CHAPTER I

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CHAPTER I
INTRODUCTION

1.0 Contextual Background of the Study

The present study is an attempt to trace the history of education in the former princely State of Travancore\(^1\) in a socio-economic and political perspective. This region which forms part of the present State of Kerala along with the present Kanya Kumari District of Tamil Nadu has always been a pacesetter in educational matters in the whole of India. The erstwhile princely State was situated in the extreme south west of the Indian peninsula. It was bounded by Cochin and Coimbatore on the north, Madurai, Ramnad and Tinnavelly on the east, the Indian Ocean on the south and Arabian Sea on the west. It formed an irregular triangle with its apex at Cape Comorin between 8° 41' and 10° 21' at North latitude and 70° 13' and 77° 38' at East longitude\(^2\).

The State of Kerala stands foremost in almost all aspects of education. The very advanced level of education in the State of Kerala had its origin in some of the significant developments that occurred in the field of education in Travancore during the period selected for the study (1817-1947)\(^3\). The fact that this period of educational history has laid the foundation of modern education in the State of Kerala, and the fact that there has not been any serious attempt to develop a comprehensive history of the education of this part of the country for the period under study prompted the investigator to conduct the present study.

The fact that Kerala is one of the educationally most advanced States of India needs very little explanation. Even a cursory glance at the educational development of the State would show that the State has all through her history given a place of prominence to education in all her schemes of social activity. The Social climate that prevailed in the State has always been conducive to intellectual growth

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\(^1\) The name Travancore is rendered to Thiruvithamcore by the British.


\(^3\) It may be noted that detailed study is attempted for the period from 1817 to 1947. More details are presented under Statement of Problem, p.16 of this report.
and expression. The educational systems that existed in the State from time to time have always tried to imbibe the best from other systems and other places and develop a unique educational edifice that is considered to be one of the most dynamic and resilient in the whole country. The high degree of acceptance that the State has given to education over the years would be evident from the brilliant galaxy of scholars that the system has produced from very early to the most modern period.

1.1 Education in Ancient Kerala

From ancient times Kerala stood in forefront in the matter of education. The earliest written records of the South Indian people known as the Sangam literature, show that there was universal education and high level of literacy among the people of Kerala. The Sangam poems make it clear that Pāṇiṣas, Vēdas etc. were later considered as inferior castes had a high level of education and several of them enjoyed the patronage of kings and nobles. Female education was given special attention and several poems in the Sangam period were composed by women. The progress of 'Aryanisation' and consequent increase in the hold of the caste system caused a steady decline in general education, and education became the privilege of a few castes. Female education was definitely discouraged under the impact of the caste system generated by the Nambūthiri Brāhmins. Education became the monopoly of the higher castes in Hindu society and the ideal of universal education prevalent in the Sangam period was abandoned.

The cultural renaissance under the Kulaśekharās of Mahōdayapuram (800-1102 AD) led to the revival in the educational field also. The large number of temples that were built during this period served as educational centers also. The śālais that were attached to the temples served as educational centers, on the model of Buddhist centers of education attached to palls (Buddhist temples). The Capital of the Kula Śekharās, Mahōdayapuram, developed into a center of education and learning.

After the disappearance of the śālais during the medieval period, other educational institutions like Sabha Mutts, (Mudhams), Eluthupalli and Kalari
came into existence. More details are given elsewhere in the analysis part of this report.

The social conditions of Kerala during the 18th and in the beginning of the 19th centuries can be easily understood by a study of the religious communities, the caste system and the social customs of Kerala during that period. In this period the society of Kerala consisted of Hindus, Christians, Muslims and other minor groups. The Brāhmins occupied the top most rank in the hierarchy. They were exempted from all social and religious disabilities and they followed "makkathāyam" (inheritance in the male line). Seclusion of women was very common among the upper caste society. The Nāir women were not secluded like the Brāhmins. They enjoyed liberty and mixed freely in public assemblies. The lowest order in the social pyramid was the slave castes. They were considered the aborigines of Kerala. Certain social customs which prevailed in the society that enslaved the women folk of Kerala were child marriage, sati, smārtha, pulapēdi, dēvadāsī system, dowry system, mode of dress etc. The Economic status of people in Kerala in the ancient period was not a monolithic area as it varied from caste to caste and religion to religion. The slaves and lower class people were allowed to work in the field. Education was a taboo to them. The low castes and the slave castes were not permitted to own land. A Brāhmin woman had no right to inherit property. But the Nair women enjoyed the right to own property and the right of inheritance. They followed "marumakkathāyam" (inheritance in the female line). There was a general belief among the people that economic independence of women would lead to the spread of immorality among them and disruption of domestic life. Then the social conditions did not provide for the education of women. In this period not even one percent of the ordinary people received education. The lower caste people were totally excluded from the purview of education. More details are given elsewhere in the analysis part.

The mother country of Travancore was the Maṅdala Kingdom Chēra, which once covered the best portion of southern India, and which underwent various

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changes during the four yugas according to the purānic accounts. In the present age, Kaliyuga, it was gradually reduced to the present Travancore with its areas of 6653 ½ square miles situated between the 8th and 10th degree of north latitude. In this reduced State, Travancore became more strongly protected by natural boundaries, the south and west being bounded by the Indian Ocean, the east, by the range of the high ghats, and the northern parts being mostly covered with backwaters, rivers, lakes etc. Thus the situation of Travancore being unfavourable for the march of horses and elephants that formed the best portion of an army in those days saved it from the incursions of foreign invaders.

The State of Kerala has produced some of the great thinkers and scholars of all times. Ancient Kerala has produced philosophers of the stature of Shankaracharya (Circa 650-700 A.D), Astronomer like Vararuchi and Mathematicians like Madhavan of Sangamagramam (1340-1425), Literary giants like Ramanujan Ezhuthachan (1475-1575), and eminent Sanskrit scholars like Narayana Bhattathiri (1560-1666). The great patriots Pazhasi Raja (1755-1805) and Veluthampi (1765-1809) who defied the onslaught of the British even during the early days of British expansion in India were born in Kerala. Modern Kerala has produced outstanding scholars, composers, artists, scientists and publicmen who can stand on their own with others of their class anywhere in the world.

Śrī Thirunāl (1829-1847) an eminent ruler of Travancore was himself a composer and scholar of great distinction. Rāja Ravi Varma (1863-1918) was a great painter who achieved international repute during the early years of the present century. Among the great saints and social reformers of modern Kerala, the State has Chattambi Swamigal (1853-1925) and Nārayana Guru (1854-1928). Among the great patriots and publicmen may be mentioned the names of Chempakarāman Pillai (1891-1918), literary giants like G. Sāṅkara Kurup (1901-1978), S.K. Pottekkāl (1913-1982), Vaikom Mohammed Basheer (1910-1994), Thakazhi Śivasankara Pillai (1914-1999) and M.T. Vasudevan Nāir who have won international recognition. Among the great scientists produced by modern Kerala, the name of MGK Menon (born 1928) is prominent. The eminent mathematician of the modern period, S.S.
Pillai (1901-1950) also hailed from Kerala. The noted historian K.M. Panicker (1895-1963) and the artist KCS Panicker are also products of modern Kerala. The educated and trained personnel from Kerala serve in different parts of the world. A large proportion of highly qualified Indians serving in foreign countries are from Kerala.

The fact that the great achievements of these great cultural leaders and intellectuals have their roots in the soil of Kerala or more precisely in the educational institutions and systems which could be anything from this simple one teacher (asan), village school (kalari) to the institutions of higher education that flourished in the State from time to time

1991 census shows that Kerala is one of the smallest (38.863 sq km) States in India and is one of the poorest in the whole country. The State has a total population of 290.99 lakhs (1991), 319.8 lakhs (1999) and 322.62 lakhs (projected population, 2000) which account for 3.313 percent of the total population of India. The density of population for the State is 749 persons per sq km as against 283 persons per sq km in India.

The government expenditure per pupil in various years on education in Kerala from 1990 to 1999 is shown in the Table (No. 1)

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1 Educational statistics. 1999, prepared by statistical unit, Directorate of Public Instruction, Trivandrum.
TABLE 1.1
EXPENDITURE PER PUPIL IN VARIOUS YEARS

<table>
<thead>
<tr>
<th>Year</th>
<th>Primary (Rs)</th>
<th>Index</th>
<th>Secondary (Rs)</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990-91</td>
<td>906.24</td>
<td>100.00</td>
<td>1519.97</td>
<td>100.00</td>
</tr>
<tr>
<td>1991-92</td>
<td>940.90</td>
<td>103.82</td>
<td>1566.97</td>
<td>103.09</td>
</tr>
<tr>
<td>1992-93</td>
<td>999.40</td>
<td>109.73</td>
<td>1671.86</td>
<td>109.99</td>
</tr>
<tr>
<td>1993-94</td>
<td>1251.90</td>
<td>138.14</td>
<td>2066.26</td>
<td>135.94</td>
</tr>
<tr>
<td>1994-95</td>
<td>1598.38</td>
<td>176.37</td>
<td>2465.32</td>
<td>162.19</td>
</tr>
<tr>
<td>1995-96</td>
<td>1676.29</td>
<td>184.97</td>
<td>2680.49</td>
<td>176.35</td>
</tr>
<tr>
<td>1996-97</td>
<td>1906.92</td>
<td>210.42</td>
<td>3076.78</td>
<td>202.42</td>
</tr>
<tr>
<td>1997-98</td>
<td>2544.79</td>
<td>280.81</td>
<td>3809.71</td>
<td>250.64</td>
</tr>
<tr>
<td>1998-99</td>
<td>2853.27</td>
<td>314.85</td>
<td>4406.73</td>
<td>289.92</td>
</tr>
</tbody>
</table>


The State was one of the first to think of introducing free schooling to all. Again it was the State of Kerala which introduced a comprehensive legislation to bring different sections of education (private and public sectors) under a single machinery. Kerala was one of the first States in India to introduce direct payment to its teachers in private schools.

The State of Kerala has a remarkable history of educational development both in private and in public sector. The infrastructure in the State for school education comprised of 12306 schools consisting of 2585 High schools, 2966 U.P. schools and 6755 L.P. schools during 1998-99. The number of schools works out to be about one for 35 sq. km. The number of schools per lakh population is 42. Table II shows Number of Schools per sq. km and per lakh population (1998-99).
TABLE I:2
NUMBER OF SCHOOLS PER 10 SQ. KM AND PER LAKH POPULATION IN 1998-1999

<table>
<thead>
<tr>
<th>Type of school</th>
<th>Rate per sq.km</th>
<th>Rate per lakh population</th>
<th>Population served by one school</th>
</tr>
</thead>
<tbody>
<tr>
<td>High school</td>
<td>0.67</td>
<td>8.88</td>
<td>11257</td>
</tr>
<tr>
<td>U.P. School</td>
<td>0.76</td>
<td>10.19</td>
<td>9811</td>
</tr>
<tr>
<td>L.P School</td>
<td>1.74</td>
<td>23.21</td>
<td>4308</td>
</tr>
<tr>
<td>All</td>
<td>3.17</td>
<td>42.29</td>
<td>2365</td>
</tr>
</tbody>
</table>


The above Table shows the availability of facilities for schooling in the State. The availability of schools on an average in 10 sq. km shows that the maximum distance to be travelled by a student to reach the school is less than 2 km.

During the 39 years from 1960-61 to 1998-99 the number of schools has increased by 29 percent. The government schools have increased by 28.6 percent and private schools by 29.4 percent. The percentage of Government school is 36.5 percent during 1998-99 against 36.6 percent during 1960-61. Table III shows the increase in the number of schools by stage.

TABLE I:3
INCREASE IN THE NUMBER OF SCHOOLS BY STAGE

<table>
<thead>
<tr>
<th>Type of school</th>
<th>1960-61</th>
<th>1998-99</th>
<th>Percentage of increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>L.P</td>
<td>6706</td>
<td>6755</td>
<td>0.7</td>
</tr>
<tr>
<td>U.P</td>
<td>1932</td>
<td>2966</td>
<td>54</td>
</tr>
<tr>
<td>H.S</td>
<td>895</td>
<td>2585</td>
<td>189</td>
</tr>
<tr>
<td>Total</td>
<td>9533</td>
<td>12306</td>
<td>29</td>
</tr>
</tbody>
</table>

The figures in Table III indicate that the increase in the number of Lower Primary School is only marginal and that the increase is seen mainly in the case of High School, and U.P School may be due to the upgradation of the existing L.P Schools.

During the year 1998-99, 53.35 lakhs students were enrolled in standard I to X in different schools under the Department. Of this 27.10 lakhs were boys and 26.2 lakhs were girls. The stage wise distribution is given in Table IV.

**TABLE I.4**

<table>
<thead>
<tr>
<th>Stage</th>
<th>Number in lakhs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
</tr>
<tr>
<td>L.P</td>
<td>10.3</td>
</tr>
<tr>
<td>U.P</td>
<td>8.9</td>
</tr>
<tr>
<td>H.S</td>
<td>7.9</td>
</tr>
<tr>
<td>Total</td>
<td>27.1</td>
</tr>
</tbody>
</table>

Source: *Educational Statistics-1999, prepared by Statistical Unit, Directorate of Public Instruction, Trivandrum.*

During the year 1998-99 the number of teachers in schools of Kerala was 184879 (1.85 lakhs). The teacher pupil ratio in 1998-99 works out to 1:29. Both government and non-governmental agencies compete each other in spreading education among the people.

The multifaceted educational achievements of the State of Kerala would be obvious from some representative statistical indices relating to education in the State. Kerala has achieved an overall literacy level of 89.81 percent as against the all India literacy rate of 52.21 percent. The female literacy rate is 86.17 percent in 1991 in contrast with 75.65 percent in 1981. The male literacy rate is 93.62 percent in 1991 as compared to 87.74 percent in 1981.¹

¹ *Educational Statistics, 1999, prepared by Statistical Unit, Directorate of Public Instruction, Trivandrum.*
Though it may appear that the State’s educational achievements were attained over a relatively short period of time, it is in fact the end product of the spontaneous and planned educational operations going back to many centuries which culminated in erecting a climate of acceptance for education in all forms.

The education of the working class children that made its appearance in the State in the recent times (around the second decade of the 19th century) was welcomed by all and had a forceful impact on the State’s culture and ways of living. The result was the emergence of a highly educated and urbanised (semi-urbanised) society in the State that spread the message of education to other parts of India. Many of the early graduates from Kerala migrated to many of the south-east Asian countries and the African countries and taught in the new schools that were started in their countries in the first two or three decades of the present century. The trend continues in an augmented measure in recent years.

While those trained through formal channels of education were not considerable in the previous centuries the value and aspiration for education has been kept alive in Kerala society through its adaptation of alternate media for popular or mass education. Many forms of folk education media have been used for the purpose, like Thullal\(^1\) and Koothu\(^2\), folk discourses of different kinds and other media for folk communication.

1.2 Antecedents of Travancore

The erstwhile State of Travancore, the territory of which the educational history has been made the subject of the present study was a princely State till 1948, when it signed the instruments of Accession. In July 1, 1949, it was

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1. \textit{Ottam Thullal} is another typical temple art of Kerala. It is a kind of solo-dance in which one person dressed in colourful costumes recites Thullal songs to the accompaniment of dancing and singing. The origin of \textit{Ottam Thullal} is traced to the 18th century. It was developed by the great poet Kunjan Nambiar as a counter blast to ‘Kāthu’.

2. \textit{Chākiār Kāthu} is a kind of mono-act in which a single actor, that is the Chākiār expounds purānic stories before his audience. In the course of his narration which is done in a very effective and persuasive manner, the Chākiār acts the role of all characters and exercises the unchallenged privilege of indulging in satirical comments in individuals among the audience and also on contemporary affairs in order to drive home the moral of history. Kāthu is performed at nights in Kāthambalams specially erected for this purpose in the major temples of Kerala.
merged with the neighbouring State of Cochin to form a bigger political unit under the Indian Union called the United State of Travancore-Cochin. Later the vast majority of the areas of Travancore-Cochin were merged into the newly formed State of Kerala on November 1, 1956. The formation of the State of Kerala on November 1, 1956, marked the realisation of a long cherished desire of the Malayalam speaking people to have a State of their own. The advanced literacy and educational attainments of the States of Travancore and Cochin (which form about 61 per cent of the areas of Kerala) were responsible for giving a lead to Kerala in all aspects relating to education. The State of Travancore at the time of its merger with the Indian Union in 1949 extended over an area of 19825 sq.km. and extended from Cape Comorin (which forms the Southern-most tip of the Indian Peninsula) to Paravur (a few miles South of Cochin). The State of Travancore came into being during the rule of Mārthāṅḍa Varma (1706 to 1758), who is credited to be the founder of modern Travancore. Mārthāṅḍa Varma, the ruler of a small unit in the extreme south of old Travancore (called Veṇād) annexed the other smaller territories (under other rulers) and gave shape to modern Travancore by 1758 A.D.

1.2.1 Mārthāṅḍa Varma (1706-1758)

His Highness Mārthāṅḍa Varma was only twenty-three years old when called upon to assume the reign of Government. Though he came to power under great many adverse circumstances, such as a highly depressed condition of the finances, a very disorganized State of the kingdom, caused by the long standing refractory conduct of the feudatory chiefs (Mādampimār and Eḻţu Veeṭil Piḷḷamār) approaching almost to a civil war, get the young Mahā Raṉah boldly faced these difficulties and applied his resources, valour and sagacity with laudable firmness and fortitude in surmounting them¹.

The State of Travancore was ruled by 11 rulers from Mārthāṅḍa Varma to its final dissolution in 1948 when the last Mahārāja (Bāḷāraṁa Varma) decided to sign the Instrument of Accession to the Indian Union and the State ceased to exist as a separate political unit. Travancore had the unique privilege of having a lineage of

very able, foresighted and successful rulers who gave high priority to the welfare of the people. Naturally all these rulers either paid special personal attention to the development of education in the State and in modernising society or were open to modern cultural and educational influence. During the early years of 19th century there was no male heir to the throne of Travancore. The State came to be ruled by two young female rulers who were advised by British Regents. Even before this period the State had been exposed to western education through the missionaries and the British representatives of the State. The rulers were in favour of introducing western education and modernization of society using modern education. But during the early years of the 19th century, the Maharani's (Sethu Parvathi Bai and Sethu Leśšmi Bai) sought the help of the British representatives in Travancore like Col. Munro in administering the State. Naturally they advised the Maharani's to modernise the society using western education. This period is therefore looked upon as the beginning of western education in the State. The trend continued till 1949, the year when the State formally ceased to exist as an independent political entity on its merger with the Indian Union.

The rulers of Travancore depended upon the advice of their Prime Minister (called Dewans) in all matters of administration, including education. It was the practice in those days to appoint an eminent administrator of all India stature from outside the State as Dewan. These administrators were often selected on the advice of the senior British rulers in India- the Governor of Madras or the Governor General of India. Naturally they recommended a number of eminent statesmen who had a thorough background of English education for this senior administrative post in the State. These dewans included such illustrious names like T. Madhavan Rao, T. Raghavan, P. Rajagopalachari and Sir C.P. Ramaswamy Iyer. The rulers often on the advice of their Dewans gave shape to enlightened policies that show the educational vision of these great administrators. Within a short time the State of Travancore earned the name of a 'model State' among the 600 and odd native States of India. Very forward-looking educational policies (like those of preparing a State Code for controlling private education, erection of the new University of Travancore.
introduction of free Primary Education etc.) were adopted in Travancore from time to time, under the spur of modernisation brought about by education. Travancore also had the good fortune to get the services of many dedicated educators like Prof. Mitchell and Senior teacher educators like Sir Fred Clark. Many of these senior administrators looked upon education as one of the top responsibilities of society. The result of all these activities and policies was the evolution of a modern State with a very progressive educational policy.

1.3 Education in Modern Travancore

According to educational historians, modern education began in Travancore during the reign of Rāṇi Pārvathi Bāi who ruled over the State from 1815-1829. The British influence on education in Kerala had begun to manifest itself over earlier, during the reign of her sister Rāṇi Lekṣṭhami Bāi (1811-1815) with Col. Munro (the British resident Representative in Travancore) as her Dewan.

The rule of Rāṇi Pārvathi Bāi witnessed the formal and official introduction of western education in the State where some foreign missionary educators who served the state, like Rev. R.W. Ringle Taube and Rev. C. Mead, were given royal patronage and their services were utilised by the State for starting new educational institutions on the lines of the British schools of the time. An important landmark in education during the period was the famous rescript of 1817 (proclamation) by the ruler, Rāṇi Pārvathi Bāi. This rescript emphasises the responsibility of the State to give adequate education to all the subjects. Such a bold declaration was something unusual to come from a ruler of a princely State in the early 19th century. This explains why 1817 has been taken as the beginning year for the present study.

The new education took firm roots in the soil of the State, and flourished side by side with the local traditions of education. In fact the State had its own indigenous institutional models in the traditional Kaḷărīes (which gave intense and prolonged training in physical education and military training in addition to the usual general education) and the Paṭaśālai (traditional institutions with a heavy quota of Sanskrit learning) and the apprenticeship training for vocations like medicine and
engineering and other lesser vocations. But very soon the new education spread and many of the pupils from the higher ranks of society took to English education as a prestigious training that ensured opportunities to higher positions in Government service, both within and outside the State. The demand for education soon grew and a number of colleges came into being. The new colleges were originally affiliated to the University of Madras, and afterwards to the new University started in the State in 1937- the University of Travancore. The University of Travancore, with its different faculties was renamed the University of Kerala in 1957.

The State of Travancore had a very glorious educational past, as can be seen from the relevant documents relating to educational history. Quoting from the administration report of the State for the year 1926, T.K. Velu Pillai¹, the well known author of the Travancore State Manual in the preface of the manual refers to education in Travancore which existed 60 years back and observes that the State stands in the forefront of educational India and spends about 17 per cent of its income on education. The celebrated educational historians, Nurullah and Naik² support the above observation when they state “Travancore occupies a unique place in the history of education in India because its educational progress is far in advance not only of these States, but of the province of British India as well”. The clear lead that the State had in education during the late 19th century and the early 20th century continued unabated, giving Kerala the position it has today. The year 1947 marks the ending year of the present study for the obvious reason that India became free in 1947 and measures had already begun to merge the State of Travancore in the India Union. The actual merger took place in 1948. On November 1, 1956, the State of Kerala was formed on linguistic basis.

1.4 Special Significance of The Study

Study of Educational history has not been a popular area of research in India. While a considerable number of studies are in existence, they are far too few as compared with the number of research studies (of the survey type) conducted in areas

like Sociology of Education, Curriculum or Educational Evaluation. The available studies are mostly centred around certain linked areas and around limited problems of educational history. There is no evidence of any comprehensive attempt to cover the history of Education of Political units either in the pre-independent India or in post-independent India and for different levels of education at different points of time. That the quality of research in Educational History in India is not very satisfactory can be seen from the different editions of the Survey of Research in Education released in 1974, 1979, 1984, 1988 and 1997.

The neglect of the early educational history of Kerala is possibly due to the absence of the proper source materials or the great difficulty that is implied in tracing the sources. The influence of Buddhism and Jainism on Kerala education, is well-known as is evidenced by the history of certain institution like the Sālas. But deep scientific study of the history of education of these period is rendered difficult because of the absence of complete historical evidence to prove the type of influence that gave shape to these institutions. But much limitations are present in writing the history of modern education. Considerable data relating to the 19th and 20th century educational developments of Kerala, especially of Travancore, are available even when we concede that all relevant data are not available. But the sad fact remains that researchers have not made any serious attempt to make the history of education in Travancore of the 19th and 20th centuries.

The educational history of Kerala as pointed out earlier has not been made the subject of a deep study by researchers. The history of the early period is almost lost in tradition and legends. There has not been any systematic attempt to distinguish between facts and legends relating the early history of Kerala. Any attempt to reconstruct the history of education in ancient Kerala will be limited by the non-availability of data or the failure of early historians to systematise available facts in reconstructing the other aspects of the history of the early period. But the most neglected area of history of ancient Kerala is the study of educational history. Social, literary and cultural history of ancient Kerala have been reconstructed with some degree of thoroughness by scholars like K.P. Padmanabha Menon, Ujloor S.
Parameswara Iyer and Elemkulam Kunhan Pillai. Except for stray references to education there is not much that can be traced.

Study of educational history of Kerala and therefore of Travancore by modern researchers has been confined mostly to the study of institutions and their organisations, the educational contributions of social leaders, historic personages. Studies of Anjana Devi, Grace Annie Mathew, Hepzi Joy, Lalithambika, Radha Krishnan Nair, Ramachandran Pillai, Ravindran, Yesudas, Zachariah, Eapen, which covers the history of the erstwhile native states form part of the history of education of Kerala. There are just four studies relating to this area. One by Parameswaran Pillai and another by Kochu Thresia another by Sunny Mathew and the fourth by Hepzi Joy. These studies do not cover adequate ground, and the first three of them have been submitted to cover the requirements of a

master's degree in the University of Kerala. Parameswaran Pillai's study of the educational history of Kerala is somewhat sketchy and does not touch all the available evidences. The sources used in this study have not been properly catalogued or interpreted with sufficient rigour. This is understandable since it was submitted at a time when educational research in the country especially of Kerala had not adequately crystallised. Hence the present study would be filling a crucial content-gap also.

It is against this background that the present study has been conceived. The study of educational history attempted here is expected to throw light on many lesser understood trends in the history of education of modern Kerala. It is hoped that the findings will be of help in assessing the present trends in terms of past developments. The study is expected to answer quite a number of questions that have not been answered by the past educational historians of the State.

1.5 Statement of the Problem

The period of study 1817 to 1947 is explicitly stated elsewhere in this chapter and does not need any further clarification. The rational for fixing the two temporal limits defining the period starting with 1817 rather than 1815 (the year of Rāṇī Gouri Pārvathi Bāi) and closing with 1947 rather than 1948 (the year of formal accession of the State with the Indian Union) has been given earlier and need not be repeated here.

The study hopes to trace the genesis of the present day educational development like the struggling growth of private agencies in education. It is necessary to have evidences of the introduction of the system of grant-in-aid and to trace the background of the State control over education, administrative measures and legislative enactments, developed to control the private sector in education. Moreover it was found necessary to trace the stages of developments of education in Travancore during the reign of a lineage of rulers in Travancore. Hence the study is entitled "History of Education in the Princely State of Travancore in a Socio-Economic and Political Perspective"
1.6 Meaning and Definition of Key Terms

1.6.1 History of education

History of education in the present study is taken to mean the multifaceted educational developments that took place in Travancore during 1817-1947.

1.6.2 Princely State of Travancore

Princely State of Travancore stands for the political unit that came into existence as a result of the expansionist and unificatory enterprise of His Highness Mahārāja Marthanda Varma.

1.6.3 Socio-economic and political perspective refers to a balanced view of social (including geographic, religious and linguistic), economic and political conditions prevailed in the State of Travancore during the period from 1817 to 1947.

1.7 Objectives of the Study

The major objectives of the present study are the following:

(1) To build up a coherent picture of the development of education in Travancore during 1817 to 1947.

(2) To have an increased understanding of the educational policies pursued by the enlightened rulers of Travancore.

(3) To trace the growth of education in the State with reference to socio-economic, political and other forces in operation during the period under study.

(4) To find out how far is the selfless activities of the rulers and the private agencies influenced the socio-economic and political development of education in Travancore.

(5) To find out probable reasons for the success story of education in the State of Kerala.

1.8 Scope of the Study

In view of the spectrum of views concerning history and of the narrower as well as the broader concept of education, the scope of the study also is bound to have a wide spectrum and span. In order to ensure authenticity of the data
and antiquarian's view has to be respected and for bringing out meaning and significance, a truly historical vision has to be obtained, or at least strived at. Similarly the data regarding the narrow schooling aspects as well as the broader environmental and culture-crucible aspects have to be touched upon. On the chronological side the data strictly pertaining to the period in focus namely 1817 to 1947 has to be given principal attention. When this chronological framework is interacted with the field of formal education, one has to go through the humble exercise of analysing the characters, rescripts, acts, statistical and qualitative information, what is given in administrative reports etc. Nurullah-Naik framework with all its limitations has its use in the presentation of basic information which cannot be excluded. The relevant rescripts and sometimes their context, brief reference to missionary enterprise, the grants of private and public education organised first as vernacular and English and later taking more detailed clarifications, the organization of the machinery for administration and supervision, the important committee reports and their effects, education of backward classes women, the evolution of the university etc. are all analysed and discussed.

1.9 Organisation of the Thesis

This chapter includes a general introduction, background factors, need for the study, definition or explanation of key terms, problem, scope etc. The next chapter will be devoted to the review of the literature. The third chapter presents the methodology of the research. In the fourth and fifth chapters the findings are presented according to what was accomplished during the period of each monarch. This kind of presentation, does not imply that the present investigator is a royalist or a dynamic historian. This approach is used only for purposes of ordering material in chronological and environmental system.

Chapter six presents an interpretation of the findings in terms of socio-economic, political and other factors. The opportunity is taken to interpret the findings in a broader perspective. If the investigator has played the role of an antiquarian in chapters four and five, she has tried to play the role of the historian in chapter six.
In fact the liberty has been of violating the strict chorological sequence by directly proceeding to a delineation of education in Travancore in 1817 to 1947 and dealing with the historical antecedents which could have predisposed receptivity to education in later times. Similarly some of the information regarding missionary contribution to education under other aspects pertaining to 1817 to 1947 has been withheld in the formal treatment of education during the period under review so that they could be discussed in their interplay and in an interpretational context. Similarly analysis of data regarding non-formal education in the best sense of the term the composition of Swathi Thirunal, from poetry and folk arts, the ways in which the art and sculpture of Kerala might have several ‘educative’ function are also included in this chapter.

In chapter seven a summary of the major findings, suggestion for further research and the implication of this research are presented.