



An outline on history of educational system in Kurnool district, Rayalaseema, AP

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Abstract:

The main aim of the paper is to present the educational history of Kurnool district, Andhra Pradesh. The basic education was Vedic activity and life in all its aspects was inspired by and infused with religious ideas. Hence, education is regarded as the source of light. The main features of Vedic education can be briefly illustrated into two categories such as Knowledge, the third eye and aims of education being the idealistic form, in which teachers (acharyas) laid stress on worship of God, religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society, etc. The foundation of education imparted in ancient period was inherent tendency or aptitude. As practicable religion and a practicable educational system became a variable to the common people in all parts of India including the area of Kurnool District of Andhra Pradesh. The historical background of Kurnool District in the matter of education is quite rich.

Key words: third eye, personality, education, transforms

Introduction

Education can define in multidimensional ways. In the ancient, Education was regarded as a source of illumination and power which transforms and enables over nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual power faculties. The Vedas occupy the first place among ancient texts which provide knowledge about ancient Indian Education and society in which the whole of India come under. As is the case today, even in the past, the home was the child's first school and the family was his primary school. He learnt many things

unconsciously as a part of his growth and development. From the view point of education, India's ancient period has been glorious and rich that foreign scholars have praised it plenteously. In those days, the found of education lay in religion and its activities.

Basic education system in India

The basic education was Vedic activity and life in all its aspects was inspired by and infused with religious ideas. Hence, education is regarded as the source of light. The main features of Vedic education can be briefly illustrated into two categories such as Knowledge, the



third eye and aims of education being the idealistic form, in which teachers (acharyas) laid stress on worship of God, religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society, etc. The foundation of education imparted in ancient period was inherent tendency or aptitude. It is written in the Atharvaveda ' Lord Indira! Fill us with that ability which a father imparts to his son.' It is also stated that in the Sabra Bhashya 'how a child learns his apparent from the fact that the child of a Brahmin learns the Vedic aphorisms while still at home. In Vedic period the educational process was centred round the teacher. Studying was similar to the recitations of folk songs. Emphasis was placed up on understanding and giving practical implementation to aphorism. Sanskrit was the medium of education.

Buddhist education came into existence in the 5th century B.C. Brahmins deprived the common people of their right to education and hence the emergence of Buddhism granted the people the freedom to obtain education and to practice their religion themselves. Lord Buddha imparted to life a perfectly practicable form.

It is undoubtedly true that though Buddhist education had an

individual character; it was, in essence, based up on the educational system of the Vedic period. The Buddhists imparted education in Sanghas or collective groups. R.K.Mukherjee (1964) has pointed out that the Buddhist educational method is the method of Buddhist congregations. Just (Sanghas) as the rituals of first sacrifice were the centres of culture in the Vedic period, the congregations of the Buddhist period were the centres of education and knowledge.

During the Buddhist period, education had two levels, primary and higher levels as today but education was imparted in art, handicrafts, military science, the science of taming and training animals, archery, geology, etc. along with education in script writing, arithmetic and religious discussion. The syllabus was divided into the religious and the material or worldly. Basically, few differences can be seen in the Vedic and Buddhist education such as in the former education was conducted in the Gurukul (ashramas) or teachers house whereas in the latter education was imparted in schools or universities (e.g Nalanda, Taxila, etc.).

When Islam merged in India through several dynasties who imparted education based again on religion in several parts of India including Andhra Pradesh (Kurnool District). Muslim kings established



many educational institutions with the idea of their religion and language. During their period, Indian art and culture came under the influence of Arab culture and civilization but it was only natural that the same political influence should also have made itself felt. In consequence of this education came too under its influence. These kings made arrangements for education in order to sever their own interests.

Muslim education sought the spread of education only from the practical and materialistic view point. Education in manual skills, sculpture, agriculture, medicine, etc. is proof of this. In addition to religious education, teachers tried to ensure that after receiving education, the child should become capable of earning his livelihood. They also helped to develop the writing history. Both Mughal and Muslim rulers commissioned the writing of the histories of their period or regions. Among the most famous of these are Babar nama Akbar nama., etc.

Accordingly, a practicable religion and a practicable educational system became a variable to the common people in all parts of India including the area of Kurnool District of Andhra Pradesh.

Brief on the Kurnool district, Andhra Pradesh

Kurnool, also known as the gateway of Rayalaseema, is the former and the first capital of erstwhile Andhra State. Geometrically, Kurnool city is situated at latitude of 15° 48' N and longitude of 78° 20' E on the banks of sacred river at an altitude of about 900 feet above sea level. The river Tungabhadra bound the city on the North and East. As per the latest records, Kurnool city occupied an area of 49.73 sq.km. Kurnool lies on the banks of the Tungabhadra River, the Hundri and the Neeva rivers and all these three flow through the city. The K.C. Canal (Kurnool-Cuddapah) (photo pictures 2.1, 2.2) was built by the Dutch for transportation, but later used for irrigation. Despite being the largest of all the 4 districts of Rayalaseema, it still remains the backward region of Andhra Pradesh. The other 3 districts are Anantapur, Kadapa and Chittoor.

The Ketavaram rock paintings are dated back to the Paleolithic era (located at a distance of 18 Kilometer from Kurnool). Also the Jurreru Valley, Katavani Kunta and Yaganti in Kurnool District have some important rock art's and painting's in their vicinity, may be dated back to 35,000 to 40,000 years ago. Hamlet's existed around Kurnool for more than 2,000 years. The Chinese traveller Xuanzang, on his way to Kanchi, passed through Kurnool. In the seventeenth century, Kurnool was



part of the sultanate of Bijapur, under the governorship of a hereditary line of jagirdars of African origin, who were among the most powerful nobles at the court. Little was known about Kurnool Town before 11th Century. The earliest knowledge of this settlement dates back to 11th Century. It is developed as transit place on the southern banks of the river Tungabhadra and was commonly known as 'Kandenavolu'. It was a greasing place for the carts which used to transport stone for the construction of temples at Alampur from which the name 'Kandenavolu' was derived. It was ruled by Cholas and later by Kakatiya kings in the 12th and 13th Centuries. Later on it became an independent part of the country under Jagirdars. Late it came under the influence of Vijayanagar Kings and it was during the 16th Century that Achyuta Raya built the Kurnool Fort. During the 17th Century it was ruled by Gopal Raja. Abdul Wahab conquered king Gopal Raja and ruled over the country for 16 years. The town came under the influence of Moghal Emperor Aurangzeb in 1686. Later the town was ruled by Nawabs from Dawood Khan to Gulam Rasool Khan (1823). In 1839 the British Government took over control. In 1858 it was made over to a Collector under the General regulations. The British rule continued till 1947 during which period, Kurnool town was a part of

Madras presidency. After separation of the 11 districts of Andhra from the composite of Madras state in 1953, Kurnool became the state Head Quarters on October 1, 1953. The Telugu speaking areas of erstwhile Hyderabad State were merged with Andhra Pradesh and then Andhra Pradesh State came into existence in November 1956, and the State Capital was shifted from Kurnool to Hyderabad. Kurnool has remained as District Head Quarters. Aurangzeb, the last Mogul King to rule India, conquered the Deccan in 1687 and left his governors, the Nizams, to rule the Andhra centres of Hyderabad and Kurnool. Both the Nizam of Hyderabad and Nawab of Kurnool declared independence and became sole rulers of their territories. Nawab Alaf Khan Bahadur was the first ruler of Kurnool and his descendants ruled it for over 200 years. In the early 18th century, the Nawabs joined hands with the sultan of Mysore and fought the British Empire. In 12th century AD, the Odder, who carted stones for the construction of the temple at Alampur, Mahaboobnagar District, on the left bank of the River Tungabhadra, used the site where the town now stands as a stopping place before crossing the Tungabhadra. They greased their cart wheels with oil supplied by local oil merchants and called the place 'Kandanavolu' which in course of time came to be known as Kurnool. Of historical interest are



the ruins of a royal fort dating back to the medieval kingdom of Vijayanagar, which flourished from the 14th to the 16th century. Several Persian and Arabic inscriptions which throw light on various aspects of historical interests are found here. In Kurnool there are 52 dargahs (shrines) located around the Tungabhadra and Hundri rivers. A very famous and lengthy K.C. Canal starts in Kurnool and ends in Cuddapah. It is around 300 kilometers long. In Kurnool city there are a number of ancient temples, churches and mosques. Kurnool city, known as the gateway to the Rayalaseema, on N.H.7 (Kanyakumari to Varanasi) on the banks of the Rivers Thungabhadra and the Hundri was the capital of the first linguistic state in free India, Andhra State from 1 Oct. 1953 to 31 Oct. 1956. As such it has some historical buildings.

History of Educational System in Kurnool District: Tirupathi, Chandragiri, and Sri Kalahasti of the present Chittoor District as well as Ahobilam, Tripurantakam, Srisailam, Kannanur, and Folukallu of Kurnool 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.

Primary education under Government patronage, however, remained where it was left after the closure of the Tahsildari Schools in 1836. There had been neither improvement nor extension in the indigenous education for a period of nearly thirty years since the time of Sir Thomas Munro. Under these circumstances, private schools maintained by local people continued to cater to the educational needs of the people. This is evident from the fact that there were as many as 106 primary schools run by 38 local people in Kurnool district in 1857. Besides these, the Christian Mission schools also catered to the educational needs of the local people in the region, as in other parts of the Presidency.

The Roman Catholic Mission started a Tamil School at Bellary in 1840 and an English School for girls in 40 1843. It also opened a Boarding School for boys at Nandyal (Kurnool district) in 1855. The Society for the Propagation of Gospel opened a school at Muthyalapadu of Kurnool district in 1857 for the 46 propagation of **Christianity**. As regards Middle schools, besides those run by the Missionaries, the Government-sponsored schools also came into being in Bellary, Anantapur," Adoni, and Kurnool during 1857-60. High schools, then called Zillah Schools, and Provincial schools with provision for instruction upto Matriculation, were opened in the



Presidency, as also First Arts (F.A.) classes for the spread of higher education. A Middle school at Kurnool opened in 1860, was upgraded into a High school in 1861.

The number of secondary schools for boys rose from 29 with 693 students to 37 with 3,088 students and those for girls from two with five students to seven with 134 students during the same period. Besides, six private Sanskrit and Arabic schools of Secondary grade came into being during the periods two each in Kurnool, Cuddapah and Anantapur districts. One of them at Kurnool was an Arabic school and the rest were Sanskrit schools. There were 195 students in all these schools in 1901-02.

Five Teacher Training Schools were opened in Rayalaseema by 1891-92, two of them at Bellary and one 71 each at Cuddapah, Kurnool and Anantapur. 71 The number of students in the Teacher Training 35 schools rose from 96 in 1901-02 to 228 in 1911—12. One more Technical School came into being in Rayalaseema by 1911-12 located at Kurnool in addition to the earlier one at Bellary. There were 295 students in these schools in 1911-12.

Many of the aspiring students from Cuddapah, Kurnool and Chittoor seeking collegiate education chose to go to Madras rather than to Bellary. Thus, as of 1902, even the only institution that was offering

courses in collegiate education could not flourish. This is in contrast to Coastal Andhra where there were seven colleges in 1901-02 with 444 students, of whom 360 were in F.A. and 84 in B.A. , classes.

From the beginning of the 20th century, local bodies as well as private agencies took active interest in the spread of secondary education in Kurnool District as is evident from the fact that out of the thirteen secondary schools in 1906-07, six were under the local bodies and seven under the private agencies.

Facilities for higher education in Kurnool district came to be provided only after the advent of Independence. By 1963-64 there were four colleges in the district, affiliated to Sri Venkateswara University. They were Osmania College, K.V.Reddy, and Government College for Women, Adoni Arts and Science college and evening college. Of these, three are for both men and women and one exclusively for women. The earliest of these is the Osmania College at Kurnool. It was founded by the Anjuman-e-Islamiah, an important voluntary association endeavouring for the promotion of education. This college was started in 1948 as a first grade institution with degree courses in Arts and Science. During 1965-66, there were 1,978 students in all the four colleges in the district.



Some of the important measures undertaken during the twenties of this century gave a further fillip to the development of professional education. The most important among them were the implementation of a two-year secondary grade training course, the opening of secondary grade classes in aided institutions, the redesignation of the Preliminary Examination of teachers, which was originally started in 1915, as the "Training School-Leaving Certificate Examination, the transfer of control and inspection of training schools from the Inspector of European training schools to the Circle Inspectors and the creation of a Board of Examiners for awarding the certificates of competency to the trainees for teaching in schools specially meant for the physically handicapped children. A committee of officials and non-officials was constituted in 1920 to investigate into the desirability of establishing training institutions for Pandits to enable them to improve their professional qualifications. In accordance with the recommendations of the Retrenchment Committee of 1922, a revised system of payment of grat-in-aid was evolved. The Madras Education Act of 1920 also emphasised the need for providing a large number of trained teachers and giving special preference to teachers who underwent the higher grade elementary training.

The main branches of professional education in which Kurnool District affords facilities are teacher-training and medicine. Except teacher-training, which was started as early as 1879 with the establishment of the Local Fund Normal School at Kurnool, all other institutions are of much later origin.

The Local Fund Normal School, taken over by the Government in 1892, was shifted to Alur in 1954 and now it is known as Government Basic Training School, Alur. This was followed by S.P.G. Training School at Nandyal in 1913. There were, by 1963-64 professional institutions, of which six were teacher—training schools, one was a training college for graduate teachers, one was a medical college and one was an ayurvedic institution, besides a unani class attached to Islamiah Arabic College. Government Training College at Kurnool, the only institution of its kind in the districts of Rayalaseema, has provision for B.Ed., course in teaching. The college was first affiliated to Madras University from 1952 to 195-4, then to Andhra University for a couple of years and from 1956 to Sri Venkateswara University and now to Sri Krishnadevaraya University. Medical College at Kurnool has, in addition to the basic M.B.B.S. Degree, provision for post-graduate degree and diplomas in surgery and various branches of medicine. The



Unani class, attached to Islamiah Arabic College at Kurnool since 1923, provides instruction in Unani medicine through a two-year course. The Ashtanga Ayurvedic Nilayam, established in 1957 at Kurnool, is a private institution providing instruction in Ayurvedic medicine.

In Kurnool District, old Patasalas were reorganised into oriental schools in which the study of Sanskrit was compulsory and one of the modern languages optional. The scheme of conversion of advanced Sanskrit schools into ordinary oriental secondary institutions was implemented from 1952-53. In addition, some of the ordinary secondary schools in this district have provided for the study of Sanskrit under part II of the first language. With the introduction of an integrated syllabus in the main languages of Sanskrit, Arabic and Persian in secondary schools by 1969, it is, however, expected that oriental learning will receive a great fillip in the district. At present, there is only one collegiate institution known as the Islamiah Arabic College at Kurnool- this College was founded in 1923 by the Anjuman-e-Islamiah of Kurnool. Besides this, there are also four oriental secondary schools in the district.

Till 1942, there were no specialised technical schools or industrial institutes in the district. Anantapur had to look to Kurnool and Bellary

for technical education and vocational training. The first Polytechnic at Kurnool was established as late as 1960 in Nandyal and Industrial Training Institute at Dhone in May 1964.

Current position

As per the 2011 census report, total literacy rate of the Kurnool district is 66.13 percent. Among these, 71.36 per cent of male literates and 50.81 percent of the female literates. Kurnool district has been served by 2157 registered primary schools, 829 upper primary schools, 599 high schools, 138 Junior Colleges, 42 Degree Colleges, 28 Professional course colleges like engineering, MCA, Law, Nursing and Pharmacy Colleges, 23 ITI Colleges, Rayalaseema University, 33 Colleges of Education in the district. One Govt. Medical College with general hospital is established at district head quarter to promote the health care facility to the needy 6 and another private medical college was established in Nandyal.

Conclusion

Knowledge was passed on orally from one generation to another in ancient India. Education during Vedic, Buddhist and Muslim periods was done through a self-reliant and self-existing "Ashram" schools, occasionally patronised by the age-old village communities or the 'Little Republics', the village lords, the chieftains and the reigning families of the ancient



period; co-existing with the pattern of 'Madrassah' and 'Maktabs' education system under the Sultans, the Reddi kings, the Rayas, the successive Mughal rulers, the Nizams, and the Nawabs of the middle ages and early modern period and learning to live alongside the Christian Missionary educational system and \$finally to self-extinct itself to give place to the English educational system so as to serve the needs of the British rule in modern times; the educational system of India had passed through several patterns and various stages of ups and downs and took multi-dimensional roles, turning itself to the times and requirements of the rulers and the ruled and focussing attention mostly on the ethics, religion and philosophy, in brief, on humanism. As practicable religion and a practicable educational system became a variable to the common people in all parts of India including the area of Kurnool District of Andhra Pradesh.

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