



A review on Educational development and social change of unprivileged sections in the in Godavari region during 19th and 20th Centuries

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Abstract:

The objective of the article is to examine the social context of Educational Development among lower classes and unprivileged sections in Godavari Region, in this article the term unprivileged section is used as an exclusive groups in contain different castes artisans and untouchables are called Dalits the meaning oppressed or broken people. Latest term "Bahujan" is meant the lower "Shudars" who are actively involved in the Production process. It refers as means unprivileged in Andhra, Madiga and Mala who called as Panchamas and Adi AndHra. There were also no social cultural interaction between the lower Shudra castes and the unprivileged communities.

Keywords: unprivileged sections, Shudra castes, Education

Introduction

An attempt also made discusses the role of various caste based Philanthropic organizations laboriously working for the development of the downtrodden people. In the colonial rule of Andhra Desa particularly Godavari region Education among lower caste was in rapid expansion through the missionaries' churches run by the boarding schools. In those days it is observed amidst to the deprived classes. In the promotion of Educational pursuits. By the western scholars influence the Indians to develop a sprit of rationalism, western thought as well as Nationalism. That's how the Indians could change the traditional thought and ideas in the Society. The Western thought also attacked social evils for the society and brought the rapid social change among privileged and disprivileged section of the society.

Review on Educational development and social change of unprivileged sections

Eminent social scientist Kanchi illiah used the term (Panchamas are Adi Andhras as Dalita Bahujan) "why I am not a Hindu"? It has been rightly observed the education system is of crucial important in the study any society at the same time the system of education has been examined within the context of the society in which it has develop in this article it is proposed to study the relationship between the prevailing caste system and their educational progress where as un privileged sections of the castes in the Godavari Region.

"Available studies on disprivileged in the country suffer from lack of historical and written documentation, providing scope for ambiguity. Owing to their extremely de humanized and



Unique position in our society, the Dalits has been a subject of interest for missionaries and social anthropologists" – Prof.Y. Chinna Rao

"The Historical Record of the "Revolutions and counter - Revolutions in India reveals that basically Indian society has been full of conflicts, Internal contradictions. For centuries there have been constant conflicts between the up holders of Varna – Jati culture and opponents. There has been several revolts in different times and places against the varna culture. To effect any change in a highly rigid in mobile and organized caste mechanism a tremendous force was required. This force was created by the efforts of social rebels and their struggle".

The Christina missionaries recognized caste as strongest obstacles to the propagation of the Christian faith. Hence they adopted a policy to change the way of life by establishing schools to bring a social change in that process Dalit societies and leaders participated in that process. The Roman Chatholic Mission in 1735 the London Missionary Society in 1805 established their branches in different parts of Andhra particularly Godavari region Rajahmundry. The protestant missions started schools and educational institutions in 1865, church missionary societies set up their branches at all important towns Godavari districts Eluru, Kakinada and so on.

Eventually in course of time the education of the Dalits. They followed the formula of separate schools for Dalits which was introduced in the Hunter Commission of 1883 to establishment of special schools for Dalits and

disprivileged sections in the society. The schools were maintained for public funds.

In the Madras presidency the opposition of the castes induce to the admission of students from disprivileged and depressed classes in public schools was very strong. In 1891, approving the institutions of separate schools. The caste induces the children were not join in those schools. In 1893, the Madras Government sanctioned a series of proposals which widely hailed as the "Magna Carta" of Panchama education. Some of the important measures recommended by it were special training schools for disprivileged and Dalits under the public management with stipend for students, establishment of special schools by local boards and municipalities for Dalits in all villages. The special measures were taken by the Government and local bodies since 1893 special schools grant-in-aid schemes. Governmental initiates the Dalit education encouraged the missionaries and philanthropic bodies/individuals to open schools which were suited the Dalit people in Godavari region. The basic policy of government is to encourage private and disprivileged leaders' local bodies directly participating in Dalit education for that purpose. In 1913, the government sanctioned a lump sum grant of Rs.75,700 for the supply of books and slates to the children of disprivileged sections.

The Labour Department started its work in Godavari region(District) in 1920 the primary schools established by this agency were known as Labour Schools. The Board of Elementary Schools of Coastal Andhra admitted Dalit Children particularly in Veeravasaram of Peddapuram Taluk and Venktatapalem of Ramachandrapurum Taluk. In 1919, the



government issued an order asking the District Boards to admit disprivileged Dalit children without any caste restrictions but caste induce of Amalapuram Taluk ignored the government orders the admission of Dalit childrens is undesirable. Then the Assist Labour Commissioner warned them to carry out the government policy. Despite of all the advise given by the government to caste prejudice against the disprivileged sections continued in place of Narasapuram Taluk. In Godavari region there was considerable progress. In Godavari District there were 62 schools with 2,448 Dalit students including 34 girls and also 43 night schools for the Dalit Labourers. In 1944, special grants granted by colonial government Rs.3 lakhs for the period of five years for the education of disprivileged and backward communities.

The outstanding individual reformers in Madras Presidency in Godavari Region two telugu Brahmins Kandukur Veersalingal pantulu and Raghupati Venkataratnam Naidu. Veerasalingam centered his activities in and around Rajahamundry. While Venkataratnam Naidu concentrated in the vicinities of Kakinada and Machilipatnam. They established schools appealed for the eradication of caste distinctions, and advocated sympathy towards untouchables they provided for drinking water, got wells dug in Danayayipeta in Rajahmundry Veerasilingam started a High School and admitted the disprivileged children and gave them free education with the help of the Maharajah of Pitapuram. The Maharajah provided a High School in Kakinada. Veerasilingam established two separate hostels for Dalits boy and girls free of cost and also established Rajarammohan Roy Hostel at

Kakinada for disprivileged students who were pursuing their college education.

Chilakamarti akshminarasimham started the Rajarammohan Roy School for Dalits at Rajahmundry in 1909 with English and Telugu as medium of instruction. He also offered free tuition to the children. The movement for educational advancement of disprivileged in 1930s also received encouragement from the activities of Harijana Seva Sangh which was established in 1932 as a part of M.K.Gandhi Movement. They establishing separate schools and hostels for Dalit children and digging drinking water wells. Harijana Sevak Sangh established about 41 night schools, 11 days schools and 19 hostels for the benefit of Dalit students and incurred a total expenditure of Rs.22,000. The leaders of the Sangh also persuaded the provincial government to reimburse the expenditure incurred by local boards for meeting the school fees expenditure of disprivileged students during the academic year 1934-35. The Dalits in Godavari region aware of their education and reforms of the caste induced they started self-help and self-respect movement. The Dalit leaders established schools and hostels for the Dalit pupils. With the introduction of Labour Department in the Madras Presidency. The government took the help of Dalit leaders and established elementary schools in Andhra Desa in Godavari region. Most of the leaders hail from the Coastal Andhra. They started schools at Ponnamanda, Anantaram, Allavaram and Mogallakoduru by Vundru Tatayya(1850-1930). Dalit leaders like Golla Chandrayya, Tadi Swami, Kona Venkanna and Kusuma Tatayya who



played a major role in the educational developments of disprivileged sections. Many Dalits established hostels for Dalit pupils without any grant from the government in 1928 at Rajahmundry, Jala Ranga Swamy established two separate hostels for Dalit boys and girls. In 1936 another hostel was established by at Rajole in Godavari region by Golla Chandrayya(1818-1972). This hostel produced many Dalit students. In 1937, Bapuji Harijan Hostel was established at Amalapuram by Pandu Lakshmi Swami.

In Godavari region educated Dalit social reformers and thought education is the only source to progress of the society then they started schools and hostels for the disprivileged sections.

In south India disprivileged sections Jatis led a movement for their upliftment in socio economic political and cultural spheres. In this context there was a lot of external and internal impact the south Indian society. "These unpriviled people always struggle at low profile for the social change". For this purpose most of reformers and thinking of the unprivileged sections people leave the congress some of them with in the congress start their self-respect and self help movement. Mostly in south India. Periyar launched the self-respect movement in 1925. On the same lines in Godavari Region unprivileged people launched self-development for the social change.

An attempt also made discusses the role of various caste based Philanthropic organizations laboriously working for the development of the downtrodden people. In the colonial rule of Andhra Desa particularly Godavari region Education among lower caste was in rapid

expansion through the missionaries' churches run by the boarding schools. In those days it is observed amidst to the deprived classes. In the promotion of Educational pursuits. By the western scholars influence the Indians to develop a sprit of rationalism, western thought as well as Nationalism. That's how the Indians could change the traditional thought and ideas in the Society. The Western thought also attacked social evils for the society and brought the rapid social change among privileged and disprivileged section of the society.

The social change brought sweeping changes in the societies in Godavari Region. It can be said upper caste group such as privileged classes tried to enrich colonial Educational organizations. In this article the author has made an attempt to analyze the impact of the Education on caste structure at Different levels namely the Godavari region of Madras province. The Late Sri Maharshi Eli Vadapalli (1914 - 1974) born in Godavari region in Ramachadrapuam. From his child - hood developed inclination for philosophically interested in multi regious facts. As a founder of Valmiki Asharam, Natyapatasala and Hostels involved in social and educational activities for disprivileged classes. He also Generous in establishing a schools for blind people. He not only provided schools but also boarding facilities for them. His services applauded by great Parama Pujaya Dr.B.R Ambdkar while he visited institution in 1944.

Many social reformers had an interaction with the legendary Vadapalli garu for example pioneer in the social reformer included vinobabave, Verasalingam pantulu, Kasinadha Nageswara Rao etc., A man of



disprivileged sections tired is level best to eradicate the social evils and try to uplift many boys and girls in the filed of education many of the students is turned as poets, educationist and Political leaders.

He also developed awareness in the public establishing a library for all. A man of disprivileged section of society and also interaction with Gurram Jashuva, Kusuma Dharmanna, Jala Ranga Swamy, Nelam Sanjeeva Reddy, Nandanar, Damoar Sanjevayya, Pamu Rama Murthy and Kala Prapurana Sri Ganyanandh. He went to Delhi to meet Mrs. Indira Gandhi for representing the problems of disprivileged section. By his efforts achieved are goals to develop education for the social change in the Godavari region.

Conclusion

In 19th and 20th centuries the development of unprivileged sections and their social change in the field of education in Godavari region the caste induce the social reform movement which help the education of disprivileged pupil and leaders as means of enlightenment for the social transformation among the disprivileged sections. As a result of education among the disprivileged sections the change of profession as a result of enlightenment and awareness of the mobility among the disprivileged sections took place. These gave disprivileged sections have a sense of security and socio-economic development political and cultural awareness and western idols and thought in the new privileged class emerged in disprivileged sections. Their social transformations in Godavari region on par with caste induce

in the field of education and cultural developments.

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