CHAPTER 2

HISTORY OF MODERN EDUCATION TILL 1881
Hindu society was caste stratified and in the caste scheme which aligned a specific social function to each caste. It was the Brahmin caste which had the exclusive right to preach religious doctrines to officiate as priests and to function as teachers. As such they alone had the privilege to study both religious and secular knowledge. People of other castes who constituted majority, were prohibited by religious edicts enforced by the Hindu state. The Brahmins studied in special seminaries such as brahmapuris, agraharas and mutts established to impart religious and spiritual education. The medium of instruction was Sanskrit, the sacred language of the Hindus in which only, all religious and secular knowledge was expressed.¹

For common people, there were vernacular schools in every village and town which were called pyal schools. Devegowda in his study defines them as earthen platforms three to four feet high, four to six feet broad and eight to twelve feet long built against the front wall of houses...
villages. The students in pyal schools were exposed to hot weather in summer and biting cold in winter. The place was not even matted\(^2\). The instruction imparted in these indigenous schools during pre-colonial period did not aim at anything beyond elements of reading, writing and arithmetic. Such education generally resulted in a marvelous development of memory. The reading was from manuscripts on palm leaves. The first writing was on sand with fingers. The village school masters were supported by small payments made by the villagers or by a contract with some influential resident. These schools also imparted religious instruction to the pupils. However, women and lower caste people hardly received any education even in these general schools.

Among the Muslims in pre-British India, the higher education was not a monopoly of a section of the community. This was due to the democratic character of Islam. Any Muslim could study in Madarasa, irrespective of their socio-economic status. However, the medium of instruction was Arabic, an alien language. There were however schools which in addition to Quran, taught vernaculars, Persian, the language of the Islamic culture and administration and other subjects\(^3\).

Traditional education in India revolved round the teacher making learning process teacher-centric rather than student-centric. Though no fee
was collected from the pupils, the teacher used to accept charities and collect donations during harvest season as ‘guru kanike’. Though their living conditions were far from satisfactory yet they commanded utmost respect in society because of the inherited social status$^4$.

The major defects in the traditional system of education were inaccessibility to all sections of the society thus encouraging discrimination, monopoly of Brahmins and religious character of knowledge imparted. The general masses were kept totally out of the system thus creating a gap in the society. The situation of *panchamas* and women was intolerable.

During the early years of East India company rule, education was under the care of missionaries and philanthropists and as a result nothing substantial could be achieved officially. It was only because of the prolonged efforts of Charles Grant, Wilberforce and others, the company was compelled to pass the charter act of 1813$^5$. The important features of the act being, to accept the responsibility for the education of the Indians, to incur an expenditure of Rs. One lakh and to admit missionaries into the dominions for disseminating western education. This was the beginning of the western system of education in India under colonial rule.
Mysore came under the suzerainty of the British in the year 1799. The British after conquering the state, did not bring it under their direct rule. Instead, installed the descendents of Wodeyar family on the throne. While the people were happy because of the restoration of royal family, the British continued to exercise indirect control over the State of Mysore. As in other princely states, the British Resident kept a sharp eye on the happenings in the State. The Wodeyars exercised certain amount of nominal power under the supervision of the British.

The East India Company took a major step towards extending English education in India when it published Macaulay’s minute in 1835. According to the minute, the company was to use its funds to support English education and language and to adopt the curriculum prevalent in British schools. Just two years prior to the publication of Macaulay’s minute, the State of Mysore, which was under the direct rule of the British, saw the introduction of western system of education. Krishnaraja Wodeyar III on the advice of Colonel Frazer, the British Resident started a free English school in Mysore city in 1833 in a portion of his palace. Rev. T Hudson, a Wesleyan missionary, supervised running of this school which came to be known as the Raja's school. The students of this school studied books like English instructor, English reader, Murray’s spelling, books on geography, walker’s dictionary, introduction to sciences and
others. The school staff consisted of master Van Ingam who was paid Rs. 55 per month, one Kannada pandit on a salary of Rs. 10 per month and one translator on pay of Rs.14 per month. Thus, English education made a modest beginning in Mysore in the year 1833.

The policy of the British to introduce western education was in tune with their all India educational policy which had taken concrete shape around mid 1830s under the leadership of Governor General of India Lord William Bentinck. However, for want of much taste for English education on the one hand and lack of proper supervision on the other hand, Raja’s school did not achieve the desired results. Only a few students took advantage of it. In the year 1840, the maharaja placed the school under Wesleyan management which continued till 1850.

Christian missionaries were the pioneers of modern education in princely Mysore. The London mission, the Wesleyan mission and the Basel did yeoman service not only for spread of English education but also for the cause of Kannada language, literature and printing. Encouraged by the provisions of the Charter Act of 1813, the missionaries expanded their educational activities in Mysore.
Before 1830s, the educational activities of missionaries did not receive much encouragement from the British. This was primarily due to the fact that the latter had yet to formulate any concrete educational policy. Secondly, they had also found it wise to be cautious in their approach in the early period of their rule, based on their experience gained elsewhere in India. The public in those parts of India, at the outset, had exhibited strong religious apprehensions about the intentions of the British in introducing western education, and also about the educational activities of the missionaries\textsuperscript{9}.

The London mission commenced its work in Bangalore in 1820 among the Tamils living at Ulsoor in the civil and military stations. Forbes and Mrs.Lidler arrived at Bangalore and they were lodged in a bungalow in cantonment area. They learnt Kannada, Tamil and Telugu. Mrs. Lidler wanted to educate the female children of the descendents of Europeans who lived in cantonment. Though she attempted to educate Hindu girls, there was some difficulty as female education at that time was considered a dishonour to the Hindu female\textsuperscript{10}. In 1842, Wesleyan missionary started an English school at Bangalore with a monthly financial allowance of Rs. 50. The school under the management of Rev. J. Garret, was known as the Native Educational Institution. Soon Wesleyan mission established five English schools at Bangalore and Tumkur. It is interesting to note that the
people of Tumkur subscribed Rs. One thousand for the building of the school. Subsequently, missionary schools came to be started in places like Gubbi (1840), Tumkur (1842), Bangalore (1842), Hosahalli (1843), Hassan (1852), Shimoga (1854), Mysore (1854), and Chintamani (1856).\textsuperscript{11}

The progress in educational activities of missionary schools can be gauged from the fact that the Wesleyan schools at Tumkur and Shimoga began teaching up to high school standard in 1852-53 and 1854 respectively. The school at Hassan which had been closed for want of students was reopened as Anglo-vernacular school. Similarly, the mission opened an English school at Mysore following demand from the public.\textsuperscript{12} The success of these missionary schools was greatly due to the energy and intelligence of Garret, the chief of Wesleyan mission.

Till the establishment of the department of public instruction in 1857, there were 26 schools in Mysore State. Of these, nine were managed by Wesleyan mission, four by London mission, eight by other missionary organizations and the remaining by Hindu and Muslim organizations. Majority of these schools were in Bangalore. Except the Raja’s school at Mysore all the other schools were private ones. The government was spending a total amount of Rs.17000 as grant towards these missionary schools. It is obvious that the field of education was receiving support from
the government, the Christian missionaries and the maharaja until the state control of education became a recognized fact\textsuperscript{13}.

The new system of education enjoyed little popularity among the public as a large number of people feared conversion to Christianity, as was the case elsewhere in India when western education was first introduced. Again, as elsewhere in India, the first few to take this education were Anglo-Indians, Indian Christians and Parsis. Commenting on the low popularity of Raja’s school until 1862, Dunning, the then headmaster of the school has the following to say: “from want of much taste for English on the one hand, and lack of proper supervision on the other, the institution did not flourish for a longer period of time and only a very limited number of boys took advantage of it”\textsuperscript{14}. Such being the attitude of the people towards new education during the early years the question of establishing more educational institutions did not arise. Cubbon admitted that he could make “no particular show” in the field of education\textsuperscript{15}.

Cubbon referred to paucity of qualified teachers and popular distrust as the reasons for the lack of progress in the field of education in Mysore\textsuperscript{16}. It is interesting to note that the total allotment for education for the year 1857 had been Rs.1,25000, but only Rs.42000 has been actually spent, the remainder lapsing into the general state funds. Taking a serious view
of this state of affairs the Secretary of State ordered that such balance should in future carried from one year to another\(^1\).

### 2.2 DEVEREUX SCHEME

The first phase in the history of modern education in India ended with Wood’s Dispatch in 1854, which resolved all controversies of the period round the subject of education into well defined attitudes. The dispatch was usually called the Magna Carta of Indian education because of some larger tasks it set to the government.

The dispatch stated that the educational system in India was to be organized for the triple objects namely,

- a) spread of western culture
- b) securing properly trained servants for the public administration
- c) doing their duty to the sovereign by the Indian subjects.

Regarding the controversy about the medium of instruction, the Dispatch reached the conclusions that English should be used as the medium of instruction at the collegiate stage, secondary education was to be imparted both through English and vernacular languages and primary education should be imparted through vernacular languages only. The Dispatch further stated that the government should assume the
responsibility for the education of the masses and women. Thus, the Wood’s dispatch of 1854 laid the foundation for the structure of the modern educational system of India.

At the time of Dispatch, the State of Mysore was under the direct rule of the British government for more than 20 years and it so remained, as it proved, for 27 years thereafter. The Mysore government was asked to bring into force on the State, as far as they were applicable the measures for educational advancement outlined in the Dispatch.

When the provisions of the Dispatch of 1854 had to be applied to Mysore, Devereux, judicial commissioner, drew up a scheme of education for Mysore and Coorg jointly. This scheme was forwarded by Cubbon, the Commissioner for approval from the Governor General. In the year 1857, the scheme was sanctioned with some modifications by the government of India.

The scheme was set in operation in the State of Mysore in the same year. The scheme provided for the formation of a department of public instruction for Mysore and Coorg with an establishment of officers consisting of a Director of public instruction, two inspectors of schools, four deputy inspectors and twenty sub-deputy inspectors. As per the scheme
there should be a central college, four Anglo-vernacular schools for superior class, one for each division. The Anglo-vernacular schools were to be established at a cost of an average about two hundred and fifty rupees a month, eighty taluk vernacular schools, one for each taluk at a cost of four thousand rupees, two normal schools, each costing about two hundred and fifty rupees, one for the maidan region and another for the malnad region. All these would involve an expenditure of about a lakh and thirteen thousand rupees including a sum of about six thousand rupees set apart for the grant-in-aid. The scheme was to be implemented over a period of time.

To prevent people thinking that they were conceding a boon in sending children to schools, not receiving one, and to place areas with government schools on the same footing with private institutions. Devereux scheme mooted the levy of fees in all government schools. The establishment of Central College was postponed and in its place the Native Educational Institution run by Wesleyan mission was installed. This was done because it was felt difficult to get competent teachers and to avoid waste of funds from establishing where there might not be a sufficient number of scholars willing to pay fees. It was also decided to establish taluk schools on the specific application from the people of the area.
The Native Educational Institution of the Wesleyan mission was at first aided with a large grant as it served as the central institution, but soon after the scheme was sanctioned it ceased to be the central institution and in 1858 the government established a high school in Bangalore affiliated to Madras university. The mission schools at Tumkur, Shimoga and Hassan were taken over by the government and made them as divisional schools\textsuperscript{20}.

For the first two years little progress was made in the spread of western education owing to critical political situation following 1857 crisis. The number of students in all schools including those in Coorg, did not exceed 1600. Mark Cubbon remarked in 1857 that “whether in consequence of the state of public affairs or from any other course or courses, no desire has been expressed for the aid of the government in the establishment if any school in any part of Mysore country. It has not been thought advisable under the circumstances to set up schools for establishment of which no desire has been expressed\textsuperscript{21}.”

It was designed in the Devereux scheme to leave the initiative in the first instance with the people. Schools were only to be established in which applications for them were received and undertaking entered into that the prescribed fees would be paid. If no application be forthcoming,
government of India directed that the State should move in the matter by setting up a free experimental schools in those towns, which appeared the most favourable for the purpose, in order that the public might be familiarized with the scheme. Even if this fails to draw sufficient attention to the subject of popular education, an official notice was to be published that no candidate would be eligible for any government employment, of which the salary was rupees six a month or upwards, who could not read and write his own vernacular. A powerful incentive, it was considered would thus be provided for obliging the people to send their children to school. But matters never went to this length. During 1859-60 fifteen applications came in from different taluks.

The following table represents the annual statistics of the progress made upto 1863, when the department of public instruction was separated from that of the Judicial commissioner.
**TABLE-1: Number of Schools and Pupils for the period 1859-1863**

<table>
<thead>
<tr>
<th>Year</th>
<th>GOVERNMENT</th>
<th></th>
<th>AIDED</th>
<th></th>
<th>TOTAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Schools</td>
<td>Pupils</td>
<td>Schools</td>
<td>Pupils</td>
<td>Schools</td>
<td>Pupils</td>
</tr>
<tr>
<td>1859-60</td>
<td>N.A</td>
<td>622</td>
<td>N.A</td>
<td>285</td>
<td>N.A</td>
<td>1007</td>
</tr>
<tr>
<td>1860-61</td>
<td>N.A</td>
<td>1162</td>
<td>5</td>
<td>499</td>
<td>N.A</td>
<td>1661</td>
</tr>
<tr>
<td>1861-62</td>
<td>8</td>
<td>616</td>
<td>5</td>
<td>642</td>
<td>13</td>
<td>1358</td>
</tr>
<tr>
<td>1862-63</td>
<td>13</td>
<td>990</td>
<td>14</td>
<td>1383</td>
<td>27</td>
<td>2373</td>
</tr>
</tbody>
</table>

The report of the director of public instruction for the period refer to the early difficulties in the way of progress of education. There was no uniform classification of boys in schools all over the province, there was no one serious of text books, results of Kannada education were not satisfactory though the instruction in government schools was better than given in indigenous schools. The normal school established in 1861 turned out only a limited number of teachers and they too were not competent of giving instruction of a high school standard. School masters petitioned frequently for increase of pay and transfers to a neighbourhood of Bangalore. No provision had been made for the training of masters of grant-in-aid schools. The inhabitants of Telugu portion of the province desired to have Telugu schools rather than Kannada ones among them.
The difficulties encountered in the process were overcome gradually subsequently.

2.3 HOBLI SCHOOL SCHEME

The year 1868 was of great importance in the history of modern education in Mysore. On an observation made by the government of India regarding the absence of female schools and want of vernacular schools for the education of the masses and suggesting that no time should be lost in devising a scheme for this objective. B.L.Rice, the then director of public instruction who had made a detailed study of the existing facilities in the field of education at the primary level in the State, prepared a detailed scheme called the Hobli school scheme in the year 1868\textsuperscript{25}. The following are the recommendations of Hobli school scheme.

1. It is proposed to adopt the taluk sub-division called hoblis, to establish schools. The number of hoblis was 645 with an average area of 41 sq.miles and a population of 6,040. The advantage of this would be that farthest village would not be more than 4½ miles from a school situated in the centre, which would be within reach of all in the hobli.
2. The master should be selected from the most intelligent and influential among the indigenous teachers, the pay would be Rs.7/- with prospects of promotion as assistant in a taluk school with a pay of Rs.12/-.

3. The supervising agency consisted of 8 sub-deputy inspectors one for each district, averaging 3,400 sq.miles. This number would admit of each school being inspected at least 3 times a year. The pay of sub-deputy inspectors was fixed at Rs.40/- per month with a travelling allowance.

4. The indigenous teachers of the country are set to be generally ignorant of arithmetic and geography, and have no knowledge of organization, discipline or method. An institution for training masters was recommended. During the period of training the trainees were given an allowance of Rs.5/- each.

5. As regards, accommodation, it was recommended that school buildings should be made use of as are available, free of rent or offered for that purpose by the village people.

6. The instructions imparted would be entirely in Kannada language and consist of reading, writing and the elements of arithmetics and geography.
7. Fee would only be collected from those whose relations did not contribute to the educational fund.

8. It was recommended that the schools should be opened to girls as well as boys.

9. The establishment of night schools was also recommended for those who may be unable to attend during the ordinary hours of labour.

10. It was recommended to form a local committee comprising of some of the respectable and influential residents of the hobli, with the village officials for the purpose of general supervision of the hobli schools.

As soon as the report got approval of the government of India, steps were initiated towards training of indigenous school teachers as well as construction of school buildings. The residents of each hobli were requested to erect at their own expense a school building for the purpose of establishing hobli school. The manner in which their requisition has been responded to may be accepted as a criterion of the popular feeling with regard to the scheme, and of the genuineness of the desire for the education in rural areas.

Regarding the enthusiasm shown by the people, it is reported that wherever hobli school scheme was properly explained to the general public the scheme received tremendous response. A large number of
petitions were received for the establishment of hobli schools. A specimen of such a request is given below\textsuperscript{26}:

“We, who are the residents of the following 13 villages situated in the – hobli of the – taluk desire to express the great joy with which we have all received the istihar stating that government will establish schools in every hobli for the education of all classes. Had the Khavind issued such an order before, what great blessings should we already have enjoyed. Even now, as the Khavind has confirmed such favour upon us, and no matter could be of greater importance, we undertake to build a house near to and in the middle of these 13 villages, and earnestly pray that government will appoint a Canarese master to instruct our children”(The petition was signed by 79 people).

By the time Bowring left Mysore in 1870, there were 334 government schools besides the numerous hobli schools where rural boys and girls studied. Of which 5 were female schools with 10565 boys and 1360 girls and 412 grant-in-aid schools of which 28 were girls schools with 14539 boys and 1935 girls in them\textsuperscript{27}. Thus Bowring began an era of building educational infrastructure during his reign of eight years acknowledging the efforts of Mr. Rice, the Director of Public Instruction and the originator of the Hobli school scheme. The chief commissioner of Mysore in the review of
the administration report of the department of public instruction for the year 1868-69 said, “great credit is due to Mr. Rice for inaugurating and defining the excellent scheme now in progress, for carrying education into the subdivision of the taluks. So far as it has been carried out it may be pronounced a complete success and it is to be hoped that the better educated men will in course of a few years by an easy process and with the support of the people, take the place of the old instructors. It is observed that Hobli schools have been established in 146 out of 645 hoblis of the province which for the first year’s progress is gratifying²⁸.

The report on the department of public instruction for the year 1872-73 refers that the number of hobli schools increased to 534 with an attendance of 11,958 pupils, as against 487 schools and 11,364 pupils in the previous year²⁹. The report notes with caution that the attendance has not increased proportionately with the number of schools. The report refers that the opportunities offered to adult night students for instruction in the hobli schools, are appreciated and taken advantage of in many of the rural districts.

The Report of the director of public instruction for the year 1872-73 refers to the hobli school masters’ devotion or otherwise to their duty. The masters of the hobli schools are for the great part professional village
teachers, in whose families the office has been hereditary for some
generations. These men have undergone a training for the position they
now occupy, to which they have been appointed only after passing an
examination to test their fitness/competence. Many of them have devoted
themselves to the cause of their work, as the results show. Those who are
generally not of the class of indigenous teachers got into the service
through other considerations. Such men idle away a good deal of their
time either in the village choultry or in attending fairs in the
neighbourhood, partly gossiping and partly gaining a little profit in trade.
When an enquiry takes place they allege in general want of interest in the
school on the part of the people, and throw the blame of failure entirely on
the apathy of the villagers. The story of their own exertions is amply
supported by their unholy links with the village officials. If a sturdy gauda
brings out in public the lapses of school masters, at the most they were
shifted to another station at a distance. Here also he finds means of
ingratiating himself with the officials, and intrenched behind their favour
repeats the same course, feeling pretty secure of gaining the day when the
enquiry arises.
2.4 STATUS OF EDUCATION TOWARDS THE END OF COMMISSIONER’S RULE

During the year 1865 a native sub-deputy inspector traveled over the whole of the country on an enquiry into the working and number of indigenous Hindu schools. According to the report in the state of Mysore there were 1,602 indigenous schools with an enrolment of 22,648 pupils. These schools are of various kinds and degrees of efficiency. The most common were those established under the patronage of some influential men. An agreement is made with the master for a certain period, two or three years, as the case may be, in which time he undertakes to teach up to a certain standard the boys of the patron or any other whom his patron may send to the school. An advance is made of a great part of the salary agreed upon, whereby the master was bound by the agreement. The pupils at the end of the course should be able to write and read an ordinary letter, know all the tables of multiplication and addition of integers, the money tables, weights and measures with the simple rules of arithmetic and be able to recite verses from works such as Jaimini Bharata, Bhakti Sara and Amara Kosha. Of these they are not expected to know the meaning. It is rarely that the tutor himself knows it. When the master has completed his term, if not re-engaged for a further period, he goes elsewhere and begins again in a similar manner. Other schools pursued the same course of study which varied according to the abilities and the
intelligence of the master. All the respectable boys of the place from the age of six and upwards generally entered such schools.

The Report of the Department of Public Instruction for the year 1872-73 refers to a unique school established by Arcot Narayanaswami Mudaliar, a wealthy merchant and owner of an European store in the Cantonment of Bangalore. He constructed at his own cost a large two-storied building to establish a school. The instruction provide for a course of English up to the matriculation standard and for special lessons in Sanskrit. But one half of the building was to be used for industrial classes. This was an important feature as it focuses on the practical application of the knowledge acquired at schools to the purpose of daily life.

Arcot Narayanaswami Mudaliar contributed much to the spread of education in the Bangalore Cantonment. He was a great philanthropist and a public spirited man. With a view to encourage female education, he opened a girl school at Alsur in the name of his deceased wife Govindammal. He built an orphanage adjoining his high school at a cost of Rs.30,000/-.

One of the notable developments in the field of education during the closing years of commissioner’s administration in Mysore was the
establishment of the Central College in Bangalore. The history of Central College can be traced back to 1858\textsuperscript{33}. The college was started in a very small way as a response to a petition made by some of the prominent residents of the town of Bangalore like S.B. Krishnaswami Iyengar, V.N. Narasimha Iyengar, Murugesha Mudaliyar, Gangaiah, Marigangaiah and others. The college was started initially as a school with 5 students on its rolls. Rev.J. Garrett was its first Principal. He later became the director of public instruction. B.L. Rice was Principal of this institution during the period of 1860-65. During his time, first batch of students appeared for the matriculation examination of the University of Madras in 1863. Visveswaraya, who later became the Dewan of Mysore was a student of Central College during the Principalship of Charles Waters. Visveswaraya stood 6\textsuperscript{th} for the whole of Madras Presidency in the B.A. examination held during the year 1880-81. During this period Dr.John Cook, a scientist was appointed as Principal of Central College, because of his initiative and leadership the college emerged as a leading centre of higher education. The main block of the Central College was built in the year 1860 with an imposing central clock tower. During 1879-80, department of public works took up expansion work of the building at a cost of Rs.5,193/-.

The character of the English instruction given in both government and aided schools was superior to what it was a few years ago\textsuperscript{34}. By a
modification of the requirements for the examinations of the Madras University still greater improvements were effected. Instruction in various branches of science could be conveyed effectively through the medium of English as the required technical terms were unavailable in the vernaculars. For these reasons efforts were made to increase the efficiency of superior Anglo-vernacular schools, the inferior once were being either raised to that grade or abolished. In view of these arrangements the natives of the upper classes who required English education for their children should be prepared to pay a much larger proportion of the expenses. Not that the rates should be made too expensive, but Rs.30 a year paid as fees hardly seemed adequate contribution from a wealthy native for fulfilling the educational requirement of his son in a college or high school.

The Annual Report of the department of public instruction for the year 1875-76 refers to the outbreak of epidemics and the impact it had on the educational institutions. “The year has been marked by the outbreak of cholera in nearly every part of the province, in some places working destruction with startling rapidity and virulence. The department has suffered many losses by death from this cause among masters, especially of hobli schools. Students under training for masterships were also carried off, and the normal schools in consequence deserted in a panic. Many
large schools had to be closed for a period until public alarm was dispelled. These untoward events have tended materially to retard the progress, and we are not yet quite free of the scourge. But it is gratifying to report that, inspite of these drawbacks, the total number of pupils under instruction exhibits an increase higher than that of last year”.

The director of department of public instruction in his report refers to increase in the number of applications for the establishment of English schools in various parts of the province. Referring to these demands B.L.Rice, the Director opines that “… improving and strengthening the staff of the better class of English schools, located at the headquarters of districts and a few large towns where an adequate attendance might be reckoned on; while at the same time inferior and poorly attended schools, where the boys obtained at best little more than a smattering of English have been given up”. He was of the opinion that arrangements might be made to meet a certain clearly existing demand for preparatory English instruction in outstations for which there was considerable demand.

He proposed that in the case of taluk vernacular schools which had for a considerable period maintained a large attendance and high standard, to open an English class or a reward, provided a specified number of pupils was forthcoming to take advantage of it. The fee should
be levied at such rates from each boy or a sum guaranteed on their account as a body by responsible persons that the master’s salary would be fully covered, and understanding being that the class would be continued as long as this condition was maintained. Government, in short, would provide the masters and inspect the classes, but the expenses would be borne entirely by those parents who desired English education for their wards. In case the number of students fell short of the minimum requirement, such schools were compelled to be closed.

The state witnessed famine during the period 1877-78 which had serious consequences on the progress of education in Mysore. “The unparalleled famine which prevailed through the country at the commencement of the year deepened in intensity as the years passed. The hopes of a favourable south-west monsoon were blasted. A gloom as of despair seemed to settle upon the inhabitants and death overshadowed the land. Under these circumstances all interests had to be sacrificed to the one pressing cry for food. And if it be true, as statistics seem to show, that the province has suffered a loss of nearly 30% of its population by the mortality arising from the famine and attended diseases, it is no matter of surprise that the number of young under instruction have fallen. As the famine increased in severity, and the demand for European agency in
superintending measures of relief became more urgent, the inspectors of the first and second circles were drafted for famine work\textsuperscript{37}.

The public of Chitradurga district felt the pressure of famine and sickness to a great extent\textsuperscript{38}. No place has more severely felt the pressure of famine and sickness than Chitradurga. The Inspector on proceeding for the examination of the school, was with the whole of his establishment, so prostrated with the fever that was desolating the neighbourhood, that he was obliged to leave without accomplishing his objective. The Director himself visited the town in January he also suffered from the attack of fever. However, he managed to accomplish his task successfully.

During this period a rumour gained currency among the general public that all the hobli schools were to be closed as a measure of retrenchment following financial constraints due to famine. This prompted masters to neglect their work and look out for some alternate methods of earning their livelihood. The most earnest inquiries were addressed to the Director by the people wherever he visited. It is interesting that many declared their intention to take over the schools by themselves if the government were forced to close down. He believed that the root cause for this rumour might have originated in the move of the government to close the hobli normal schools. The Director did his best to clear the
doubts in their mind and assured them that there was no move to close the hobli schools.

The three divisional normal schools for the training of hobli school masters were ultimately closed as a result of the persistence of famine. The Director in his report hoped that the closure was only temporary and they would be reopened once situation improved. He earnestly hoped that normal school could not be dispensed with permanently as it was only through the specially trained masters that the general style and methods of education could be improved and elevated.

The Report on public instruction in Mysore for the year 1877-78 refers to the decrease in the number of pupils under instructions a result of famine conditions prevailing all over the State. The inspection work of the department was also effected as many inspectors were on sick leave and some senior officials were drafted for famine relief work. The report refers that the mortality was exceptionally high in Tumkur, Hassan and Chickmagalore districts.

The report further refers to the state of affairs in the college education. “In previous years” the Principal states “most of the students studying for B.A. degree were employed in office during the day and
consequently unable to devote much time to study. Slender means, and the expensive books required in this class compel many young men in voluntarily to seek for employment. The government of India taking a serious note of the above state of affairs and remarked that “… young men engaged in office work should at the same time, be allowed to pursue general or any heavy special courses of study at government schools or colleges. As a general rule the result would be that in such cases neither the school nor the office work would be done satisfactorily”. The Directors refers that the only remedy appeared to be in the provision of a certain number of scholarships, of such amount as would compensate matriculated students who forego employment, and serve to maintain them until they were graduated. Few native gentlemen had come forward to liberally contribute for this purpose. But he was of the opinion that the government should devote more funds towards this purpose.

The Report on public instruction in Mysore for the year 1880-81 presents a vibrant status of the education in Mysore at the time of rendition. The report refers that “the cause of education in Mysore appeared to have received a check two years ago, and there was some reason to fear that the adverse circumstances arising from the famine, which had then affected it, might work a permanent injury, or at least one that it would take long to efface; but those who believed in the inherent
vitality of the popular system of education in Mysore, and who felt confident that the check was but temporary, have proved signally correct; and the year 1880-81 carries a record the like of which has not been seen”.

The aggregate of children in the schools connected directly or indirectly with government now stands at the highest figure ever reached in Mysore. The following table gives statistics for the past four years to show a steady and marked improvement in this respect.

**TABLE-2 : Number of Schools and Enrollment for the period 1877-78 to 1880-81**

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1877-78</td>
<td>928</td>
<td>34,797</td>
</tr>
<tr>
<td>1878-79</td>
<td>1,055</td>
<td>34,378</td>
</tr>
<tr>
<td>1879-80</td>
<td>1,051</td>
<td>36,723</td>
</tr>
<tr>
<td>1880-81</td>
<td>1,087</td>
<td>42,657</td>
</tr>
</tbody>
</table>

The success in the progress of education is reflected in the reports submitted by the inspecting authorities from various parts of Mysore state. The deputy inspector (north) remarks on “the ardent desire to get their boys educated”. The deputy inspector (west) mentions as to how “villagers
in Honnali and Shikaripur taluks came to him while examining taluk schools and begged him to go with them and satisfy himself as to the fitness of their villages for schools”. The deputy inspector (south) notices “the progress of these schools are making with rapid strides. Fresh applications are being almost daily received for more schools from the rural population”. The deputy inspector (east) also refers that “these schools have awakened much interest in education among the rural population”. He further says “these schools have proved to be an element of beneficence for the social advancement of the Hindus. The parents desire instruction for their daughters, and the girls taught in them are exerting a healthy influence in their families. They try not only to know what is right but why it is right, and they aspire to understand their duties and to perform the well”. 
NOTES AND REFERENCES


Ibid., p. 41

Letter from Cubbon to the Officiating Secretary, dated January 12, 1860. Home/Edu. of 1860, p. 2.


Ibid., p. 86.


Ibid.


Letter from Cubbon to the Officiating Secretary, dated January 12, 1860. Home/Edu. of 1860.


Ibid., p. 52.


Ibid., p. 21.


Report on Public Instructions in Mysore for the year 1872-73, Bangalore: Government Press, 1873, p. 8
30 Ibid.,
31 Ibid., p. 72.
32 Ibid., p. 13.
34 Ibid., p. 21.
36 Ibid., p. 27.
38 Ibid., p. 9.