

Vol 4 Issue 8 Feb 2015

ISSN No :2231-5063

International Multidisciplinary
Research Journal

Golden Research
Thoughts

Chief Editor
Dr.Tukaram Narayan Shinde

Publisher
Mrs.Laxmi Ashok Yakkaldevi

Associate Editor
Dr.Rajani Dalvi

Honorary
Mr.Ashok Yakkaldevi

Welcome to GRT

RNI MAHMUL/2011/38595

ISSN No.2231-5063

Golden Research Thoughts Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

International Advisory Board

Flávio de São Pedro Filho Federal University of Rondonia, Brazil	Mohammad Hailat Dept. of Mathematical Sciences, University of South Carolina Aiken	Hasan Baktir English Language and Literature Department, Kayseri
Kamani Perera Regional Center For Strategic Studies, Sri Lanka	Abdullah Sabbagh Engineering Studies, Sydney	Ghayoor Abbas Chotana Dept of Chemistry, Lahore University of Management Sciences[PK]
Janaki Sinnasamy Librarian, University of Malaya	Ecaterina Patrascu Spiru Haret University, Bucharest	Anna Maria Constantinovici AL. I. Cuza University, Romania
Romona Mihaila Spiru Haret University, Romania	Loredana Bosca Spiru Haret University, Romania	Ilie Pinteau, Spiru Haret University, Romania
Delia Serbescu Spiru Haret University, Bucharest, Romania	Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Xiaohua Yang PhD, USA
Anurag Misra DBS College, Kanpur	George - Calin SERITAN Faculty of Philosophy and Socio-Political Sciences AL. I. Cuza University, IasiMore
Titus PopPhD, Partium Christian University, Oradea,Romania		

Editorial Board

Pratap Vyamktrao Naikwade ASP College Devrukh,Ratnagiri,MS India	Iresh Swami Ex - VC. Solapur University, Solapur	Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur
R. R. Patil Head Geology Department Solapur University,Solapur	N.S. Dhaygude Ex. Prin. Dayanand College, Solapur	R. R. Yaliker Director Managment Institute, Solapur
Rama Bhosale Prin. and Jt. Director Higher Education, Panvel	Narendra Kadu Jt. Director Higher Education, Pune	Umesh Rajderkar Head Humanities & Social Science YCMOU,Nashik
Salve R. N. Department of Sociology, Shivaji University,Kolhapur	K. M. Bhandarkar Praful Patel College of Education, Gondia	S. R. Pandya Head Education Dept. Mumbai University, Mumbai
Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai	Sonal Singh Vikram University, Ujjain	Alka Darshan Shrivastava Shaskiya Snatkottar Mahavidyalaya, Dhar
Chakane Sanjay Dnyaneshwar Arts, Science & Commerce College, Indapur, Pune	G. P. Patankar S. D. M. Degree College, Honavar, Karnataka	Rahul Shriram Sudke Devi Ahilya Vishwavidyalaya, Indore
Awadhesh Kumar Shirotriya Secretary,Play India Play,Meerut(U.P.)	Maj. S. Bakhtiar Choudhary Director,Hyderabad AP India.	S.KANNAN Annamalai University,TN
	S.Parvathi Devi Ph.D.-University of Allahabad	Satish Kumar Kalhotra Maulana Azad National Urdu University
	Sonal Singh, Vikram University, Ujjain	

Address:-Ashok Yakkaldevi 258/34, Raviwar Peth, Solapur - 413 005 Maharashtra, India
Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.aygrt.isrj.org



GRT WOMEN'S EDUCATION IN TAMIL DISTRICTS OF THE MADRAS PRESIDENCY

S. Saraswathi

Associate Professor in History , S.N.D.B. Vaishnav College for Women , Department of History , Chrompet ,Chennai.

Abstract:-A country or a nation can advance politically, socially, culturally and economically, only if both men and women have access to education. Education of women is far more important than men. According to Mahatma Gandhi, men's education is the education of an individual but women's education is the education of the whole family. Unless women have an opportunity to have the right to education, a nation cannot advance and achieve its goal. In the colonial Tamil Nadu impetus was given to the women education. The Christian Missionaries played a remarkable role in promoting female education and made attempts to enroll women into the portals of education. The colonial administrators provided conducive atmosphere to the women education as they made many efforts to remove the social ills which severed as hindrance to the progress of women in the modernization and westernization process. Modernisation is explained as the socio-cultural transformation which results in changes due to factors that are distinctive of the contemporary world. Westernization is defined as “ a disquieting positive spirit touching public institutions as well as private aspirations”. As a matter of fact, the Colonial Administrators provided a good beginning to the women education and even inaugurated an era of equality where equal education to men and women was stressed. In this period, duties, responsibilities and honors were shared equally by men and Women. This paper attempts to highlight progressive women's education in colonial Tamil Nadu

Keywords:Education, Women, Missionaries, Madras Presidency, School, Tamil Country, Enrolment.

INTRODUCTION

The women education has been the key to the progress of every nation. Educating a girl means educating a mother and, in turn, educating her children, the future citizens of the country.¹ While underlying the importance of women's education, Jawaharlal Nehru, said: "Education of boys is education of one person, but the education of a girl is the education of the entire family".²

Long before the government took up the cause of women's education, the missionaries were already at work. They came to India mainly to spread Christianity. They selected education as a tool to carry on their missionary work. They made much effort for women's education in the Madras Presidency. Gradually, their work in the field of female education also increased. The greater part of Female Secondary Education was provided by the missionaries. But, in the beginning, the progress in this direction was very slow, because female teachers from suitable social position were not available.

Till the advent of European missionaries, every village in Tamil Country had a pial school, popularly known as Tinnai Pallikudam. The Christian missionaries converted this pial system into permanent schools. The students thereafter did not go from Verandha to Verandha for sitting as the pial school was shifted from one house to another. At the same time, the missionaries established the pial schools at first to bring students to the established schools of their area. This led to the European model of permanent school system. In order to educate the youth, a number of colleges and seminaries were opened. Thus, higher education was extended to all levels of students, irrespective of caste, creed and colour.

With the arrival of the Protestant Danes at Tranquebar on the south east coast in 1706 begins the history of

European system of Indian education.³ The activities of the English missionaries began in the year 1727 and the first Protestant English Mission began to adopt the work of the Danes. Utilising the services of Schultze and Schwartz, the Society for the Promotion of Christian Knowledge started schools at Madras, Tanjore, Cuddalore, Palayamkottai and Trichinopoly.⁴ The missionaries were very particular for including Christian instruction in the curricula of studies.⁵ The Western Missionary Societies continued to be very active in the field of education. The Missionary Societies work in the operation of schools and Zenana education was the most effective means of establishing contact with the people. The Christian girls were not forced into early marriage, thus it was possible for them to continue their education beyond primary school.⁶

In Madras, the first attempt of the missionaries for opening a school for Indian women was made in 1821.⁷ In the same year, the Church Missionary Society opened at Tinnevely, first of the Madras Boarding Schools. The Missionary Societies limited their work to the elementary level. But after the Act of 1833, they paid greater attention to the secondary and collegiate education.⁸ In the early 1820's, the Court of Directors of the East India Company instructed the Provincial Governors to undertake educational surveys within their respective provinces.⁹

Sir Thomas Munroe, who was the Governor of Madras Presidency from 1820 to 1827, was the first person to take steps for the promotion of education in a systematic manner. By his efforts, the number of women in schools increased. He undertook a detailed study on education in Madras and submitted his minutes to the Government, on 25th June, 1822. It recommended that education in India was to be made widespread.¹⁰ In 1826, he constituted a Board to organise a system of public instruction in the state. The board had been authorised to establish two principal schools in each collectorate and one junior school for each taluk.¹¹ As separate schools for girls were a rarity, they continued their education at boys' schools. He founded a primary school in every village. Through these schools, the women, including tribal women, received some sort of education.¹² By the effort of Sir Thomas Munroe, one woman in a hundred could read in the Madras Presidency by the beginning of the Nineteenth Century.¹³

In 1835, Lord Macaulay, as the President of the Committee on Public Instruction, presented a lengthy minute to the then Governor - General of India on the condition of education. In this Minute, he emphasised the importance of English language and literature as the basis of good system of education in India.¹⁴ In 1840, with the assistance of the Reverend Issac Wilson, six schools were opened for Hindu girls in Madras with a total strength of two hundred pupils.¹⁵ In 1845, the first girls' school was opened under the Joint Management of the Indians and Europeans 16 at Madras, which continued to work for the cause of female education. The Government recognised the importance of women's education when it made provision in the Woods Despatch on education in 1854. This Despatch gave greater importance to education in India in general and female education in particular, and as a result, many of the women of India obtained the benefit of education.¹⁷ In 1854, there were probably 7000 girls at schools, conducted by Missionary Societies.¹⁸ But the anachronistic practices like Purdah, Child Marriage, Sati and Widowhood, limited the scope of girls to receive the elementary education. Therefore social reformers like Raja Ram Mohan Roy, made efforts to remove the evils present in the society. A number of institutions like, Brahmo Samaj, Prarthana Samaj, Arya Samaj and others rendered valuable services to the promotion of women's education. Lord Dalhousie, during his Governor-Generalship, allocated separate funds for the education of girls. But this awakening through education was confined only to cities.

The year 1855 is a great landmark in the educational history of Tamil Country. A Department of Public Instruction was instituted and Sir Alexander Arbuthnot was appointed as the first Director of Public Instruction in Madras.¹⁹ He brought about radical changes in the field of women's education. The establishment of the University of Madras in 1857 was an event in the history of higher education.²⁰ It was established on the recommendation of the Releigh Commission, which was constituted in 1857.

After a few years, there were few changes in the field. In 1866-67, the women schools and schools with grant-in-aid in the Madras Presidency was only 75.²¹ In 1868, the central government sanctioned a grant of Rs.12,000/- to the Madras Presidency to start educational institutions for women. By the end of the nineteenth century, there were 34 girls' high schools and three women's colleges in the Presidency. The Madras Medical College was the first Medical College in the then British Empire to admit women students in the Certificate Course in Medicine in the year 1875. Enrolment of women in universities was commenced in India at first in the Madras University in 1876.²² In 1881, for the first time, the Missionaries of the Scottish Church started working for the education of Hindu women.²³

In 1881-1882, the total number of girls in schools throughout India was 515.²⁴ For a long time, co-education was restricted. In 1882, only 4207 girls attended mixed schools. Grants-in-aid were liberally offered to girls' schools in Madras between 1858 and 1881.

The Education Commission, constituted in 1882, recommended the expansion of girl's education. With the result, posts of Inspectress of Girls' Schools were created and a few training schools for women teachers were also established.²⁵ Further, the report of the Education Commission emphasised the need for affirmative action by establishing scholarships and women's hostels to encourage women's education in the Madras Presidency. The need to start Teachers Training Institutes exclusively for women teachers, who could teach at schools exclusively for girls, was felt.²⁶ Between 1907 and 1912, the University of Madras admitted external female candidates to examinations.

Consequently, the percentage of educated women candidates was 17.2% in the Madras Presidency.²⁷

Annie Besant, who entered politics in 1914, delivered memorable series of public lectures in Madras entitled "Wake up India" in which she emphasized the need to abolish child marriages and to give every woman the opportunity of literacy.²⁸

The first women's college, the Queen Mary's College, was opened in Madras in 1914. Fresh discussions began on school education and college education for women. The subjects taught in the schools were devotional music, basic principles of Hinduism, and ideals of Hindu womanhood and so on.²⁹

In 1921, the Madras Legislative Council passed a resolution, which allowed women to be enrolled on the electoral list for legislature and by 1926, every other provincial legislature had done likewise. S.Muthulakshmi Reddy was the first woman to be returned to Madras legislature, and also the first to be elected as the Vice-President of the Madras Legislative Council.³⁰

With the assumption of power by the Congress Party to power in 1937, the Madras Presidency had taken the lead in providing education to women. The enrolment of girls in schools was made faster. In the same year, the Central Advisory Committee was established, which guided the State government to look into the development of women's education in the Presidency. Following these, women's education had rapidly spread in the Madras Presidency. Further the State government wanted to impart technical and vocational education to women. Even before Independence, the girls were encouraged to undergo courses in technical and vocational education.

From 1936 to 1937, two Arts Colleges for women were opened in Trichinopoly. St. Theresa's College and the Maharaja's College for Women in Trivandrum were raised to the status of Degree Colleges. In 1937, nine arts colleges for women were established.³¹ In 1940, women candidates were allowed to enter into engineering college for the first time. In order to give vocational training, industrial centres were also set up for women.

Between the years 1937 to 1947, rapid progress was made in women's education in the Madras Presidency. The enrolment of girls in all institutions had increased.³² At the same time, a comprehensive scheme was launched to extend compulsory education to rural areas for girls from all communities.³³ During the war period, a large number of women were employed in government offices, business concerns, school etc. The tendency among educated women to seek a career and economic independence became more noticeable at this time. In 1946-47, short-term training courses were started in Madras to train a large number of teachers.³⁴ All these developments took place by the efforts and services of the Christian Missionaries. The foundation stone was laid down by them for women's education. In order to recognise the works of the missionaries, Muthulakshmi Reddi mentioned in the All India Women's Conference that "I honestly believe that the missionaries have done more for women's education in the country than government itself."

The dawn of the twentieth century marked the beginning of a new era in the annals of the history of education of women in the Tamil country. During the British period, the diffusion of Western and Non-Hindu ideas created a stir in the Tamil country. The British administrative system was based on the 'Rule of Law' and the reforms of Bentinck and Dalhousie³⁵ and no wonder the missionaries questioned the unequal treatment of the various sections in Hinduism. Further, the reformist zeal encouraged Mrs. Annie Besant to organise the Theosophical Society at Adayar near Madras. The Society stood for the emancipation of women in the Tamil country. This was followed by the establishment of 'The Women's Indian Association,' and 'The South Indian Women's Association' which stood for the abolition of social evils and thereby helped the elevation of the status of women in the Tamil country. Besides, the birth of a prose literature in the Tamil country in the Nineteenth and Twentieth centuries served as a powerful weapon of thought and expression. The writings of Bharathiyar and Bharathidasan gave new impetus to fight for their rights. The emergence of social reformers like Periyar E. V. Ramasamy Naicker and Thiru V.Kalyana Sundaram created an atmosphere conducive for social reforms in the Tamil country. While these measures paved the way for social reforms in general and the emancipation of women in particular, the introduction of Western system of education had opened new vistas of life and initiated many a change.

END NOTES

1. Radha Krishna Sharma, Nationalism, Social Reforms and Indian Women, New Delhi, 1981, p.136.
2. Kochchar, S.K., Pivotal Issues in Indian Education, New Delhi, 1981, p.225.
3. Radha Krishna Sharma, op.cit., p.136.
4. Packiam, S., Secondary Education in Tamilnadu, Tuticorin, 1986, p.16.
5. Ibid., p.19.
6. Lakshmi Misra, Education of Women in India, Madras, 1966, p.36.
7. Datta, K.K., A Social History of Modern India, New Delhi, 1975, p.127.
8. Lakshmi Misra, op.cit., p.28.
9. Rai Garg, B., Indian Education Review and Preview, Ambala Cantt., 1974, p.14.
10. Packiam, S., op.cit., p.20.
11. Lakshmi Misra, op.cit., p.30.
12. Pillai, J.K., Educational System of the Ancient Tamils, Madras, 1972, p.49.

13. Mathur, V.S., New Angles in Indian Education, Ambala Cantt., 1975, p.24.
14. Ibid., p.28.
15. Manmohan Kaur, Women in India's Freedom Struggle, New Delhi, 1985, p.25.
16. Lakshmi Misra, op.cit., p.31.
17. Ibid., p.28.
18. Packiam, S., op.cit., p.21.
19. Ibid., p.23.
20. Manmohan Kaur, op.cit., p.27.
21. Prem Kirpal, A Decade of Education in India, New Delhi, 1968, p.191.
22. Manmohan Kaur, op.cit., p.24.
23. Ibid.
24. Ibid., p.27.
25. Ganeshalingam, V., Women in Development in South Asia, New Delhi, 1989, p.141.
26. Prem Kirpal, op.cit., p.59.
27. Lakshmi Misra, op.cit., p.23.
28. Ibid., p.190.
29. Ibid., p.24.
30. Ibid., p.68.
31. Ibid., p.90.
32. Ibid., p.93.
33. Ibid., p.98.
34. Ibid., p.100.
35. In the Nineteenth Century the enlightened reforms of William Bentinck and Lord Dalhousie paved the way for liberalism and humanitarianism.

Publish Research Article International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- * International Scientific Journal Consortium
- * OPEN J-GATE

Associated and Indexed, USA

- EBSCO
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Golden Research Thoughts
258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.aygrt.isrj.org