



## History of 'Colonial Education' in Andhra: Response from Various Castes

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### Abstract

*The main objective of this paper is to critically analyze the growth of education among the various castes during colonial period in Andhra. With the intervention of colonial rule witnessed greater progress in the growth of education among the lower castes. In the second half of the 19<sup>th</sup> century government revised educational code and adopted a new scheme of payments which influenced the growth of education among the non-Brahman castes. The series of Acts were as catalysts for a wider change in the middle classes as well as the depressed castes in the society. The new forces created by the British rule and western education weakened the traditional social order and broke down the intellectuals monopoly of the Brahmins. Not only did it break the traditional order of the society and Brahmin's domination, in the post-formation of Andhra Pradesh the non-Brahmin castes also got the political power in the state and continued the same kind of domination as the Brahmins played during colonial period. But the lower caste situation was the same. By analyzing colonial education and its importance in the wider socio-historical context this paper would address responses of the various castes towards colonial education in Andhra.*

**Keywords:** Christian missionaries, colonial education, brahmin, depressed classes.

### Introduction

It is necessary to put the study of the 'Colonial Education' in a historical perspective with reference to the evolution of educational system as an instrument of moral and material improvement under the colonial rule. The tracing out of educational development should therefore be done with constant reference to colonial society. Various policy formulations and differential political and social developments have had their impact on the growth of education under colonial rule in India. Development of education is not a static event; it is rather a continuous process, and hence its history is bound to have effect on its present as well as future. It therefore becomes indispensable to observe the historical milieu of educational development to identify with the present and envision the future. The present study constructs educational history of Andhra and mainly focuses how different castes were transformed and responded towards colonial education in Andhra.

By way of establishing that philosophy, language and pupil and teacher relationship are linked to the hegemony in society, Antonio Gramsci<sup>1</sup> (1971) wrote that "Every relationship of 'hegemony' is necessarily an educational relationship and occurs not only within a nation, between the various forces of which the nation is composed, but in the international and worldwide field, between complexes of national and continental civilizations". By seen in this perspective the education could be considered the most important 'ideological state apparatus' devised by colonial rulers<sup>2</sup>. Education, was

not just a pedagogical system but the whole relationship between the colonized and colonizer. To rule a new civilization, the colonial rulers had to create a new order of society that to be acted upon and coercion had to be replaced or supplemented by the spread of colonial education. It was a logical necessity of the colonizer that produced the newly educated middle class. For it enabled the colonial state to consolidate their position in the newly colonized region. In other words the colonial educational system had created a section of collaborator or a mediator between the colonial state and the large mass of population whom they governed.

According to Gramsci, intellectuals are the product of the education system and 'are officers of the ruling class for the implementation of subsidiary function of social dominion and political government'<sup>3</sup>. In the same way Yechuri has remarked the process of education under the class society, therefore, embraces the process of generating and nurturing a consciousness in the interest of ruling class<sup>4</sup>. Marx and Engel<sup>5</sup> (1976) in their 'German Ideology' observed that the ruling class, with the intellectual force, always tries to control the means of production'. Evidently thinkers of this persuasion hold that education is an ideological instrument forged by the colonial rulers to serve and preserve their own interest and then largely to maintain same approaches along with economic and political dominance of imperialism intended to consolidate its consequence through the medium of educational personal.

The character of colonial state was dual role, one was destructive, i.e to meet the needs of colonial state and other was the regenerative, i.e to change India into a capitalist state. The imperialist historians used the western ideology of education to inculcate the minds of the Indians national intelligentsia to strengthen the colonial conquest. Some of the non-Marxist scholars like Hubson and Furnival criticised the destructive character of colonial state that the capitalists had been exploiting the underdeveloped world and disseminating colonial ideology, as a tool to keep the colonized in subjection<sup>6</sup>. The Western education aimed at a deliberate attempt to sow the seeds of new norms and values which merely remained as an illusion. The Western education aimed at a deliberate attempt to sow the seeds of new norms and values which merely remained as an illusion<sup>7</sup>. In this process of dissemination of colonial ideology, the colonized began to believe that the colonial state would change India into a capitalist state. However, the colonial character was so destructive that national intelligentsia used the indigenous educational system as a driving force to legitimise their tradition while attacking the colonial system.

### **Brief History of Education in Andhra**

The history of education in colonial Andhra has two chronological phases. The first phase covers from 1813 to 1858 under East India Company and the second phase from 1860-1920 under the direct rule of the British.

### **Growth of Education in Andhra: (1813-1860)**

The East India Company encouraged and followed the ancient method of educational systems. The company's early attempts to recognize education system left education in the hands of missionaries and philanthropists, before the 1813. The question of imparting learning to the local population initiated a beginning in the colonial ideological intervention for 'native moral upliftment'. The company's Charter Act of 1813 had incorporated educational clauses which allowed Christian Missionaries involvement in the educational activities and incurred an expenditure of one lack rupees on this account'. This was the beginning of western education in India under the company's rule. Thereafter, Sir Thomas Munro (1820-27), made a minute for improving the education in the Madras Presidency. This minute made enquiries into the state of indigenous education and extent of education among natives in the Madras Presidency. The collector provided information on the indigenous educational system and method of learning<sup>8</sup>.

The spread of education in Andhra was very local because vernacular education was very much limited in Telugu district. So that Thomas Munro had set up a committee on public instructions and started 14 district and *thahsil* schools (primary schools) with government grants<sup>9</sup>. The primary schools were started at Rajamundry, Kakinada and Narsapuram. These efforts were primarily aimed at extending elementary education

that was already in existence and improve its quality so that these would result in diffusion of useful knowledge. The efforts were made to impart education in vernacular but the institutions were carried in the western style<sup>10</sup>. But this emphasis on spreading popular education was interrupted by a change of policy on the part of the government of India, i.e the interventions and attempts that followed Lord Macaulay's Minute, which brought teaching in English medium in all schools. This shift to English medium had negative consequences on the Telugu vernacular schools throughout the Andhra region. It also resulted in the closing up of some of the indigenous schools because of some of the withdrawal of financial aid from the government. In 1836, the Board of Public Instructions was supposed by a new Board called the Committee for Native Education, which was to direct and organize normal schools and to establish schools. At a different level, the Christian missionaries made an effort to open schools in Northern Circar districts. For instance, the Godavari Delta Mission (1836) at Narsapuram, Palkollu etc., basically worked at places like Amalapuram, Bendamurlanka in Godavari district<sup>11</sup>.

During this period, the then the Madras Governor, Elphinstone issued a Minute (1839) for encouragement of higher education among upper classes. This resulted in the opening of higher education and in 1841 Rober Noble had opened the Noble College at Masulipatnam. In 1853, all high schools have been converted into collegiate departments: there were five such provincial schools, two at Rajamundry and Bellary and the remaining three in the rest of Andhra region.

### **Growth of Private Educational Institutions**

In the first half of the 19<sup>th</sup> century, private educational institutions went hand in hand with government efforts in starting educational institutions<sup>12</sup>. The Raja of Pitapuram and Zamindar of Vizayanagaram contributed for the growth of education in the Telugu districts. The former patronized schools at Kakinada and Rajahmundry, whereas that latter patronized schools at Vizagapatnam, Vizayanagaram and Madras during the 1850's. These institutions were not only instrumental in spreading education but also encouraged social reforms and helped in creating a new consciousness in Andhra<sup>13</sup>. The Raja of Bobbili, Venkatagiri and Parlakimidi also established schools at Bobbili (Ganjam District, Nellore and Parlakimidi respectively, during this period. These private efforts were matched by government initiative in establishing schools systematically and impart vernacular education to the masses. The constant changes in both the policy and personnel whose duty it was to make progress of education under the company rule by the Downward Filtration Theory came in the way of full development of education in Andhra<sup>14</sup>.

## Growth of Education in Andhra: (1860-1920)

The second half of the 19<sup>th</sup> century witnessed comparatively greater progress in the growth of education with the establishment of Anglo-vernacular schools in many parts of Andhra. In Kakinada in 1852 with the combined efforts of the Collector Prendergast and his Shistadar, Tulasinga Chatterji, an Anglo-vernacular school was established which was maintained on public subscription<sup>15</sup>. Thereafter, one of the important schools model, i.e Rate schools were commenced in Godavari District in 1852, by G.N Taylor, who sketched the new persuasion to spread the education among the Godavari people. All these schools were supported by local subscription and their successful functions attracted the attention of the inhabitants of the neighboring villages dominated by rich farming community<sup>16</sup>. There upon, G.N Taylor submitted to the Government in 1854 that the Godavari District farmers were seeking the establishment of similar schools. The people came forward with contributions towards the expenses of the schools. Taylor's attempts in establishing well organized and systematically run schools had born fruit, for these schools created a dire for the study of western learning among the Telugu people. The schools under this new system continued up to 1863 and therefore the Rate Schools were a noteworthy feature in the history of education in Andhra.

The Woods Dispatch of 1854 had its influence also on the growth of modern education in Andhra. With the growth of new private schools encouraged by government grant-in aid system there was some improvement in the spread of higher and middle school education<sup>17</sup>. Under the influence of Woods Dispatch, a separate education department has been established under the control of the Director of Public Instruction in 1855<sup>18</sup>. Though for the spread of mass education the medium of instruction in higher education should have been in vernacular, the popular demand everywhere being for English education the vernacular education had suffered<sup>19</sup>. There was also confusion as a result of frequent changes in the educational system under different dispatches, with the types of grants –in aid for educational institutions and with the failure of local boards in taking lead resulting in inadequate educational progress in Madras Presidency. It is to overcome this problem need to develop education; the Madras Presidency government promulgated the Madras Act VI of 1863. The object of this Act was to provide proper machinery for the collection and management of rate schools by which certain village schools in the subdivision of the Godavari District were supported.

The passing of the Madras Act of 1871 is another important landmark in the spread of education. This Act proposed imposition of compulsory Cess (i.e local funds) for the promotion of education in towns and country<sup>20</sup>. While the improvement of Elementary Education, Act III of 1871 was applied to the towns, the Madras Government Act IV was provided for the rural areas. The municipal funds were sought

to be used for the support of education. All the above Acts had manifold impact on the growth of education in Andhra. The Madras Government in fact, transferred the institutions of education department, at primary and secondary level to the control of local fund board<sup>21</sup>. Under this scheme, the Godavari Rate Schools were transferred or brought under the control of local boards. Apart from these activities, in terms of private initiative the missionaries and non-missionaries made admirable efforts in promoting secondary schools education.

The progress of education in Andhra up to the commencement of Hunter Commission in 1882 was comparatively good in Andhra Districts. But there was an imbalance in the growth between higher and elementary education. The history of education in Andhra under the impact of 1882 Hunter Commission recommendations took a positive turn. The Hunter Commission recommended the withdrawal of government from the management of higher education and encouraged the private efforts through grant-in-aid. It also emphasized on the need to improve primary education; it was essentially irreconcilable with any large scheme to deepen and strengthen the intellectual vitality of the college<sup>22</sup>.

The failure of educational system to reach the lower classes or deprived sections was one of the issues that haunted the early colonial education. H.H Grigg, the Director of Public Instruction, stated that by 1880 the educational system had failed to reach the lower sections in the society. This issue naturally attracted the attention of the Hunter Commission, which recommended that if there was sufficient strength, special schools or classes could be started with liberal grants-in –aid to encourage them. Another problem has been the vernacular primary schools. During this period all the vernacular primary schools in various districts catering to the needs of the rural people more than the English institutions, had slowly, adopted the government run school system of English education.

It appears that the progress of secondary education in various districts in Andhra was satisfactory. The Hunter Commission in 1883, recommended the transfer of some secondary schools for boys to municipal boards. Some instances of this are the transfer of high schools in Chicacole, Cuddapah, Madanapalli, Guntur, Kurnool, Adoni and Bellari. All of these schools were maintained efficiently, for the people took upon themselves the responsibility of promoting secondary education in Andhra. With the increasing local management the government had withdrawn from the management in favour of non-government agencies<sup>23</sup>. The government however was not in favour of complete withdrawal as this could affect the well managed government schools, i.e Mandal Schools. For instance, from 1899 to 1900 the Northern Circars the government board had 1,3,14 and 5 schools including aided and unaided agencies and Ceded districts had 0, 5, 4, and 0

schools respectively in Andhra<sup>24</sup>. Between 1882 (Hunter Commission) and 1900, the number of high schools were doubled while the strength rose by fourfold. During this period, compared to high schools the number of middle schools had gone up only marginally but the strength was more than double.

Despite all these efforts at the end of the 19<sup>th</sup> century, in Andhra there were only 10 colleges; two each at Bellary and Nellore but all of them put together had only 308 pupils<sup>25</sup>. While there were 6 colleges in 1882, by 1900 they rose to 10 colleges. The growth of the professional education however was very backward, except for the only agricultural college opened in Godavari district, in 1886. One important contribution of the college education was the expose of Indian educated class to the western thought, which brought about a new awakening among this educated classes. The formation of nationalist in intelligentsia had emerged out of this English medium college education who in turn initiated far reaching reform in society. The higher education however, remained elite in character, for the higher educational facilities were utilized more by the traditional learning communities.

The educational progress at all India level during the early two decades of the 20<sup>th</sup> century, was slow but steady, for the increase in absolute terms had doubled. The total number of pupil under the instruction in 1896-1897, was over four million and by 1920 this number had more than doubled<sup>26</sup>. During this period in the Madras Presidency, growth of the education among the different religions and castes was slower compared to the Bengal Presidency. According to Aparna Basu, among the Telugu speaking people there was variation in region wise, i.e among the East Coast Division, Agency, and Deccan regions, the Godavari-Krishna Delta showed good progress compared to other regions in the growth of education.

The appointment of the Indian University Commission (1902) on the basis of whose recommendation the Indian University Act was passed in 1904, initiated a new era in the history of higher education in India. The next major change was the declaration of the educational policy through a Government resolution, in 1913. At the same time, reforms were initiated in elementary education system by people like G.K Gokhale, a member of the Imperial Legislative Council. All these changes had a great impact on nature of the growth of education during the first two decades of the 20<sup>th</sup> century. Though the government was in favour of compulsory and free education initially later it rejected the plea on the grounds that the scheme was also suspicious that the reforms may eventually contribute to the overthrow of the British Raj<sup>27</sup>. But Gokhale's efforts did not go in vain. His efforts had borne fruit in terms of a separate Education Department and a movement in favour of mass education. Moreover, serious steps were initiated to improve

quality in secondary education. This type of efforts could be seen in private, aided and missionary educational institutes<sup>28</sup>.

Thus, under the colonial rule the structure of education and its administration during 1860 and 1921 witnessed a marked change at all levels, i.e elementary, middle and high schools and college levels. It was the growth of education that had contributed to social change and formation of all India community of English educated intelligentsia. The Taylor Rate Schools that were grown in number contributed to the growth of elementary education in the Godavari delta region. Among the Andhra districts the growth of education in the Madras Presidency. This growth, more or less was made possible because of the economic development brought by economical agriculture. Thus, educational growth also contributed to the growth of national ideas. Andhra people even fought for a separation province for Telugu region and a University. From the days of Vande Mataram Movement, the national education gradually transformed the nature of private education in this region.

### District Wise Growth of Education

Under the colonial rule, the Telugu speaking districts consisted of the three Divisions, i.e., East Coast, Agency districts and Deccan Divisions, under the Madras Presidency. The development of education among these three Divisions was uneven with the Northern Circars showing faster development both in terms of establishment educational schools and the strength of the pupils when compared to the Ceded districts. This was due to the early influence of the British on the region and the wide spread educational activities of the missionaries<sup>29</sup>. The economic underdevelopment of Ceded districts also had an impact on the educational development of this region.

Thomas Munro, who conducted the district wise enquiry on educational progress, nature of education, and number of schools, because instrumental in establishing two principal schools in each district and one inferior school in each taluk<sup>30</sup>. From the second half of the 19<sup>th</sup> century, several Taylor Rate schools were set up in the Godavari district and this gave impetus to the extension and improvement of education in the coastal Andhra region. Significantly, this was the region, which was comparatively richer with impressive urban growth compared to other regions. After 1871, the system of 'local fund' gave support to the new school schemes in the rural districts, because all the schools were now maintained by the Municipalities, Act of IV of 1871.

The following table shows the number and proportion of instruction persons also able to read and write in several districts by the 1871 census.

**Table-1**  
**(District wise Literacy Rate)**

District (1)	Population (2)	No. of Persons Able to Read and Write (3)	Difference (4)	No. of Schools (5)	No. of Scholars (6)
Ganjam	1,388,976	35.362	2.5	64	1,981
Vizagapatnam	1,844,711	42.442	2.3	69	1,956
Godavari	1,592,939	17.292	3.0	123	2,748
Krshma	1,452,374	58.173	4.0	68	1,515
Nellore	1,376,811	55.588	4.0	230	4,343
Cuddapah	1,351,194	44.179	3.3	182	2,957
Bellary	1,668,006	69.576	4.2	132	2,764
Kurnool	95,4640	35.918	3.7	132	2,362

Sources: Column 1, 2, 3 and 4- 1871 Census, Chapter-VIII (Education), p.191; Column 5 and 6 : G.O No.328 Educational, October, 12 1881, Government of Madras, Table 1 and 3.

**Table-2**  
**(Male and Female Literacy Rate)**

District	Persons 1*	Male 2**	Female 1*	Persons 2**	Male 1*	Female 2**	Persons 1*	Male 2**	Female 1*	Persons 2**
	1891			1901			1911			1221
Ganjam	415	843	24	440	890	34	546	1116	52	638
Vizagapatnam	283	574	25	320	608	41	346	646	62	474
Godavari	400	758	49	460	831	75	592	1049	153	755
Krishna		900	49		920	81	643	1128	163	720
Guntur	473	964	38	500	943	56	601	1091	102	693
Nellore	453	863	31	480	847	55	508	920	94	554
Cuddaph	412	874	25	430	879	47	543	1008	64	594
Anantapur	403	762	20	420	737	39	474	873	53	595
Chittor***	614	956	29	610	878	44	708	993	63	776

\*Literates per 1000 persons, \*\* Number of literates per 10,000, \*\*\*Chittoor district numbers include Northern Arcot District.

Sources: Columns (1) Nellore District Gazetteer, Government of Madras, p. 245; Column (2) Census of India 1911, Chapter-VIII, Part-I, Government of Madras, p.131.

The above table shows that except Ganjam, Vizagapatnam most of the districts in Andhra were in a better position in the spread of education. Before 1870, the district like Nellore had a great advantage of the role of missionary high schools that have been working for the 30 years: 230 elementary schools for boys in 1870 with pupil under instruction about 5000<sup>31</sup>. At the level of higher education, the Venkatagiri Raja College had done service to the Nellore people. By end of the 19<sup>th</sup> century the Government of Madras<sup>32</sup> had shown special interest in developing education among the 'criminal tribes'<sup>33</sup>, for they were seen as main problem situation in that region. So, for the sake of their welfare, Government of Madras set up at Kapparatippa in Kavalu taluk. The Department of Public Instruction made a special enquiry in regard to its backward

condition in Kurnool district and as a result of this Anglo-Vernacular schools were established at Nandikoture, Nandyal and Kovilakuntla all of which were supported by the subscription of the government<sup>34</sup>. These schools brought enormous development in the elementary education in Kurnool district and by 1875 these were about 106 elementary schools in the districts. According to 1871 census, the number of people that were able to read and write was about 35,918 or 4% of the people of Kurnool district.

The real education development started from the 1871, under the important act of the 'Local Fund Act' of 1871. In the Cuddapah district while several Anglo-Vernacular schools were set up by private agencies, and the government launched of a

scheme for improving the indigenous school. Consequent of these efforts the total numbers of primary schools in the Cuddapah district rose to 157, followed by the establishment Zilla middle schools at Rajampet, Cuddapah, and Proddutur taluks<sup>35</sup>. By the end of 1880, the number of schools established to 307. Special attention was paid to the growth of education among girls, scheduled castes and scheduled tribes. The situation in the neighboring Krishna district was somewhat different. The growth in private (aided and un-aided) schools reflects the individual efforts including those made by the zamindars who mostly concentrated on higher education. In this district, growth of education extended by the private agencies clearly reflected the interest of the emerging middle class peasants and their aspiration for upward mobility through education. Naturally Krishna district schools were in the forefront of the growth of literacy among male and female out of 10,000.

The above table illustrates the literacy of percentage of people of all the ages out of 10,000 people. As per 1891, 1901, 1911 census, people of Krishna and Nellore districts were at the forefront. But by the end of 1920, their position was overtaken by Godavari districts i.e in about 755 people out of 10,000 people were educated. Their position was followed by Krishna, Guntur and Ganjam districts. However, the growth of literacy developed enormously in the northern Circar district. Whereas the ceded district growth was steady in progress. All of these efforts of the Government, private organizations and being impart education to whole Andhra region in the colonial government whose educational policies gradually increased the people's literacy. In this concept primary education increased significantly in all districts, as per the English literacy in 1921 in Godavari district it was nearly as high as it was in Madras Presidency between 1916-17 to 1921-22 which is the largest increase in number of educational institutions and scholar were in Krishna district had more educational institutions than any other Andhra district<sup>36</sup>. With regard to the percentage of percentage of scholars, Krishna district occupied second position in Madras Presidency.

### Growth of Education among the Various Castes

The study of the growth of education in colonial Andhra could not be completed without a study of caste-wise growth, because the educational growth was not uniform among various castes in Andhra. The growth of education among the castes was uneven existence throughout the colonial period in Andhra. The traditional varna system based on the hierarchical ordering of innumerable caste and sub castes such as Brahmins, Vaisyas, Kamma, and Kapu on the top position with some of them pre-eminent in education even in the traditional system, where as caste like Mala and Madiga were being pushed to the lower end without any access to education. The Brahmins who were at the apex in the educational field in the pre-colonial period retained

that position even in the colonial education system. Educationally, the Brahmins emerged as leaders in the southern India<sup>37</sup>.

During the colonial period the economic and social backwardness was the main reason for the degradation of various castes in the society. Brahmins monopoly on higher education, after the introduction of western education helped to continue their social domination in society<sup>38</sup>. In fact, the Brahmins were the first to the new education as fish to water and occupy salaried jobs such as those of clerks and *dubashees* (translators) in the British Indian government. The upper castes, the communities traditionally involved in the administrative system saw the benefits of western education and took to it. In the traditional system reading and writing was confined almost entirely to Brahmins and some extent to the mercantile class. But colonial education brought other non-Brahmin upper castes into the orbit of education and British bureaucracy. This spread of education among the non-Brahmins had a positive impact of society and politics. For instance, in 1883-84 at collegiate, secondary and primary education, the Brahmins were 74.6%, 45.5% and 14.4%, Vaisyas 35%, 54% and 10%, Sudras 27%, 45.8% and 68.4% whereas Panchamas (Fifth varna) 0.5%, 3.1% and 7.2% respectively<sup>39</sup>. Here the difference in the percentage between the Brahmins and Panchamas is staggering. However, the middle class agriculture castes are in somewhat better position, the Christian missionaries work in the field of education for the oppressed and lower classes did not grow as much as desired. But in the late 19<sup>th</sup> century nationalist intellectuals realized the importance of mass education for national regeneration and worked towards it. For instance, Akshay Kumar advocated free and compulsory education. Intellectuals also worked to make education available to the deprived sections. In 1907, a co-educational school at Rajahmundry was started but lower caste boys were not admitted in it. The social reformers like Veeresalingham made significant intervention and started education of lower caste boys. Even Hunter Commission had recommended for the admission of students for lower castes without any restrictions, both in public and private educational institutions<sup>40</sup>. The Commission's effort resulted in the establishment of special schools with financial assistance, for lower castes. By offering grants-in aid the government encouraged the missionaries, philanthropy bodies and the individuals in opening special schools for lower castes. From 1907 onwards, the number of educated among the non-Brahmin Hindu castes had increased at a much faster rate than those among Brahmin pupils<sup>41</sup>.

### Literacy Rate among the various Castes

The following table shows the caste wise growth of education between the period from 1880-1920.

**Table-3**  
**A (Caste wise Literacy Rate)**

Caste	Caste Literacy, Number per 1000 of Literate							
	1901			1911			1921	
	Males	Females		Males	Females		Males	Females
Brahmin	673	46		682	99		597	150
Komati	495	9		521	25		521	54
Kamma	48	2		122	7		136	15
Kapu	38	0.6		90	4		102	8
Kamasala	165	5		251	13		276	25
Setibaliya	11	0.3		36	0.9		67	4
Golla	10	0.8		28	1		29	3
Velama	25	0.6		36	5		70	10
Uppara	5	0.4		20	1		26	3
Telaga	72	5		109	10		119	17
Sale	49	1		118	6		157	22
Odde	4	0.2		12	0.5		26	2
Mangala	35	1		60	3		86	5
Mala	6	0.4		14	0.8		16	1
Madiga	2	0.1		8	0.7		9	1

Sources: Census of India, 1921, Government of Madras, Vol.8, Part-I, p.128; Superintendent of Census G.T Boag, I.C.S Superintendent Press, Government of Madras, 1922.

The above table shows that growth of education among various castes was uneven and much slower than expected among the lower caste. The most surprising however, is the negative growth among the traditional communities in education, Brahmin community: from 673 male literates out of 1000 in 1901 increased to 682 in 1911 but declined to 597 in 1921. Among the upper castes non-Brahmins like Kamma, Kapu, Telaga, Odde, Kamasala, and Setibaliya showed an impressive growth in education. The others, absolute terms were far behind and in particular the Mangala, Mala and Madiga communities. No doubt, the castes like Golla, Velama and Uppera were also on fast growth rate in terms of male literacy. Excepting Brahmin and Komati, the growth of literacy among female numbers of all the caste was very slow and almost marginal in terms of absolute numbers.

### The Growth of Education among Non- Brahmin Castes

The educational development by and large benefitted the upper and middle classes in society in which Brahmins had an upper hand, whereas the Sudras, who comprised all the agriculture communities like Kamma, Kapu and Reddy were at the second position. But lower castes like Mala and Madiga in the Andhra region were far behind in education. However the spread of modern education especially from the second half of the 19<sup>th</sup> century through 1920s brought about somewhat qualitative change compared to the previous social phenomena. In 1868 government revised educational code and adopted a new scheme of payments which influenced the growth of education among the non-Brahmanical castes<sup>42</sup>. The series of Acts were as catalysts for a wider change in the middle classes as well as the

depressed classes. On a different footing, the Christaian missionaries played a vital role, because their educational institutions operated with the idea of equality in education. This encouraged the depressed class to take to modern education and change professions.

While the English education gradually spreading among the non-Brahmin castes in Andhra. They found themselves handicapped by the monopoly of opportunities by the Brahmins. In the Madras Presidency, the rise of government jobs did create an encouraging social environment for the spread of English education, before 1920, the Muslims and the Hindu lower castes still remained backward in education compared to the upper castes. For instance, in 1917 the male pupil at the collegiate stage of instruction in the Madras Presidency were 6650 Brahmins, while the non-Brahmin were 2,077, Muslims were 207, and the depressed classes was merely 2. The growths of education among outcastes like mala, madiga, Adi-andhra, etc, in Andhra was very low and they were handicapped by social disabilities and economic backwardness<sup>43</sup>. The advent of the colonial rule did make a change in the position of lower castes for education was now offered to them. The traditional thinking came under the attack from the social policy by British and the influence of western ideas, like liberalism, humanism and missionary impulse. From the days of Woods Dispatch of 1854, special and general schools with grants-in aid and that encouraged depressed classes to pursue education. According to the 1891 census, the percentage of literacy among the Telugu castes was: Brahmins 72.21%, Kapu or Reddy 9.55% where as among the Pariahs it was 2.75%. The growth of literacy among the agricultural communities like Kamma, Kapu, and Reddy had increased by 1920s in comparison with the previous years.

**Table-3**  
**B (Caste wise Literacy Growth)**

Caste	1911						1921					
	Male			Female			Male			Female		
	Population	Literate	Literate in English	Population	Literate	Literate in English	Population	Literate	Literate in English	Population	Literate	Literate in English
Brahmin	2,29,290	156,354	33,809	231,539	22,951	494	2,67,690	1,59,730	46,498	2,64,146	39,576	1,402
Kamma	5,64,432	68,966	1,142	561,663	3,907	30	5,88,017	79,740	2,672	5,72,967	8,846	111
Kapu	1,329,624	119,422	2,946	1,349,301	5,756	40	1,285,727	1,31,400	5,315	13,45,752	10,435	153
Komati	2,50,043	130,383	3,736	248,252	6,221	66	1,99,468	1,03,995	5,749	1,94,304	10,450	168
Baliya	5,14,769	107,598	13,411	526,477	10,724	260	5,15,864	1,15,876	17,705	5,25,633	17,188	635
Golla	4,45,827	12,328	753	438,365	674	6	4,54,006	13,182	1,192	4,52,781	1,165	46
Odde	2,77,375	3,332	37	272,734	126	1	2,67,326	6,862	385	2,69,996	673	14
Velama	2,41,245	8,716	977	246,052	1,204	31	2,56,807	17,901	1,612	2,59,617	2,690	130
Sale	1,78,389	21,091	558	180,093	1,097	20	1,69,199	25,678	1,594	1,70,732	3,792	41
Kamasala	1,46,482	36,708	786	49,101	2,015	13	1,81,126	50,023	1,812	1,83,107	4,638	80
Kummara	68,329	2,213	31	65,746	126	1	68,145	3,109	81	15,551	672	2
Uppara	57,989	1,145	34	57,336	56	-	55,786	1,439	82	56,044	181	9
Yanadi	62,091	345	15	59,458	19	-	70,228	851	45	68,198	173	6
Raju	51,349	7,712	402	51,496	726	13	-	-	-	-	-	-
Koyi	39,316	86	-	40,106	4	-	-	-	-	-	-	-
Mala	7,37,640	12,062	243	755,489	605	4	7,47,652	10,251	486	7,63,660	1,066	29
Madiga	3,71,722	3,324	107	365,705	412	4	4,06,089	3,352	352	4,01,897	265	-
Muslim	2,80,991	38,698	3,215	2,51,457	3,521	47	3,70,750	43,343	4,758	3,55,307	6,023	-

Sources: (1) Census of India, 1911, Government of Madras, Vol-7, Part-II, Imperial Provincial Tables, Table-9, pp.81-82; (2) Census of India, 1921, Government of Madras, Vo-8, Imperial Provincial Tables, Table-9, pp.76-78.

There was a keen competition among the Brahmins and upper caste non-Brahmins to learn English and this resulted in astonishing improvement in the case of later by the end of the 20<sup>th</sup> century.

From 1907 onwards many non-Brahmin Hindu pupils were seen taking to English education at a much faster rate than the Brahmins. According to the reports on public instruction in the Madras Presidency, an impressive growth of the collegiate education was visible among the non-Brahmin castes, through compared with the Brahmins, they were still far behind. In 1901-02 there were 2,708 pupils from Brahmin community, whereas 660 pupils were from non-Brahmin community were educated. These students were from agricultural background, low income groups and from occupational castes like golla, mangala, sale etc.

The above table illustrates the growth of literacy among various castes in the early decades of the 20<sup>th</sup> century Andhra. In 1911, the highest percentage can be found in upper castes like Brahmin, Komati, Kapu, Baliya and Kamma and their growth in literacy in English was also same. When we consider the lower castes, Mala were advanced than the Madigas. But their Mala population was more than Madigas in respective districts.

During this period various castes became a class by themselves and the gulf between the educated and the uneducated widened. By this education (western education) introduced new occupations and broke down caste restrictions and so the educated middle class became strong social leaders and started caste associations like Arya Vaisya Mahasabha, Kamma Mahasabha. Their main aim was to create educated middle classes and also worked to get the support of their caste for their social status. It denotes that non-Brahmin movements helped even to spread education and remove social evils in the caste system that new intelligentsia pursued. Many people joined government services. The services and occupational changes brought great mobility in the caste system and social strata. And this new intelligentsia was to act as trustees for the good of the masses<sup>44</sup>. The new forces created by the British rule and the western education weakened the traditional social order and broke down the intellectuals monopoly of Brahmins. Then it helped to create a large and progressive educated middle class which became the mainstay of India's cultural revival and political awakening<sup>45</sup>. It was an important factor in contributing to the Andhra movement and in the growth of non-Brahmin political awareness.



## Conclusion

What is remarkable during the study of the growth of education in Andhra during this period was that the improvement of education among non-Brahmin castes and depressed classes. The Brahmins being top in the social ladder were the first to reap the benefits of colonial education and continued their domination after the introduction of English education. However colonial education brought other non-Brahmin upper castes into the orbit of colonial bureaucracy. The spread of education among the peasant castes like Kamma and Reddis, Kapus etc had a positive impact on society and politics. These castes with their education became a strong force in the socio-political awakening that showed in the Non-Brahmin Movement in south India which was against Brahminical domination in the colonial bureaucracy. Not only among the peasant castes, had the colonial education brought a change in the position of lower castes as well. The number and strength of lower castes in the schools had started increasing from the late 19<sup>th</sup> century. This shift to English education helped them to take the opportunities thrown by the colonial state and this shift in the educational profession helped improve their social status that led to the emergence of middle class among the lower castes. The new forces created by the British rule and western education weakened the traditional social order and broke down the intellectuals monopoly of the Brahmins. Not only did it break the traditional order of the society and Brahmin's domination, in the post-formation of Andhra Pradesh the non-Brahmin castes also got the political power in the state and continued the domination as the Brahmins played during colonial period. But the lower caste situation was the same.

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