

CONCLUSION

The establishment of British Rule in India marks the beginning of a new age in Tamil Nadu as in other parts of the country. It marks the Introduction of a New Political, Social and Educational Systems in this Region. By 1850, these three factors developed, and reinforced each other in such a way that they resulted in the creation of a new set of conditions and values in the society. Traditional Education in India revolved around the Teacher. Though no fee was collected from the pupils, the teachers used to accept charities and collect donations during the harvest season. The living conditions of teachers were far from satisfactory and they led a hand-to-mouth existence. However, they commanded utmost respect in the society.

The Traditional Educational System were the Absence of proper Standards of Teaching, extreme Narrowness of the Subjects taught, and Little Encouragement to Originality in thought. During the Pre-Colonial Tamil Nadu, literacy was neglected, social and religious evils became rampant and indigenous education was on its way out. The deterioration in educational standards and the irrelevance of the curricula was only an index of the prevailing social conditions in India, and Tamil Nadu was no exception to this general rule.

There was no appreciable educational progress during the period 1600-1820. The East India Company was not interested in educating the Indians. Education

was imparted to a few to assist them in Administration. However, certain educational institutions were founded and administered by Foreign Missionaries, others were established by Officials of the East India Company in their individual capacity or by Non-official Englishmen residing in India. At the same time, some native educational institutions also developed on new lines and they were run by Indian Educationists. Special mention may be made of the Church Missionary Society which opened the first Madras Boarding School at Tirunelveli in 1821. In 1840, with the assistance of Rev. Isaac Wilson and his wife, the Scottish Church Society ventured to start Six Schools for Hindus in Madras, with a total of 200 pupils. There was Gradual Educational Development only because of the interest shown by the Missionaries and the British Administrators in the Pre-Mutiny Period.

Prior to 1813, the English East India Company had left education in the hands of Missionaries and Philanthropists and nothing was done officially in the educational field in Tamil Nadu and the Madras Presidency. It was only because of the prolonged efforts of Charles Grant, Wilberforce and others that the Company, through the Charter Act of 1813, was ultimately compelled (a) to accept its Responsibility for the Education of Indians, (b) to incur an Expenditure of Rupees One Lakh on this count, and (c) to admit Missionaries into its dominions for Disseminating Western Education. This was the beginning of the Modern System

of Education in India under the British Rule. As a matter of fact, The Colonial British Rule laid the Foundation for the Modern Educational System in Tamil Nadu.

Sir Thomas Munro, the Governor of the Madras Presidency, began to pay earnest attention to the subject of education in 1822. He was the Real Pioneer in the Educational Movement in the Madras Presidency. In February, 1822, Munro instituted an Inquiry into the State of Indigenous Education. This was the First Educational Survey conducted on systematic lines in all the Twenty Districts of the Presidency. Thus the base of the educational system was very narrow. The nature and the category of schools were difficult to judge and the grants were very meager.

The next major attempt to extend English Education was made in 1835 with the publication of Macaulay's Minute. According to the Minute, the Company was to use its funds to support English Education and Language and to adopt the Curriculum prevalent in British Schools. This was considered a momentous decision because it had a lasting influence on the subsequent evolution of Indian Education. The introduction of English Education accelerated the Diffusion of Western Ideas and a Rational Outlook among Indian Intellectuals. The introduction of English Education was guided by three factors: (1). increasing demand for English Instruction in the Presidency Towns, with the knowledge of English

becoming a means of livelihood to Natives in Government Service. (2) ; the Replacement of Persian as an Official Language by English in 1837, (3) the mounting Influence of Missionary and Philanthropic Bodies on the Company and their demand for the Spread of English Education and Western Ideas in India.

Since 1835, a number of changes were made to improve the Educational System. In 1836, the Board of Public Instruction was superseded by a new Board called the 'Committee for Native Education', to direct and organise Normal Schools and to establish English Schools. Elphinstone, the Governor of Madras, who was an Advocate of Higher Education for the Upper Classes, issued another Minute for Madras Presidency on December 12, 1839. The 'Committee for Native Education' was replaced by a 'University Board' to establish a University at Madras. As a prelude to this, a High School was opened in Madras in 1841 and it was later converted into a Collegiate Department in 1853, with five Provincial Schools under its control.

In spite of these developments, Educational Activity in the Madras Presidency during this period before the Woods Despatch of 1854, was very limited when compared to other Presidencies. The Educational Despatch of 1854, popularly known as the Woods Despatch, initiated a New Era in the History of Indian Education. Education came to be regarded as a 'sacred' Duty of the Government. Grant-in-Aid to Private Effort was recognised. As a result of the

Woods Despatch, a separate Education Department was established. Thus the Wood's Despatch was the Turning Point which hastened the Educational Activities of the Colonial Government.

The year 1855 was a Landmark in the Educational History of Tamil Nadu. A Department of Public Instruction was instituted and Sir Alexander Arbuthnot was appointed as the First Director of Public Instruction in Madras. He brought about radical changes in the Field of Women's Education. The establishment of the University of Madras was an event in the History of Higher Education. It was established on the basis of the Recommendation of the Releigh Commission, which was constituted in 1857. Subsequently, a network of graded educational institutions was established.

Frequent Changes in the Educational System under different Despatches, existence of Different Types of Grants-in-Aid for different types of educational institutions and the failure of Local Boards to collect the rates promptly due to protests and pressures against collection, led to serious confusion in the Educational System of Tamil Nadu. These problems were by no means confined to Tamil Nadu and they were generally faced by almost all Provinces in the country. Therefore, to review the Educational System in the country and to recommend measures to strengthen it, the Government of India appointed a Commission in 1882. This was popularly known as the Hunter Commission.

The First School in the Madras Presidency was started in 1673 in Fort St. George for the education of the Children of the Employees of the East India Company. Later on, in 1715, another school, St. Mary's Charity School, was started in Madras for thirty Protestant Children, and in 1717, another Anglo-Vernacular School was started in Cuddalore for Indian Christians (native children). These were probably the first schools in which the company took some direct interest. This was the beginning of the great System of Anglo-Vernacular Education for the Children of its Employees and Christians under the patronage of the Company and the Missionaries in Tamil Nadu.

Missionaries were the Pioneers of Education in Colonial Tamil Nadu . The Roman Catholics, Danish Mission, American Mission, Society for Promoting Christian Knowledge (S.P.C.K.), Church Missionary Society (C.M.S.), and London Missionary Society (L.M.S.) were a few Missionary Agencies which started schools to educate the people, particularly the Depressed Classes and the Converted Christians. The Missionary Societies provided various incentives like Financial Assistance, Amusements, Medical Assistance to attract large numbers among the rural people of Tamil Nadu to Christianity. Proselytisation and Service were the Twin Intentions of Missionaries in educating the Indians. In pursuance of these objectives, Schools were started at Madras in 1717 by the S.P.C.K. Dr. Bell, the Presidency Chaplain, introduced the 'Monitorial' or the 'Pupil-Teacher' type of

schools for the Orphan Boys of the Company's Army. Further, he established 'Sunday Schools' at St. Thomas Mount for the Half Castes and the Native Children in 1812. Thus, the Missionaries were the First to introduce the New System of Education in the Colonial Tamil Nadu.

Encouraged by the Charter Act of 1813, the Missionaries expanded their Educational Activities. By 1880, they established various types of institutions like colleges, high schools, elementary schools, girls' schools and training schools and thus contributed to the general expansion of Education in Tamil Nadu. Missionaries were the Pioneers in Women's Education as well. They established a number of schools at various places.

Since the Second Half of the Nineteenth Century, the Company started taking interest in the Spread of Education. Government had more number of Middle and High Schools than Primary Schools under its control. It started a few Schools for Girls, and for the People in the Agency Tracts. It preferred to Aid the Private Bodies in the Spread of Education rather than take direct responsibility on its shoulders. The Collectorate Schools, Provincial Schools and Taluk Schools of 1850's were the only important schools under its control.

Women's Education was very backward in Tamil Nadu. The Rise in the status of Women in India is a matter of recent development and due mostly to the

Influence of Christian Missionaries. Women Schools began to emerge. During this period, the number of Girl Students of Depressed Classes in the Schools increased. However, the percentage of literacy among Girls was very low when compared to that of Boys. The Seclusion of Depressed Class Women from learning was brought to an end and it was the beginning of learning for all Women irrespective of caste and religion. The Spread of Education among Girls was equally apparent. The special treatment through Increased Grants to Schools, allowances and Scholarships to Girl Students and Training of Teachers helped in the Expansion of Women's Education during this period. This was mostly responsible for the Eradication of Social Evils, particularly among Women. Further, it needed more assistance and encouragement from both the Government and Private Bodies.

The Birth of a New Social Consciousness in the modern period and the Resurgence of India were mainly the Result of the Spread of English Education. It widened the outlook of the people and it was responsible for the release of new forces. It rudely disturbed the social conditions of the Nineteenth Century and sowed the seeds of Rationalism, Renaissance and contributed for Social Change in Tamil Nadu. The Spread of English Education, which was secular in spirit, worked as a good preceptor of the people about the existing social evils and awakened them to the need for social development. The progressive expansion of education helped in the faster realisation by the people about the social conditions and

assisted the Reformers and the Socio-Religious Reform Movements in the late Nineteenth and early Twentieth Centuries in Colonial Tamil Nadu.

The policy of freedom in Educational System advocated by the Education Commission of 1882 was reversed by Lord Curzon in the beginning of the Twentieth Century. The political convulsions and the anti-government agitations by educated people, Curzon felt, were, due to the Laissez-Faire System. Therefore, he preferred strict rules of recognition, more controls, adequate provision for staff, finances etc. This led to Officialisation and strict control of Educational System.

The Spread of Education among the Boys was conspicuous in the field of Elementary Education during the period of study in Tamil Nadu. The Secondary Educational Institutions increased nominally. During this period, however, the number of 'Venture Schools' and Unaided Schools progressively declined. The number of Colleges and Pupils increased. There was not only Quantitative Improvement but also Qualitative Improvement in institutions and pupils during this period. Along with the Growth of Education and Literacy, there was also an Awareness of the educated people in particular and the masses in general, towards Social Institutions.

The Development of Education was not uniform in all the Districts in Tamil Nadu. Some Districts and Municipalities, where Enlightened Officers and

Missionary Scholars and Philanthropists did some good work, became Centres of Educational activity. The fertile districts of Tirunelveli, Tiruchirappalli, and Thanjavur were more advanced Educationally due to the economic prosperity, enlightened scholars, patrons, missionaries and earlier contacts with the British Administration and Administrators than the economically backward Districts. Thus, the Spread and Impact of Western Education differed from town to town and district to district.

The emphasis on Mass Education increased during this period. Till the reaffirmation about the importance of Educating the Masses rather than Classes by the Education Commission of 1882, Elementary Education was neglected. But after 1882, Government's first responsibility for educating the common man was accepted and Primary Education gained Momentum. In spite of such growth, it was very inadequate and covered less than 10% of the population. Hence the public demand for making Elementary Education Free and Compulsory continued, and culminated in the passing of the Madras Elementary Education Act in 1920. Consequently, there was rapid Growth of both Schools and Pupils in Tamil Nadu.

The Growth of Higher Education was mostly one-sided i. e., increase in pupils than in institutions. There was qualitative improvement also in this period. As a result, people gradually preferred to go to Higher Studies, got influenced by Western Literature and Social Habits, and Social Mobility was facilitated. This is

evident from the fact that the Organisers of both Social Reform Movements came from the English Educational Institutions in Tamil Nadu. English was preferred in the schools in Tamil Nadu, though Vernaculars were not completely ignored. The utilitarian aims of education influenced the parents and scholars to go in for English Education as it assured a job in public service. Knowledge of English was also essential during that period to claim Higher Status in Society. Government in its Education Policy, gave importance to English in Higher Education and to Tamil (vernacular) in Primary Classes, though English was taught even in Primary Classes.

There was more rush for University Studies than Vocational Studies till the First Quarter of the Twentieth Century. It was only with the growing unemployment among the educated, the gradual industrialisation, and urbanisation in the Second Quarter of the Twentieth Century, Professional and Job-Oriented Courses were introduced gradually in different parts of Tamil Nadu. The Caste System and the Reluctance of Higher Castes for Vocational Courses contributed to the neglect of these studies. The British Faith in Social Justice and a crusade against the caste barriers paved the way for the Growth of the Secondary, Higher, Technical, Scientific and Medical Education and many educational institutions were started through out Tamil Nadu.

Special Incentives like Liberal Aid and Scholarship for Girls' Education, Grants to Backward Localities, Agency Tracts and Backward Classes were given for the Expansion of Education in Tamil Nadu. This helped the introduction of Western Education, which in turn, helped the Spread of Western Ideas throughout the nook and corner of Tamil Nadu.

The District Associations, Caste Associations, Brahma Samajists, Theosophists etc., who had established a number of educational institutions, also contributed to the Spread of Education in Colonial Tamil Nadu. The leaders of these organisation felt that Education would lead to an Awakening of the People towards Socio-Religious and Political Reforms.

The uniform pattern of education, curriculum, job opportunities, rationalism, individualism, scientific approach, which were the result of English Education, gave birth to new forces which had great impact on the Tamil Society. Only this Educational System was responsible for the release of new forces, new thinking and the Development of a Common Language among the Indians, and finally for the Evolution of Nationalism and Nationalist Movement. But the Shortcomings in the New Education like examination orientation, neglect of regional and vernacular languages, over burdening students in the learning of a foreign language, adoption of Western habits,. manners and its excesses, created a Gulf between the English Educated, People and Others, which hampered to some

extent the progress of new learning in Tamil Nadu. The Spirit of Rationalism and Critical Attitude dawned on the people along with the Spread of English Education.

One of the important results of the Spread of Education was the Upliftment of Women. The Spread of Women's Education gave scope for their awakening and helped them to understand the world. It made them clamour for their rights. Both men and women realised that due to the lack of education among women, a number of social evils, superstitions, etc., which were ultimately responsible for the lack of social activity and modernism in Tamil Nadu, were prevalent. It was feared by the Britishers and Christians that 'no force works more strongly against Western Civilisation than that of the uneducated Women of India.' Hence Women's Education received serious consideration under the Government and the Missionaries, not only for an appreciation of Western Culture and Social Systems but also to Eradicate Social Evils in India. The Spread of Education led to the Liberation of Women from the medieval forms of social subordination and suppression from which they suffered since countless centuries. English Education sowed seeds of revolt and the Educated People resisted these evils and worked for their eradication on humanitarian as well as rational principles. Along with the Growth of Education, several evil customs and irrational practices, began to decline.

One of the important developments of the Growth of Education was the Upliftment of Harijans and Depressed Classes. Harijans, who were treated as Untouchables, were being slowly assimilated into the mainstream of Hindu Society. They began to receive education, joined public services and their status improved considerably during the period by the efforts of Missionaries, Government and Philanthropists who opened new schools and provided scholarships and better opportunities in life.

The formation of Labour Department and the appointment of C.F.Paddison on February 2, 1920 as the Commissioner of the Department paved the way for the establishment of Primary Schools for the Depressed Class, called 'Labour Schools'. In the same year, twenty Panchama Schools were started. Around 16,486 Depressed Class Pupils were admitted into these Schools in 1926-1927. In 1935, the Madras Government issued an order that no recognition and no grant should be granted to any School situated in a locality which was inaccessible to the members of the Depressed Community. As a result, the Authority of the Old Heads of Community Weakened and the Depressed Classes began to assert their hitherto unfulfilled dream of freedom and independence. The Anglo-Vernacular Schools brought education within the reach of Inferior Caste and produced a Mild Social Revolution among the Hindu Village Population. Secular Education, which opened the gates of literacy, brought about changes in the caste system as well. Thus, the

Spread of Education provided the Down-Trodden, a New Socio - economic status and a sense of security and worked as a great leveller of social inequalities.

The most appreciable Impact of the Reclamation Work on the Kallars was in the field of Education. In the Kallar Reclamation Scheme, the Panchayat established peace and order while the settlement of the Kallars provided houses and works for their livelihood. Yet their conditions appeared to have not improved much. Hence the Government decided to give Education to the Kallars. For this purpose, a Commission was appointed to look after Kallars' Education. The District Magistrate of Madurai allotted funds from his discretionary grant.

The scope of the Educational Scheme was to provide Mass Education, the need of the hour. The children from five to twelve years of age were given Compulsory Education. Their parents were punished for not sending their children to school. Food, clothing and shelter were freely given. The Children of the Culprits were given special attention. Adult Education came as a blessing to the miseries of the aged Kallars. With regard to students with Handicap, a great deal of emoluments and remunerations were given. With succour through Grants of the Government, several Schools were established. In 1922, twenty-six Schools were established and they increased to ninety-two in 1924. Thereafter slowly the number of Schools increased to 287. In the case of Supervision, the Government was assisted by various Voluntary Religious Agencies. The important among them

were the American Mission of Tirumangalam, the Swedish Mission and the Roman Catholic Mission of Madurai and the American Mission of Batalagunu, Dindigul and Palani. However, vigorous propaganda could be done in the Educational System only with the support of the Kallar Leaders. Hence it was decided to allow all the progressive programmes to work under the Panchayat Leaders. It led to the regular arrival of the children voluntarily. The Kallars, on their part, met the expenses of one fourth of the Teachers' Salaries. This led to some hardship in certain poor villages. At the same time, Kallars continued to pay their share in this respect even in times of difficulties. They patronised education among their youngsters by contributing pucca buildings for the purpose. While making appointments, candidates with proper training and experience were given due preference. They were given facilities to stay at the Kallar Villages. Likewise, Boys and Girls were given proper training. Boys and Girls were trained in Scout Movement. Scout Union was devised to promote cordial relations and co-operation among its members.

In 1923, Industrial Schools were started for Kallar Boys at Tirumangalam by the American Mission and at Madurai, by the Roman Catholic Mission. The Swedish Mission started a Convent at Madurai. The American Mission gave Vocational Training to the Kallar Boys at Pasumalai and Tirumangalam. Several Villages had Night Schools. They were conducted by the Teachers of Kallar

Schools. They were attended by adults and the illiterate youngsters. Moral and Non-Formal education were organized for the Kallar Community. The District Educational Council paid extra allowance to the teachers to create enthusiasm among them. Thus the Subaltern People like Depressed Classes, Kallars and even the Jail Prisoners received educational impetus due to the Educational Measures of the British Rule. The works of the Labour Department promoted the educational interests of the both the Depressed Class and the Kallars. During the period under study, the Prisoners in Madras Presidency in general and Tamil Nadu in particular, were given education to reform themselves and to lead the future life in the ethically correct way. English and Vernacular Books and Newspapers were given to Prisoners to develop their learning. The main aim of the prison was to reform, rehabilitate and resocialise the prisoners so that they could freely mingle in society after their release and become useful citizens.

Men of Letters became Leaders of Public Opinion. Though in the minority, they became the spokesmen of society. These Educated People initially worked for Social Reform and then entered the Political Arena. They were responsible for the Emergence of Nationalism and National Consciousness, and in the same spirit, they worked for Political Development. The Educated people led the Nationalist Movement subsequently against the imperialistic, and the colonial rule of the British.

The West-Inspired Education was secular in character, liberal in essence and open to all, irrespective of caste or creed, unlike education in the Pre-British Period. The stream of New Thought and Practices flowed into the sea of India's traditions and life. It was through the English Language, the only window to Europe that Indians took a peep at the World Civilizations.

The insight into the Political Institutions of the Western Countries subsequently prepared the base for Political Movements. This Political or National Movement, which was also a product of Western Education, enabled Indians, including Tamils to fight against colonial rule to attain Independence. The Educational System established during the period of this study continued unaltered even after 1937. In the Post-Independent India, this was partly responsible for the demand for the encouragement of Regional Languages and Linguistic Provinces.