



GROWTH OF EDUCATION IN RAYALASEEMA : ANCIENT, MEDIEVAL AND MODERN

Malreddy Naganna, Assistant Professor of History, Government College for Men, Kurnool, Andhra Pradesh, India

Dr. T. Nagamma, Professor of History, HOD, Department of History, Sri Venkateswara University, Tirupati, Andhra Pradesh

Received: 19/01/2018

Edited: 25/01/2018

Accepted: 31/01/2018

Abstract: *Man by nature is a social animal. Silence is unnatural in his life. He wants to have contact with his fellow beings one way or the other. He wants to gain something out of something. Education is the important in the perspectives of human development and human rights. It is one of the basic rights especially of the children. It means all the school-age children have the right to education so that each and every child must be in school. But a large number of children located in many of the developing regions including Rayalaseema are seen out-of-schools. The present Study attempts to trace the growth of education in Rayalaseema area.*

Keywords: *Right to Education, Human Development, Growth of Education in Rayalaseema.*

Introduction

Till the 19th century education in India was an exclusive right available only to a small section of Society. Under British rule in spite of compulsory education laws not much progress was made in this direction. Post independence, Article 45 of the newly framed constitution stated that the state shall endeavor to provide within a period of ten years from the commencement of the constitution, free and compulsory education to all children until they complete the age of fourteen years, but nothing much happened towards universalisation of Education. National policy on Education, 1968 was the first official document which attested Indian government's commitment towards education. This was further emphasized in the National policy on Education 1986

In the review of the policy in 1990, it was recommended to include Right to Education as a fundamental right in the constitution, on the basis of which National policy on Education 1992 was formulated. In 1992 itself, in the case of Mohini Jain Vs State of Karnataka, the Supreme Court of India held that right to education is concomitant to fundamental rights enshrined under Part III of the constitution and that every citizen has a right to education under the constitution. Subsequently, in the case of Unnikrishna, J.P. Vs State of Andhra

Pradesh, the Supreme Court held that "though right to education is not stated expressly as a fundamental right, it is implicit in and flow from the right to life guaranteed under article 21 and must be construed in the light of the Directive Principles of the constitution. Thus, right to education, understood in the context of Article 45 and 41 means :

- (a) every citizen of this country has a right to free education until he/she completes the age of fourteen years and after a child / citizen complete 14 years, his/her right to education is circumscribed by the limits of the economic capacity of the State and its development". Finally, in 2002, the amendment of the Constitution of India made education a fundamental right, but qualified it by adding that the manner of this right would be as determined by a follow up consequential legislation. This follow up legislation referred to in the 2002 Amendment of the Constitution of India.

Concept of Education

Man by nature is a social animal. Silence is unnatural in his life. He wants to have contact with his fellow beings one way or the other. He wants to gain something out of something. He became knowledgeable through different sources like books,

films, radio, T.V. Newspapers, or through direct contact with different persons and places. He will be different individuals from thereafter. His inquisitive mind craves or knowledge and staying isolated unnatural to man. He begins life with a cry to know everything around him. This leads him from ignorance to light the light of life. The continuous accumulation of knowledge from different directions is Education.

Meaning and Definition of Education

The term Education is all embracing. It has a wider perspective of meaning. Education usually takes place in a man from womb to tomb. In this concept education takes place from the cradle to grave. Broadly speaking education bestows upon the child various values. It stands in the position of parents and guides the children as the society's intention. Education helps the child to face the society having garnered all his potentialities. A person with complete knowledge will be able to meet the challenges of the society efficiently. He will be known and followed by his followers. He will become like a guiding star to lead others on their way¹.

Education has a broader meaning. It is vain to see a definite, clear cut definition as in other disciplines like physics, chemistry and mathematics. Comprehensive meaning is diabolic itself. Various educationists have defined the term education according to their own perception by keeping their own factors on education. Such factors may not satisfy others or they may not give every sense of the meaning of education. Since from ancient Greece to the present day, innumerable educational thinkers gave definitions but none of the definitions is clear and complete in every respect. So the meaning of education stands as wide as the ages of generation. Education, the term has a controversial meaning as well as definition. Various views have been expressed by scholars and educational thinkers from Plato to modern educationists².

According to Ramakrishna paramahansa, it is the "Purification of the mind and heart"

Education in Ancient Period

Ahobeeleam, Thripuranthakam, Srisailem, Malala, Kunkur and Polakallu of Kurnool district as well as Tirupati, Chandragiri, and Srialahasti of the present Chittoor district were the centres of learning which attracted scholars from far and wide from early times. The tradition of learning was patronised and fortified by succession of enlightened dynasties right from Mauryas down to the days of Vijayanagara Empire. There was an unbroken line of kings and conquerors who patronised learning. The large number of copper plates and other historical evidence left behind by these rulers testify to the fact that whole villages were granted as gifts to learned institutions and individuals in the shape of Manams, Shrotriyams and Agraharams. However, with the gradual disappearance of these kingdoms, the patronage enjoyed by scholars tended to disappear progressively until at last they vanished completely over large areas and became confined to some obscure pockets, however, in those days when learning and the arts enjoyed enlightened royal patronage, this district could boast of many great names. To mention only some of them, Mara Saman was a renowned Vedic scholar and Chandrabhusanadita was a great Kalamukha teacher. Beside them, there were religious and philosophical pundits bred in the Vaishnavite and Saivite traditions. All these were patronised and encouraged by the Chalukyas of Badami, Rashtrakutas, Chalukyas of Kalyani, Kakatiyas and Rayas of Vijayanagara. The local chiefs like the Velanadu Cholas, Kayasthas, Velugodu of Nandyal also patronised teachers and scholars.³

Several Saivite teachers are mentioned in the Kakatiya inscriptions. According to an inscription at Kajipet, Ramesvara Pandita, the spiritual guru of Kakatiya King Beta II, his sons, Durgaraja and Prola II and the Saiva pontiff of Mallikarjuna Salimatha was proficient in the doctrines of Lakulisvaragama. Visvesvara Siva, Dharma Siva, Santa Siva, Paripurna Siva, Jnanottama Siva, Kasisvara Siva, Uttama Siva and Sadasiva were some of the Siva teachers of Golakimatha in Andhradesa. Many of their disciples

donated grants to their teachers for their maintenance as well as for feeding the students, who were the residence of the educational institutions run by them. Reference has been made to a Vidya mandapa and a feeding house at Srisailam Jannigadeva a Kayastha a chief and subordinate of Ganapathideva and granted few villages Toshantha Siva deshika. The Siva teachers said to be experts in yoga and possessed the eight siddhis, anima mahima, garima, laghima prapita, prama, Invite and vasikarna.⁴

Education in Medieval Period

Temples of Rayalaseema played an important part of in the field of education. Several inscriptions speak of the teachings of sacred literature vyakarana and astrology during the medial period there were schools and colleges located in the temple compounds for the study of Vedas, Sastras, different subjects like a maths, science, astrology, economy etc.,

Several inscription of Kadapa district refer to the name of great teachers who live in different ages. An inscriptions dated seventh century A.D. states that an excellent teacher called Vrushaba, who was a could to the crops and an un shakable rock to his appoints in discourage lived on Vamilikonda hill and Perikelapadu in Kadapa district another inscription date 1080 A.D. at Nandaluru mentions Bhaskara Batopadya a great teacher of the times.⁵

The Siava maths appended to the temples in the Kakatiya period and served as great educational institutions. An inscriptions from Prodduturu dated 1260 A.D. records that Ganapathi dava subordinate, Gandapenderu jennigadeva granted the village prodduturu in pakanadunto his spiritual guru santha Siva desika of abhinava golakimatha of sriparvatha per maintaining vidyamandapa and feeding the at this sivalingamatha. The establishment of education enters and appointments to the teacher were continued in the vijayanagara period and donations in cash and kind to be maintained them.⁶

The temple of nolambeswara at hemavathi was reported to have been a maha ghatika kastana during the time of thribhuvana mallieva chola (great learning centres). The existing of jain vidya pectams

in 1185 A.D. and 1226 A.D. at Siva ram and another in 1314 A.D. at madakasira referred to in some of the old records, demonstrates that madakasera was one of the taluks well none even in this das for in centres of learning. People of this area still recall the existing of similar centres at ratnagiri, Anantapuram, and melvyanur, penukonda, Rayadurgam in kalyan durg taluk.⁷

In medial period educational institution in Kadiri and Penukonda to which lands and villages were reported to have been granted by the Vijayanagara monarchs. These villages were none as hora villages and were made to promote the study of hora science (study of horo scopes). No such instructions' are found anywhere in the district now.⁸

Education in Modern Period

From 1813, when the company government accepted education as one of its responsibilities towards its subject, to 1920 when it was transferred to the nationalist leadership, the country including Rayalaseema, witnessed by and large, a steady progress in the spread of western education. Rayalaseema, however, lagged behind its neighbouring Coastal Andhra and Tamil Districts, Particularly with regards to secondary and college education. This partly the reasons for the slow growth of social and Political awareness in the region compared to the other parts of Madras Presidency.⁹

Beginnings of English Education

Education in Rayalaseema, as in other parts of the country, remained mainly the private caverns of the people until the region came under the British rule. while the wealthy among the people employed teachers to teach their children in their homes, others not so well endowed sent their children to the pail schools run the local temples or under the shade of the trees, where the three R s were thought by rote method with hardly any effort explaining what they were asked to read and write. Religion, Philosophy and Morals constituted the core of the curriculum; there was no effort at offering modern subjects like History, Political Science and Science. This system, by and large, continued until the advent of the English East India Company in India.¹⁰ From 1813

when the company accepted responsibility to provide education to Indians, at the instance of the British Parliament, British education policy in India underwent several changes based on the suggestions made from time to time by administrators like Thomas Munro, Macaulay Charles Wood, William Hunter and Lord Curzon.¹¹

Charles Grant Plan:

Among those who were able to retire to a successful life in England after a career in India Charles Grant shines as a bright star. The why grant is singled out here for a special mention is because of his contribution to the development of modern education system in India. Charles grants contribution to British rule in India has been investigated a few decades ago by Professor A.T. Ember but educationists in India generally tend to overlook his role in the introduction of western education in India.¹² We shall presently see that he was the first Englishman, at least four decades before Macaulay to argue for the Introduction of English education with a view to Introducing Christianity in India. Grant, who had come to India in 1767, acquired an immense fortune and led a hectic life till 1786 when family mishaps and close contact with the chaplain David brown and the civilian George dun underwent a great change. He was appalled at the degeneration of the Indian society following the breakup of the Moghul Empire in the late eighteenth century.¹³

What was the state of the society in India as grant saw it? In India, religion always been very strong spiritual force which binds the people together but at the time of grants it had sunk in to the grossest form of superstitions. Every stone and every tree had acquired the Importance of deity and every phenomenon of nature was taken as a manifestation of the divine will.¹⁴ People had begun the practice of throwing children into the sea for propitiating the gods and swinging the devotees in iron hooks during certain religious festivals. Overzealous devotes also practised various kinds of self –tortures such as Dharma in order to atone their sins.¹⁵ The degenerated Brahmins had begun to

impose their self motivated interpretation of the scripture upon the credulous simplicity of ignorant people, who looked upon their words as law which no one could contradict. Social life was degraded. Social life was damaged. Many abused some of the most gruesome nature had crept into the society.¹⁶

The Role of the Evangelist:

The failures of grants plan of introducing Western education in India to facilitate conversion of peoples into Christianity did not mean an end to his effort to send evangelists to India. This he did indirectly. It was customary at this time for the chairman of court of directors to select chaplains for Europeans in India and grant who subsequently came to hold the chair availed himself of this opportunity of sending's out ardent evangelists like C.Buchanan and Henry Martin.¹⁷ There were also some among the retired officials of the east India Company who shared Grants views on the Introduction of western education as a step towards Proselytization for the political benefits that it would accrue. For example, sir john shore after his retirement from the governor-general ship of Bengal observed: Until our Subjects there shall be animated with us by a community of religious faith we shall never consider our dominion as secure against the effect of external attack or internal commotion.¹⁸

Charter Act of 1813:

The new Act renewing the company's privileges for a further period of twenty years was passed on 21-07-1813. An episcopate with archdeacons was set up in India and Board of Control was authorised to grant licenses to missionaries to produce there.¹⁹ The question of dissemination of education among Indians was also taken up into consideration and a clause to this effect was introduced in parliament by a former Advocate General in Calcutta and was passed after a slight modification.²⁰

Research Methodology

The study is designed to study the Growth of education in Rayalaseema Region. The data in this study was collected through participant observation and recording of things, a qualitative of

measurement. Formal and informal interactions with all the District DEO's and RJD's of Primary Education, Secondary Education and Higher Education. Since investigator was present in the field during study, observation method was used to collect the data coupled with UN structured questionnaire and interview scheduled. The investigator observed Education development of Rayalaseema maintained a daily diary for recording notes. These notes were later analyzed and observation was finalized. The participants of the study were mainly DEO's and RJD's and government officials with whom the investigator had chance to interact and observe.

Result and Discussion

The present Chapter attempts to trace the growth of education in Rayalaseema area. This is a comprehensive study of the educational problems and achievements in this area from the ancient times to the present day.

Earliest sources of historical information provide evidence that from early times the tradition of teaching and learning had been continuously in vogue in Rayalaseema. With the advent of vast temple in Vijayanagara period educational and other literary activities came to be located in the spacious halls in the temples royal endowments were given for such institutions and arrangements were made to keep teachers. In the British rule, the introduction of English Education, western ideas and the Christian missionaries brought a great change in the life of the Rayalaseema people. Progressive tendency of the people resulted in sending even girls to schools and colleges. Free Indian education proposals and polices brought in unimaginable and quick changes in all spheres physical, psychological, moral, sociological and educational.

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