

Educational Journals in the Telugu Language in Madras Presidency during Colonial Period

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Abstract

The primary goal of this essay is to conduct a critical analysis of Telugu education's expansion during the Madras Presidency's colonial era. With colonial rule's influence, education development made more headway. The government updated the educational law and implemented a new payment system in the second half of the 19th century, which impacted education development. The Acts series sparked a larger transformation in the middle classes and the downtrodden castes in society. The new forces brought forth by British rule and western education damaged the established social order and dismantled the upper-class society's intellectual monopoly. The condition during the colonial era in Andhra is primarily covered in this dissertation by evaluating colonial education and its significance in a larger socio-historical framework.

Key Words: Education, colonial education, missionaries, higher education, Madras presidency

Introduction

The colonial state had a twofold purpose: one was destructive, or serving the colonial state's requirements; the other was generative or turning India into a capitalist state. The national intelligentsia of India was brainwashed by imperialist historians using the western idea of education to support the colonial invasion. Hubson and Furnival, two non-Marxist professors, criticised the destructive nature of the colonial state, which the capitalists had been using to exploit the undeveloped nations and spread colonial ideology to keep the colonised in captivity¹. Western education aimed to plant the seeds of new norms and ideals consciously, yet they only survived as an illusion. Western education aimed to plant the seeds of new norms and ideals consciously, yet they only survived as an illusion. The colonised started to think that the colonial state would transform India into a capitalist state due to this colonial ideology transmission. However, because of how devastating colonialism was, the national intelligentsia utilised the indigenous educational system as a weapon to support their culture while criticising the colonial system.

Objective

- To know about, how the acts of Madras presidency affected the Telugu region
- To understand the various factors which influenced the growth of education
- To understand the laws and commissions which were favourable towards the growth of education.
- To learn about the various Telugu Educational journals that existed during the colonial period.

Review of Literature

Growth and Development of Education in India During the British period in a Historical Perspective by Manas Chutia details the laws and structure related to education, how they were implemented and its shortcoming all are described elegantly. *History of education in the Madras Presidency* written by Sathianadhan links between the laws and commission which the colonial government appointed and how they are related to the Madras presidency, and the impacts it made in the field of education in Andhra, Kerala and Tamil Nadu. Education in India and Post-Colonial Perspective: An Analysis authored by Nasrin Jabin, Simran Wohra and Apon Das provide an overall view of the educational structure in India, and how was it viewed post-independence time. Apart from that, the work also illustrates the

¹Basu, A. (1989). Colonial Education: A comparative Approach. *Proceedings of the Indian History Congress, Presidential Address on Modern Indian Section*. Gorakhpur., p. 50

Commissions created for education in colonial India. History of Education and its Growth in Andhra Pradesh edited by P. Poornima, K. Narendra, I. Thamarasseri, & P. A. Patteti explains how the Colonial education system had affected the Andhra region and Telugu education. They successfully bring out the overall structure of the Andhra region and compare it with the Indian context.

Data and Methodology

The study is mostly descriptive and focuses on the growth of education in the Madras Presidency and Telugu regions. It is founded on historical and scientific evidence. Historical research was employed to develop the main data sources and analytical tools used to evaluate the progress of education, expansion, and evolution during the colonial era. The document analysis technique was used to get facts and figures by utilising work on this subject and secondary data from existing books, journals, websites, and government papers.

Entry of Western Education through British

Modern education woke the populace up from ignorance, superstitious beliefs, and various societal ills. The Christian missionaries deserve credit for being the first to introduce western education to South India. Along with conducting business, the Portuguese also brought Christianity to India. They established schools in Goa and Calicut with the main goal of teaching their new converts among the populace. In addition to teaching Catholic religious teachings, these schools also taught reading and writing in Portuguese and the local tongue. The Danish Mission or Tranquebar Mission is the first Protestant missionaries to serve in East India Company areas. Christian missionaries arrived in India after the Danish and founded several schools and institutions throughout the country, focusing on Tamil Nadu. Several missionaries, including the Roman Catholic Mission, the London Mission, the American Arcot Mission, the Scottish Mission, the Wesleyan Mission, etc., were praised for their contributions to education.

The missionaries arrived in the south early and began their work on education, partly because the acute suffering of the Depressed Classes in the south gave them a more reliable foundation for conversion. As a result, missionary activity was highly common in Madras Presidency.

Spread of Education in India

In order to preach Christianity and educate the children of their Anglo-Indian workers, the British missionaries constructed schools. For several political and administrative reasons, the East India Company quickly adopted the policy of religious neutrality and stuck with it until 1813. As a result, within a century of its founding, the Company did not make significant efforts in education. Charles Grant wanted a new clause in the charter act, for which missionaries and teachers to visit India, propagate Christianity, and provide education to the masses. By 1813, the majority of Parliament's members agreed with Charles Grant's ideas and the Christian Missionaries movement. As a result, under Section 43 of this Act, three articles were added to the Charter Act of 1813. With the Charter act, the European Missionaries were eligible to come to India and propagate Christianity, educate people and build schools. Hence, thus education became under East India Companies' responsibility. Also, A sum of not less than one lac of rupees each year shall be set apart for the (i) revival and improvement of literature (ii) encouragement of the learned natives of India...² but at that time, there arose some controversies regarding the money, hence, at that period, the East India Company was unable to provide the such amount.

The next important landmark was Macaulay's minute. He states, "the great object of the British Government in India was henceforth to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for education would be best employed on English education alone"³. He was only interested in promoting education in the English language. The next

² S, S. (n.d.). *The Charter Act of 1813- Education*. Retrieved August 03, 2022, from Your Article Library: <https://www.yourarticlelibrary.com/india-2/education-india-2/the-charter-act-of-1813-education/89638>

³Jabin, N., Wohra, S., & Das, A. (2022). Education in India and Post- Colonial Perspective: An Analysis. *Research Gate*, 487-498., p. 488

landmark was Wood's Despatch on Education, 1854. Where he promoted in setting up of schools in villages and stressed the need for women's education. Also, he advocated setting up universities in Calcutta, Bombay and Madras.

The Indian government established an education panel in 1882 to investigate the tenets of wood dispatch and suggest any required adjustments to the educational system. The majority of the commission's statements focused on elementary and secondary education. In every facet of education, it provided intelligent recommendations. Major adjustments were made to the education department as a result of the commission report. The secondary and higher education sector saw a significant increase throughout the commission's next two decades.

According to the official narrative, there was much indiscipline in schools and universities, and these institutions had prepared their students to create political upheavals. Viceroy Curzon tried to rebuild India's educational system in such circumstances. He then called a meeting of the top government officials in charge of education in India. The commission's findings and recommendations led to the passage of the Indian Universities Act in 1904. The leaders of the nationalist movement rejected the measure. The nationalist movement had raised the issue of mass education. The Indian nationalist leader Gopal Krishna Gokhale urged the government to support the idea of free and mandatory education. In the guise of quality and efficiency, Curzon justified the expansion of government control over education, but in reality, he aimed to limit education and retrain the educated to be loyal to the state.⁴

The Indian government established a commission in 1917 to investigate and document the issues at Calcutta University. Sadler University Commission is the name because Dr M. E. Sadler was selected as its head. According to the Sadler Commission, improving secondary education was a requirement for improving university education and this development must occur before school education can be improved.

The issue of primary teacher preparation received significant attention from the Hartog Committee in 1929. The committee's suggestion led to a gradual reorientation of the teacher preparation system in a more progressive direction. The committee recommended various modifications to teacher preparation. University departments of education were consequently formed in specific locations. Additionally, research degrees in education were established. For in-service instructors, refresher courses have started to be planned. Additionally, efforts were made to improve training institutions' effectiveness by giving them their own practise schools, lab equipment, enriched libraries, and more competent employees.⁵

Growth of Education in Andhra

The East India Company promoted and adopted the conventional approach to education. Before 1813, the company's early attempts to establish an educational system put education in the hands of philanthropists and missionaries. The colonial ideological intervention for "native moral upliftment" started with the issue of educating the indigenous populace⁶. The company's Charter Act of 1813 had educational provisions that let Christian missionaries participate in educational activities, resulting in a one-lakh rupee expenditure on this account. Under the company's authority, this marked the beginning of western education in India. Following that, Sir Thomas Munro (1820–1927) proposed a motion to enhance education in the Madras Presidency. Following that, Sir Thomas Munro (1820–1927) proposed a motion to enhance education in the Madras Presidency. This minute investigated the overall level of native education and native education in the Madras Presidency.

Because there was relatively little access to vernacular education in the Telugu area, education in Andhra was mostly localised. So that Thomas Munro set up a committee on public instructions and started 14

⁴Chutia, M. (2020, September). Growth and Development of Education in India During British period in a Historical Perspective. *International Journal of Management*, 11(9), 1464-1470., p. 1467

⁵Bose, S. F., & Kumarasami, L. .. (2012, October). Evolution Of Colonial Educational Policy In India And Madras Presidency. *Review Of Research*, 2(1), 1-6., p 05.

⁶History of Education and its Growth in Andhra Pradesh. (2016). In P. Poornima, K. Narendra, I. Thamarasseri, & P. A. Patteti (Eds.), *International Journal of Education for the Future (IJEFF)* (Vol. 2, pp. 71-77). Guntur, Andhra Pradesh: Prasanna Social Service Organisation., p. 75

district and thahsil schools (primary schools) with government grants.⁷The primary schools werestarted at Rajamundry, Kakinada and Narsapuram. Theseefforts were primarily aimed at extending elementary educationthat was already in existence and improving its quality to result in the diffusion of useful knowledge. Theefforts were made to impart education in vernacular but theinstitutions were carried out in the western style.⁸However, the Indian government's shift in policy—specifically, the initiatives and initiatives that followed Lord Macaulay's Minute—interrupted this focus on promoting popular education and brought English-medium instruction to all schools. The Andhra region's Telugu vernacular schools suffered due to this switch to English-medium instruction. Due to the government's removal of certain financial help, several indigenous schools were also forced to close. A new board known as the Committee for Native Education was expected to construct, direct, and organise regular schools in 1836, replacing the Board of Public Instructions.

During this period, the then Madras Governor,Elphinstone issued a Minute (1839) to encouragehigher education among the upper classes. This resulted in theopening of higher education and in 1841 Rober Noble opened the Noble College at Masulipatnam. In 1853, allhigh schools have been converted into collegiatedepartments: there were five such provincial schools, two atRajamundry and Bellary and the remaining three in the restof the Andhra region⁹.

The second phase of the 19th century witnessed a greater impact on education because with the help of missionaries more and more Anglo-vernacular schools have been established. In Kakinada in 1852 with the combined efforts of theCollector Prendergast and his Shistadar, TulasingaChattiyar,an Anglo-vernacular school was established which wasmaintained by public subscription.¹⁰ From then onwards, many schools have been established in Andhra Pradesh. G N Taylor who started schools in the Godavari later supported the local people, which made the people study western education.

The Woods Dispatch of 1854 had an impact on the development of contemporary education in Andhra as well. The expansion of higher and middle school education has improved to some extent because of the establishment of new private schools supported by the government's grant-in-aid programme. With the support of Woods's Dispatch, a separate education department has been establishedunder the control of the Director of Public Instruction in1855.¹¹Although English should have been the primary language of instruction in higher education for mass education to be vernacular, English is in high demand worldwide. Education in the local language has degraded. Inadequate educational growth in the Madras Presidency was caused by continuous changes in the educational system under several dispatches, with the sorts of funding offered to educational institutions, and local boards failing to take the initiative. The Madras Presidency government passed the Madras Act VI of 1863to encourage education to combat this issue. This Act aimed to provide appropriate mechanisms for collecting and managing rate schools, which were used to fund several village schools in the Godavari District subdivision.

Another important landmark for spreading education in the Telugu region is the passing of the Madras act of 1871. The act proposed the maintenance and improvement of elementary education.The cost of certain classes of elementary schools and all schools hithertoknown as Rate schools was paid in Municipalities from Municipal funds.¹²In actuality, the Madras Government gave local fund board jurisdiction over the institutions of the education department at the elementary and secondary levels. The Godavari Rate Schools were either moved or placed under the management of local boards due to this plan. In addition to these initiatives, missionaries and non-missionaries made commendable efforts to advance secondary school education on a personal level.

⁷Hemingway, F. R. (1907). *Madras District Gazetteers- Godavari*. Chennai: Superintendent, Government Press., p. 157

⁸History of Education and its Growth in Andhra Pradesh. (2016)., op. cit. p. 75

⁹Vulli, D. (2013, August 28). History of 'Colonial Education' in Andhra: Response from Various Castes. *Research Journal of Educational Sciences*, 1, 8- 17., p. 09

¹⁰Ibid. p. 10

¹¹KK, H. (2018, 09 30). *Wood's Dispatch: The Magna Carta of Indian Education*. Retrieved from The Master Educator: <https://www.mastereducator.in/blog/woods-dispatch-the-magna-carta-of-indian-education>

¹²Sathianadhan, S. (1894). *History of education in the Madras Presidency*. Bombay: Srinivasa, Varadachari & Co., p. 85

Up to Hunter Commission in 1882, the education system in Andhra Pradesh has seen progress, but all this changed with their arrival, Hunter commission recommended that Government should not deal with higher education and let the private people manage it. H H Grigg, the director of Public instruction stated that higher education has failed to reach the lower section of society. When the Hunter commission took notice and instructed that people could not afford to study, special schools could start with a liberal grand-in system. During this period, more and more people started to attend vernacular school, which was government-run, rather than English institutions. It seems that secondary education in Andhra's many districts has advanced satisfactorily. The Hunter Commission proposed that some secondary schools for males be transferred to municipal boards in 1883. Some of these are the transfer of high schools in Chicacole, Cuddapah, Madanapalli, Guntur, Kurnool, Adoni and Bellari. All these schools were maintained inefficiently, for the people promoted secondary education in Andhra. With the increasing local management, the government had withdrawn from the management in favour of nongovernment agencies.¹³ The government, however, opposed a total pull-out since it may negatively damage efficient government schools. Between 1882 (Hunter Commission) and 1900, there were twice as many high schools as students. Compared to high schools, the number of middle schools had only slightly increased, but their enrolment had more than doubled.

Despite these attempts, there were just 10 colleges in Andhra by the end of the 19th century—two in Bellary and two in Nellore—and they all had only 308 students together.¹⁴ A new era in the history of higher education in India began with the establishment of the Indian University Commission in 1902, based on whose proposal the Indian University Act was passed in 1904. The next significant development occurred in 1913 when the government declared its educational strategy. Simultaneously, the Imperial Legislative Council members like G.K. Gokhale started changes in the basic education system. The character of expansion of education throughout the first two decades of the 20th century was greatly impacted by all of these changes. Although the government initially supported free and compulsory education, it rejected the argument because the plan raised concerns that the changes might eventually aid in overthrowing the British Raj¹⁵. However, Gokhale's efforts were not in vain. His efforts had resulted in a distinct Department of Education and a movement favouring universal education. In addition, significant efforts were made to raise the standard of secondary education. Private, government-funded, and missionary educational institutions all make similar efforts.

The education system and its administration under colonial control saw a significant transformation between 1860 and 1921 at all levels, including elementary, middle, and high schools and colleges. The expansion of education was a factor in developing the English-educated intellectual community in India and social transformation. Expanding primary education in the Godavari delta region was facilitated by adding more Taylor Rate Schools. The expansion of education in the Madras Presidency among the Andhra districts.¹⁶ This educational growth had paved the way for the expansion of national ideals

Telugu Educational Journal during the colonial era

Andhra Bashasanjivani (1871- 1899) was written by Kokkonda Venkataratnam (cause of traditionalists at a period when British reforms were being implemented throughout the nation. It was not very friendly to social reforms. Widow marriages, women's education, and several other changes were rejected. Additionally, it resisted language liberalisation and the literary alterations made by Kandukuri Viresalingam, Vedam - Venkataraya Sastri, and other authors). Purushartha Pradhayini (1872-1892) published by Daiva Samajam/ Uma Ranganayakulu is a set of ideals. The Telugu writing in the journal was improved. The publication emphasised the need of writing scientific articles in Telugu. For many English scientific terms, Telugu has developed multiple comparable equivalents. The journal's editor examined a number of medical books and published a number of pieces about the human body. The magazine also covered a variety of other topics in addition to medicine, including science, religion,

¹³Vaikuntham, Y. (1982). *Education and Social Change in South India*. New Era Publications., p. 30

¹⁴Basu, A. (1974). *The Growth of Education and Political Development in India, 1898-1920*. London: Oxford University Press., p. 99

¹⁵Vaikuntham, Y. (1982). Op. cit., p. 81-82

¹⁶Vulli, D. (2013, August 28). Op. cit., p. 11

antibiotics, ethics, education, trade and business, arts and crafts, histories, folktales, dialogues, philosophies, and more. Another educational journal published by Kandukuri Viresalingam was Satihitabhodhini which was aimed to educate women and ran for three years. The journal fought for women's rights and status. Vidyardhikalpabhujamu was a monthly educational journal published in 1882 by Ulligondamu Ramachandra Rao, followed by 1888, C Gopalayya published teacher as a monthly educational journal. In 1892, two educational journals, Upadhyayopayogini and Upadhyayopakari were published by Kota Suryanarayana and Mrs Daidon. Followed by Sakalardhadayini (1894), Sarada (1895), Sarada (1896), Vidyavathi (1897) was published by Konakanchi Venkata chalapathirao, Achanta Suryanarayanaraju, Dodla Venkataramareddi/ Edavalli Kamasastri and Omanduru Vaidyam Dorasamayyarepectively. At the end of the nineteenth century, the last educational journal published in 1899 was by Panappakam Anandacharyulu titled Vaijayanti in which the editor of the magazine stated in the first issue that the journal's goals were to publish articles on education, republish classics and contemporary texts, evaluate books, promote authors, and publish book reviews.

At the beginning of the twentieth century, pre-Gandhian era, only a handful of Telugu journals had been published. Those were Prarambhavidya (1906), and Prathama Pathasala Patrika (1907) published by Garimella Somanna and Valluri Narasimha Naidu respectively. with respective intervals other works began to publish, those were, Gurubodhini (1912) by R. Rangayya Sastri, Pradhamika Vidya (1913) by Ch. Narayanamurthy, Granthalayasarvasvamu (1915) by Ayyanki Venkataramanayya, Vidyanidhi (1915) by N Appayya Sarma, Vidyakalpamu (1917) by M Adikesavulu, Upadhyayabodhini (1918) by Mantripragada Sambasivarao, Gautamigranthalayodyamamu (1919) by Addanki Satyanarayana Sarma and Vidyabhivardhani (1919) by Nemali Subbarao.

With the arrival of Gandhi in the freedom struggle movement, the press had more flexibility and produce more journals, which includes education as well, in which they portray the importance of education for everyone. With that idea in mind, they started to publish educational journals, which include, Gramopadhyayudu (1922), Pradhamika Vidya (1923) by Gadicherla Suryanarayana, Andhrarashtrapradhamikopadhyayapatrika (1924) by Bhogaraju Bharmaraju, Grama Gurupadesini (1924) by Mecauley Sati, Dharmagranthalayapatrika (1925) by Yatagiri Lakshmi Venkataramana, Pathasala Patrika (1925) by Gundu Raghava Dikshitulu, Vijayanagaram Maharaja Kalasala Patrika (1925) by Maharaja Kalasala Vidyarthulu, Vidyarthi (1925) by Kuruganti Sitaramayya, Andhravidyabhivardhani (1926) by Ratnakaramu Venkatappayya, Gramopadhyayudu (1926) by Tejomurthula Sivaramayya, Vidyapatrika (1926) by Dulla Pattabhiramayya, Andhrarashtra Pradhamika Vidya (1927) by Garimella Somanna, Upadhyaya Patrika (1928) by B.V. Devara, Vidyananda (1928) by Swami Venkateswarlu, Upadhyayudu- Vidya (1929) by Valiveti Srimannarayana, Prathamapathasala (1929) by Ayinampudi Gurunatharao and Our Scout (1929) by B H V Krishnarao.

These journals portrayed the importance of education, and how could literates change the whole nation. Apart from that, to make students self-reliant, they also included the spirit of nationalism through these works, which resulted in more establishment of schools and colleges and the participation of students in these institutions and participating in national and state issues. Apart from that, they viewed education as a tool to change the whole nation, which made them to promote the idea of education through these journals.

Conclusion

The British government initially disregarded education and saw it as a private endeavour. The primary challenges facing Indian education during British rule were that the government was not managing educational activities in India. Money was the primary objective of the British government. Regarding the teaching medium, debate continues. The company sought to train the few individuals needed to manage government issues. They thought that individuals could eventually rebel against British control with higher education.

Over time, the British government understood that Indians needed education for their administrative requirements. India was a large country and took a large administrative workforce to govern it. Again, proficiency in English and the local language was necessary for higher-level employees in the company's service. On the other hand, Indian politicians pressed the British government to boost funding for the education sector and take over the education management in India. As a result, the government of India made some noteworthy initiatives to advance education in the country, including Wood's Despatch, the Hunter Commission, the University Act of 1904, the Hartog committee, etc. Even though they made an effort to advance Indian education, they never failed to consider imperialism while establishing policies. Indian nationalism was afterwards attributed to the English language. Under British authority, there was no national education system, and education's objectives and administration were unclear. Except for a few exceptional attempts, the British primarily provided education in India for their interests.

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