CHAPTER - I

TAMIL NADU EDUCATION SURVEY

One of the greatest achievements of mankind is education. It is the foundation for any secular achievement across the board. Education and its importance have been identified very long before civilization came into existence in its full core. The persons with highly educated are honored not only in their home land but also throughout the world. The Sangam literature from ancient Tamil Nadu throws light on the importance and presence of education.¹

The History of Tamil Nadu dates back to ancient period. It starts from an extraordinary era in which there was a noticeable literary growth. The Sangam Age, as the name suggests, is considered as the opening of the history of Tamil Nadu. In the 3rd century A.D., the Sangam Age came to a halt. The linear clue of Gajabahu I of Ceylon denotes the Sangam Age to the initial periods of the then Christian era. Madurai Kanchi, an eminent and notable work of Sangam literature, remarks the statute of three significant empires of Tamil Nadu. They are as follow: the Cheras, the Cholas and the Pandyas, besides other minor rulers.²

The Cholas reigned over regions including of Tanjore and Tiruchirapalli District from Tamil Nadu. The Cheras detained their influence over Travancore, Malabar and Coimbatore regions of the State. The Pandyas branched out through Madurai and Tirunelveli areas. The Cheras, the Cholas and the Pandyas prospered as prevailing sovereigns throughout the Sangam age.³ However, these rulers’ kingdom came to an end gradually with the arrival of the Kalabhrs. At the end of the Sangam

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period, the Kalabhras were dominant in Tamil Nadu and controlled over the Chera, the Chola and the Pandya provinces. Till the end of the sixth century A.D, these new rulers subjugated the government of Tamil Nadu. Yet, their rule came to an end in the beginning of the seventh century in Tamil Nadu.4

The governmental space created by the deterioration of the Kalabhra power in Tamil Nadu opened the beginning of a new rule. During the last part of the sixth century, the Pallavas spaced their kingdom in the town with historical and religious importance situated about eighty-five kilometers south of Madras, known best as Kanchipuram. The Pallavas dominated throughout the northern part of Tamil Nadu. The southern part of Tamil Nadu was under the control of the Pandyas. Kadungon rejuvenated the Pandya control in the Madurai region.5 The Pallavas’ and the Pandyas’ went for about two centuries in Tamil Nadu. However, the Cholas again dominated and extended their rule over the entire Tamil Nadu6 during the 9th century. The Cholas’ conquered its pinnacle throughout the period of Rajaraja I and Rajendra Chola.7 In the early part of the 13th century, the Chola Empire began to decline. The Pandyas revived their glory in Madurai. The second Pandyan Empire reached its widest extent and attained the height of its splendor under Jatavarman Sundara Pandya (1251-70).8

During the medieval period, the Muslims entered into Tamil Nadu. From the early years of the 13th century, the Muslim rulers became the masters of North India. In the beginning of the 14th century, the Muslim commanders from the north marched against Tamil Nadu. In 1310, the Pandyas observed a fraternity confrontation amongst

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8 Nilakanda Sastri, K.A. The Pandyan Kingdom, *op.cit.*, p.139.
his two sons of the Pandya King Maravarman Kulasekara I (1268-1308). After the death of King Maravarman Kulasekara I, the elder son, Sundara Pandya, became the king. There were confrontations during the coronation of Sundara Pandya. This reign was opposed by his younger brother Vira Pandya who assaulted and dethroned Sundara Pandya. After his loss of power, Sundara Pandya sought the aid of the Sultan of Delhi, Ala-ud-din Khilji. In order to honour the request of Sundara Pandya, the latter sent an army under his trusted commander Malik Kafur. He went towards Madurai with his armed forces and dethroned Vira Pandya and paved the way for the coronation of Sundara Pandya. After this victory, he returned to Delhi, leaving behind a Muslim garrison at Madurai.9

In the subsequent years, Madurai became a part and parcel of the Delhi Sultanate. During the time of Muhammad-bin-Tughluq, Mabar (Madurai) became the southern-most province of his empire. The numismatic evidences show that Sultan Muhammad-bin-Tughluq appointed Jalal-uddin Hassan Shah as the Governor of Mabar. In 1335, he rebelled against the Sultan and declared independence. Thus, Mabar Sultanate came into existence with Madurai as its headquarters.10 About 1370, the Sultanate came to an end with the defeat of the Malabar Sultan at the hands of Kumara Kampana Udayar, the commander of the Vaijayanagar Empire.11 Thus, Madurai and its surrounding areas were liberated from Madurai Sultanate rule.

However, Tamil Nadu was once again subjected to the Muslim rule with the advent of the Nawab of the Carnatic. The history of the Nawabs of Carnatic date back to 1698 when Aurangazeb, the Mughal Emperor, sent Zulfikar Khan, his general, to

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capture Senji Fort from Rajaram, the last Maratha King. Zulfikar Khan defeated the Maratha ruler and captured Senji. As a result of the war, the northern Tamil country fell into the hands of the Mughals.\textsuperscript{12} In 1701, Daulat Khan, one of the generals of Aurangzeb, declared himself the Nawab of Carnatic.\textsuperscript{13} The rule of the Nawab of Arcot gradually penetrated into the southern part of Tamil Nadu. In 1736, the Nayak Kingdom of Madurai ceased to exist and the entire Tamil Nadu, south of Tiruchirapalli came under the control of the Nawab.\textsuperscript{14} In the eighteenth century, the Nawab, with his capital at Arcot, ruled over a major portion of the Tamil Nadu. There were two rival dynasties named the Nawabs who remained in power from 1710 to 1743 and the Wallajahs who ruled from 1743 to 1801.\textsuperscript{15} In 1801 the Nawab of Arcot and Edward Clive, the British Governor, signed the Carnatic Treaty which vested both the civil and military authorities of the region with the English East India Company. Thus the whole of the Carnatic region which was hitherto held by the Nawab of Arcot came under British authority.\textsuperscript{16}

When the Nawab of Arcot ruled over the major part of Tamil Nadu, its north-western part was ruled over by the Mysore rulers. It comprised of Dindigul, Salem, Baramahal and Coimbatore. In 1761, Hyder Ali usurped the Mysore throne and became the real ruler of Mysore. During the Third Anglo-Mysore War of 1790, the British captured Dindigul from Tipu Sultan, the son of Hyder Ali. In 1779, he formally yielded Dindigul to the British. In 1799 after the death of Hyder Ali, the British became the masters of the entire Kongu region including Coimbatore.

\textsuperscript{13} Charles Stewart Crole, \textit{The chingleput District Manual}, Madras, 1879, pp.140-141.
\textsuperscript{14} Pate, H.R., \textit{op.cit.}, pp.68-69.
\textsuperscript{16} Edward Belfour, \textit{Carnatic Stipendiaries of 1801}, Madres, 1858, p.92.
During the British rule, Tamil Nadu formed a part of the Madras Presidency. In the year 1917, the Justice party came into being. Natesa Muthaliyar was the founder of the party. The communal G.Os of 1921 and 1922 preserves opportunities for the reservation of appointments in local bodies and educational institutions for non-Brahmins. E.V.R. Periyar convened the first conference of the newly formed Dravida Khazhalham in 1944 after the decline of the Justice party.

In 1956, as per the recommendations of the States Reorganization Commission, the Madras State was formed as a Tamil linguistic unit. In 1967, the Congress Party was defeated at the General Election, and a new government was formed by C.N. Annadurai of the Dravida Munnetra Kazhagam Party. On 14 January 1969, the new Dravida Munnertra Kazhagam Government headed by C.N. Annadurai changed the name of Madras State as “Tamil Nadu”.

**MUSLIMS IN TAMIL NADU**

The Muslims form one of the major social groups and are sparsely settled in different parts of Tamil Nadu. In the early periods, the contact of Arab traders led to the Muslim settlement in some parts of the Tamil Nadu. The Arabs had commercial contacts with the Tamil Nadu even from the pre-Islamic days and developed a lucrative trade. From the 3rd century B.C., they established their monopoly in the Indian maritime trade. During the Sangam Age, the eastern coast of the Tamil Nadu possessed a number of sea ports like Musiri, Tondi and Korkai and through these

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17 Sastri (ed.), Encyclopaedia of the Madras Presidency and the Adjacent States, Madras, 1921, pp.130-133.
19 Ibid., p.357.
ports, the Arab merchants established a good business. These commercial activities in course of time helped them to establish Arab colonies in these port towns of Tamil Nadu.\(^\text{22}\)

Originally the Arab traders introduced Islam in Tamil Nadu during the 7\(^{th}\) century. They administered their business staying in their colonies. They married local women and gave birth to several children. These off spring of mixed Arab-Tamil origin formed the first Tamil Muslim community. This community found in Tamil Nadu farmed a suitable area for the propagation of Islam. As the Tamil Muslims in the beginning were not contestants for political power, the Hindu rulers of Tamil Nadu allowed them to carry on their proselytizing activities.\(^\text{23}\)

The contact of the Arab Muslim traders, the activities of the Muslim missionaries\(^\text{24}\) and the rule of the Muslim kings of Tamil Nadu finally resulted in considerable growth in the number of Muslim population in Tamil Nadu.\(^\text{25}\)

The Muslims enjoyed the patronage of the Hindu rulers. As horse traders, the former had commercial contact with all the Hindu rulers of Tamil Nadu. Some of the Muslims were appointed to positions in the cavalry of the Hindu rulers.\(^\text{26}\)

The Muslims who had settled in Tamil Nadu made it their home and identified themselves with the native population. Due to their constant and continuous contact they assimilated several Tamil customs. This helped to create an atmosphere of harmony and amity in Tamil Nadu.\(^\text{27}\)


\(^{26}\) Nilakanta Sastri, K.A., \textit{op.cit.}, p.70.

\(^{27}\) Subramanian, P., \textit{Social History of the Tamil}, New Delhi, 1999, pp.4-5.
As every religion has its own sects and sub-sects, Among the Tamil Muslims, there is a sect called Lebbai. The 1881 census reports that Lebbais are a mixed group of Arabs and native converts. The predominant occupation of Lebbai is weaving mat and textiles. Lebbais are known for their skills at pearl fishing, marine trade and steering ships. According to a record of the manual of Madras Presidency, Lebbais are industrious and enterprising community. They leave no stone unturned in terms of doing business. In fact, they are Jack of all trade. The Lebbai is believed to be coined from the Hebrew term Levai, which means ‘priest’. There are people from other countries such as Indonesia use the term in the same sense. However, in course of time, this term Lebbai is identifies with some social division among the Tamil Muslims.28 Today, Lebbais are said to receive the benefits of the governments and their sops just for their social position in the society. There are classifications among the Tamil Muslims such as ‘Maraikaayar’, ‘Rawther’, ‘Lebbai’, ‘Deccani’ and ‘Fakir’. Based on their social positions, these names came into existence.29 Maraikaayars are known for their boatmanship. Among the Sunni Muslims, there are anumber of denominations such as Labbais, Marakayars, Syeds, Shaikhs, Navayats and Panchu-Vettis.30

The Labbais are the people of Arab origin. The Arab merchants who settled in the ports of Tamil Nadu had brought along with them some Arabs as helpers. These Arabs used to respond to the calls of their masters with the word Labbai which means "Here I am". These Muslims and their off spring came to be known as Labbais.31 The Arabs, who came along with the Arab traders and their children through their Indian

28 Tamil Lexicon, VI,P.1941; Encyclopedia of Islam, p.551.
30 Francis, W., Madres District Gazetteer, South Arcot, Vol.I., Madras, 1907, p.86.
wives, were also known as Labbais.\textsuperscript{32} The Labbais were mainly traders. Some of them were also engaged in agriculture and mat making.\textsuperscript{33} In the erstwhile North Arcot and the present Vellore district, the Labbais mostly own the tanning industry thereby breaking the monopoly.\textsuperscript{34} A section of the Labbais speaks Tamil and Urdu which is the mother tongue of the others.\textsuperscript{35}

A majority of the Labbais of Tamil Nadu who have Tamil as their mother tongue known as Rowthers and the term mainly connected with horse trade. As the Muslims of Tamil Nadu were either engaged in horse trade or employed by the native rulers as trainers of horses or cavalry men, they were called Rowthers. They were also known as Guthirai Chettigal meaning horse traders. The Rowthers were frugal traders who engaged in both wholesale and retail trade. They were also engaged in agriculture and mat-weaving.\textsuperscript{36}

Marakayar is a word said to be derived from the fusion of the Arabic word Marakab meaning boat and the Tamil word Rayar meaning owner.\textsuperscript{37} According to another version, Marakayar the word is derived from the Tamil words Marakkalam meaning ship and Rayar meaning king. The Marakayars are well-versed in maritime trade\textsuperscript{38} and also the progeny of the Arab traders who married local women. In later years, the converts to Islam took the title Marakayar. Tamil was their mother tongue. Majority of the Marakayars lived in the coastal towns of Tamil Nadu such as

\begin{thebibliography}{99}
\bibitem{} Abdul Khader Fakri, S.M., \textit{op.cit.}, p.16.
\bibitem{} Ramaswami, A., \textit{Gazetteer of India, Tamil Nadu State}, Ramanathapuram, Madres, 1972, p.162.
\end{thebibliography}
Keelakarai, Kayalpatinam, Nagore etc. The main trade was pearls, rubies and lump.39

The Urdu-speaking Muslims of Tamil Nadu are grouped under several heads viz. the Syeds, Shaikhs, Pathans, Mughals and Nawabs. The Syed and the Sahikhs are of Arab origin and they came to India as warriors.40 The Pathans are known as Banu Afghan or the descendants of Afghans. They migrated to Tamil Nadu as soldiers along with the Muslim rulers of North India. The Mughals are of Mongol origin. They penetrated into Tamil Nadu along with the Mughal army. The Navayats are people who claim descent from the rulers of Senji. The Panju-vettis form a group of Muslims who claim descent from Andhra Pradesh.41 They are engaged in the profession of cleaning cotton and weaving cloths fabrics.42

**ISLAM AND EDUCATION**

As one of the earliest concerns of mankind education is an essential feature of humanity.43 Education means transmission of knowledge and understanding and the development of the individual personality by teaching or example.44 In its broadest meaning education is any process by which an individual gains knowledge or insight or develops attitudes or skills. The function of education has both social and individual dimensions. In social function it helps one to become a more effective member of society by passing to one for the collective experiences of the past and the

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present. Its individual function is to enable a person to lead a more satisfying and productive life by preparing him to handle new experiences successfully.\(^{45}\)

Education is a powerful instrument of social change. It reforms every society and helps its members to distinguish between good and evil and thereby helps mankind to adhere to good and give up evil.\(^{46}\) The future of any country wholly depends upon the progress of education. Its hopes, aspirations and longings can be realized only if education in the widest sense is made available to, and is availed of by, the younger generation.\(^{47}\)

Islam stresses the need of education and makes it every Muslim’s obligation to seek knowledge. Islam says that seeking knowledge is the bounded duty of every man.\(^{48}\) It is evident from many of God’s revelations. Even the first revelation of the Quran which ascended on the prophet of Islam at Cave Hira\(^{49}\) through the arch Angel Gabriel deals only with education. It ordered the prophet to.

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\text{Recite In the name of the Lord, who created,}
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\text{Created man out of mere clot of congealed blood;}
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\text{Recite and thy Lord is most bountiful,}
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\[
\text{He who taught the use of the pen,}
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\text{Taught man that which he knew not,}^{50}\]

Through these verses, the Almighty orders all human beings to educate themselves in His name. These verses also explain the creation of mankind from a

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\(^{47}\) Lakhsmanaswami Mudaliar, A., Education in India, Bombay, 1960, p.3.

\(^{48}\) Abdul Rahim, M.R.M., op.cit., p.188.

\(^{49}\) Quran Verses: Sura-2.42.

\(^{50}\) Quran 96 : 1-5 Quoted in Mushir – ul – Hug, "Islam", Religious of India, New Delhi, 1983, p.244.
leach-like lot of blood. They also speak of the bountiful nature of God. They further explain that God himself taught man the use of the pen and the things which were not known to him.\footnote{The Holy Quran – \textit{An English Translation of the meaning and commenters, Al Madinah – Al munawwarah}, 1992, pp. 1980-1981.}

The Prophet [Sal] of Islam says: “Allah will exalt in degree those of you who believe and who have been granted knowledge and Allah is aware of what you do.” (Buhari 58:11). The Prophet [Sal] explains that Almighty grants a high position to the people who have firm faith in Him. He further says that God also elevates a person to prominence if he has knowledge and asserts that Allah knows all our doings.\footnote{Muhammed Muhsin Khan, Translation and meaning of Sahih – Al – Buhari, Vol.I, New Delhi, 1984, p.50.} The Prophet [Sal] further orders the Muslims to seek knowledge even if it is available in ‘China’. By this, the Prophet [Sal] stresses Muslims should gain knowledge even if it is available in any corner of the world. He said that seeking knowledge is obligatory for every Muslim. The Prophet [Sal] further says that the one who goes out in search of knowledge is the one devoted to the cause of Allah till he returns.\footnote{Abdul Hameed Siddiqui, Mishkat – Ul – Masabin, (translated and annotated), Vol.I, New Delhi, 1990, p.136.}

As Islam and its Prophet [Sal] laid much emphasis on education, the Muslims paid much attention to it. They believe that knowledge enables them of distinguish between what is forbidden from what is not. They consider education lights their way to heaven, is their friend in the desert, their society in solitude and their companion when friends. Muslims further believe that education guides them to happiness, sustains them in happiness and endures in misery. They take it as their ornament in the company of friends and armour against their enemies. The Muslims in India pay much attention to educating their wards. However, they preferred only religious
education. Till the nineteenth century they paid much attention to religious education only and after the advent of Western education which they considered alien and they paid little attention in it.\textsuperscript{54}

**MADARASA EDUCATION**

The word ‘madharasa’ stands for the meaning ‘learn’. ‘Madharasa’ in English and in other western languages denote Islamic religious studies. In such schools, there are two types of studies/learning are taught such as teaching students to read and to memorise the Quran; and students are taught to become priests (In Islamic parlance they are called ‘aalim’). Those who successfully undergone aalim course, they can become priests in mosques and lead the five time prayers every day. Those who pursue ‘aalim’ course would be taught ‘the interpretation of Quran’, ‘shariyath (Islamic law), hathees (the preaching of Prophets), and Islamic history. The classes for the preaching of Prophets were introduced by Khaliya Sulaiman,\textsuperscript{55} the then Emperor of Turkey. The ancient Islamic institution Jaamiyathul Kurraay in was built in the year 859\textsuperscript{56} by the disciple of Mohammed Al Pitri, Fathima Al Pitri. Along with religious teachings, madharasa pave the way for its students to learn horse-riding, martial arts, and other essential arts.

**INDIAN AND WESTERN EDUCATION**

In the ancient period, education in India was monopolized by a section of the society. As education was connected with the study of the Vedas and other sacred literature, the Brahmins, who occupied the highest stratum of the society, monopolized education through the gurukula system. This trend continued for several

\textsuperscript{54} Muhammed Taher, Islamic Institutions, New Delhi, 1998, p.91.

\textsuperscript{55} Halilnalcik, *The Ottoman Empire the Classical Age, 300-1600*, New York, 1973, pp.165-178.

centuries and slowly the next two classes- the Kshatriyas and the Vysyas were also allowed to educate themselves. Known as Patasalas, these were purely religious schools imparted education on Hinduism. During the medieval period, the Muslim rulers dominated the political arena of India. They introduced the Islamic system of education and established several maqtabs and madarasas. These institutions imparted knowledge of Arabic, Persian and some other subjects concerning Islam. Since these maqtabs and madarasas admitted only Muslims, the patasalas continued for educating the non-Muslim pupils. When the British entered India there existed two different types of institutions for the education of the Hindus and the Muslims.

The Western system of education began to spread in India with the advent of English East India Company. In 1600, a group of merchants in London formed the English East India Company solely with the purpose of trading with India and making profits. On 31 December 1600 the Company was incorporated by a Merchants of London, Trading into East Indies”. The main object of the Company was to compete with the Dutch merchants and to break their monopoly of trade with India. Before the advent of the British, Indian education consisted of teaching of Arabic, Sanskrit and Persian Language along with theology, Mathematics, logic and philosophy.

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57 Pail Schools or Patasalas were Hindu Schools held in the houses of the teachers.


59 Maqtab – Institutions imparting elementary knowledge on Islamic theology, its singular form is maqtab.

60 Madarasas – Institutions, imparting higher knowledge on Islamic theology, its singular form is Madrasa.


64 Syed Amir Ali Bilgrami, English Education in India, Madras, 1902, p.6.
Even though the English East India Company was purely a commercial concern, it took measures for the education of Indians. In 1659, the Court of Directors allowed the Christian missionaries to preach Christianity in India. They considered education a good means to proselytize and establish schools in different parts of India. In 1765, the English East India Company became a political power in India and with this, the educational policy of the Company change a political power in India. With these new policies on education, brought out a dramatic change in India. The English rulers were for the decision to win the confidence of the influential Indians for the consolidation of the Company’s prolonged and successful rule in India. As a result, they offered the Indians higher positions under the Company’s government. In order to sustain in the given position, the Indians badly needed a good command of English language education. Hence, the East Indian Company went on to establish exclusive institutions of higher learning for the Muslims and the Hindus across the nation.

Warren Hastings (1772-85) laid the foundation for establishing the Calcutta Madrasa in 1781 for Muslim education where Arabic, Persian and other subjects were taught. This effort gained the appreciation of the Muslims of Bengal, encouraged by this, Jonathan Duncan; the British Resident at Benares started a Sanskrit College in 1771.

The year 1813 is remarkable in the history of education in India. Till then the English East India Company entrusted the responsibility of educating Indians with the Christian missionaries. In 1813, by the renewal of the Charter, the Company decided

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68 Mohamed Ali Ahmed., Traditional Education among the Muslims, Delhi, 1985, pp.4-6.
to allocate one lakh rupee annually to be taken out from the Indian revenue. This they
did in order to promote education throughout India. In 1835, the English East India
Company introduced the Western system of education in India. With the allotted
money, the Company established several English schools. The Wood’s Dispatch
of 1854 was yet another milestone in the educational history of India who is the
reason behind the existence of the present educational system in India.

WESTERN EDUCATION IN TAMIL NADU

Introduction of two reasons were attributed for the educational advancement
of the Madras Presidency - racial qualities of the South Indian and the early
introduction of Western education. Records of the English East India Company in
1678 mentioned a School Master called Ralph Ore, appointed by the Company for
educating the wards of its servants and he drew a salary of fifty lakh per year. This
hefty amount was equivalent to the salary of the Junior Member of the Governor-in-
Council in the Indian circumstances. However, there was no record provided
regarding the exact location of the school and the nature of its instruction. To every
one’s surprise, the English East India Company, during their initial stages, paved no
room for no interested in educating the Indians. By the renewal of the company’s
Charter in 1698, it allowed the Christian missionaries to establish schools for the
benefit of Indians, by and large. Subsequently, in 1715, W. Stevenson paved the way
for the establishment of St. Mary’s Charity School in Madras. Followed by this, in
1787, a Female Orphan Asylum was opened in Madras by Lady Campbell, the wife of

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72 Thomas, P.J., "History of Education in Madras", Madras Tercentenary Commemoration Volume,
Madras, 1939, p.439.
the then Governor Campbell (1786-1789). In the same year, Andrew Bell started a Male Asylum in Madras.73

From 1698 to 1822, the Company remained pathetic to education. This attitude of the government was well utilized by the Christian missionaries and they established several schools and colleges throughout the Presidency.74 In 1822, Thomas Munroe, the then Governor of Madras (1820-27), decided to make Western education efficient and widespread. With this aim in mind, he started an educational enquiry at the higher level. He sent circulars to the various District Collectors in the Madras Presidency to enquire and submit a report on the actual state of education among the native inhabitants. Based on the circular, the District Collectors probed and handed their reports to the then Governor. In 1826, the enquiry’s report was sent to the Court of Directors.75

In accordance with the report of the enquiry, the government established two types of schools i.e. Collectorate and Tahsildari schools in different districts and taluqs.76 Among the two collectorate schools established in each district, one was exclusively meant for the education of the Muslims and the other for the Hindus. Each Collectorate had about fifteen Tahsildarirs and each of these was to have one Tahsildari school. Thomas Munroe estimated Rs.50,000 as the cost of the maintenance of these schools. Subsequently, about 100 Tahsildari and Collectorate schools were established throughout the Presidency. In the Collectorate schools, English became the medium of instruction and the prevalent vernacularsin the

74 Mohamed Ablq Ahmed, op.cit., p.146.
Apart from the establishment of a Board of Public Instruction, the Madras Government also founded a normal school in Madras for training the teachers of the Collectorate and Tahsildari schools. This system continued till the enactment of Wood’s Despatch in 1854. After that three Universities were established in Madras, Bombay and Bengal presidency. East India Company was so many Educational Policy of the government brought about great changes in Indian Education. They formed an organization called ‘The General Council of Education in India'. and Hunter Commission Report 1882, Woods Dispatch of Education 1854, University Commission 1902, Sadler Commission 1916, Hartog Committee 1927, Wardha Scheme of Education 1937, Sargent Report 1940, University Education Commission 1948, Mudaliar Commission 1947, Kotharri Commission 1966, National Policy Education 1986, Ramamurthy Review Committee 1990. The commission important and impact I will explain further chapter.