

# Transforming Kerala: Tracing the Evolution of Education and Its Lasting Impact on Society, Politics, and Culture

B. Shyama

Research Scholar, School of Social Sciences, M.G University, Kottayam, Kerala, India

**Abstract:** *The ultimate aim of education is to make an individual independent in life socially and economically. Education plays an important role in transforming a human into a skilful youth. This study is focused on the growth of education in pre-modern Kerala and how it influenced the cultural, political, and social scenario of Kerala even in later centuries. The educational system of Kerala has evolved to its present level through a long-drawn process of social intervention, both by the government and various agencies. The study also focuses on the types of education accessible to various social classes or castes. My study aims to learn about the many forms and sources of education accessible before colonization.*

**Keywords:** Salais, Gurukuls, Kudippallikudams, Kalari, Sabha Mutts

## 1. Introduction

Ideas have an umbilical connection with the economic system they are equally organically related to the social system and political structure. Idea generation and dissemination are the main issues in the discussion of ideas.<sup>1</sup>The institutions that performed those duties will naturally become part of the discussion. That is the reason why educational institutions become my area of study. Which were the centres of imparting wisdom in pre-modern Kerala

While assessing Kerala's educational progress before the modern era, historical, cultural, political, and social factors must be considered. Before 1956, Kerala was administered as three separate political and cultural entities: Malabar, Cochin, and Travancore. Of these, Travancore and Cochin were princely realms, and Malabar was a component of the erstwhile State of Madras. Foreign traders such as the Romans, Greeks, Arabs, and Phoenicians arrived in the state in search of spices as early as the First Millennium, B.C. Works of literature such as "*Shilappdikaram*" suggested this.

Kerala has an illustrious past in the fields of learning and education. Kerala has a long history of education that began in the Sangam Period. The early years of the Christian era, known as the Sangham age, saw a significant amount of reading and education. The right to a complete education was provided to all social classes and communities. All individuals, regardless of gender or sect, were entitled to the benefits of a complete education, as stated in the literary works of the Sangam Age. Kings and nobles regarded the *Kuravas*, *Parayas*, *Panas*, *Vetas*, and other groups in high regard. The *Panas'* achievements in culture and intelligence even surpassed those of the Brahmins of the time.<sup>2</sup>As the process of Aryanization advanced and the caste system grew stronger, the upper castes—Brahmins in particular—became

the dominant group in this area. Gradually the focus of Kerala's pre-modern education was centred on caste.<sup>3</sup> During that time, there were primarily two types of higher education institutions: *Vedapatasalais* and *Sabha mutts*.

A setback was experienced in the ideal of universal education during the later Sangam and post-Sangam periods. As Aryan ideology spread, education was restricted to a privileged few. The low caste and women both gradually lost their high social standing, which eventually prevented them from having access to education and the ability to study sacred texts and scriptures. The vast majority of people, known as the untouchables, were denied access to formal education as the caste system, or "*Chaturvarnya*," grew more and more rigid. Higher education became exclusive to Brahmins, even within the elite castes, while other castes could only obtain basic and professional education. Thus, a person's birth determines their formal education.<sup>4</sup>

In Kerala society, the dissemination of knowledge remained restricted till the end of the nineteenth century. The process of exchanging information was based on caste. There was absolutely no formal schooling that was accessible to everyone. Basic producers of this land were essentially denied the right to acquire knowledge. Workers in agriculture continued to be completely illiterate. Even while just a minority of the lower castes above the basic producers—the *Ezhavas*, *Shannars*, and *Nadars*—acquired elementary reading and writing skills, they lacked the resources to advance. In the nineteenth century, their level of education therefore remained poor. From ancient times, Brahmins had *Salais* for their education, which was a lot like modern universities. Nairs maintained *Kalaris* for training children, who seldom ever learned anything else except the

<sup>1</sup>RaghavaVarier, RajanGurukkal, Kerala Charitramvol-II.NBS Kottayam,2012,P199

<sup>2</sup>A.SreedharaMenon, Cultural Heritage of Kerala (East-West Publications, Cochin, 1978) p.160.

<sup>3</sup>SreedharaMenon, A., The Legacy of Kerala.D.C Books,Kottayam,2019, p.59

<sup>4</sup>John Desrochers, Education for Social Change(Bangalore: George Thomas on behalf of Centre for Social Action, st: Paul's Press, 1987) p.20.

practice of martial arts. Even these kinds of systems did not exist for other castes.

### Objectives:

- 1) To find out the nature and function of Kerala's premodern educational systems.
- 2) To identify the overall situation of various religions and caste groups in this educational system.

## 2. Literature Survey

With a strong foundation in chronology, Prof. Elamkulam's contributions to the various areas of Kerala history that had previously remained unknown and unravelled have sparked a new program of scientific and rational historical research on Kerala history. Prof. Elamkulam carefully investigated the age of the Sangham works and relied on etymological and philological examinations, which helped to uncover many previously unknown facets of information on Kerala's history and society.

A compilation of Cera inscriptions based on in-depth analysis can be found in M. G. S. Narayanan's "Index to Chera Inscriptions," which is included in *The Perumals of Kerala: Political and Social Conditions of Kerala under the Cera Perumals of Makotai (C. AD 800-1124)* published in 1987. The function of the temple in the agrarian society's unification and its establishment as the hub of Kerala's early medieval economy and politics have both been elucidated by this work.

In his historical survey of the Brahmin settlements in Kerala, Kesavan Veluthat contended that the Brahminical temples served as a state that oversaw the judicial system, handled revenue, and treated each local chief as a chief. According to him, the temples served as a social, cultural, and political unifying force in addition to being a place of worship.

Sreedhara Menon in his academic writings, depicts Kerala's history from antiquity to the present. He depicts the role played by temples in socio-economic scenarios and also discusses the impact of temples on statecraft.

## 3. Methodology

To conduct the study, an analytical method of historical research is applied. There is the use of both primary and secondary sources. Books, journals, and websites constitute the majority of secondary sources, while various reports and other documents gathered from different repositories constitute the primary sources.

### Emergence of learning centres.

In Kerala in the early ancient era, Buddhism and Jainism were also prevalent. In this region, Buddhism was more common than Jainism. These faiths did not become widely accepted until the fifth century AD. About the eighth century AD, when the Namboothiris started to gain influence in Kerala's public life, Buddhism and Jainism began to decline. Although Buddhism practically vanished from Kerala, it had a lasting influence on the state's culture. Buddhism made a significant contribution to the spread of education and

literacy. The monks of Buddhism were innovators in the field of teaching. The Buddhist "Viharas" functioned as educational institutions, similar to schools and colleges. The Malayalam word for elementary school, "Ezhuthupalli," appears to be something that survived from the Buddhist era. In earlier times, Buddhists termed their "Viharas" as "Pallis." Kerala adopted the Buddhist practice of setting up educational institutions close to their temples. Kerala temples' artistic and architectural designs also demonstrate the influence and impact of Buddhism. The Buddhist contact also brought the "Palli" words into the Malayalam language. Buddhists were also supporters of Ayurvedic medicine. The decline of Jainism and Buddhism led to the spread of Hinduism, with Aryan immigrants bringing Brahminical religion to Kerala in the eighth century AD, establishing their superiority in the region. Sankaracharya's vigorous propaganda increased the Brahminical religion's influence, leading to Hinduism's progress and the decline of Jainism and Buddhism.<sup>5</sup>

In Kerala, the first educational institutions are said to have been manifestations of a religious culture. During that era, "Kudippallikkoodams," or primary schools, *Kalaris*, or military training facilities, and *Paadassalas*, or Vedic schools, served as the centres of knowledge and instruction. *Paadassalas* were Brahminical, *Kalaris* continued a Dravidian heritage, and *Kudippallikkoodams* were of Buddhist ancestry.<sup>6</sup>

Kulasekhara of Mahodayapuram/Perumal Era/Cera Period (800–1102 A.D.) marked the development of learning and education, as well as advancements in other areas like trade and business, art and architecture, and so on. One of the most striking phenomena of the Cera period is thought to have been the rise and expansion of temples. In Kerala, numerous temples such as Tiruvanchikulam and Tiruvalla were constructed during Kulasekhara's reign. These temples served as the hubs for all artistic, intellectual, and cultural endeavours rather than just being places of worship. The educational establishments linked to these temples were widely recognized as *Sala*, *Salai*, or *Cala*. According to Ilamkulam Kunjan Pilla, Hindus may have imitated Buddhists who were eager to disseminate knowledge across the nation by establishing educational institutions within the premises of temples.

During the Perumal reign, the prominent institutions of intellectual production and dissemination were the *Salais* that existed adjacent to the Temples. These were Vedic Schools only for Brahmins. The curriculum of the school included various arts such as horsemanship, swordsmanship, and *Jalavidya* (magic) in addition to Vedic knowledge.<sup>7</sup> The emergence of temples transformed peoples' social and cultural lives. Since educational institutions were an essential component of the temple complex, they got

<sup>5</sup> Thomas, Stany, The politics of higher education in Kerala: a study of the policies of reform 1957- 1987, Phd Thesis, M.G. University, Kottayam, pp10-12

<sup>6</sup> Gangadharan Nair, K., "Higher Educational Institutions of Kerala", Ph. D Thesis (Unpublished), Cochin university of Science and Technology, 1989.

<sup>7</sup> Opcit. Raghava Varier, Rajan Gurukkal, *Kerala Charitram vol-II*, p-199

particular attention.<sup>8</sup> The temple was in charge of the day-to-day maintenance and management of the schools. For those at the upper echelon of society, learning and education were to gain and maintain the status they were expecting from society.<sup>9</sup>

A few inscriptions found in Thekkarkkadu, Chenkalpettah<sup>10</sup>, and other locations provide information about several South Indian institutions. These academic establishments were referred to as *Salais*. Among them *Parthivasekharapuram Salai*, *Kanthallursalai*, *Sri Vallabhaperunjalai*, *Tirunelli*, *Kottarakkara*, and *Muzhikkulam Salai*, were prominent. These inscriptions provide insight into the significance of *Kanthallur Salai* as a temple institution that trained several people in military skills and Vedic education. The influence of the Jain, Buddhist, Aryan, and Dravidian traditions appears to be reflected in these organizations.<sup>11</sup>

The Ay rulers granted support to the *Kanthallur* and *Parthivasekharapuram Salais*, which helped them develop and flourish, while the Kulasekharas provided the Thiruvalla and *Muzhikkulam Salais* significant contributions. Of the above, *Kanthallur Salai* is mentioned frequently in several famous inscriptions from the era, such as the Chola inscriptions. It appears that *Salai* held a prominent position among the educational establishments throughout that era.<sup>12</sup> During the Kulasekhara period on auspicious days of festive occasions, the temple was richly endowed. Institutions like the *Salais* attached to the temples received separate grants for their maintenance.<sup>13</sup>

In *Salais*, the young Brahmin men were given free board and lodging. In *Salais*, discipline was rigidly enforced. It was said that *Kandalur Salais* was the "Nalanda of the south." These *Salais* provided specialized instruction in a range of academic subjects, including geology, philosophy, grammar, and law.<sup>14</sup>

Institutions called "*Salais*" in south Kerala and "*Sabha Matts*" or Temple Universities in central and northern Kerala were used to provide higher education. With the assistance of the Crown, these academic citadels were established in the ninth century A.D. They were the same kind of residential schools called *Gurukulas*.<sup>15</sup>

With the fall of Perumals the old royal power, the status of *Talis*, the donation of land to temples and the temple authorities gradually disappeared. In their place, *Swapurams* and *Sanketams* appeared. A new chain of

educational institutions emerged as a result of *Salais*'s decline. In this changed system, the nature of the educational centres also changed. It became Guru-centred as opposed to the earlier communal and temple-centred tradition of *Salais*. When teaching and learning were institutionalised as a part of the Guru and his family, they were known as *Gurukulas*. They became the centres of learning. It was the custom of the time that the Guru's residence should have the capacity to support those who came in search of education. Only *Kovilakams* and *Manas* could support such a system of education.<sup>16</sup>

During the Middle Ages flourishing Sanskrit and professional education was thus provided by the *Ghatikas*, *Salais*, *Mathas (Mutts)*, and *Agraharams* in addition to the temple. The local temple was responsible for its proper upkeep. Here, renowned scholars teach both secular subjects and Vedic literature. The classes were provided in the *Mandapas* of the temple. Medieval social order was generally based on individual dependence. Same was the case with Guru-Disciple relationship. The disciple should be totally devoted to Guru. The native teachers (*Nattezhuthachanmar*) of *Pallikkudams* remained the last link of this educational system until the beginning of the 20<sup>th</sup> century. There is a reference to a *Gurukula* in the *Kokasandesha* which dates back to the 15<sup>th</sup> century A.D. In the medieval period, information is available about a few *Gurukulas* in Kochi and North and South Malabar eg; *Kodungallur Kovilakam*, *Kudallur Mana*, *Killimangalathu Mana*, *Desamangalathu Variam*, *Samutiri Kovilakam*, *Kuttippuram Kovilakam* and the scholarly teachers of those places.<sup>17</sup>

During the same period, a few other *Gurukulas* were widely known in North Kerala. Many of them probably belong to the older Buddhist tradition. These *Gurukuls* were managed by the Thiyya section /caste of the society. These are examples of lower-caste teachers carrying out non-caste education. Among them, is *Uracheri Gurukulam* in Kaviyur near Chokli in Thalassery. There were eminent Scholars in Grammar, Debate, Vedanta, Astrology and Medicine. Among the scholars the most prominent was Kunhikannan Guru.<sup>18</sup>

All these *Gurukulas* have a common characteristic. They were for higher studies in various branches of knowledge. They were educational centres for acquiring theoretical knowledge in literary art and astrological sciences. Of these, some institutions existed till the end of the 19th century as educational centres for subjects such as Medicine and Mathematics. There is also information about a Mathematics centre in the Irinjalakuda area available. Madhavan, Neelakandan, and Jyeshta Devan were prominent scholars who implemented new schemes and practical methods in Mathematics. The texts containing the knowledge of these scholars reached the Western world through Christian Missionaries after Newton.<sup>19</sup>

<sup>8</sup>Opcit, Sreedhara Menon, 1979, p. 284

<sup>9</sup>M.R.Raghava Varier, *Ammavazhikeralam*, Kerala Sahitya Academy, Thrissur, 2006

<sup>10</sup> V.R. Parameswaran Pillai, *Puravrittadipika (Mal)*, V.V. Press Branch, Tvm, 1940, p. 38

<sup>11</sup> K. Sivasankaran Nair, *Venadinte Parinamam (mal)*, Kerala Government, 1993, p.39.

<sup>12</sup> A. Sreedhara Menon, *Social and Cultural History of Kerala*, Orient Book Distributors, New Delhi, 1979, p.283.

<sup>13</sup> Rajan Gurukkal, *The Kerala Temple and Early Medieval Agrarian System*, Vallathol Vidyaapeetham, sukapuram, 1991, -p-32

<sup>14</sup> Ibid.

<sup>15</sup> "Commonwealth universities Year Book", vol. 3, Association of Commonwealth universities, London, 1983

<sup>16</sup>Opcit. Raghava Varier, Rajan Gurukkal, *Kerala Charitram vol-II*, p-200

<sup>17</sup>Opcit. Raghava Varier, Rajan Gurukkal, *Kerala Charitram vol-II*, pp-200-203

<sup>18</sup> Ibid, p-206

<sup>19</sup> Ibid, pp-206-207



Medicine, like mathematics, had *Gurukulams* that impart both theoretical and practical knowledge. The method was specialized training was given in selected areas of expertise. It can be said that the houses of *Ashtavaidyans* (eminent Ayurveda Practitioners) were such *Gurukulas* in medicine. As far as Medicine is concerned, there were Ayurvedic *Gurukulas* where special education was imparted in fields like ophthalmology and Paediatrics. Apart from these *Gurukulas*, there were no educational centres to study traditional medicine. On the banks of the river *Bharatapuzha*, the Ayurveda *Gurukulams* were not limited to *Ashtavaidya* families like *AlathurNambi*, *Pazhanellippurathu Moossu*, *Thaikkattu Moossu*, *Pulamanthol Moossu*, *Kuttancherry Moossu*, *Vaidya Madom* etc. The spirit of knowledge radiated from some Ezhava families like *Poruthiyil*, *Kandumkumarathuvallappil* and some Christian families like *Parathuvayal* etc.<sup>20</sup>

The exceptional residential college for higher education was called *Ghatikas*. It was reported that the *Ghatikas* trained their students in both military discipline and the Vedas. Around 400 *kalam* of paddy were paid to these teachers annually as remuneration.<sup>21</sup>

There were *Sabha Mutts*, or temple universities, that supported religious education, much like *Salais*. These organizations were primarily active in Kerala's north and centre. Similar to North India's *Gurukula*, those homes were designed to give Namboothiri youths a residential education in the Vedas and Sastras. The old Aryan method of instruction was used. The general public did not have access to higher education facilities at that time. Sankaracharya himself founded the first *Sabha Mutts* at Thrissur. There were two *Sabha Mutts*: one for liturgical training and the other for higher religious instruction. The objective of the *Revatipattathanam* was to identify and get to know the most exceptional, highly accomplished scholars connected to the *Sabha Mutts* both inside and outside of Kerala.<sup>22</sup>

About the nature of education, nothing much is known from the time preceding the Perumal reign. Some have maintained that writing skill was a minority trait. *Salais*, or temple educational institutions, were established during the Perumal era, indicating that male Brahmins had effective control over education. As Elamkulam states, it's possible that Buddhists or Jains were the catalyst for the practice of building educational facilities on temple premises.<sup>23</sup>

Only Namboodiri youngsters received an education at these establishments. "*Subha Mutts*" administered examinations and granted degrees. Candidates had to demonstrate their learning competency by submitting a thesis or by appearing in front of scholars. Scholars from all over the world convened in temple precincts regularly for discussions. They demonstrated their academic prowess in debating and won titles and official recognition. Distinguished academics were granted the title of "Bhattathiri." In many ways, these

educational institutions were similar to well-known universities in North India like "Nalanda" and "Takshasila."<sup>24</sup>

*Salais* were crucial in preserving the power of the temples and Brahmins. Only Brahmins were given admission to the *Salais*. These educational institutions were generously funded by monarchs and private citizens with land grants and other services, as attested to the inscriptions. It is evident from the inscriptions on the *Salais* that they were strictly open to male students only, and several of them even prohibited female attendants from accessing their premises. While the majority of the inscriptions referring to Brahmanical temples refer to *Bhattas* or *Bhattiyar*, there are no statements about female instructors. *Salais* represents the state's and upper-class segments' tacit acceptance of the patriarchal nature of the educational system.<sup>25</sup>

An inscription from the 14th century from Chitalal makes it evident that women's rights and privileges are being denied. The roles of men are described in inscriptions with greater detail and prominence than those of women. For this reason, a widespread belief has been established that women were not very significant in the temple-centered society of early medieval Kerala. Thus, a gendered viewpoint of early medieval Kerala may be inferred from the early inscriptions. These offices were likely well-established throughout the Pre-Perumal era. Since they may have served as public officials and were well-known for their social and political standing at the time, they served as a significant hub for both social and economic power. However, the beginning of the Perumal Period indicated a change in social relations toward hierarchy, unequal rights, and patriarchal control, which ultimately resulted in the elimination of the whole group of female employees.

While *Gurukulams* were places of education for acquiring specialized knowledge, *Kalaris* were places for primary general education. *Gurukulam* can also be called *Kalari* in the sense of a training centre. *Kalaris* are institutions that teach a martial art, intricate fighting and self-defence techniques and writing. There are descriptions of *Kalaris* in Folk songs and Northern Ballads (*Thottampattu*, *Thorampattu*, *Thacholipattu*, and *Putturampattu*) of northern Kerala. Although *Kalaris* were non-caste schools, *Kalaris* were generally established and run by those who had ties with warriors and fighting. The Thiyyas were *Chekons* (warriors) of northern Kerala and they had *Kalaris*. The Northern Ballads show that the *Puthuram* family members of the famous *Chekon* (warrior) tradition were the patrons of four *Kalaris*. The *Thacholi* family belonging to the Nair caste were famous *Chekons* (warriors) and *Kalari Gurus*. Learning to read and write was compulsory after arms training in *Kalaris*. In *Gurukulas* Sanskrit language Drama, Aesthetics, Grammar, Debate, Astrology, Medicine etc. were taught, while in the *Kalaris*, native language and

<sup>20</sup> Ibid, p-207

<sup>21</sup> R.Nagasamy, Studies in Ancient Tamil Law and Society, Tamilnadu State Dept. of Archaeology, Madras,

<sup>22</sup> Opcit, Sreedhara Menon, 1979, p. 285

<sup>23</sup> Elamkulam Kunjan Pillai, Studies in Kerala History, Trivandrum, 1970, p.268

<sup>24</sup> Silver Jubilee Celebrations Committee, university of Kerala, "Silver Jubilee Volume", university of Kerala Publications, Trivandrum, 1963, p.3.

<sup>25</sup> M.G.S. Narayanan, Perumals of Kerala, Calicut, 1996, p.192

knowledge system were taught. Evidence shows that there was no gender discrimination in education in *Kalaris*.<sup>26</sup>

*Kudipallikkudams* were another form of *kalaris*. *Ezhuthachanmar* (Teachers) taught basic writing and reading here. In northern Malabar, there is a caste named *Gurukkal* who were traditional teachers who taught in *kudipallikkudams*. *Pallikkudams* were considered to be traditional primitive schools of Jain and Buddhist *Viharas/sanghas*. The Jain Buddhist Sanghas of the Middle Ages played a significant role in spreading the scientific tradition of Ayurveda and Mathematics among lower castes. In their *Viharas* and *Sanghas*, they started rural schools (*Ezhuthupallis* or *Pallikkudams*) which were primitive schools.

For non-Brahmin students, *Ezhuthupalli* was a parallel educational system that was implemented in the villages. It is regarded as an enduring legacy of Buddhist culture in the southern region of India. At a very young age, the Asan formally introduced the child to the mysteries of the three "R." At this point, there was no class grading. Group recitation and aloud reading were two unique aspects of the teaching process. After that, the students learned the kavyas, reading, writing, math, and a little astrology and astronomy. Students wrote the lessons on "ola" or "Palmyra leaf" using a writing pad and an iron pen (*Narayam*) as a writing tool (stylus) to record their studies.<sup>27</sup>

*Pallikkoodam* is a sacred site of learning. Buddhist *Viharas* and Jain *Basadi* were referred to as "*Ezhuthupally Pally*" in medieval Kerala. Small schools founded by Buddha *bhiskhus* were known as *Pallikkoodam*. Buddhist missionaries actively promoted literacy and education throughout their community. The demand for Buddhist teachings, drove the Buddhist monasteries, known as "*Viharas*," to become educational institutions. *Ezhuthupalli* is regarded as the school legacy of *Viharas* and was later conducted close to Hindu temples. The schools located close to the temples were referred to as *Ezhuthupalli*.<sup>28</sup>

The Astronomical tradition in Kerala has been growing since at least the time of Shankaranarayana who was a courtier of Sthanu Ravi Perumal in the 9<sup>th</sup> century A.D. By the 15<sup>th</sup> and 16<sup>th</sup> century this branch of knowledge achieved extraordinary growth. As a result of the cultural contacts between Western and Eastern Civilizations, these texts and the knowledge contained in them reached the Western countries. Astrology and Astro-mathematics which became possible after the Renaissance in Europe, had already become settled wisdom in Indian astrological texts. During 14-15<sup>th</sup> century if we examine the contributions made by Kerala in Astrology and Astro-mathematics it came close to differential calculus and it was only after Leibniz and Gregory that Issac Newton was able to make great progress in cosmology through his own power series. That theoretical

mathematics was learned two or three centuries ago by Madhavan and Neelakanda and Jhyeshtadeva of Irinjalakuda. It can be seen in their works also.<sup>29</sup>

*Vasthu Vidya* or Science of Architecture, like Medicine, is a localized science. A major work that can be mentioned in this category is *Manushyalaya Chandrika* which arose in the framework of Indian architectural tradition and was composed in the Vernacular language. The basic knowledge in such works is to enable architectural applications suitable for the ecological systems of Kerala. This knowledge wraps it up and often intertwines with it a layer of beliefs, practices and rituals. The terms and conditions of *Vasthu Vidya* were formed by the customs and beliefs prevailing in the social system of that time.<sup>30</sup>

#### 4. Conclusion

Kerala witnessed a great intellectual change during the 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> centuries. With the coming of European traders in Kerala, it heralded a new era of Western education, science and knowledge system. Which drastically changed the existing system of knowledge. The new world views that came from the outer continents were combined with indigenous views.

In short, it can be concluded that the *Salais*, *Gurukulas* etc served as the great centres of higher education and generic centres of the great Indian tradition and wisdom. At the same time, *Kalaris* and *Pallikkudams* spread the knowledge of local dialect and folk knowledge. In other words, the *Gurukulas*, *Kalaris*, and *Kutippallikkudams* evolved as a complement to each other.

#### 5. Future Scope

Our understanding of the mechanism and implications of the orthodox Brahmanical culture's dispersal throughout Kerala would gain new depth if the origins and development of the educational institution as previously discussed were subjected to academic debate. Reexamining their role in the feudalization of Kerala's economy and society will also be interesting. Additionally, an investigation into the political and cultural ramifications of this institution in this region may be conducted, which should help to clarify our understanding of pre-modern Kerala history and culture

#### References

- [1] Elamkulam Kunjan Pillai, *Studies in Kerala History*, Trivandrum, 1970
- [2] Gangadharan Nair, K., "Higher Educational Institutions of Kerala", Ph. D Thesis (Unpublished), Cochin university of Science and Technology, 1989.
- [3] John Desrochers, *Education for Social Change*, St: Paul's Press, Bangalore 1987
- [4] K. Sivasankaran Nair, *Venadinte Parinamam* (mal), Kerala Government, 1993.

<sup>26</sup>Opcit. Raghava Varier, Rajan Gurukkal, *Kerala Charitramvol-II* p-215

<sup>27</sup>Opcit, Sreedhara Menon, 1979, p.287

<sup>28</sup>Menon, Dilip M. (1 December 2015). "Writing History in Colonial Times: Polemic and the Recovery of Self in Late Nineteenth-Century South India". *History and Theory*. <https://doi.org/10.1111/hith.10779>, pp 64–83.

<sup>29</sup>Opcit. Raghava Varier, Rajan Gurukkal, *Kerala Charitramvol-II* p-218

<sup>30</sup>Ibid, p-222

- [5] K.V. Raman, Some Aspects of Pandyan History in the Light of Recent Discoveries, University of Madras, Madras, 1972
- [6] M.R.RaghavaVarier, *Ammavazhikeralam*, Kerala Sahitya Academy, Trissur,2006
- [7] Menon, Dilip M. "Writing History in Colonial Times: Polemic and the Recovery of Self in Late Nineteenth-Century South India". *History and Theory*, (1 December 2015).
- [8] Narayanan.,M.G.S, *Perumals of Kerala*, Calicut, 1996
- [9] R. Nagasamy, *Studies in Ancient Tamil Law and Society*, Tamilnadu State Dept.of Archaeology, Madras
- [10] RaghavaVarier ,RajanGurukkal, *Kerala Charitramvol-II*.NBS Kottayam,2012.
- [11] RajanGurukkal, *The Kerala Temple and Early medieval Agrarian System*, Vallathol vidyapeetham,sukapuram,1991.
- [12] SreedharaMenon .A, *The Legacy of Kerala*.D.C Books,Kottayam,2019
- [13] SreedharaMenon.A, *Cultural Heritage of Kerala (East-West Publications, Cochin, 1978*
- [14] SreedharaMenon.A, *Social and Cultural History of Kerala*, Orient Book Distributors, New Delhi, 1979.
- [15] V.R. Parameswaran Pillai, *Puravrittadipika (mal)*, V.V.Press Branch, Tvm, 1940.

## Author Profile



B. Shyama, Research Scholar, School of Social Sciences, M.G University, Kottayam, Kerala  
[shyamabalanmenon@gmail.com](mailto:shyamabalanmenon@gmail.com)  
Mobile-9495368688

Assistant Professor, Bharata Mata School of Legal Studies, Aluva, Kerala

### Address for Communication

B.Shyama  
"PuthenpuraMadom",Kavilnada.  
Koonammavu(po),Ernakulam (dist), Kerala  
683518