowri Lakṣmi Bāī ascended the throne as Regent in 1810, and after her, Rāṇī Gowri Pārvathi Bāī became regent in 1815 since the heir-apparent, Swāti Tirunāḷ was yet a minor. She was fortunate to have as Regent and advisor Col. Monroe, a religious and progressive administrator. He was later appointed as Dewan too. In 1817 the Rāṇī issued the first major educational Rescript which marks the beginning of the period under investigation.

7.2 Major Educational Landmarks During the Period 1817-1947 with a Brief Interpretation

A little before the start of Rāṇī Gowri Pārvati Bāī’s reign, the L.M.S Missionaries began to operate in south Travancore spreading a new kind of education among the poor and also setting the trends towards social equality, at least among the converts. The Rāṇī started her reign with the felt need of mitigating the sorrows of the citizens who had been subjected to all sorts of sufferings for over a decade due to the unstable and disturbed conditions, the need for rehabilitating the demobilised Nair soldiers of Bālarāma Varma’s battalions, the need to meet the conditions arising from incipient social reforms and emerging social changes, the need to reform the administrative system and to develop competencies to man the services at all levels.

As evident from a series of Rescripts of Rāṇī Gowripārvathi Bāī, starting from the famous Neṭus of Edava 992 (1817 A.D) the State had taken over the burden of elementary education, at least to the extent of filling up the gaps, the first gap being noticed in the Taluks north of Quilon. Primary schools of the
indigenous type with a slight modification were established in all the taluk headquarters and the scheme was being extended to more and more villages according to the needs and demands of the citizens (Kudiyāṁnum), justice (dharma) and fame (kirthi), and also meeting the ‘manpower needs’ in maintaining government accounts.

The Rāni appears to have shared the services of the Sanskrit teacher of the Palace with the ‘Brāhmins and the like’ (mudāyavar) who were found deficient in this scholarship. A kind of ‘caste justice’ was attempted by giving representation in the appointment of judges and Sastris to Syrian Christians as well as Brāhmins and Sudras (Nārs and possibly Pillāmār). But education of the Ezhavas and depressed classes was not yet thought of under State schemes.

Before the Rāni ascended the throne, LMS Missionaries like Ringeltaube and Mead had already made a mark in Nagercoil both in the education of the poorer classes, and in English education. Col. Munroe the evangelically oriented Resident was instrumental in getting the CMS Missionaries to play a major role in centres like Kōttayam, Alleppy, Māvelikkara and Quilon. The first missionary, Norton, learned Malayalam very soon and began to preach and conduct prayers in that language. His street preaching in Ambalapuzha attracted attention ‘as a sight’ and quite a crowd, and was one of the earliest model of adult education purely open situations. As early as in 1817 Norton opened a school in the Mission compound with 44 scholars and soon opened schools in the Great Bazaar and other places. Mrs. Norton took care of the education of girls. In addition to several useful subjects, even English was taught to the more ‘intelligent’.

Bailey and Fenn were other early missionaries who learnt Malayalam quickly and began to preach and conduct prayers in the language. Bailey also distinguished himself by translating the Bible into Malayalam. Though the LMS Missionaries in Nagercoil were the earliest to bring the print media in the Travancore State, Bailey’s achievement in starting from scratch and accomplishing the task of printing in Malayalam through a series of improvisations and harnessing of local artisans is typical of the missionary resolve to achieve worthwhile tasks under seemingly impossible conditions.
Col. Munro’s resolve to evangelise the Syrian Christians through the services of the CMS Missionaries by establishing a seminary in Kottayam with financial support from a non-Christian monarch is perhaps unique in history. This project failed due to several causes. But Munro has a concern not only for religion and British power, but also for academic depth in the College— in English and many other languages. Sciences and Mathematics, Philosophy etc. The spill over from this last aspect did benefit the state in a way least expected from the project.

Rani Gowri Parvathi Bai gave munificent gifts to the missionaries in their educational and Educo-religious enterprises in the form of wetlands, buildings with extensive premises, timber and liberal cash donations. Norton, Fenn, Bailey and Mead were among the donees.

One such donation, a tract of land near Quilon, known as Munro Island, had attached to it some slaves. This unexpected and incongruous gift fired the desire of the missionaries to educate and liberate the slaves in every sense of the term, though the legal deed of liberation came only in 1835.

Maharaja Swathi Tirunal (1829-47) was a versatile prodigy even as a boy with mastery of several languages, mathematics, sciences, and music, in which he is counted among the five greatest composers in South Indian music. It was he who brought English education into the State system. A relatively unknown Neetu of 1830 refers to a school built for the sepoys of the Malayalam Battalion in which English, Tamil and Malayalam were taught. But Swathi Tirunal wanted the typical English education carrying not merely the language, but modern western knowledge— the model of the new Renaissance. So he invited Mr. Robert from the Nagercoil Seminary and with his help started a school in Thiruvananthapuram in 1834. Two years later the school became the Maharaja’s Free School. Mr. Robert was first teaching in Munro’s Kottayam seminary before coming to Nagercoil. Using the Raja’s free School as the central point, four feeder schools were started at the district in a short time. Thus began the wider diffusion of English education on a systematic scale.
The other modernisation achievements of Śvāti Tirunāḷ were the establishment of the Trivandrum observatory in 1837 and the starting of the Government Press in 1839. The Anglo-vernacular Calendar was the first Government publication giving both traditional and modern knowledge.

Missionary enterprise continued to be encouraged. More and more backward pupils got educated in their schools and movement towards equality in social movements also emerged, not without some struggle, with fervent missionaries like Peet playing an important role. In 1835 the Kallada slaves were formally liberated by CMS missionaries, and led the way for a wider liberation.

Śvāti Tirunāḷ also promoted non-formal education in the best sense. The Trivandrum Public Library started in 1829 soon became the State central Library, and by 1847 a society was formed to manage the Library. Śvāti Tirunāḷ was personally a contributor to the higher model of non-formal education in his capacity as a composer of songs and music (kritis). He composed in many languages and even in ‘garland of languages’. He reorganised the Nāvarātri festival. In his court and other informal settings, he attempted open informal dialogues with musicians like Sadkala Govinda Mārār (immortalised by Theagarāja in the song Entaro Mahānubhava). Vadivelu and several litterateurs- an informality and elevation and conferring of full credit on the dialoguing artists- a democratic practice which was to be misinterpreted by some music appraisers far removed in time and distance, after 150 years.

Utram Tirunāḷ (1849-60) was also a great scholar in many languages. He furthered the cause of modernisation by the support to the Rāja’s Free School, the observatory, development of the Malayalam calendar as the repository of modern information.

It was about this time that missionary work among scheduled castes and tribes resulted in a breakthrough. Rev. Ragland started the mission for Parayas and Pulayas at Mallapalli in 1800. It is said that he was attracted by the singing of the Pulaya women as they worked in the fields. A still more romantic encounter was that of Mrs and Mr Baker with the Hill Ārians at Munḍakayam in a wildlife infested
area. Mr. Baker was a naturalist and Mrs. Baker, an artist. Together they started a vernacular magazine, "The Treasury of Knowledge". Slavery was abolished at this time.

In Ávilyam Tirunāl's (1860-90) time vernacular education promoting modern knowledge was started (1865-66). A Director of Vernacular Education was appointed. The structure for this development included a Central Vernacular School at Trivandrum, eleven Taluk Schools, a Vernacular Normal School (importing expertise from a British Indian Normal School) and Text book Committee. Some of these schools imparted a high degree of knowledge in mathematics, geography and history besides the Indian languages. English was optionally taught.

A grant-in-aid system was developed to encourage private Vernacular schools (1869). In 1871, proverthy or Village elementary school scheme was attempted, with villagers providing the buildings, and government giving a grant towards the remuneration of teachers. By 1872 there were 188 vernacular schools in the State of which 29 were district schools, 141 proverthy or village schools and 18 aided schools. In 1874 the District schools were thrown open to all communities. The grant-in-aid scheme was liberalised in 1876 resulting in a huge increase in aided vernacular schools- from 20 in 1873 to 440 in 1884.

Women's education initiated by Mrs. Mead in Nagercoil and Mrs. Norton at Alleppy in the early decades of the 19th century was followed up adequately only in 1865. An English school was started by a British woman at cantonment, Trivandrum for Christian girls and later thrown open to all, with a very attractive curriculum. In 1867 Miss. Blandford of the Zenana Mission opened a Girls' School within Fort, Trivandrum. It diffused English education among caste Hindus and ladies of the Royal family. Government also started two schools about this time for the education of women. In 1876, the Mission Girls' schools at Alleppy and Quilon started receiving Government grants.

The Rājā's Free School became the Maharāja's College in 1866 and later affiliated to the University of Madras. First only the humanities were started. Mathematics and Natural Philosophy were added in 1879. Law classes were started.
in the college in 1875. There are several rescripts indicating that royalty continued its personal interest in education.

Art Education for the junior members of the royal family (1871) and an ivory carving and artists establishment attached to the Cutchery were early efforts in this field.

Visākam Tirunāl (1880-85) was a Literateur of renown. The vernacular education expansion policy initiated in 1865 showed steeply ascending results in this time. But since some of these extensive results were spurious, counter measures also had to be taken.

Śrī Mūlam Tirunāl (1885-1924) had the longest reign. It was during his period that the educational structure and administration system took a clear shape.

Public lectures were started in the Mahārāja’s college in 1897. Enrolment in vernacular education nearly doubled in an eight year period (1883-1891). In 1893 an attempt was made to bring all the existing indigenous schools within the government educational system by giving grants-in-aid. In 1894, rules were framed for the management of aided and recognised schools, qualifications of teachers and norms for buildings and accommodation. The English and vernacular schools were classified into High, Middle and Primary (later into upper and lower primary). Ranges and districts were formed to coordinate inspection.

Reorganisation of Vedic schools and organisation of Āyurvēdic education were effected. The Sanskrit College was affiliated to the Madras University. In 1894 a reformatory School was started. An agricultural farm was also started. Two teacher training schools were established in 1883. A Normal School for training teachers for the English schools was started in Trivandrum in 1897. The school was raised to a training college in 1910. The Law College was made an independent institution during this period.

In 1897, F.A. classes were started with just three students in H.H., The Mahārāja’s High School for Girls. The institution grew into a first grade college in 1920. In 1923 it was shifted to the picturesque campus at Vazhuthacaud. In 1907 all
the girl's schools in the State were brought under the control of an Inspector, assisted by four assistant inspectoresses.

Since the backward classes were denied the benefits of education in the common school system for a long time, except in the missionary schools, special programmes had to be undertaken for them. In 1895, 15 schools were opened for them. The trend continued so that within a few years there were 150 schools for the backward classes receiving aid from Government. Special incentives for attendance were also given. Gradually Government schools were thrown open to Ezhavas and other backward castes. It was only in 1911 that Government removed the restrictions on the administration of Pulaya boys and girls in Government schools. Relaxations in minimal enrolment rules and qualifications of backward class teachers were made in order to facilitate their education. From 1915 Arabic Munshis were appointed in the elementary schools to teach Arabic as a second language. A Muammediian Inspector of schools was appointed in 1918.

In 1889 the Industrial School of Arts was started in the Education Department, out of the nucleus of carvers and artists in the Cutchery. The Sri. Mūlam Technical School at Nagercoil, taken over by Government in 1905, provided overseer's and similar courses for PWD needs. Government ran a textile, a commercial and three agricultural schools. The missionaries contributed a lot in this field. Sixty-one institutions received grant-in-aid.

The Travancore Educational Code and Grant-in-aid code was prepared in 1894. A new curriculum based on Madras Educational Rules was also formulated. Educational administrative machinery was further reorganised about this time. In 1910 another Education Code was prepared and further reorganisation effected. The Education Code of 1910 led to a steep fall in the number of private unrecognised schools. In 1916, Hodgson, the Director of Public Instruction initiated a proposal to encourage private schools including pial schools and their number started going up.

In order to increase the number of seats in higher education the Maharāja's College was recommended to be bifurcated. The Science College being retained in the same place and the Arts College shifted to new buildings in Thycaud.
The University Committees of 1917 and 1923 recommended the establishment of a University of Travancore.

In Rani Setti Lekshmi Bai's Regency (1924-31) vernacular education has a boost, over five lakhs of pupils (three lakhs boys and two lakhs girls) being enrolled in 1931. These schools accounted for over 86 percent of the total enrolment at all stages. The double shift system was introduced in some schools in 1924. It proved unpopular and was soon abandoned.

The bifurcation of the Maharaja's College was actually effected in 1924-25. The air of the freedom movement was also blowing freely about this time. Tagore and Sarojini Naidu visited Trivandrum during this period and filled the air with their music. Gandhiji visited the Maharaja's (Science) College in 1926, and gave a speech bringing out the dialectic of Science, labour, intellect and national mindedness. It is a masterpiece comparable to the best of Marx and Dewey and is inadequately documented in educational literature in India, and not taken into account in future reforms or proposals in Travancore.

The period of Maharaja Chithira Tirunal, who ruled from 1931 to the time of independence marks the culmination of events and processes under study. The Statham Committee appointed in 1932 excellently sums up the cumulative achievements in the field of education and also points out certain defects.

The Committee found that administration and supervision were weak. The office of the Director of Public Instruction was understaffed. Expenditure, especially under Grant-in-aid, was uncontrolled and unmonitored. The absence of necessary manuals and the defects in the existing manuals and codes were pointed out. The incomplete vernacular schools especially in backward areas were condemned by the Committee. But the excellent term 'mass education was used where earlier writers would have used vernacular education. The wastage rate class by class was analysed. But though the Committee candidly reports that distributive rate of enrolment in Primary classes and retention rate was much higher in Travancore than in Madras or Mysore, it bewails the insufficient returns for the expenditure, and
even goes to the extent of criticising the missionaries who opened incomplete schools in remote areas.

Excellent suggestions have been given for reorganising training and the Government Training College, on avoiding overlapping of schools, curriculum, integration of the system, conversion of vernacular high schools into training schools, building up the system from the ground and diversifying the courses and relating them to life. The proliferation of English middle and high school education and of the purely literary university preparation type is explored. But some of the statements regarding work education appear to be reactionary.

The separation of the Arts and Science College is a step which is criticised by the Committee. The main point here is that the bifurcation should be by the intermediate and B.A./B.Sc. and higher. Intermediate (what is now called + 2) really belongs to the school stage, and following the recommendation of the committee the Arts College became the Intermediate College, and B.A. and B.Sc. were integrated.

In discussing the question of University of Travancore, the committee goes to the root of the malady, namely, the conditions of affiliation to the Madras University. While it says that the disadvantages of affiliation to Madras are far more than the advantages, it does not recommend immediate snapping of ties. On the other hand immediate preparation steps are suggested so that when the University came into being, it would be a model. On technical education also excellent suggestions are given.

On education of the backward classes and Muslims, and reorganising the inspectorate, on girls' education etc. very valuable and simple solutions are offered.

The University of Travancore came into existence, and with an able administrator like Sir C.P. Ramaswamy lyer, Dewan of Travancore, it was planned with an excellent linking with industry, medicine and life around. Developing the material resource and the human resource was to go side by side.
The Swāti Tirunāl Academy of Music was opened in 1939. There was an attempt to nationalise primary education.

Thus the princely rulers in Travancore introduced a number of reforms in education for about 130 years, and made the states into independent India as the most literate, (perhaps a bit too literary, with neglect of medical and engineering education), most forward looking, most aware (to the extent of being agitation prone) and with a number of firsts to its credit.

7.3 Some Historical Perspectives and Insights

One cannot expect from a historical study results that could be useful in the sense in which the applied and even pure natural sciences could be, or the way in which some social sciences claim that they are useful. But history can reveal certain perspectives; it can imbue one with wisdom, it can suggest certain ideas, hypotheses and alternate models which can be taken and applied by a discriminating educational or social worker according to the criteria laid down by his field; it can indicate the weak links in an apparently strong plan, show the interplay of multiple forces in reaching certain results; it can show how even the best made plan goes away due to the multiple human and other factors; to one who is confident in his little reading about the absolute novelty of his idea, a study of history could bring home the realisation that ‘there is nothing new under the sun’. If the wisdom and sobriety which history can impart comes in time, much wasteful effort can be saved, and this history can have even pragmatic utility.

The British Indian educational decision makers in the 1930's first landed at the policy of ‘English education to the elite’ combined with the ‘downward filtration theory’ and then finding that in the nonporous education soil of caste-ridden India, filtration did not take place, espoused the cause of vernacular education also (1854). The Gowri Pārvathi Bāi-Swati Tirunāl policy successions present a different syntax: need-based and context-based vernacular education at State expense first (1817) followed by renaissance-oriented English education (1834), also at the State sponsorship. It may not be a sheer coincidence that the ground-super structure
sequence has been followed by the highest percentage of literacy, and one of the highest levels of modernisation-proneness in the educational groups. The 'natural sequence' followed in Kerala must be conceded to have been at least one of the contributory causes.

An educational plan or project might fail in terms of its avowed aim, and yet yield something even more valuable. This has happened in scientific discovery as well as in social history. The typical example from Travancore history is found in the Kottayam Seminary incident. Here a Christian group evangelisation project was planned, organised and umpired by a civilian and financed by a Hindu queen. The project failed, but the academic extraneous input gave unexpected returns. Like a river meandering from its expected course and irrigating the whole fertile land in a country, the Robert factor, initiated in the Kottayam Seminary, matured in the Nagercoil Seminary, and finally picked up and brought to Thiruvananthapuram by Swâti Tirunâl to develop the central (Râjah’s) and District English schools. Library movement etc. spread the stream of English education and modern knowledge throughout the State. Gowri sowed and Swâti reaped - in ways totally unexpected.

To the confident educational innovator of today and the educational repeater who receives grants based on ‘new scheme’, Travancore (and Kerala) have many shocks to offer (unless the New scheme promoter or repeater is shock-proof). Thus the 10 - 2 - 3 pattern was in practice in Kerala before the Education Commission (1964-66) recommended it; the shift system in primary education was tried and failed in Travancore (1924) much before Râja’s ill-fated New Elementary Education Scheme (1953); a very meaningful scheme of integrating the basic state of education followed by meaningful diversified courses was recommended by the Travancore Administrative Reforms Committee (Statham Committee) in 1933- before the Sargent Report (1944) and Secondary Education Commission Report (1955). The University of Travancore was planned by Sir. C.P. Ramaswamy Iyer with a clear perspective of the State’s natural and human resources and revolutionary developmental models interlinking pure and applied science were formulated long
before the recent heterodox thinking on the subject, the dysfunctionality of a purely literary type of education and educational agitations were also first displayed in Kerala. Travancore has presented early models of private agencies doing excellent pioneering work and accomplishing almost impossible tasks along with mercenary and unscrupulous private agencies swindling money out of the paltry sums paid to teachers as grant-in-aid or trainees as stipends, and harassing them in various ways; it also reveals that even brilliant educational bureaucrats like Statham- the precursor of modern Educational Planners and Administrators- can falter when they presume to judge the pioneering educational workers who have carried education into the remotest areas and when they stray into work education in which they can see nothing more than ‘manual training’. Exponents of Adult Education who cannot trace the history of this movement beyond the NAEP (National Adult Education Programme) of 1979 would do well to have a look at Norton and his like doing adult and non-formal education in a language foreign to them over 150 years ago.

Modern secular (and even mercenary) missionaries attempt to solve (or exploit) problems relating to education of the depressed, the socially distanced and the geographically remote through formulation of massive master plans from the centre, allocation of money, creation of voluntary agencies to do the work at the grassroots and of a bureaucracy to ‘certify’ the work done at the grassroots. They would do well to have a look at the missionaries who did have a mission. Several types and motives can be discerned in this analysis. The typical missionary diplomat (Xavier) operated in Travancore before the period under review. Our State opens with a diplomat-missionary (Col. Mupro) and reveals a galaxy of other talents and motives: a pioneering multifaceted missionary who organised cloistered adult education, open or non-captive adult education, mission compound school, bazzar school, orphanage for boys and girls (Mr. Norton, supported by Mrs. Norton) the missionary translator and improviser who produced and printed precious reading materials, starting from the scratch (Bailey), the explosive but committed missionary who could dare and defy every power on earth and succeed (poet), the aesthetically and naturally sensitive missionaries- one captivated by the folk songs of Puijaya women and
supplying Divine harmony to it, this bridging social distance (Ragland); the other (pair) perched on the picturesque trees among the Malaiarayans not only as a protection from elephants and tigers, but also to depict them in art and science, while bringing learning to the geographically remote.

Travancore has also provided an excellent illustration to show that in education might and money has to be tempered with service and modesty. The Travancore rulers provided the sanction and the material requirements, but succeeded largely because they considered themselves primarily as dasas (servants), not only of Padmanabha, but also of the people, of art and music, of scholarship. They not only patronised but respected scholars, missionaries and educational workers. Modern baronial and feudalistic characters armed with grants as weapons could do well to draw a lesson or two from the best of Travancore royalty.

The stage opens and closes with two great educationalist advisers- Munro and C P - intelligent committed, powerful, efficient-and also a bit arrogant and high-handed. History itself presents the lessons, the results following from their good and not so good qualities.

7.4 Brief Summary of Findings and Conclusions

Findings

1. In ancient Kerala there existed three categories of schools. They were Pial schools for ordinary pupils, Kalaries for the military training and physical education and Vedic schools for the learning of Vedas. The Pial schools were for Buddhists, Kalaries for Dravidians and Vedic schools for the Aryan Brahmins.

2. Even as early as 9th century A.D., education in Kerala was organised on a well-defined pattern and educational institutions formed part of temple establishments.

3. Before the arrival of Brahmins, education was spread among the entire Keralites. The arrival brought about radical changes in the field of education.
They framed social laws in such a way as to make education the exclusive monopoly of the higher castes.

4. During the Kulasëkhara period (800-1102 A.D.) several centres of higher education flourished in Kerala such as Mūlkkulam Śāla, Thiruvalla Śāla, Pārvathipuram Śāla and Kāntalur Śāla. Hundreds of students hailing from different parts of the country studied in these institutions.

5. The earliest written records of South Indian people known as Saṅgam literature show that there was universal education and a high level of literacy among the people of Kerala. Under the impact of the caste system education became the monopoly of the higher castes in Hindu Society and the idea of universal education prevalent in Saṅgam Period was abandoned.

6. During the medieval period (778-820 A.D.) śālai were disappeared and other educational institutions like Sabha Maṭṭis (Madhams), Ezhuthu Paḷlis and Kaḷaris came into existence. In Kaḷaris instruction was given in both warfare and letters.

7. During the medieval period the object of education in Kerala was mainly three-fold namely the acquisition of knowledge, the inculcation of social values and religious rites and the formation of character.

8. The worst feature of medieval system of education in Kerala was that it was designed to cater to the needs of the higher castes of Hindu society only. The Sabha Maṭṭis (Madhams) provided education to the Nambutiri young men, while Ezhuthupalḷis were exclusively for the Ambalavasis (those working in temple) and Nāyav (warrior class) young men. The lower classes were entirely left uncared for in this set up.

9. With the advent of the Portuguese, Dutch and the British, the traditional educational system forced to give way to new ideas of western educational practices. The Protestant missionaries were the first to introduce English education in the State of Travancore.

10. In Travancore, education was started as a State programme as early as 1817; fifty-three years before England started that programme.
11. The Nāgar Coil seminary founded in the year 1818 by Rev. Mead was the first institution to impart English education in the State. Mahārāṇi supported the missionaries in their educational effort which also covered English education.

12. In 1819 Rāṇi shared the services of the Sanskrit teacher of the palace with the Brāhmīns and the like who were found deficient in scholarship in Sanskrit.

13. Swāthi Tirunāl brought English education into the State system. A Neeṭu of 1830 refers to a school built for children of Sepoys of the Malayalam Battalion and teachers were appointed for teaching English, Tamil and Malayalam.

14. In 1834, the Rāja started a school in Thiruvananthapuram for English education with the help of Mr. Robert from Nāgercoil seminary. Two years later the school became the Mahārajā’s Free School.

15. The Trivandrum public library which developed into a State Central Library was started in 1829. In 1847 a society known as the Thiruvananthapuram Public Library Society was formed to manage the library.

16. In 1837, the Rāja took great interest in the establishment of an observatory and in 1839, a printing press was started in Thiruvananthapuram. The first government publication from the press was the Anglo-Vernacular Calendar of Travancore for the year 1015 M.E. (1839-40 A.D.).

17. The first school for girls was opened in 1859 during the reign of Utram Tirunāl Mārthanda Varma.

18. During 1865-66 Vernacular education promoting modern knowledge was started and a Director of Vernacular Education was appointed. A sound plan for the development of vernacular education was drawn up. On the basis of this plan, Central Vernacular Schools in 11 taluks, a vernacular Normal School and a text book committee were established.

19. In 1869, grant-in-aid system was developed to encourage private vernacular schools.

20. In 1874, the District schools were thrown open to all communities. The grant-in-aid scheme was liberalised in 1876 resulting in a huge increase in aided vernacular schools -from 20 in 1873 to 440 in 1884.
21. In 1059 M.E. (1884 A.D.) the total enrolment of students was 35388. In 1067 M.E. (1892 A.D.) it rose to 68,698. Number of vernacular schools increased considerably during the 12 year period from 1110 M.E to 1122 M.E (1935-1947). During this period number of schools rose from 3348 to 3709. Number of students increased from 607139 to 946490.

22. During 1038 M.E. (1863-64) the English education of girls received attention from the rulers concurrently with that of the boys. In 1863 the Church Missionary Society’s Zenana Mission was permitted to open an English school in the Fort at Trivandrum. It diffused education among caste Hindus and ladies of the Royal family. Government also started two schools about this time for the education of women.

23. Female education showed rapid increase during the period 1064 M.E to 1068 M.E (1889 A.D. - 1893 A.D.). In 1064 M.E., there were 15,292 girls in different schools. This was increased to 24,213 by the year 1068 M.E. This shows three percent increase during the period of four years in the enrolment of girls students.

24. In 1866 A.D. the Rājah’s Free School became the Mahārājas College in 1866 and later it was affiliated to the University of Madras.

25. In 1065 M.E. (1890 A.D), the government established two training schools, one at Trivandrum and the other at Kōttar to meet the increasing need for trained teachers in vernacular schools.

26. To train teachers for English schools a Normal School was established at Trivandrum in 1073 M.E. (1898 A.D.).

27. The Trivandrum Training College (the present College of Teacher Education) was opened in June, 1911. Admissions were restricted to teachers in schools, and the seats provided were limited to 24.

28. To encourage Āyurvēdic education, the government opened an Āyurvēda Pātha Śāla at Trivandrum in 1065 M.E (1890 A.D.).

29. To meet the needs of Juvenile delinquents a reformatory school was established at Poojappura in 1069 M.E. (1894 A.D.).
30. In 1070 M.E. (1895 A.D.), the government established 15 schools for backward classes as four for Muslims, seven for Ijāvas, two for Pulayās, one for Marakkans and one for Kanūs.

31. In 1875, law classes were started in the Mahārāja's college.

32. In 1080 M.E., the government removed restrictions on the admission of Pulaya boys and girls in government schools.

33. In 1093 M.E. (1918 A.D.) special efforts were made by the government to send all the backward community children to schools.

34. In 1910, the new college was made an independent institution. In 1920, this institution grew into a first grade college.

35. In 1100 M.E. (1924-25) all schools in the State, except 17, were thrown open to all communities.

36. In 1090 M.E. (1915 A.D.) special attention was paid to the education of Muslim boys and girls as that community was very backward in education. Special fee concessions were granted to them.

37. In 1090 M.E. (1915 A.D.), Arabic Munshis were appointed in elementary schools to teach Arabic as a second language.

38. In 1091 M.E. (1926 A.D.), for the first time a Muslim girl passed the Vernacular School Leaving Certificate Examination and entered the College for Women for further studies.

39. Education of Muslims spread rapidly during the eleven year period from 1100 to 1111 M.E. (1925-1926 A.D.). In 1100 M.E. (1924-25) the total number of Muslims attending school was 16,351. In 1111 M.E. (1935-36) it was increased to 31,550.

40. The Education Code of 1910 A.D. (1085 M.E.) had improved the education of backward classes which had so far been deprived of the facilities for education on account of the rigours of the Hindu-Caste system which kept certain lower castes as untouchable.

41. Higher education gained greater momentum after the establishment of the Travancore University in the year 1937. During the academic year 1938-39,
there were only 3137 students in higher education institutions. In 1945-46, it rose to 5511. During this eight year period number of students in the field of higher education increased by 2374.

42. In the middle of the 19th century education and evangelisation of the Puliyās of central Travancore began. The movement started at Mallapally in 1850 and soon it became a mass movement. The missionaries also fought for the freedom of the slaves and succeeded in that attempt.

43. The Catholic church took keen interest in women’s education in Travancore. The First Girls’ High school to send candidates for the Matriculation Examination, not only in Travancore, but also in the whole of south India was the Holy Angel’s Convent High School, Trivandrum started by the Catholics. In 1888, for the first time in south India, it presented four candidates for the Matriculation Examination.

44. During the period of 1091 to 1094 ME (1916-1917 A.D) the increase in the number of Departmental Schools was only 56 while that of Private School was as high as 353.

45. In the year 1111 M E (1935-36 A.D) a grant of 14 Chakrams was sanctioned for each pupil of the backward communities like Pulyās, Paṟayās, Kuṟavās, the Hill tribes etc. learning in the third and fourth classes of all recognised vernacular schools in the State.

46. Under the inspiring leadership of Sree Narayana Guru 1051 M.E (1876 A.D) the SNDP Yogam contributed much to the education of the down trodden people to whom education was denied by the caste-Hindus. The soul-stirring poems of Kumaran Assan and the crusade led by T.K. Madhavan helped a lot in this regard.

47. Under the able leadership of Sree Mannath Padmanabhan, the Nāir Service Society (NSS) contributed much to development of education in Kerala. In 1924, there were only 55 schools under the NSS management but it rose to 70 in 1954.
48. In the year 1935-36, for the first time, recognition was granted to two nursery schools and one Kindergarten school, the first under private management. The first kindergarten school under the government education department was started in 1112 M.E (1937) near government High School, Trivandrum.

49. Private agencies like the London Missionary Society (LMS), Church Mission Society (CMS), the Catholic Church, the Nair Service Society (NSS), the Sri Narayana Dharma Paripalana Yogam (SNDP) etc. contributed much to the progress and development of education in the State.

50. Even as early as 1945, adult education received due consideration in the State.

51. In 1122 M.E. (1946-47) the distinction between the English, Malayalam and Tamil schools were removed and uniform type of schools were established.

Conclusion

The various trends, major events and episodes related to the topic under investigation presented in the form of findings reveal that the various factors contributed to a remarkable progress of education in Travancore. In order to bring out the bearing of all the factors on the educational history of the State, it is essential to discuss each of them in some detail.

Firstly, the socio-political conditions that existed in the State of Travancore were conducive to the progress of education and cultural advancement. The most distinctive feature about Travancore is that since the beginning of recorded history, at no time, she happened to be under alien rule. This does not mean that Travancore through the ages, was immune from foreign-aggressions. Despite attempts at aggrandisement by such extraneous powers as the Chōlas, Pāṇḍyās, Vijayanagar rulers, Madurai Naiks, Mysore Sultans and Europeans, they could not, in any way, subdue the political identity of the State or effect any violent break in the continuity of her history. Even the British had no apparent rights of conquests over Travancore and she was one of the few Indian States whose relationship with the paramount power remained on terms of strict equality. The multifaceted achievements that Travancore made, including education, is attributable to the high degree of social solidarity and political stability that prevailed here.
The rapid advancement of education in Travancore was mainly due to the enlightened policy pursued by a long line of strong and able rulers. The Travancore rulers considered themselves as 'dasas' not only of Lord Padmanabha, the tutelary deity of the Kingdom, but also of the people, of art and music, of learning and scholarship, respected men of letters, scholars, artists and missionaries of repute. As early as 1817, Her Highness Rani Gowri Parvati Bai enunciated the fundamental principle of the educational policy of the State when she declared that the education of the people is the primary concern of the State and its cost should be borne by the State exchequer. This policy was consistently followed by the succeeding rulers as well. It is true that private agencies have made valuable contribution to the cause of education in the State, but they have always received munificent gifts of land and money from the government. The foresight and self-sacrifice showed by the Travancore rulers greatly helped the progress of education in the State.

The progress of education in this State was largely due to the untiring and unselfish activities rendered by the Christian missionaries. The political conditions that existed in Travancore during the early part of the Nineteenth century provided a congenial atmosphere for the spread of missionary activities. Many of the British Residents like Col. Macalay, John Munro etc. enthusiastically supported the work of the missionaries. Though the primary intention of the Christian missionaries was the conversion of the people to Christianity, they involved in many a social activity in the State and education received their prime consideration. They recognised the effect of education as a tool in emancipation, liberation of people and in development of human resource. The British Residents wholeheartedly supported the missionary endeavours because they believed that English education would give substantial help to the advancement of Protestant-Christianity and stability to the British political power in Travancore. Also, the British authorities believed that by planting their language, their knowledge, their opinions, religion in the Asiatic territories, they could render a lasting service, to the so called 'uncultured' mankind. The contribution of the Christian missionaries can very well be seen in all fields of
education—English education, Vernacular education, Education of the depressed classes, Female education, Vocational education etc.

Finally, the educational developments that were taking place in British India had also exerted considerable influences on the progress of education in this princely State. Ever since the Travancore government entered into treaty agreement with the English in 1805, Travancore continued to get the service of the Englishmen both in matters of administration and external relations. So, whenever the British Government introduced an educational reform in British India, it had its repercussions in this remote princely State as well. The British Government, through the Charter Act of 1813, admitted the principle that education of India was the primary responsibility of the Central Government. Not long after this, that is in 1817, Rāṇī Pārvathi Bāi issued a proclamation which clearly stated that State should defray the entire cost of the education of its people. In 1834, when Macaulay’s Minutes on English Education was accepted by William Bentick, an English school was opened at Trivandrum. Two years later (1936), it was converted into the Rāja’s Free School. Similarly, almost parallel with the grant-in-aid scheme envisaged in the Woods Despatch (1854), the Travancore government extended munificent gifts of land and money for the general cause of education. Thus, educational developments that were taking place in British India had clearly made their mark on the progress of education in the par remote princely State of Travancore.

Thus, one can see that the “Success Story of education” in Travancore was not the result of a sudden spurt of activity pursued by any particular ruler. It was the result of the cumulative interaction of various factors that existed in Travancore.

Thus, one can see that a clearly structured system of education, covering different levels, gradually took definite shape in Travancore during the period under investigation. Apart from the stupendous progress of General Education, other aspects like vocational education, teacher education, female education, education of the depressed classes etc. also achieved glorious heights. Travancore was the first among Indian States to implement the English system of education. It is often pointed out that the present system of education in Kerala is
being built on the warp and woof of the English system of education established by the Christian missionaries and later consistently patronised by native rulers. Other than foreign missionary ventures local communal organisations like the Service Society of the Nairs (NSS), Sree Narayana Dharma Paripalana Yogam (SNDP) of the Ezhavas etc. also played a pivotal role in spreading English education. However, private initiative in the establishment of English schools was only followed by State actions. The rapid expansion of English education in Travancore has resulted in a high percentage of literacy in English in the State.

The cause of education in the State was effectively supplemented by the establishment of numerous special institutions rendering appropriate service, cultural and professional. As early as 1820 a school of industry was started at Nagercoil. A Medical Class was opened in 1862 and a Law Class in 1863. The school of Āyurveda was established in 1889. In 1865 was founded the Government School of Arts. The Śri Mulam Technical Institute opened at Nāgarcoil in 1904 started three-year courses for the Civil Engineer, the Overseer and the Maistry. The School of Commerce opened at Alleppey and the Technical Institute, Trivandrum, also provided similar courses on parallel lines. The Śri Chitrālayam of Art Gallery was opened in 1935. The Narthakalalayam opened in 1937 offers courses in dancing of a very high order. The Śri Swāthi Tirunāl Music Academy, established in 1939, is giving advanced instruction in Music.

Not only educational institutions, but educational administration and organisation also underwent steady progress during this period. At first, all the District schools had been placed under the supervision of the Principal of the Trivandrum College. In 1878, they were placed under a full time Inspector of Schools. In 1887, a Superintendent of English school was appointed. In 1895, an Educational Secretary to Government was appointed to be in charge of the entire machinery of educational administration. In the same year, a new grant-in-aid code was drawn up for the benefit of schools under private management. The year 1909 is an important landmark since it witnessed the appointment of the first Director of Public Instruction with the Inspector and Inspectress of schools under him. He had
also the administrative control of the Colleges of the State. The liberalisation of
grant-in-aid after 1916 led to the gradual reversal of the proportion in the strength of
departmental vis-à-vis private schools.

Collegiate education, however, originated in Travancore much later. It
was in 1866 that the first college, the present University College, had its birth when
his Highness the Mahārāja’s Free School, Trivandrum, was elevated to the status of a
Second Grade College affiliated to the University of Madras. His Highness Śrī
Āyilyam Tirunāḷ in laying the foundation stone, observed: “I consider this as a grand
occasion. In laying the foundation for a college we are in fact imparting strength, and
durability to a system of public education of high order, which cannot fail to exercise
a most important influence on the rising generation and a generation yet unborn”. In
the course of a few years, the institution thus started was raised to a first grade
college.

Several other colleges were established subsequently, namely the Law
College, Trivandrum (1875), The Sanskrit College, Trivandrum (1889), The CMS
College, Kōṭṭayam (1892), the Scott Christian College, Nāgercoil (1893), the College
for Women, Trivandrum (1897), the Teachers’ Training College, Trivandrum (1911),
the Union Christian College, Alwaye (1921), and the Saint Berchman’s College,
Changanacherry (1922). All these colleges were affiliated to the Madras University.

Meanwhile, the question of establishing a separate university for
Travancore was brought to the attention of the government. As early as 1917 a
Committee was being constituted to report on the feasibility or otherwise of opening a
university in Travancore. In 1923, another specially appointed University Committee
including experts from outside, considered the matter and submitted a favourable
report. The revival of this question in 1936 led to the appointment of an Advisory
Committee upon whose recommendation a Special University officer was appointed
in May 1937, to work out preliminaries. The final draft of the University Act was
presented in October. The specifications of the university were stated in the preamble
to the Act as (1) the gradual development of technical and technological education.
(2) the furtherance of original research in various branches of applied science and (3)
the conservation and promotion of Kerala Art and Culture. On November 2nd, 1937 a Royal Proclamation was issued embodying the Act, announcing the establishment and incorporation of the University of Travancore, the Nineteenth in India at the time of its birth. Ever since its inception, a steady expansion has characterised the independent existence of the University. The Institute of Textile Technology, started in the same year and the College of Engineering founded in 1939, offered facilities for types of professional education in universal demand. The establishment of a university has given a new orientation to higher education consistent with the specific aims-underlying its foundation in the field of education. One may think whether the present state of literacy could have been achieved if a clearly structured system of education was not evolved during the period under investigation. In the ultimate analysis, one can see that the sound system of education evolved during the period tells the success story of education in Kerala.

7.5 Suggestions for Further Research

This study has brought into focus some primary sources not adequately emphasised in previous studies, and also interpreted some of the sources in an unconventional light. But every study completed throws before the investigator new problems. A few are listed below:

All investigators in this area including the present researcher open with the Neetu of Edavam 992. The Rescript calls attention to the educational gap in the State north of Quilon. What was the position south of Quilon? Are there other Neetus or other records (similar to the Mudaliar manuscripts) which could throw light on this? This could be a tough but rewarding field for investigation.

Some extraordinarily creative work appears to have been done in the vernacular schools and in other non-formal modes of presenting modern ideas in Malayalam. These should be compiled and analysed.

Much of Kerala History including educational history has been written from a royalistic point of view. This investigator too, has to start with it as a working frame. Though a multifaceted interactive frame was attempted later, it should be considered only as an initial attempt. Following the lead given by Nossiter and
Lemercenier, much can be done for education too, using folk sources, analysis of art and culture material etc.

Perhaps the roylistic frame has given an unfair assessment even of royalty, particularly when they have been highly creative and would be recognised as pioneers and innovators on their own right as persons. Those accustomed to praise people in authority and to reading materials written in this rein might question the legitimate credit due to royalty, as for example, the futile controversy as to whether Svāti Tirunāl composed his music himself. A full and in-depth analysis of Svāti Tirunāl’s early childhood education (including the contribution of Irayimman Thampy as a music educator), the formal and non-formal education provided to other distinguished members of the royal household could yield valuable findings. Similarly case analysis of higher modes of non-formal education in the royal court and sālās could be an eye-opener.

For the period under review, among the missionary groups, the CMS has been highlighted in this study. The role of the other groups which get less cross-references from Royal Rescripts should also be studied.

Going back into time, the Nestorians are referred in Kerala history in association with a heresy, whereas the Baghdad records of caliph Al Mamun and Caliph Haroon Al-Rashid present them as bearers of progressive Greek wisdom in the eight and ninth centuries. Did the Nostorians exert a progressive influence in Kerala which has not come out? This needs to be probed. Similarly the Arabs who precipitated the Renaissance in Europe had contacts with Kerala also. Was then at least an incipient Renaissance in Kerala? This is a crucial problem.

Historians are not lacking in this country who hold that the Brāhmīns alone had the monopoly of intellect and education. Some extend it to all ‘Aryans’. The investigations culminating in Hortus Malabaricus Indicus presents an Ezhava physician as the chief scholar and give a relatively less importance to the three Brāhmīns in the project. Could it mean that where foreign attestation is lacking, scholars from the ‘backward’ groups could have their contributions suppressed, or themselves promoted to be Brahmins in legends. This calls for a careful analysis of
other old material in Dutch, Portuguese, French and English and also a code-analysis and reinterpretation of our legends.

The Travancore rulers trace their ancestry to the Ancient Čērās. This protected their right to land against Parasurāma legends. If the popular Kerala Culture is also treated as continuous with Čēra literature which present folk artists in high esteem and folk arts like kūttu in an intellective light, there would be a possibility of not only reconstructing true history, but to develop a progressive reconstructive philosophy on Brameldian lines- a dire need for an egalitarian yet merit-oriented entrance to the twenty-first century.
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