CHAPTER II

ADVENT OF THE ENGLISH AND CHANGING PATTERN

OF THE EDUCATIONAL SYSTEM

Its Legacies and Implications in Kerala - A Review

The English were credited for helping revolutionise the intellectual life of India through the introduction of a Western System of Education in the subcontinent. The English system of modern education and the western ideas played a significant role in the making of the cultural and educational history of India. R.C. Majumdar states:

If we have to choose one single factor which helped more than others in bringing about the great transformation in India in the 19th century, we can without any hesitation point to the English higher education.[1]

This chapter deals with the advent of the English and the changing pattern of the educational system. For an understanding of the development of the western education in India, effort has to be made to touch the historical

1. R.C. Majumdar, ed., The History and Culture of the Indian People (Bombay: Bharatiya Vidya Bhavan, 1965) p.31.
aspects in order to make the study easier. The East India Company which came to India in 1600 AD hardly provided any attention to the Indian education. Since it was primarily concerned with the promotion of commercial interests, it was not expected of them to take any serious steps for the education of the people of India. But Naik and Nurullah point out:

As early as in 1614, steps were taken for the recruitment of Indians for the propagation of the Gospel among their countrymen and for imparting to these missionaries such education, at the company's expense, as would enable them to carry out effectively the purposes for which they were enlisted.[2]

This chapter further deals with the contribution of the East India Company and the official and non-official experiments made in the field of higher learning since 1813. Whatever developments had taken place in India in the sphere of education, they had their effects in Kerala also. At the time of the arrival of the British, Kerala was divided mainly into three political units, the princely states of Travancore and Cochin, and Malabar under the reign of the Zamorin of Calicut. The modern

educational process in Kerala commenced systematically with the advent of the British. Their political and administrative activities also had a direct impact on the education of the masses. Education invariably reflects the ideas of the society. With every change in the socio-political pattern, the organisation and objectives of education also, normally changes. So in the structure, content and method of the whole system of education in India had some consequent changes.

The East India Company till 1813 hardly had any interest in the field of education. But in the second half of the eighteenth century missionaries opened vernacular schools to spread Christianity among the poor sections of the population. This was an eye-opener to the company, and many developments that took place in India subsequently strengthened the position of the company. Soon the company became politically very powerful and its educational policy also underwent an enormous change. Earlier the company had restricted its attention only to the education of European and Anglo-


Indian children. Later it was felt necessary to establish schools for the children of their Indian employees also.\(^5\) Side by side with the educational activities conducted by the company, a number of other educational activities were also organised by missionaries who ordinarily worked under the shadow of their political authority.\(^6\) The educational activities of these missionaries did not always receive support from their home base. The authorities at home spent most of their time and energy for the direct evangelisation. Soon they realised the importance of education in their enterprise.\(^7\) The reason for the missionaries to take up educational activities was mainly with the purpose of converting people to Christianity.

The early converts to Christianity were from lower classes of the Hindu community and most of them happened to be illiterate. So the circumstances forced the missionaries to establish schools in order to teach those initiated to their faith to read and write, because the reading of the Bible was considered essential for an

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understanding of the Christian faith. They even started vocational schools for converts with an intention of giving them a job and to help them earn a livelihood. The missionaries felt this would enhance the status of the converts in society. As Naik and Nurullah cited:

In fact, the early missionaries found that their work began, rather than ended, with conversion, and that their main task was not so much the conversion of the people to Christianity as the improvement of the social, cultural and economic condition of the converted people, an object which could only be secured by conducting schools for their education.[9]

The fact was that neither the indigenous schools nor the government schools were able to admit all the Christian children. If the missionaries failed to organize schools, these children would go without any education whatsoever. This forced the missionaries to realize that schools were both the cause and the effect of proselytization, and that educational and missionary work had to be undertaken side by side; and it was out of this realisation that the mission schools of modern India were born.10

8. Ibid., p.7.
10. Ibid., pp.40-41.
The real pioneers of western education in India were Christian missionaries. The honour of being the first protestant missionaries to work in the territories of East India Company goes to the Danish Mission. In 1706 the Germans Ziegenbalg and Plutschau connected with Danish Mission, arrived at Tranquebar. Ziegenbalg and his colleagues did considerable missionary and educational work. Ziegenbalg died in 1719, but his work was continued by other competent missionaries amongst whom may be mentioned the names of Grundler, Kiernander and Schwartz. N.N. Law points out that, in Madras, Grundler started a little before 1717, "a Portuguese school in the White town and a Malabar school in the Black". In 1742, Kiernander founded charity schools for Eurasians as well as Indians in and near Fort St. David and his work became so well known that Clive invited him to Calcutta where in 1758, he founded a charity school. Six English schools were started by Schwartz in Madras Presidency between 1742 and 1772 and several others sprang up in and around

11. Ibid., p.40.
15. Ibid.
Calcutta. Though they reached only a small section of the population, missionaries played a pioneer role in the education of the lower sections and of girls, and in giving impetus for government enterprise in education. In the beginning, the East India Company supported the educational efforts of the missionaries, sometimes with considerable grants for schools which promoted deeper contacts with the local population and mutual good faith. In the last decade of the eighteenth century and the first few decades of the nineteenth century many missionary schools sprang up. The following extract gives a fair knowledge of their work:

There existed mission stations at Serampore outstations of the Baptists of Dinajpur; in the Indigo districts where Carey had laboured before settling in Serampore; and at Jessore, the well watered delta districts of Eastern Bengal. The London Missionary Society was busy in Dutch Chinsurah and at Vizagapatanam. In Madras and Tamil country no new work was sprung up along side that of the veteran fathers of the Danish Mission. In the Kanarese country there was only the solitary station of Bellary, and that had been founded in 1812. In Bombay the first missionaries of a non-English society, the American Board, had after great anxiety just managed to obtain a foot hold. The only seed which appeared to be sprouting hopefully was the work of Ringeltaube in Southern Travancore.[18]

17. Ibid.
In the beginning of the nineteenth century itself the Protestant missionaries started working in Travancore and Cochin. Among them Ringeltaube, the Prussian missionary started his educational activities in 1806 itself. He established educational institutions and propagated Christianity and education simultaneously.

For the first sixty years of its dominion in India the East India Company -- a trading, profit making concern -- took little interest in the education of its subjects. Exception should be given to the work done by missionaries in the field of education, because the missionaries got certain financial grants from the company. There were, however, two very minor exceptions to this policy.

Politically company was a successor to Hindu and Muslim rulers who encouraged higher learning in Classical languages. It was felt that the company must continue these traditions. The main aim of the company to start educational institutions was to educate the influential people for the higher posts in the government. Thus it was easy to win over the confidence of higher classes and the company could consolidate its rule in India. It was

therefore felt that the company should establish some centers of higher learning for the Hindus and Muslims -- a desire that led to the establishment of institutions entirely different from the charity schools. 20

At Calcutta in 1781 the Governor, Warren Hastings established a Madrasa for the education of the Muslim boys. 21 Here the young Muslim boys got an opportunity to acquire knowledge in Muslim law and for the cultivation of Arabic and Persian studies. 22 This would fit them for the numerous offices of the Government. 23 In the early years lands were assigned for the support of Madrasa by the East India Company. But "constant complaints regarding inefficiency and mismanagement led finally to the appointment of a European Secretary to control the institution and to a guaranteed expenditure of Rs.30,000 from the state treasury in lieu of assignment in lands". 24

The second achievement of the company was to start another institution for its Hindu population. For that, in 1791 Jonathan Duncan, the British Resident at Benares,

20. Ibid.


23. Anima Bose, n.7, p.3.

opened a Sanskrit College. Political consideration of the establishment of this institution was, the same as that of the Calcutta Madrasa. The Resident, Jonathan Duncan explained the considerations that made him undertake the project:

Two important advantages seemed desirable from such an establishment the first to the British name and nation in its tendency towards endearing our Government to the native Hindus; by our exceeding attention towards them and their systems, the care shown even by their own native peoples .... The second principal advantage that may be derived from this institution will be felt in its effect upon the natives ... by preserving and disseminating a knowledge of Hindu Law and proving a nursery of future doctors and expounders there of to assist European judges in the due, regular, and uniform administration of genuine letter and spirit to the body of the people.[25]

In the beginning, a grant of Rs.14,000 was sanctioned and it was then raised to Rs.20,000 per annum by the company. Soon it found that the affairs of the college continued to be badly managed by the Pandits and consequently a European superintendent was appointed to conduct the institution.26

25. Ibid., p.37.
26. Ibid.
A little later in 1800 Lord Wellesley, the successor to Warren Hastings, established in Calcutta a college for training those who would become civil servants so that they might be proficient in Indian languages as well as in Hindu and Muslim Law. It clearly shows that the promotion of Orientalism was the settled policy of the government from the time of Warren Hastings until 1835.

Taken together, the Calcutta Madrasa and the Benares Sanskrit College marked the beginning of the oriental school of thought which played a role in the educational policy of the country. The supporters believed that the East India Company need not interfere in any way in the education of the people, but rather continue the classical traditions of Arabic and Sanskrit learning. They held that the system of education which the Hindus and the Muslims had inherited were suitable for them for all practical purposes. Obviously this school of thought was dominated by 'political' rather than by educational considerations and decided its policies on grounds of 'religious neutrality or the political expediency of conciliating the people'.

28. Anima Bose, n.7, p.3.
29. Ibid.
'politics' and not 'education' dominated the Indian scene. The court of Directors of the East India Company readily accepted the policy of encouraging traditional oriental learning.\(^{31}\) There was no idea of introducing any system of western education. The bulk of the government's educational expenditure was incurred for the maintenance of the Calcutta Madrasa and Banaras Sanskrit College.

As its power grew, the East India Company became more and more concerned about the pacification of native elites and followed a policy of non-interference in social and religious matters.\(^ {32}\) Moreover, the Company feared that the western education would make it lose its colonies, as it had done in America.\(^ {33}\) In the field of education the government firmly adopted the orientalist policy setting aside the work of the missionaries in schools which were conducted in the medium of English language with an emphasis on evangelism. The reason behind this policy was that the company even preferred to expend money for the protection of its territories, rather than risking it for educational cum missionary activities.

\(^{31}\) Anima Bose, n.7, p.3.

\(^{32}\) John Desrochers, n.4, p.25.

\(^{33}\) Ibid.
The last decades of the eighteenth century were years of hostility between the East India Company and the Evangelicals both in India and in England. From 1790's the humanitarians like 'Burke' and missionaries like Grant and Wilberforce began to exert pressure on the company to encourage and promote modern secular westernised education in India. The humanitarians and the missionaries conducted vigorous campaign in England against the Company's policies in India.

Every ten years the Charter of the East India Company had to be renewed by the Government in London. When this was done efforts were made to introduce reforms in administration. In 1793 when the Charter of the Company came up for the renewal in the Parliament, an attempt was made to insert a clause in the Charter which would make it obligatory for the company to concern itself for education. The chief advocate of this movement was none other than William Wilberforce. The Directors opposed the move violently. Wilberforce lost the resolution in the Parliament. The missionaries started criticising the company's economic and political activities. On the part

34. Anima Bose, n.7, p.8.
of the company, they did not issue permit to any missionary worker, and expelled many missionaries and desisted from assisting the missionary schools between 1792 and 1813. Mention must also be made at this point that even in Britain, in those days, it had not come to be recognized the duty of a government to promote education. This was the condition in Britain when the missionaries were making efforts to promote education as a bounden duty of the government.

One of the lessons of history seems to be that individuals have often influenced the course of history by playing a key role, the effect of which they themselves might perhaps never have envisaged. Charles Grant provides an example on these lines. 37 He was the Chairman of the Board of Directors of the East India Company and was a member of the parliament. Holding these positions, he was the right person to deal with the questions concerned with the Indian education and the missionaries. He argued that it was truly in the best interest of England to educate the Indians, Hindus and Muslims alike, because it would bring about a better understanding between the rulers and the ruled, and ultimately lead to a greater extension of British commerce in India. 38

37. Ibid., p.10.
38. Ibid., p.11.
prestige of Grant's name added importance to the argument and ultimately paved the way for the education clause of the Charter Act of 1813. Another missionary William Wilberforce's skill as a lobbyist, petitions from the religious bodies all over Britain and the sympathy of many British who felt that the missionaries must be allowed to educate the people of India just as the church managed the education of the poor at home\textsuperscript{39} -- all these influenced the decision of the parliament.

The Charter of the East India Company came up for renewal in the Parliament in 1813. For the first time the Charter clearly stated the principle that the education and instruction of the people were essential duties of the government.\textsuperscript{40}

Learning has always been an integral part of the Indian tradition but the history of the modern education in India began only two centuries back. It was made possible only because of the changes made in the Charter of a company, which by itslfs registered in London for making business with far east countries. In 1813 the East

\textsuperscript{39} Ibid., p.12.

\textsuperscript{40} Keay, n.5, p.200.
India Company added an amendment to its Charter. The Section 43 of the Charter Act reads:

A sum of not less than one lakh of rupees in each year should be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of knowledge of science among the inhabitants of the British territories in India.[41]

This clause in the Act of 1813 can be cited as an important landmark in the history of the development of western education in India. 42

During this period tremendous changes were taking place in Travancore too. A clear-cut educational policy was chalked out and implemented in Travancore as early as the opening decades of the 19th century. It is to be mentioned that the direct participation of the Government in the field began in 1817, during the reign of Her Highness Rani Gouri Parvathi Bai. Having realized the educational backwardness of the state, the Queen issued in 1817 a remarkable Rescript. It must be noted that the


first legislative recognition of this obligation was taken in British India only four years before this historic proclamation. Thus Travancore undertook the burden of elementary education in the mothertongue about the time when English schools were being opened in British India.

The Charter Act of 1813 clearly showed the responsibility of the East India Company for the education of the people of India. But the company did not formulate a definite agenda for its educational policy. Added to this, there was also a great controversy going on between the Orientalists/Classists and the Occidentalists/Anglicists.43 This made difficult for the government to lay down firmly its objectives. As a whole the first group was for the indigenous education through vernacular languages, while the second one argued for the spreading of European knowledge through English. The latter view was advocated by the missionaries and most Hindu social reformers and the younger officers of the East India Company. This controversy between the Anglicists and Orientalists left its mark on the history of education in India and influenced the future course of the formulation of the educational policy of the government as such.44

43. John Desrochers, n.4, p.25.
The controversy between the orientalists and the Anglicists had its effect in Travancore-Cochin also. During the first half of the nineteenth century the responsibility of imparting education lay primarily in the hands of the traditional indigenous institutions and the missionaries. The missionaries devoted more of their attention to spread English education while they ignored in their schools teaching of Malayalam and Sanskrit.45

The charter of the East India Company came up for the usual renewal in 1833. A Parliament Committee reviewed the working of the company's system and laid down new principles of legislation leading to the Act of 1833. When the Charter of the East India Company was renewed in 1833, the amount ordered to be spent on education was also enhanced from one lakh to ten lakh rupees. This charter moreover asked the company to be more tolerant towards missionaries which resulted in their greater involvement in education. The question of utilizing the new allocations for education once more caused a controversy. Should the Government continue to encourage schools and

colleges on Oriental lines or should Western education be given the preference?\textsuperscript{46} This turned to be one of the prolonged and bitter controversies of the nineteenth century.

There were appeals from the Indian leaders like Raja Ram Mohan Roy and Radhakant Dev who pressured the government for a new educational policy. In 1834 the Government of India appointed a Board of Education which was a great step towards the eventual formation of an educational policy. Thomas Babington Macaulay (afterwards Lord Macaulay), the well known historian and scholar, came to India on 10th June 1834 as a Law Member of the Governor's Executive Council. He took over the Presidency of the Board in 1834 when a bitter controversy was going on between the Orientalists and Anglicists about the newly allocated grant by the East India Company for education. Lord William Bentick, the then Governor General, appointed Lord Macaulay as the Chairman of the Board of Education Commission for reporting about the situations and how it could be improved. The famous Minutes of Lord Macaulay was submitted on 2nd February 1835 to the then Governor General William Bentick. This was endorsed on 7th March and it laid down in shape an educational policy for the

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46. Keay, n.5, p.201.
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British to follow in India. A resolution passed in this connection was to the following effect, "The great object of the British Government ought to be the promotion of European literature and sciences among the natives of India, and that all the funds appropriated for the purpose of education would be best employed on English education alone". He also proposed to utilise total educational grant to achieve that goal and to use the existing institutions of oriental learning for the promotion of western education. The plan was widely accepted and it became a foundation stone for modern Indian education. Because of this, K.M. Panickar, the famous historian, called Macaulay as one of the three Englishmen to be remembered for the contribution made to the cause of English education in India.

Macaulay's Minutes issued the proclamation containing the following:

1. The chief objective of this educational policy is to encourage European wisdom.


49. Chauhan, n.42, pp.6-7.
2. That no more stipends will be given to students pursuing oriental obsolete studies.

3. That the government will not permit oriental books.

4. That the funds thus available will be employed in promotion of European studies and English language. 50

Lord Macaulay further made it clear in his own words:

We are free to employ our funds as we choose .... It is possible to make natives of this country throughly good English scholars. To this end, our efforts ought to be directed. 51

Finally the controversy ended that might otherwise have dragged on for years. Henceforth English language and western science started receiving increased importance in modern higher education in India. It was realised by the English that for them internal progress was more relevant than preservation of the indigenous cultural values in India. 52

The opening of an English School in 1834 at state expense was particularly significant because it was in the


52. Chauhan, n.42, p.7.
same year Macaulay was appointed to report on the feasibility or otherwise of introducing English Education in India. The declaration on 7th March 1835 of Lord Bentick gave to the educational policy of the English in India a definite form, clear vision and an acknowledged agenda. In Travancore also state support to education took varied forms. One was that of the stipends and liberal allowances to students and teachers. In 1835, His Highness endowed twenty free scholarships to Nair students in the English school and built a new house for it.53 In the same year, the English school at Trivandrum was taken over by the government and given the title 'The Raja Free School'. This premier educational institution later developed into His Highness the Maharajas' College.

The Proclamation made in 1844 by Governor Lord Hardinge, stating that preference should be given in the selection of candidates for public employment to those who had been educated in the institutions established by the English, gave further impetus to English Education in India.54 In 1844, the Maharaja of Travancore made a similar proclamation in the matter of public service that


preference would be given to those who were well versed in English, gave a further boost to English education.

In Cochin too an attempt was made in 1835, the same year in which the famous Macaulay’s Minutes, with a view to teaching the Jews English, Hebrew and Malayalam. Later in 1837 and 1845 two English schools were opened with a view to teaching the princes and the children of the aristocracy. One of these schools later developed into Maharaja’s College.

The History of Malabar region during the nineteenth century was one of growing social and communal unrest and increasing animosity between the Muslims population and the British. So, comparatively little progress did take place in the field of education in Malabar. A few English Secondary Schools and colleges were established in conformity with the policy followed in the rest of India in pursuance of the times suggested by the Minutes of Macaulay. The educational developments taking place in British India created a considerable impact on the process of education in all the three regions of Kerala.

55. Gopinathan Nair, n.45, p.264.
The Woods Despatch and its Effects

The year 1854 marked a significant epoch in the history of Indian education, for it witnessed the appearance of a Despatch which outlined a systematic educational policy for India. Ever since the incorporation of the Charter Act of 1813, several educational experiments were tried and various policies for action had been proposed. All these involved many controversial issues which needed careful consideration. Clearly, the time for reconstructing the system had come and a review was unavoidable. The renewal of the Charter, due in 1853, provided an occasion for a comprehensive study of the educational policy and the problems of the country. The House of Commons appointed a select committee in order to make a thorough enquiry into the educational development of India. On the basis of this enquiry, the Court of Directors drafted their famous Educational Despatch on 19th July 1854. This Educational Despatch of 1854 is also known as Woods Despatch named after the President of the committee, Sir Charles Wood, later Lord Halifax. It is a lengthy document of one hundred paragraphs. The Despatch recognized the duties of the government and imposed upon

it the duty of planning a properly articulated education from the primary school to the University level. The Woods Despatch of 1854 has rightly been described as the Magna Carta of English education in India and the keystone of India's present system and structure of education.

The objectives of the Despatch were mainly four as cited by Anima Bose in 'Higher Education in India in the Nineteenth Century'. Firstly, to confer upon the people of India the moral and material blessings which flow from the diffusion of useful knowledge and which may derive from India's connection with the English. Secondly, to help the people of India with employment of labour and capital, and also to help them to emulate the British in the development of the vast resources of the country. Thirdly, to enable Britain to secure a large and more supply of articles necessary for the British manufacturers and British consumers. This would keep the British labourer well supplied with raw materials. Fourthly, to diffuse the improved arts, sciences, philosophy and literature of Europe and to spread European knowledge in India.


The question of the medium of instruction was also dealt with in the Despatch. The Despatch dismissed the idea that English was to be used as a medium of instruction in order to suppress or to discourage the study of Indian languages. Instead, the Despatch showed a model to the rest of the world how English and the Indian languages could jointly help in spreading education throughout India. It clearly stated that English should be used only in higher branches of learning and the vernacular to teach the mass who were ignorant of English. At the same time, the vernacular literature of India would be gradually enriched by translations of European books or by the original composition of men whose minds were imbued with a spirit of European advancement. This would help European knowledge accessible to all classes of people in India.

The above mentioned problems in the Despatch referred to the then existing controversies and possible solutions. The Despatch also proposed or recommended certain new schemes that were to be introduced in the educational system of India.

The first of these was the institution of a Department of Public Instruction in each province. The Director of Public Instruction was to be assisted by adequate number of inspecting officers. The second scheme was the establishment of Universities. The Court of Directors felt that the time had come for the establishment of Universities in India. This could encourage a regular and liberal course of education by conferring academic degrees as evidence of attainment in different branches of arts and science. Thus in 1857 the three Universities of Calcutta, Bombay and Madras came into existence based on the model of the London University which was then an examining body. The Despatch categorically mentioned that the examination of degrees will not include any subject concerned with religious belief.  

The Development of collegiate education was fairly rapid in India during the twenty five years between the establishment of these universities and the appointment of the Indian Education Commission in 1882. It will be seen that even at that time, the craving for higher education was evident and the need for opening more colleges and

60. Thayattu Sankaran, n.57, p.81.
perhaps universities became apparent. It was under these circumstances many new universities started. This was a great epoch making event in the history of Higher Education in India.

The next scheme was the establishment of graded schools all over India. At top were the university and affiliated colleges which gave instruction in various branches of arts and science. Below the universities came the high schools that were expected to give instruction either through English or through one of the modern Indian languages; and, at the bottom came the indigenous primary schools. The Despatch in a way rejected 'Downward Filtration Theory', and adopted Indian languages at high school level. The setting up of indigenous schools laid strong foundations for a national system of education.

The authors of the Despatch were preoccupied with financial aspects of Indian Education. The Despatch suggested a system of grants-in-aid in order to solve the financial problems. It recommended stipends and scholarships to foster merit in medicine, teacher's training and engineering and encouraged the establishment of general and training schools for training maximum number of teachers.61 So the Despatch favoured the direct

61. Ibid., pp.83-84.
link between the lower and higher grade schools as between the high schools and colleges. Lastly, the Despatch expressed an urgent need for spreading women's education. It stated:

By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men.... The government ought to give the native a female education in India, its frank and cordial support.[62]

The Despatch was of far reaching importance, as it had laid the foundations of a system of education which remained unchanged as far as the principles were concerned during the entire period of the British era.63 This Despatch of 1854 was the last of its kind, because after this the company's rule ended in 1858. The year 1857 is important for two reasons: It saw the establishment of three universities, and the same year witnessed the Mutiny of 1857 that led to a grave political crisis which consequently caused a set back in higher education.

With the Queen's Proclamation of 1858, the British crown became the direct ruling authority of the territories in British India. The higher education took a curious turn and although it continued to expand, religious neutrality of the government towards education became an integral part of the new system of administration. 64

The Despatch of 1854 had its own vibrations and changes in the southern part of the peninsula too. The second half of the nineteenth century laid a strong foundation of rapid and massive educational development in the Princely States of Travancore and Cochin. The educational policy of these two states was based on the promotion of vernacular education and the encouragement of private enterprises.

The closing years of 1850's witnessed in Travancore a break from the earlier decades regarding administration and social reforms. In 1859 the British government decided to put an end to the omnipresent interference by its Residents. This gave the King and his Dewans a direct responsibility and decisive powers in most of the matters.

64. Keay, n.5, p.204.
This was, in fact, the culmination of a variety of developments that took place within Travancore, in India as a whole as well as in England.\textsuperscript{65} The developments which had taken place in Travancore were not only political but also social and economic in orientation. This opportunity was completely used by the King of Travancore to start a number of educational institutions both departmental and private. By this the government entered the educational scene actively from mid 1860's offering educational opportunities to higher castes so that they did not have to go to mission schools.\textsuperscript{66}

The government of Travancore did not spare its efforts for the development of vernacular education during 1860's. At about that time there came an announcement from the government that for the public service, the minimum qualification should be a certificate in vernacular education, i.e., certificate in Malayalam education. The expansion of the governmental apparatus and the prescription of educational qualifications for entry into government services were strong incentives to

\textsuperscript{65} Gopinathan Nair, n.45, p.266.

\textsuperscript{66} Mathew, n.3, p.96.
the people to take education with enthusiasm. A systematic policy was pursued by Travancore and Cochin rulers to encourage vernacular education. Every year the government sanctioned and started new vernacular schools in various districts. For better results, a Director of Vernacular Education was appointed and the introduction of grant-in-aid scheme for vernacular education also came into force. This was mainly intended to encourage private agencies to start and run educational institutions on the approved lines as those of the departmental institutions. The grant-in-aid rules were made applicable to all private schools, provided they were imparting vernacular education upto a certain standard.

However, the collegiate education could not originate in Travancore and Cochin as early as in the presidencies. It was only in 1864 that His Highness the Maharaja's Free School in Travancore was elevated to the status of a second grade college and affiliated it to the University of Madras. From then college education also grew rapidly in Travancore and Cochin and was able to match up with the tide of things in British India. The women's education also had a rapid progress from the mid 1860's, with the result that by the turn of the century, the literacy rate among females in the Travancore state became the highest in India.

67. Gopinathan Nair, n.45, p.269.
As Malabar was under the Presidency of Madras, both higher education and western education grew rapid and they achieved a new momentum after the arrival of Christian missionaries. The primary education received only very little attention from the government. But several colleges like the Malabar Christian College, Victoria College, Brennan College, and Guruvayurappan College were established. All these colleges were initially schools. The colleges of this area were affiliated to the Madras University. With this the college education in the district received great fillip. Thus the period from 1854 to 1882 witnessed much growth and marked many developments in the educational history of the state.

Although the Despatch of 1854 had envisaged more of a general education amongst the people of India, there was much criticism that not much had been done in these lines. It is clearly cited by Naik, as quoted by John Desrochers that:

> all the qualitative elements of the system, its value system, attitude to knowledge, emphasis on verbal and linguistic skills and content were favourable to the well-to-do classes and unfavourable to the poor mass of toiling workers.[68]

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68. John Desrochers, n.4, p.27.
With these circumstances in 1882, the government of India appointed an education commission with a view "to enquire into the manner in which effect has been given to the principles of the Despatch of 1854 and to suggest measures as it may think desirable in order to further carry out the policy therein laid down". 69

The Despatch of 1854 proved to be the last official pronouncement of the East India Company on education. The Indian Education Commission of 1882 appointed by Lord Rippon under the Presidentship of Sir William Hunter, one of the Law members of the Legislative Council, 70 was the first of its kind after the crown had taken over India's administration.

The commission was specially called upon to enquire into the working of the educational system and report on the advisability of the extension of the system on popular basis. Even though University Education did not fall under its direct concern of the commission, they were forced to touch upon the University education, while


70. S.K. Saini, Development of Education in India: Socio-Economic and Political Perspective (New Delhi, 1980) p.45.
dealing with the encouragement of primary education. Some of the important recommendations were the withdrawal of the government from the direct management and support of the institutions for higher education, provision of financial aid and grants to colleges, regulation of grant of scholarships as recognition of merit and more opportunity for private enterprise to provide for higher education to the people of the land.\(^7^1\) The commission further recommended that in all schools and colleges arrangements should be made for games, sports, etc. and that in government institutions moral education should also be a part of the curriculum.\(^7^2\) The policy of grants-in-aid was based on religious neutrality of the private agency managing the college. Thus, religious basis of no private agency stood in its way of becoming involved in the higher education process in the country.

Following the recommendations of the Hunter Commission, the number of vernacular schools and colleges increased considerably in Travancore and Cochin. As far as collegiate education was concerned in Travancore, a Sanskrit College at Trivandrum, the CMS College at Kottayam, the Scott Christian College at Nagarcoil and a

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College for Women at Trivandrum were established. A Teacher's Training College was opened at Trivandrum with the intention of giving training to teachers. These colleges in fact enjoyed a wide reputation in South India. By about 1889 a number of English schools were started in different districts of Cochin state. Private agencies also came forward to start schools and colleges from the neighbouring state of Travancore. The government of Travancore and Cochin extended grants-in-aid to English schools with a view to encourage the opening of more schools by the private sector. The result was that a large number of private aided schools sprang up in these two princely states.

Regarding vernacular education, the government of Travancore decided to bring all the indigenous schools under its educational system by giving them grant-in-aid and by subjecting them to a departmental inspection. Accordingly in 1895, schools both English and vernacular were classified as high, middle and primary, and their curriculum of studies was prescribed, and a revised grant-in-aid code was promulgated.73 The education of the

common man received attention of the Cochin government only late in 1890 when it opened vernacular schools in villages and brought into the aided category a large number of indigenous schools. \(^74\) Primary education was very much popular among higher castes in Cochin even before the government entered into the scene and the introduction of the grant-in-aid scheme. Thus there was a very remarkable progress in education in Travancore and Cochin towards the end of the nineteenth century.

The Charter Act of 1813, Macaulay's Minutes of 1835, Woods' Despatch of 1854 and the Indian Education Commission of 1882 were official pronouncements made by the Britishers. These were the first but significant steps towards the democratisation of Indian education.

These declarations had very little effect in practice -- even though it had in theory -- since the educational funds were inadequate. Indian languages and vernacular schools hardly progressed. The situation of mass education remained highly unsatisfactory. The reason behind was that, instead of making indigenous schools as

\(^74\) Gopinathan Nair, n.45, p.273.
the base of a national system of education, the Britishers established a network of new schools under their direct control. Due to this the indigenous schools lost popular support and gradually died out.

Even though this was the condition that prevailed throughout India, the achievements of Travancore and Cochin in the nineteenth century Kerala exemplified what could have been achieved by positive policies. In the last decades of the nineteenth century and the beginning of the twentieth century, primary schools and vernacular schools dominated. Primary schools and vernacular education did help the spread of literacy more than secondary schools and colleges did. This considerably increased the high rate of literacy in Travancore in the nineteenth century. This was due to the enlightened vision of the rulers of the two princely states.

The 'Downward Filtration Theory' was another factor against mass education. Despatch of 1854 was a consolation in this direction that it gave encouragement to native schools. A two-tier approach was evolved.

75. John Desrochers, n.4, p.29.
English for the elite and the vernacular for the masses. In 1882 the Hunter Commission judged that compulsory education was impractical and deleted it in its report. At that time the states of Travancore and Cochin were administered by progressive rulers, and had almost 60 per cent of children in primary schools. In short, the British government did not really care about mass education. It neglected indigenous and vernacular schools and opposed the idea of free education. Nurullah and Naik conclude:

the spread of education is wider in 1835-38 than in later stages and this slow advance of mass education was one of the weakest links in the modern educational system of India.[76]

At the beginning of the nineteenth century, before the Government became seriously concerned with the matter, education in India was at a low ebb. It should be admitted that in its early days in India, the British Raj did only very little for promoting the cause of education. However, there was a gradual progress towards planning an educational agenda for India.