



The Role Of Cultural Evolution In Shaping Kerala's Education System: Historical Insights

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Abstract

A key objective of this study is to examine how societal values, traditions, and historical influences have impacted how Kerala education is perceived and nurtured, as well as the intricate relationship between cultural evolution and education. Despite the evolution in significance and objectives of education over time, it remains one of the most important driving forces for human development. People's lives have been consistently impacted by the educational model and its continuous changes. Historically, Kerala has had a long history of educational progress due to early rulers' formulation of educational policies. This paper examines the influence of movements on Kerala's educational system. As a result of their concerted efforts, the Ezhava Movement, Nair Service Society, and Adivasi Gothra Mahasabha were able to increase access to education, improve the quality of education, and empower individuals. The Kerala State has been recognized as one of the literate states in the world and achieved commendable gender and spatial equality outcomes in the past two centuries due to the initiatives of public and private institutions.

Key Words: Kadavallur Anyonyam, Vedic Salas, Battanmar, Colonial Education, Varamirikkal etc.

INTRODUCTION

The education system in Kerala is deeply influenced by cultural evolution. Kerala being the most cultural state in India and the education model it is offering is regarded as a model by others. In terms of the Human Development Index compared with some advanced countries in the world, the state ranks quite high. The state achieved all the Millennium Development Goals for education a long time in advance and many historical, social and political factors have contributed to this. The pre-independence prince's state of progress and the participation of missionaries laid the foundation for the state's educational development.

After the formation of State of Kerala in 1956, the unremitting efforts of social organizations and the foresight of the elected governments of the states provided the impetus for today's achievements. The current system is the result of a complex interaction between national and state goals, plans, and education. It is intertwined with the desire for individual and collective economic and social development, and with the issues of fairness and access. This research paper is an attempt to study the education and human development of Kerala society.

PROBLEM STATEMENT

This research paper aims to investigate the educational development of Kerala society, specifically focusing on the post-1956 era. The existing body of research has predominantly concentrated on the historical aspects of traditional and Western education in Kerala. However, the objective of this study is to shed light on the substantial influence of education on the holistic advancement of the region. Kerala is widely recognized as a prominent state in India in terms of educational achievements, and this investigation will delve into the various phases of educational growth in Kerala, offering valuable perspectives and consequences for the local education system.

OBJECTIVES

The primary aim of this study is to comprehend the influence of cultural evolution on the education system in Kerala. This analysis undertakes a thorough examination of Kerala's historical context, societal values, and educational practices in order to identify the fundamental factors that have contributed to the formation of the state's educational landscape. While scholars typically focus on studying the political system, social movements, and economic aspects, the significance of education as a pivotal element for social change and economic progress has not received adequate attention from scholars. Therefore, this research area necessitates further strengthening. The objective of this study is to gain an understanding of the historical aspects of education and human development, as well as to analyse the future educational policies and plans of Kerala.

LITERATURE REVIEW

This research is mainly based on educational reports, newspapers, and articles related to topics published in journals, while secondary data is used to supplement the above-mentioned documents. An important study has been made by B. A. Prakash and Jerry Alwin in the book titled Kerala's Economic Development Emerging Issues and Challenges. Vidhyabhyasathintae Rashtreeyam has been written by Paulo Freire which deals with the 'educational policies in Kerala. Dr. A. Antony has described the educational system in Kerala through 'Teacher and Education in India. The Ph. D. thesis by Sudheer Kumar P Education and Political Consciousness in Kerala with special reference to Malabar (1900 to 1950 AD) describes the educational history of Kerala. Govindan Parayil's book entitled Kerala the Development Experience Reflections on Sustainability and Replicability discusses the educational programs for public organizations. The book written by P.T. Thomas entitled Education and Social mobility the Kerala Experience has focused on the educational development in Kerala.

RESEARCH GAP

Numerous scholars have contributed relevant information and conducted serious studies to examine the idea and role of education in societal and economic progress by analysing the different perspectives and approaches towards traditional and western education within the context of Kerala society. Through the synthesis of existing literature, this study aims to provide valuable insights into the social and economic development of the region by focusing on education. While there is a considerable amount of literature available on education, particularly traditional and western education, there is a research gap when it comes to understanding the influence of cultural factors on Kerala's education system. To address this gap, this paper conducts a theoretical analysis of the impact of cultural factors on the educational landscape in Kerala. Furthermore, it examines the educational system in Kerala after 1956. The main objective of this article is to contribute to the existing body of knowledge by filling the research gap and offering insights into the cultural influences on Kerala's education system.

TRADITIONAL EDUCATION IN KERALA

Kerala has a centuries-old educational heritage. During the middle Ages, various parts of Kerala were home to Hindu schools and temples. There is a temple with a Vedic school called Sala. Trustees and the ruler of this temple founded this school. Sala's thoughts probably originated from Buddhist Viharas. Information about Salas is found in medieval Kerala inscriptions. There were many Salas that existed in Kerala during the 10th century, including Kantalur, Parthivapuram, Sivallabham, Tiruvalla, and Mushikkulam. School students were accommodated for free. Salas also provides uniforms for students. School students must remain at Salas until they finish their studies. In ancient India, philosophy, grammar and Vedic education were part of higher education at that time. Only Brahmins were accepted into Salas. The Salas became the centre of the spread of Aryan culture and political supremacy.

Within the temple premises, social education was also provided. Ithihas and Puranas were read and discussed for social education. Temple-centred education is exemplified in "Mahabharata Pattathanam". Sanskrit scholars were once known as Mavarata Pattanmar (Mahabharata Battanmar). Mahabarata Battanmar had extensive knowledge of the Mahabharatha. At the temple, they shared information about the Puranas with the public. Important temples were also located there. In the temple, Vedic examinations and competitions were conducted. During the 8th century, a competition and recital were held at the Kadavallur Monastery. During Kerala's middle-ages, the Vedas were tested through the Kadavallur Anyonyam. Scholars from Trissur took their final exams at the Kadavallur temple where they studied Rig Veda. This exam was open only to Namboothiri Vedic scholars. The competitions were meant to be attended by Gurukula students.

There were regular tests and competitions where Vedic scholars could compete for ranking and prize. The recitals and tests (called anyonyam reciprocal) conducted annually in the Kadavallur temples were possibly initiated in 8th century. Teachers from various parts came there with their students who were tested rigorously for memory, skill and quickness. Only the most successful were then allowed to “Cross and Sit” (Kadannu Irikkal) in the place of honour, ‘those ranked below’ sat in front (mump) initially and were still, regarded as respectable Vedic scholars. The average student was content with sitting in the second row (Randu varam Irikkal) while the rest were just sitting in a row (varam Irikkal).

There are four important stages to Kadavallur Anyonyam. They are the ‘Varamirikkal, Jata Chollal, Ratha Chollal, and Kadannirikkal. Kadannirikkal was the highest educational achievement. A scholar who won this examination was respected by everyone in the society. Kadavallur Anyonyam has existed in modern times as well. Some Salas were provided Vedic education and military training. The Namboodiri Brahmin students were given training at Kanthallur Sala famous centres of Vedic education and military training.

EDUCATION IN COLONIAL PERIOD

During the Portuguese period, Jesuit missionaries arrived in Kerala. To introduce western education to Kerala, Jesuit missionaries founded educational institutions. Missionaries of the Jesuit order were dedicated to converting the common people to Christianity. To spread faith, Jesuit missionaries established institutions of higher education and printing presses. To communicate with the locals, the missionaries used the indigenous script. Western education and printing made it possible for the people of Kerala to communicate better. Vaipin and Kochi were the sites where the Portuguese established a printing press. The Dutch also showed interest in learning about Kerala. The Dutch compiled a book ‘Hortus Malabaricus’, the encyclopaedia of the plants of Kerala, with the help of traditional medical practitioners of Kerala. The name of each plant was given in Latin, Arabic, Sanskrit, and the Malayalam script also in this book.

During the British rule, Kerala consisted of princely states of Travancore, Cochin, and Malabar, a district of the Madras presidency. In the early 19th century, educational institutions were rare in Kerala. By order of the British Government, many Government schools were established. In 1834, the British government established some English medium schools in Kerala. Rajas School, Thiruvananthapuram is an English Medium School established by the British Government.

The British Government promoted Malayalam education for the purpose of better education and hired scholars in Kerala to publish Malayalam textbooks. The British government placed equal importance on government schools and private schools. The educational institutions of this period were facing many problems. It was difficult for the rural students to pay the teachers. Rani Gauri Lakshmi Bai provided financial assistance for education in Travancore to solve this problem. Five schools with two teachers were established in Travancore for the education of the rural people.

During the British period, many missionary schools were established. The Missionaries helped to spread English education. The London Mission Society (LMS) and Church Mission Society (CMS) were two of the leading missionaries who spread western education in the early nineteenth century. It was Rev. Meed of the LMS. Who had shown interest in the education of the Malaya leas, for the first time in 1805. In 1813 CMS established a college and seminary at Kottayam. CMS also provided free education to poor students. The first girl's school in Kerala was started in Kottayam under the leadership of CMS. Baily and Backer, the two important missionaries of the CMS, worked much for spreading the Western education in Kerala.

As a result of the work of the missionaries, Western education spread to Travancore, Cochin, and Malabar. Rev. Dawson, an English Missionary established a school in Mattancherry with the help of British Government. It was Basel Evangelical Mission (BEM) that spread English education in Malabar. The Missionaries worked for the educational advancement of the lower castes and backward classes of the society. The British Government provided financial assistance to establish schools for missionaries. English and Malayalam schools flourished in Kerala in the early 19th century. Government involvement in education reforms and programs was in line with the educational work of missionaries, private agencies and other social reformers.

Massive educational activities took place in Travancore in the second half of the 19th century. The social, political, economic conditions and the educational policies and reforms introduced by the British Government contributed to the development of education in Kerala. This is the modern phase of Kerala's educational development. During the period of Travancore Diwan T Madhava Rao, the Travancore government made major changes in the field of education. During his administrative period, the government set aside a special fund for education. Every year a sum of Rs 20000 was paid for setting up schools. Madhava Rao had a comprehensive plan for educational development. Some of its major objectives were

- 1) Establishment of government schools in the capital
- 2) Establish at least one school in all taluks of the state.
- 3) Establish schools for teacher training.
- 4) Provide assistance to private agencies to set up schools. And establish a textbook committee for writing and translating textbook.

The government set up a book committee in 1867 to prepare textbooks for schools. The Chairman of the Book committee was Kerala Varma Valiya Koyi Thampuran. He remained chairman for a long time. In 1866, the Government Book Depot was established. The main educational policy of the government of 1869 was to integrate indigenous schools into the formal system and to finance their development. This policy was not meant to promote. private endeavours but to restructure the education sector in a formal way. Within two

years of launch of the Grant-in-Aid scheme the number of schools and number of students in the district increased as a result of this policy.

In 1871, during the rule of Madhava Rao, the village school scheme was introduced. Under this scheme, each of the villages was ordered to set up one school. The government provided funds to build school. Teachers were paid Rs. 7 as salary per month. An inspector was appointed 14 schools. Inspectors supervised the schools. The government paid them Rs. 30. This scheme enabled indigenous people to get education. In 1872, as a result of this policy, 141 schools were opened.

The British Government established Normal Schools for teacher training. The normal school developed and later became the Teacher's Training College. In 1881, the British government placed emphasis on vernacular education for the educational advancement of the natives. The local efforts to mobilize resources for the expansion of more schools instead of increasing government schools were a priority. The people of Kerala began studying in vernacular schools without any difference of caste or religion. Education Rules and Grant-in-Aid code of 1894 are educational reforms introduced by the British Government to address the shortcomings of the existing education system. This policy grants a certain amount of aid to schools in the various classes.

The government provided a certain amount of money for school buildings, buying furniture and setting up libraries. The features of this scheme included classification of schools, prescription of curricula of studies in English and mother tongue for aided or recognised schools and rules regarding organization and management of schools, qualification of teachers, buildings, etc. Three different ranges of inspectors were appointed for administration and inspection in English schools and vernacular schools. The dual control of education under the directors of Vernacular and English Education was abolished and the whole education was brought under one authority.

In 1865, the British government placed emphasis on the education of backward classes and depressed castes. The idea of educating the lower castes was emphasized by Diwan Madhava Rao. Madhava Rao alleged that the missionaries educated the lower castes for religious conversion. He tried to set up schools for the lower castes but was not successful. The reason for this failure was the opposition of the Madras Government and the Resident. In 1895, the government began granting schools for the education of the backward community for the first time. The government later opened schools for the backward community.

From 1895-1896 government established 15 schools for the backward communities. Trained teachers from backward classes were recruited to schools for the backward community. Government scholarships were given to backward community who passed Vernacular Elementary School Examinations. These students were given exemption for exam fee. The enrolment of backward community has increased as a result of the work of British government. Native Christian missionaries attracted liberal grant-in-aid and opened many special schools. Educational reform for the backward classes that began in the nineteenth century continued into

the late period. By the twentieth century, competition for education and employment between different communities had intensified and as a result many educational institutions were started.

COMMUNITY CONTRIBUTIONS

The contributions of two influential social groups in Kerala, namely the Nair community and the Adivasi Gothra Mahasabha, in improving education and social welfare among their respective members. On the other hand, the Adivasi Gothra Mahasabha has been advocating for the educational rights of indigenous populations, emphasizing inclusive and culturally sensitive education for tribal children. This movement has led to the establishment of special schools and initiatives aimed at preserving tribal cultural identity while imparting formal education. The initiatives recognize the significance of integrating indigenous knowledge and practices into the education system, fostering the holistic development of tribal students. Indigenous Christians have also contributed to the educational development of Kerala. Non-Catholic Syrians entered the field of education around 1880 with the cooperation of CMS and founded about 270 schools in Kerala.

The Sree Narayana Dharma Paripalana (SNDP) Yogam, representing the Ezhava community, has been instrumental in advocating for education, particularly for underprivileged groups. Through their concerted efforts, numerous educational establishments dedicated to delivering high-quality education to socially and economically disadvantaged individuals have been established. These institutions have proven to be transformative by providing opportunities for students from marginalized backgrounds and empowering them through education. At first, the Ezhava community was economically and educationally backward.

Sree Narayana Guru believed that the Ezhava community can only be reformed through education. In 1903, Sree Narayana Guru founded Sree Narayana Dharma Paripalana Yogham (SNDP). Sree Narayana Guru established a school in Aruvippuram and another school in Varkkala, in which the language of instruction is English. Sree Narayana Guru has provided ethical authority to Ezhava community leaders such as Dr Palppu, Kumaran Asan and T.K. Madhavan to promote changes in social order and education reform. Because of the development of education, SNDP has established a number of educational institutions in the aided and unaided sector.

Ayyankali founded Sadhujana Paripalana Sangham to uplift the pulaya community. Ayyankali established a School at Venghannoor in 1905 for low caste students. This was opposed by the upper caste Hindus. Throughout his life, Ayyankali fought for the education and rights of the depressed community. From 1912 to 1930, Ayyankali was a member of the Sri Mulam Popular Assembly of Travancore. Ayyankali demanded the government to provide admission, fee concession, and scholarships to lower castes students in government schools in 1912, as a result of the work of Ayyankali and Sadhujana Paripalana Sangham, the government allowed lower caste students to enter government schools. Faced with that situation, Ayyankali decided to establish a school only for students of the lower class. As a result of the work of Sadhujana

Paripalana Sangham, the government issued an ordinance to ensure compulsory education for all students from the primary level.

With the establishment of the Nair Service Society in 1914, the educational efforts of the Nair community were enhanced. The Nair community was a privileged community in Kerala until the mid-19th century. The Malayali Sabha was founded in 188 for the benefit of the Nair community. The organization promotes women's education and opposes bad practices in the Nair community. Malayali Sabha has failed in his job. NSS was established in 1914 for the upliftment of Nair Community. NSS got inspiration from the Servants of India Society founded by G. K. Gokhale. The Nair Service Society (NSS) has played a pivotal role in establishing schools and colleges that have provided high-quality education to numerous students within the community.

Its founder leader, Mannathu Padmanabhan popularly known as Mannam, was shrewd enough to see the importance of education to his community and hence started a lifelong campaign to start educational institutions. Nair Service Society under the leadership of Mannath Pamanabhan since 1914 started educational institutions all over Kerala and they introduced various novel methods of fund collections like 'Kettuthenghu (the practice of setting apart the usufructs of a coconut tree for the NSS from each (Nair house) the practice of Pidiyari (a fistful of rice set apart for NSS from daily consumption).

Begging /Bikshadanam, Vishu collection, Janma Nakshathra collection / birthday collection, Ulpanna pirivu, or share of products etc. Within ten years of its inception in 1914, NSS was able to acquire about 101 areas of land 7.5 areas of paddy fields and school buildings and equipment worth Rs. 2 Lakhs Since 1940, NSS has made significant contributions to the field of education. NSS established 65 high Schools, 20 UP Schools 12LP Schools 31 higher secondary schools and colleges in Kerala. NSS played an important role in the educational development of Kerala.

Traditional religious thought deterred Muslims from education. Seethi Muhammed Sahib established the first Muslim School in Crangannore in 1911. Seethi Muhammed Sahib worked tirelessly to get fee concessions and stipends for Muslim students and Arabic teachers appointed in schools of Cochin. Vakkam Abdul Khadar Maulavi was a leader who started schools for Muslims in Alappuzha. At his request the government provided special fee concessions and full salary grants to Muslim students in elementary schools.

The Mohammedan Education Association was founded in 1918, and the Muslim Aikya Sangham in 1922, contributed to the educational advancement of Muslims. Muslim Education Society (MES) was established in 1964 under the leadership of Dr. P.K. Abdul Gafoor MES worked to provide scholarships to poor students. MES established state wide schools and colleges. C.H. Muhammed Koya worked for the upliftment of Muslims. C.H. Muhammed Koya opened many schools and colleges for the betterment of the Muslim Community. Number of educational institutions under Muslim management increased and the educational progress of the Muslim community increased.

EDUCATION IN POST-INDEPENDENCE PERIOD

When the state of Kerala was formed in 1956, there were large disparities between Travancore Cochin and Malabar areas in terms of educational development of Kerala. The Government of Kerala showed special interest in the Malabar region. This is because the region was educationally and economically backward. The government sanctioned new schools and upgraded the existing schools to reduce the disparities in education. As a result of the work of the Government of Kerala, the enrolment of educational institutions in Malabar region had increased and the disparities with other regions in Kerala have decreased. For the growth of education in Kerala, the government of Kerala abolished fees from primary to high school level. In 1955-56 education was free in primary and middle schools. Fees for high school classes were abolished in 1960-61. Education was made absolutely free in all schools in Kerala 1969-70.

The Kerala Education Rules, 1959 is a policy adopted to reform the education system of Kerala. It was intended to implement nationally recognized reforms in school administration and management. Kerala Education Rules of 1959 is a result of the Kerala Education Bill of 1957. These are the major provisions contained in this bill

- 1) Government Regulation of Primary stages and other stages of Government Schools and Private Schools.
- 2) The government shall pay the salary of all teachers and non-teaching staff in aided schools.
- 3) All collected fees have to be deposited to the government.
- 4) Government provided necessary grants to the management for land purchase buildings and equipment.
- 5) Under the Act, managers of private schools may only make appointments with teachers listed in the State Public Service commission.
- 6) The service condition of teachers in aided schools should be similar to that of government school teachers.
- 7) If a wrongdoing occurs on the part of the management, the management will be taken over by the government.
- 8) In response to local needs, the government may appoint local education authorities and establish a state education advisory board to advise the government.

SPECIAL EDUCATION FOR BACKWARD COMMUNITIES

Over the years, governments in Kerala have been paying special attention to address the backwardness of education of backward communities. Through this policy, certain concessions were made to the backward communities for the dissemination of education. The backward classes were exempted from all forms of fees and the government provided them with free cloths, slate, and books. The government has given special

efforts to the admission of school students from backward classes. The rates of stipends and lump-sum grants of the backward classes were increased at each time. The backward community Department established many night schools, tribal school, and libraries for depressed communities. As a result of the literacy level of the new generation backward classes has been improved.

FEMALE EDUCATION

Women's education in Kerala is centuries old. In 1859 the Government established the first Girl's School at Karamana in Trivandrum district. The 1860s, the British Government give importance to female education. During 1819-22 some boarding schools controlled by missionaries, were rejected by female education. Missionaries emphasized female education as a major turning point in society. The missionaries were able to get girls to some extent in schools. The British government was able to change the general public who did not send girls to schools. In 1867 separate vernacular schools for girls were organized. Later as parents sent girls to special schools for girls, they began sending them to mixed schools.

During the years 1894-1900 the government introduced some policies to reform female education. The government has abolished the fees that girls pay in schools. The British government opened Vernacular Girl's Schools every year for female education. Girl's school and second Grade College in Trivandrum were some of the most famous institutions for the education women during the British rule.

Since 1956, the government has given special efforts to increase the enrolment of girls in the educationally backward communities. Scholarships were offered to Muslims, Nadar, SC and, ST students to attract girl students. In 1971, 36 posts of Primary Education Extension officers were created in 7 backward districts in order to implement a program to eliminate backwardness including education of girls. This helped prevent girl's dropout and increased their attendance. The government has allocated more resources in educationally disadvantaged pockets to carry out intensive activities for girl's education in socially disadvantaged communities. Through these measures the government has been able to increase the enrolment rate of girls.

The Noon Meal Programme started in the pre-independent period and continued even after the formation of the State of Kerala. The government continued to serve noon meal program in Schools with the help of co-operative for American Relief Everywhere (CARE) which included 72-73% of LP School Students. Subsequently in Government School and aided LP School, the government started serving Kanji (Rice gruel) and pulses in noon meal programme. In many rural and tribal areas, the school feeding programme has proved to be a real motivation for children to come to school every working day.

In the 1960 s, dropout of students from Schools in Kerala was high. Due to the increasing prevalence of dropouts in the lower stages, the government introduced a single promotion policy in 1972-73 to prevent dropout. Whole promotion system was first implemented in the first standard and second standard and later, it was introduced to other standards. The dropout rate has been reduced to some extent as a result of this

policy. In the higher classes, the maximum proportion of students who can be defeated in each class is fixed at ten per cent of the total strength.

It has been criticized that the policy may reduce the dropout rate to some extent, but the quality of education is deteriorating. Travel concessions were allowed on buses and water transport vehicles for students to reach their schools. The travel concession was granted to parents to alleviate the financial burden of sending students to schools. Students had to pay only 25% off actual fare. Travel concessions benefitted thousands of needy students.

PRESENT CONDITION OF EDUCATION IN KERALA

Kerala has a well-established education system with a strong emphasis on achieving universal literacy. The state boasts an impressive literacy rate of over 96%, significantly higher than the national average. The government of Kerala has shown great commitment to education, making substantial investments in the sector and implementing various policies and initiatives to promote access and quality. The curriculum followed in Kerala focuses on holistic development, emphasizing both theoretical knowledge and practical skills. Pedagogical methods encourage critical thinking, problem-solving, and creativity among students.

The state has also implemented teacher training programs to enhance the quality of education. Kerala has achieved commendable progress in promoting gender equality in education. The state has consistently maintained a high enrolment ratio for girls, surpassing that of boys. Various initiatives have been undertaken to ensure equal access and retention of girls in schools. English or Malayalam is the medium of instruction in the schools run by the Government of Kerala. Schools and colleges in Kerala are mostly under the control of government, private trusts or individuals. Apart from Malayalam, English, Tamil and Kannada language schools, there are also government Sanskrit schools in Kerala which teach Sanskrit.

Students who have completed 10 years of secondary school education usually have the opportunity to study in higher secondary schools. The main streams at the higher secondary level are Science, Humanities, Commerce and Computer Science. Students who have completed the required high school courses also have the opportunity to enroll in degree courses or professional programs. During the year 2006-07, Kerala topped the Education Development Index of 21 major states in India.

In January 2016, Athulyam literacy program was held in Kerala. Through this, Kerala became the first Indian state to achieve 100% primary education. Kerala is one of the Indian states that spend a large portion of the state's revenue on human resource development such as education and healthcare. Kerala has a substantial number of educational institutions, including schools, colleges, and universities, making education accessible to the majority of its population. The government has made efforts to improve school infrastructure by constructing new buildings and providing necessary resources such as textbooks and learning material.

However, some challenges persist, particularly in remote and rural areas, where accessibility to educational facilities remains a concern. While Kerala has made significant strides in achieving high literacy rates, socioeconomic disparities continue to pose a challenge. Some marginalized communities and economically disadvantaged groups face barriers to access and quality education. The government has implemented schemes to address these disparities, such as scholarships and reservation policies. However, the effectiveness of these interventions needs to be continuously evaluated and improved.

CONCLUSION

In conclusion, this research paper highlights the revolutionary transition of Kerala into an educational stronghold, showcasing the profound impact of cultural evolution on its education system. This transformation can be attributed to historical initiatives, such as the introduction of English education by the Travancore Maharaja, as well as the efforts of social reformers and private companies. By blending tradition with modernity, embracing diversity, and fostering critical thinking, Kerala has created a unique and dynamic model that reflects its rich cultural heritage creating a unique and dynamic educational model for the rest of the world.

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