New education, whether brought consciously to change the values of the people, or, merely as part of their proselytising activity, was introduced into India by the missionaries and, by the British government, during the first half of the nineteenth century. The efforts of the missionaries and the British in the field of the promotion of English education were taken up by the western educated natives. It was, perhaps, through the efforts of the missionaries of the Basel Mission that steps were taken towards establishing the system of western education in Dharwar. The missionaries had followed the British army from Mangalore to cater to their religious needs. However, they viewed education as an activity through which the task of proselytising could be promoted. A Mission Report observes: "From the beginning the missionaries at Dharwar have carried on preaching in the bazaar, and frequent towns in the surrounding country. They have also kept a number of vernacular schools in the town and
some neighbouring villages. For some years, they had an English school, besides an orphan institution for girls". ¹

The first missionary school was established in 1838 in a small building constructed for the purpose on the edge of the Halgeri Tank which was then on the outskirts of the town. This school was mostly patronised by the local Christians and a few children of the European army personnel stationed at Dharwar. ²

The first missionaries to arrive in this part of the country were Rev. Moegling and Rev. Hebich who were warmly welcomed at Dharwar. ³ Some of the liberal-minded native gentlemen gave co-operation to the missionaries by extending whatever help that was necessary for the setting up of the new school. In fact the Governor-in-Council noted that "... he has pursued with interest and satisfaction, the account given of the laudable and liberal assistance

¹ Rev. G. Kies: "Proceedings of South India Missionary Conference", 1853, p.89
rendered by the European and Native residents towards the establishment of the school ..."4

Though the efforts of Rev. Moegling and Rev. Hebich were initially encouraged, many native residents felt that English education was somewhat suspect, because the instructions imparted by the missionaries in the school was considered as a possible encroachment on Hindu custom and beliefs. This fear was not entirely unfounded, for, the missionaries felt that Christian theology could be subtly imparted in their schools. A Report of the Mission says:

"We do the utmost in our power to establish primary schools in all our churches so that even the poorest and most ignorant may be brought up in the nurture and admonition of the Lord and may receive that amount of education that will enable them to read and understand the word of God and to become an intelligent member of the Church."5

The missionaries often enrolled students by going from door to door. These students had to pay a small fee

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4. Letter No.3239, 27th Nov., 1837, from Chief Secretary to Acting Judge, Bharwar. Daftar B, Inaadar MSS.

of 2 annas a month. Though the school achieved popularity as more boys joined, the traditional people were not completely free from the fear of conversion to Christianity. Attendance at Sunday Services were encouraged.

A Mission Report says: "Our Camerese Sunday Services are attended not only by our little congregation, but also by six of our school masters, who bring forty to fifty scholars with them." These Sunday Schools were often visited by strangers from the neighbouring country and by the curious people from the town.

The missionary efforts in the furtherance of education was thus sometimes received with distrust, especially when they went to the native quarter of the town to deliver sermons. At such times the missionaries were often discouraged by the native residents by flinging cow dung and stones at them.

7. Even as late as 1877, a Brahmin teacher Annaji Joshi showed a willingness to be converted. When prevented by his people the teacher told Ziegler: "I hav'nt left Christ. Before I die I'll join the Christian congregation and die" - Rev. Munch. Centenary Report of the Basel Mission, p.7.
9. Ibid.
10. Ibid., 1858, pp.52-53
The mission school had a curriculum which was new to the local people in more ways than one. It not only oriented the students to new knowledge of the western world but also gave an insight into the religion of the people from the West. An integral part of the curriculum in the mission school was based on the Bible and a Mission Report says that "the Bible is explained, biblical history taught, biblical tracts committed to memory, before we proceed to Grammar, Geography, and universal History" in the two mission schools at Dharwar.¹¹

Too much stress on Biblical literature and missionary activity brought about a decrease in the number of scholars in the school and it was reported that "the English school has decreased very much in number owing partly to Bible reading and prayers and partly to other reasons."¹² However, the school still attracted scholars and attendance picked up mainly due to the reputation of the missionaries as very kind and efficient teachers. By 1870 the school had 85 boys. Mr. Titus Costa and

¹². Ibid., 1869, p. 201
four assistant teachers managed to elevate the standard of the school.¹³

The boys attending the schools managed by the missionaries were mostly Hindu. By 1873 there were nearly 90 pupils, nearly half of them Brahmans, one third Lingasites and the rest belonging to other castes.¹⁴ The missionaries noted with satisfaction that "the boys take great pleasure in their studies."¹⁵

The books published by the Basel Mission on Philosophy and social reform were received enthusiastically. More than four thousand books of the Christian Vernacular Education Society on Hindu reform were sold and were always in demand.¹⁶

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¹³ Basel Mission Evang Report, 1870
¹⁴ Ibid., 1873
¹⁵ Ibid., 1883, p.62
¹⁶ Ibid., 1889, p.45
The Christian missionaries did much to lay the foundation for an organized system of education. They also laid the groundwork for the growth of modern Kannada literature. R.S. Mugali says: "Christian missionaries who came for religious work became pioneers of the new Kannada literature." 17

One of the main reasons as to why the missionaries took keen interest in the local language was because many of the local converts were illiterate. It was therefore necessary for the missionaries to acquaint themselves with the local language before the message of Christ could be delivered.

The Bible and the scriptures were translated into Kannada. A dictionary of Kannada language was compiled to aid the missionaries. Later, much of this literature came to be extensively used in schools due to lack of proper text books.

The missionaries, in order to achieve their aim,

17. R.S. Mugali: Kannada Sahitya Itihasa, Usha Press, Mysore, p.56
carried on a three-pronged programme. The first was to establish a printing press to publish their literature and disseminate them. Secondly, they established schools as possible training centres for converts, and thirdly, in order to broadcast the message of Christ they learnt the local language. 16

The missionaries, in order to learn the local language, compiled the first vernacular grammar books and dictionaries. It was their painstaking work which built up the nucleus of Kannada literature. A.J. Brown says: "The missionaries who came to India in the 18th and 19th centuries undertook the formidable task in the field of languages. The great service which the missionaries have rendered to the cause of knowledge can never be forgotten. It is to their labour that we are what we now know of the Kannada history, language and literature." 19 Rev. Hermann Neegling, who arrived in Dharwar in 1835, is credited as the author of a number of Kannada books. 20

20. See R.Y. Dharwadkar, Hosagannada Sahityada Udayakala, Karnatak University, Dharwad, 1975, p. 592 - among contu..
Another missionary who did much for the cause of Kannada literature was Rev. Ziegler who came to Dharwar in 1870. He was the author of a vast number of books in Kannada which consisted of both religious works as well as literature pertaining to texts and grammar. He took keen interest in learning the Kannada language. Observing his keen interest in the language, Venkat Rango Katti (Principal of the Mens' Training School) often taught him the language. It is said that in order to know the language of the people and observe their customs, Rev. Ziegler made it a point to go every Tuesday (the market day) in the town and mingle with the people, especially with the village folk who came there. With the first hand knowledge he thus acquired of the language he was in a position to write books in Kannada (a) which served to bring about a uniformity in the use of the language (b) to provide the necessary texts for the students and (c) to provide the foreign missionaries touring the Kannarese country with a means to cultivate the local language.21

21. Esther Prakash: "The Rev. Ziegler and his activities", unpublished dissertation, United Theological College, Bangalore, 1972, p. 21 - Among his books are "A practiced key to Kannada Grammar; Kannada School Grammar; as also many books on Mathematics and Botany."
However, his magnum opus, for which he is still remembered, was the compilation of a Kannada-English Dictionary called the "Kannada Shala Nighantu" published in 1876. Such was his proficiency in the Kannada language and his deep knowledge of it that he was given the honorary membership of the Karnataka Vidhyavardhak Sangha, started in 1890 at Dharwar, to promote literary and cultural activities in Karnataka. In 1893, the Sangha elected him unanimously as the President and, once again for a second time, in 1894.

An improved and better Kannada Dictionary was compiled by Rev. Kittel. It is said that "his remarkable linguistic talent soon drew the attention of those interested in the Canarese language, and they persuaded him to compile a Dictionary which would be thoroughly reliable and meet the requirements of modern philosophy. He was just the man for the task and he was quite at home in the Indian literature". The Kittel Dictionary is still considered one of the standard kannada dictionaries and is extensively used.

Thus, it can be said that the missionaries were not only interested in the field of education but they also contributed to the enrichment of Kannada literature. In fact, till the middle of the nineteenth century, the missionaries were granted authority to look after education in the Southern Mahratta Country as the British themselves were too busy in consolidating the Empire.

The British Government

Another agency which did much for the cause of western education in Dharwar was the British government itself.

During the early half of the nineteenth century, the British were deeply involved in military campaigns and were too busy in consolidating the British Empire in the Southern Mahratta Country to pay much attention to the promotion of education among the natives. Dharwar itself was an army station from where many campaigns against native princes in the neighbourhood were launched. The programme of education was carried on by the missionaries and had the full sanction of the British government.

The British started a Marathi school in Dharwar in 1826. Again, in 1831 the authorities started a Kannada
The British administrators often took keen interest in education. In 1831 when the Kannada school was started the Collector himself took an interest in appointing a teacher and even paid the monthly salary of the teacher for many months from his personal funds, since an official sanction would mean a delay. 23

The school became quite popular and in 1836 the Collector of Bharwar observed: "... the repute of this school has risen to great heights. I find that the boys frequently beg about the country entreating for money enough to enable them to subsist at Bharwar, long enough to get through a course at this school." 24 Nearly 12 to 13 boys were supported by the wealthy inhabitants of Bharwar and each student was fed for a day on rotation. The Collector appealed to the Government that such poor boys be provided with books on the recommendation of the teacher.

In 1842 the Government thought it fit to regularise Kannada education in the Southern Mahratta Country. One

24. Letter No. 137, of 1837 from Collector of Bharwar to Secretary to Govt. of Bombay, General Department.
of its measures was the appointment of a Committee consisting of three native gentlemen from Bharwar who were well versed in the language and were also keen in promoting education. 25

The Board of Education felt it expedient to involve the native population in its spread of education. This would lead, it was felt, not only to a sense of involvement, but also mean less expenditure for the Board of Education. A scheme for self supporting schools was thereby initiated.

The Board of Education appealed to the wealthy natives to donate money in order to provide better facilities for the students. The authorities also tried to encourage the natives to apply for more schools in the Collectorate. However, the response from the natives was not forthcoming and, in 1852, it was noted "... we have to regret to have noticed that up to the close of the current year we have not had a single application for a school supported by the natives themselves..." 26 It was noted that


the wealthy class hesitated to donate to the government schools mainly for two reasons: (i) they did not wish their sons to be sent to schools where the poorer class were admitted (ii) the children of the upper castes were reluctant to go to schools where children of the lower castes were admitted.

Thus, the Board of Education was in a quandary. In Dharwar the authorities had to face both the difficulties. However, they prevailed upon the wealthy inhabitants in Dharwar to evince interest in the self-supporting scheme by at least contributing a portion of the school masters’ salary. The result was that the inhabitants agreed to contribute Rs. 50 per month by which the position of the school began to improve. 27 This scheme received further interest when the inhabitants during the 1860s subscribed an amount of Rs. 4000. After several meetings, Mr. Boyd, the judge, and Mr. Goldfinch, finally induced the inhabitants to contribute Rs. 6000. The judge himself contributed Rs. 200. 28 The school thereby became financially stronger.

28. Ibid., 1861-62
The Marathi and Kannada schools started earlier were recorded to be "in a very good order" and had a student strength of 139 and 82 students respectively. 29

The progress of education at times depended upon a few brilliant students in the Government school. Often the leaving of the school by some of the more intelligent students was a severe drawback. Once, it was noted that the progress of the students in the school was considerably lowered when four brilliant students left Sharwar for the purpose of prosecuting their studies in the Poona College. 30

The standard of progress was also often lowered when good students were enticed away by the attraction of small salaries when they were offered employment even before their studies were completed. Good students were always in demand by prospective employers. 31

30. Ibid., 1852-53
31. Ibid.,
The Inspector of Schools of the Southern Division noted that most of the students attending government schools were mainly the sons and relatives of government employees in the town of Dharwar. It was observed that these students almost always obtained employment, obtaining salaries of not less than Rs. 30 per month in Government offices.32

In this connection the Inspector of Schools noted: "The increasing openings for educated boys, though much to be regretted when they tempt boys to leave school before their education is complete, are, on the other hand, a great inducement to educate their children."33 Though employment took away the better students, the opportunities of employment created by education itself was an inducement for boys to attend schools. Thus, it was noted that the number of students attending schools was rising and the schools in the Dharwar sub-division was the largest.34 People were now beginning to appreciate western education and it had become popular with the native inhabitants.

32. Report of the Board of Education, 1867-64, pp. 68-69. During the year 13 boys obtained Government appointments and 4 boys took up private employment. Thus 18 per cent of the students left school that year.

33. Ibid.

34. Ibid., 1856-57
The new education introduced the native pupils to western literature and ideas in the text books introduced by the authorities. A new system of education was introduced along with English as the medium of instruction.

In this context G.B. Firth says: "There were some who argued that the old learning was antiquated and unsuited to the needs of the age, that modern knowledge ought to be taught instead, and that English was the only possible medium through which to teach it."

The Director of Education opined that western education would broaden the vision of the native scholars. He felt this type of an education would make the native pupils to know more about the world. Thus, he observed: "... it deserves consideration that reading of genuine English books offers a most healthy mental exercise to Indian boys. It introduces them to a world of new ideas, and shakes them out of their prejudices. It compels them to think, which they are so commonly unwilling to do; I have heard it said 'How absurd to set a native boy to read about ice skating!' - I really cannot see the absurdity. We set an

English boy to read about the Arctic regions and tiger hunting in the tropics. It is something to show him that there are other climates and pastimes besides his own. This is just the kind of knowledge a native so much wants."\[36]

In order to realize this goal of modern education, English text books and new subjects were introduced,\[37\] for the 'upper' school (where the students had two to five of schooling) and the 'lower' school (where the students had just a year of schooling or had just been admitted.)

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37. Ibid., p.44. The Inspector of Deccan Division mentions the following curriculum introduced in the Dharwar School during this period (1857-58).

(i) The upper students had to study:
- **English**: Mc Cullock's Series of Lessons.
- **Vernacular**: The Life of Socrates; Poetical Extracts; Moral Class Book.
- **General Knowledge**: History of India and England (where it was reported that most of the Dharwar students failed).
- **Mathematics**: Hutton's Arithmetic and Algebra; six books of Euclid.

(ii) The lower students had to study:
- **English**: Mc Cullock's Third Reading Book.
- **Vernacular**: Wachun Pat Gala
- **General Knowledge**: Geography and History of England.
- **Mathematics**: Hutton's Algebra and Three Books of Euclid.

More English and Sanskrit lessons were added a little later which until then had been thought unnecessary.
The Board of Education felt that the schools should have trained native teachers. With this objective was started what were termed "Candidate Teachers' Classes", and of the two such institutions started in the Bombay Presidency, one was established in Dharwar and the other at Poona in the year 1856. In the institution at Dharwar, ten candidates were admitted at the time of commencement but by the end of the year it had twenty candidates. Such was the need for trained teachers that fourteen of these candidate teachers were sent out to the various schools before the end of the year. 38

When the Candidate Teachers' Class was started, the authorities were inclined to fill the institution with indigenous teachers (without any formal schooling) so that these teachers, known as "Ayyas", could be trained and their past experience in traditional teaching could be availed of. But, it was found that except for one or two such teachers, all the rest of them were found to be completely ignorant and hence, could not be admitted. 39

39. Ibid., p.310.
The "Ayyag" did not come up to the expectation of the authorities.

The Candidate Teachers' Class, later called the Teacher Training School initially faced many difficulties as it did not have enough qualified teachers and the teaching was actually done by the teachers of the Marathi and Kannada schools in Dharwar. Ultimately the school was transferred to Belgaum in 1860-61 under the care of Venkat Rango Latti by Mr. Russel, the Inspector of Education for Southern Division. However, it did not remain long at Belgaum as it was transferred back to Dharwar in 1874. The scholars in the Teacher Training School received training in the art of teaching languages, mathematics, science, history, geography and sanskrit.

A similar Teacher Training School for women was sought to be established but this scheme did not materialise till the people were not too keen about female education.

The foundation of western education for boys had been firmly laid. The Director of Public instruction noted with satisfaction in 1861 that "... the desire for education is palpably increasing, and the appreciation in which our schools are held by the people has been put to test." 42

The school system had become so popular among the native population that boys were often admitted to Anglo-Vernacular Schools even before they were ready for it. "The great desire among the people for their children to be taught a little English leads them to press boys into Anglo-Vernacular Schools before they have learnt the rudiments of grammar, or of the other knowledge in their own language", reported the Director of Public Instruction. 43 Thus, in 1865-66 it was decided that a standard entrance examination was necessary for admitting students into these schools. The Director of Education


* The Kannada and Marathi schools were upgraded as Anglo-Vernacular Schools in 1856 when English was introduced as the medium of instruction.

also felt that this would improve the quality of the students admitted and opined that the examination would be "... a good principle, for it will enable us to use people's widespread desire for English as a lever to raise the vernacular education of the country." He further noted that the people no more considered the school system as an alien institution introduced by a foreign government but were looking upon schools as necessary popular institutions.

In Dharwar the system of partial supporting of schools by the local inhabitants was completely done away with in 1866 when the Dharwar Municipality levied a Town cess so that schools could be self-supporting.

A vocational or industrial school was started in June 1873 with about 31 students under the care of Mr. Lewis, the factory Superintendent. Elementary work in carpentry

45. Ibid., 1866-67, p.15.
46. Ibid.
was taught. The Industrial School became quite popular because of its occupation-oriented curriculum. By the end of 1873 the number of students rose up to 57. The products from the school such as tables, chairs and other furniture found a ready market in Dharwar.

In the town of Dharwar there were as many as eighteen schools having a total of 2,179 students on their rolls. In addition to these eighteen schools which were government or government-aided, there were three other private missionary schools in Dharwar.

With the regularisation of educational administration, all the schools within the Dharwar municipal limits which were hitherto under the care of the Bombay Native Education Society (a semi-government body) were handed over to the Municipal School Board constituted on 1st March 1885.

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47. Report of the Board of Education 1874-75, p.54.
49. Dharwaad Vritt, 9th May 1885, B.J.H.R. The Board Members consisted of Anandrao Vakil as Chairman, with other members being Krishnrao Vakil, Bismacharya Sakri, Govindrao Vakil and Zain-ul-Abedin (Shala Patrisa, February 1885, p. 27).
In 1869 was started the St. Joseph's High School, a Catholic missionary school. Thus, Dharwar became a well known educational centre.

Several Governors of Bombay showed a keen desire to start a College in Dharwar as the students found it difficult to pursue higher education as they had to travel either to Poona or Bombay for the purpose.

**Low Caste Education**

The British seemed to be quite aware of the problems which issued out of the caste system in India. In the field of education they were helpless as they had to be careful enough not to tamper with the customs and traditions of the people. Traditionally the lower castes had been denied education and, according to government regulations, the British could not discriminate against low caste boys in the matter of admission to the government schools.

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*From 1839, for a period of four years, the Maharaja of Kolhapur, the Chief of Angel and a few chosen companions were residing in Dharwar for their education. Also in town was the young Maharaja of Bhavnagar. (J.S. Latthe - Memoirs of H.H. Shahu Chhatrapati, Times of India Press, Bombay, 1942, p.44).*

**The idea of a college materialised only in 1917 when the Karnatak College was started.**
Elphinstone, the Governor of Bombay was aware of the problems which education among low castes would create. In this context he noted "... if our system of education first took root among them ... we might find ourselves at the head of a new class, superior to the rest in useful knowledge but hated and despised by the castes to whom these new attainments would always induce us to prefer them..."50

Elphinstone further noted that the missionaries had found some intelligent boys among the lowest castes but cautioned: "... we must be careful how we offer any special encouragement to men of that description."51

Many English educationists also supported the idea that the beneficiaries of western education should at the first instance be the higher castes and that the task of educating the lower castes should come at a later stage. This idea was expressed by Lord Ellenborough who opined: Education and civilization descend from higher to inferior classes and so communicated, may impart new vigour to the

51. Ibid.
community, but they will never ascend from the lower
classes, to those above them; they can only, if imparted
solely to the lower classes, lead to a general convulsion,
of which foreigners would be the first victims."52 The
British authorities could not upset the popular opinion
by openly encouraging education among the lower castes.
The Director of Public Instruction observed that "... a
very wide door should be opened to the children of the
higher castes who are willing to receive education at
our hands..."53 while, at the same time, the children
of the lower castes should be cautiously admitted, for,
"if the children of the poor are admitted freely to
Government institutions, what is there to prevent all
the despised castes – the Bhera, Phare, etc. – from
flocking in numbers to their walls?"54

The British did not, however, wish to pursue a
policy of open discrimination, for, as a Government Minute
dated 5th May 1857 declared: "There is no rule of Govern-
ment or of the Department of Public Instruction, prohibiting
the admission of boys of low castes in any of the Government

52. Lord Ellenborough, letter 28.4.1958 to the Deputy
Chairman of the Court of Directors of East India
Company, in Report of the Board of Education 1857-58,
pp.10-11.
54. Ibid.
schools... on the contrary it has been declared, on more than one occasion, and might be shown to be the avowed ultimate policy of Government, that its schools and colleges should be open to every caste, class and creed. 55

This was the broad policy laid down by the British Government, but in the provinces, the local authorities voiced doubts whether it could be fully implemented. In fact, as the Director of Public Instruction of Bombay Presidency stated, "... low caste boys, as a general rule, are dirty and offensive in their persons. It would evidently not be fair to other children to compel them to receive such a fellow pupil by this side. It would be like intrusion a chimney sweep or crossing sweeper upon a class of clean well dressed boys in an English national school. The effect would be to drive away those who are most able to profit by education, for the benefit of those who are least able." 56 The alternative to allowing low caste pupils in schools was to induce the native gentlemen to establish separate schools for low caste students. However, many

55. Home Department, Govt. of India, Letter No. 382, 1857, National Archives of India, New Delhi.

56. Report of the Education Department, 1856-57, p. 94.
were not willing to do this as it would entail a further expenditure in the form of contributions to support these schools.

The underlying factor which brought about much discussion at the highest government level during the 1850s and which forced the Government to take up a definite policy was the non-admittance of a low caste boy in the Government Marathi School at Dharwar in 1856. It was this incident at Dharwar, perhaps one of the first of its kind, which forced the Education Department to formulate a policy on low caste education. The principle involved in the case occupied the attention of the Government of Bombay for over two years and the matter even went before the Viceroy at Calcutta who made scrupulous enquiries regarding the question of admittance of low caste boys in all the Presidencies in India.\(^57\)

The petitioner, a Mher boy called Vitoo bin Narayan requested the Government of Bombay to intercede on his behalf and see that he was admitted to the Government Marathi School at Dharwar. The petitioner mentioned that he was

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\(^57\) Parliamentary Papers, Vol.3, 1856, National Archives of India, New Delhi.
not the first low caste boy in the school. In fact he says: "Your Petitioner is informed that, at least in one instance, a scholar of your Petitioner's caste was instructed for many years in Government schools in this very town of Dharwar. The present objection is therefore a step backwards in the wrong direction." Thus, from this petition it appears that Vitoo Narayan was not the first Mar boy who was interested in getting himself educated and that there was at least one instance where a low caste Mar boy had got himself educated. It also throws light on the fact that the desire to get educated among the low castes had been kindled as early as in the middle of the nineteenth century. It also means that, perhaps, to low castes had become conscious of the fact that they were being denied many privileges and that they could possibly be obtained if one fought for them.

In 1858 it was announced that "... although the Governor-in-Council does not contemplate the introduction of low caste pupils into schools, the expenses of which are shared with the Government by local contributors and

patrons who object to such a measure, he reserves to himself the full right of refusing the support of the Government to any partially aided school in which the benefits of education are withheld from any class of persons on account of caste or race, and further resolves that all schools maintained at the sole cost of Government shall be open to all classes of its subjects without distinction.\textsuperscript{59}

Thus, admission could not be refused in a Government school on the basis of caste. The Government was also aware of the discontentment this policy might generate in the native population, for, the government felt that "it is not impossible that in some cases the enforcement of the principle may be followed by the withdrawal of a portion of the scholars; but we do not doubt that this effect would be merely temporary; and with regard to the remark that the principle must be maintained, and those persons who object to its practical enforcement will be at liberty to withhold their contributions, and to apply their funds to the formation of schools on a different basis."\textsuperscript{60}

\textsuperscript{59} Parliamentary Papers, 186 (111), Section 2, No.37, 1st Sept. 1858, National Archives of India, New Delhi.

\textsuperscript{60} Ibid.
The above principle when implemented did create some anxiety to school authorities. As anticipated, the upper castes did not welcome such a measure. Even almost thirty years later the upper castes were not fully reconciled to the situation. The 'Dharwad Vritt' in 1882 reported that attendance in the Dharwar High School was rapidly declining. The newspaper reported that the Director of Public Instruction had expressed his readiness to close the school rather than refuse admittance to the boys of the Nhar and Mang castes. 61

The admission of two boys belonging to the Holaya caste created a disturbance in the town for four or five days. Many of the upper caste boys began to leave the school and join a private English School opened by one Lele. 62 However, the efficiency of this school was not too high as it was new. Eventually the native gentlemen had to accept the decision. In fact, a year or two earlier, perceiving the enthusiasm on the part of many low caste boys desiring education, the Inspector of Education had recommended the opening of a night school in Dharwar.

61. Dharwad Vritt, 24.3.1882, B.R.E.R.
This night school, he felt, would benefit the Runbi and other artisan boys of Dharwar who had to work during the day. 63 The Inspector of Education (Southern Division) also had notified in 1881, that the low caste students belonging to the Hochigyar, Koleya and other low castes attending schools in Hubli and Dharwar were to be exempted from paying fees. 64

Dharwar had many low caste boys coming from the untouchable castes as can be noted from the Education Report which observed that: "Dharwar has the largest number of these children but has no special schools or classes. This is as it should be. Every encouragement in the shape of free admission and convenient accommodation is given to these children to attend boys' schools." 65

Female Education

Female education took some time to become popular.

In the nineteenth century, men had first to be themselves

63. Inspector of Education to Deputy Inspector of Dharwar Sub-division, letter No.4450 dated 16.2.1880, Daftar B, Inspecter MSS.

64. Shalapatrike, August 1881.

65. Report of the Education Department 1885-86, p.84.
the beneficiaries of education and cultivate broad-mindedness before they could entertain the idea of allowing females to take up education which was traditionally a taboo.

Many educated native gentlemen approved of female education but feared openly to take up the cause. An eminent inhabitant of Dharwar, who did much for the cause of education among natives had opined in 1837 when he was still a student that, "A Hindoo female can be improved and educated much sooner than a male ... There are several respectable and wealthy female, who are very anxious of studying, but are prevented from fulfilling their wishes either from modesty, shame or other causes." Further this gentleman noted that many native men secretly nurtured a desire to educate their women but did not do so for fear of disapproval from the members of their community. In this context he further says: "I have spoken with several Brahmans, both of the priestly and mercantile order. Many of them have declared their wish that they would have no personal objection to educate their females if others do so. I therefore, feel that if some educated Hindoos set an example, others will follow them..." 66

Thus, many native gentlemen wished to support female education but feared social ostracism.

An attempt was made in 1847 to establish a girls' School in Dharwar. Brother J. Iyer in this connection noted: "Two girls' schools are conducted in the town. One of them established some years ago, is frequented by fourteen girls of tender age, and who demand a great deal of kindness and patience. The other was opened by Brother Albrecht three months ago."^67

One of the reasons as to why female education did not become popular was because the natives did not perceive any gain from educating females. The general opinion held by them is reflected in Brother Iyer's Report: "Female education is still new in this part of the country. People cannot conceive what advantage the knowledge of letters and books is to confer upon girls. When we invited them to send their daughters to school, we often receive answers: 'Our girls will never be employed by Government, why should they learn anything. It is enough for them to grind two seers of jole every day and to bake some cakes of bread."

In the two schools we have only thirty girls. They are quicker of comprehension than boys, but forget sooner what they have learnt." 

The British, perhaps respecting native tradition, set their mind seriously on the task of bringing modern education to Indian women only as late as 1867. The Secretary to the Government of Bombay requested the British Indian Government at Simla in September 1867 for an annual grant of Rupees Thirty thousand from the Imperial Fund for purposes of "Female Education". The idea was mooted by Sir A. Grant, the Director of Public Instruction of Bombay Presidency.  

Grant put forward two reasons in support of his plea for encouraging female education. He opined: "...while adhering to my former opinion that female education, in its full extent implies a change in the social customs of the natives with regard to infant marriage, and other things ... Girls attending schools from five to eleven years of age may certainly acquire knowledge of reading, writing and arithmetic which (especially in the case of

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their being married to educated natives) might be of great importance to them, and which would probably lead the way to greater results hereafter. The amount ultimately granted was a meagre ten thousand rupees.

The Collector of Dharwar in 1870, Mr. John Jardine took keen interest in female education. He instituted a prize by donating Rs.1000, the proceeds of which was to be given to the best girl student as a prize. For the entire district of Dharwar, there were 150 female students with only three girls' schools. The Jardine prize was instituted to encourage female education and was awarded every year with great eclat, as an Education Report says: "The Jardine Prize continues to create interest among girls of respectable families in Dharwar and Hubli.


71. John Jardine was succeeded by Mr. Robertson in 1872 who also encouraged female education. He also tried to vince an interest in this sphere among Native gentlemen. (The Hiteschu, 12th Oct. 1872, R.H.I.R.)

As usual, the prizes were awarded in October last, at a public meeting held in the Dharwar High School hall, and attended by European ladies and gentlemen of the Station, by Municipal Commissioner and the leading inhabitants of the place."\(^{72}\)

Despite a late start and with all the obstacles laid in its path by tradition, female education took a foothold and began to thrive. Dewan Bahdur Rodda in his speech on an occasion in 1882 remarks: "Five years ago the total number of female students in this district was not more than 800, of whom 60 studied in Dharwar. But now nearly two thousand girls attend schools in the District and more than two hundred of them are in Dharwar town... In this District the Lingaits are in a majority. They have now become enlightened enough to gladly send their girls to schools. Such enthusiasm cannot be seen even among the Brahmins."\(^{73}\)

What is more remarkable to note is that at the Prize Distribution of a girls' school in Dharwar the District

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73. Shalapatrike, November 1882, p.245.
Judge was pleased to give monetary help to some girls coming from the Holeya caste. 74

In 1884 the Collector made an effort in opening a Women Teachers' Training College. This idea materialised only a decade later. 75 The need for a Training College for women teachers was, perhaps, prompted by the fact that there were now sufficient number of girls' schools and their numbers were fast increasing.*

Many European and Native gentlemen in Dharwar took up to cause of female education. Other than Shrinivasrao Rodda, there were also the Collector Mr. J. Fairle Muir and Education Inspector such as Rao Bahdur Patwardhan and Sahastrabudhe. A scholarship was also instituted in the Teacher

74. Shalespatrike, November 1882, p.246.
75. Ibid., February 1884, p.27.

* The estimate derived for one year shows this:

<table>
<thead>
<tr>
<th></th>
<th>1882</th>
<th>1883</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dharwar Town</td>
<td>314</td>
<td>420</td>
</tr>
<tr>
<td>Dharwar District</td>
<td>220</td>
<td>314 students</td>
</tr>
<tr>
<td></td>
<td>2,273</td>
<td>4,025 students</td>
</tr>
</tbody>
</table>
Training College for Women. In Dharwar itself there were five girls' schools, apart from the one meant exclusively for European girls.76

Female education received a fillip with the establishment of a Training College for women teachers in 1695 in Dharwar. Though the number of students was small, it nevertheless played a role in supplying trained women teachers, who were greatly needed for girls' schools. The candidate teachers came from different caste backgrounds. Of the five candidate teachers admitted, one was a Brahmin, two Lingals, one a Native Christian, and one of a shepherd caste.77 It was reported that "... those who lately left are doing good work as mistresses... A scholarship of Rs.75 given by the Indian National Association in England was awarded to a student of this school which does useful work in a humble way."78

Thus the benefits of modern education were made available to women with the efforts and encouragement given by

76. Shalapatrike, March 1894, p.85, also Shalapatrike, April 1895, p.49.
77. Report of the Board of Education 1900-01, p.32.
78. Ibid.
Native Efforts

The third agency which did much in the spread of western education was the native educated gentleman themselves, who having obtained the benefits of modern education and had achieved a station in society felt that others too should reap the benefits of education. Thus many of the native inhabitants of Dharwar, who had themselves earlier passed out from the missionary or the Government schools began actively to take part in the discrimination of modern education. Many were associated with the establishment of native high schools. It was these individuals who became the authors of several text books for schools, for setting up printing presses and publishing newspapers in the nineteenth century. Among the many native residents of Dharwar who were intimately associated with the field of education, mention can be made of a few prominent ones such as Tirmalrao Inamdar, Venkat Rango Zatti, Shrinivasrao Rodda, Deputy Chenbasappa, Gadgeyya Honnapurmath, Bhujangrao Huigol, and Alur Venkatrao.

Among the natives who took the western education were...
quite naturally the Brahmins. For many decades the majority of the students came from this community. This fact was noted by the Director of Public Instruction: "it is no doubt to be regretted that other Hindus are not so ready to take advantage of education as Brahmins. The predominance of this caste has even given rise to angry criticism".  

The other castes were slower in taking up modern education, but this was not for long. Mr. Russel, the Education Inspector noted that "...the Lingaits, I hardly remark, are the mass, the agricultural and trading class of the Canarese country... they out-number the Brahmins. The Lingaits are backward yet, as regards instruction, but in course of time, and with proper encouragement of their leaning ... they will not only form an overwhelming majority in our schools, from sheer force of numbers, but will also, I have reason to think, compete successfully with Brahmins, for all kinds of official posts under Government." Thus, Mr. Russel predicted that with proper education the Lingaits would aspire for higher positions in

80. Ibid., 1856-57, p.64.
Government which till then had become almost a prerogative of Brahmins. As beneficiaries of modern education, the Lingait community could also come up and obtain employment in government service. In this, his assistant, Deputy Chanbasappa (1833-1881) also shared this sentiment. Chanbasappa collected fifty promising Lingait boys under his care and were specially tutored in English and other subjects. 81

Many of these boys educated under the care of Chanbasappa later took up education as their means of livelihood and became teachers. 82

Many Lingait boys took up the study of Sanskrit. A special school for them was started in Madhav. 83 That Sanskrit should be learnt by other communities apart from Brahmins was a sentiment which was expressed by the Director of Public Instruction, who opined: "there is very real

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82. Jeevana Shikshana Centenary Souvenir, op.cit., 1957, p.25. It is presumed that some of these teachers assumed the surname of "Salimath", a surname which was adopted in the community during these decades.
83. Shalapatrike, October 1869, p.221.
practical grievance suffered by the other classes of Hindoos through the supposed superiority of the Brahmans.

If the other classes of Hindoos manifest a strong desire to learn Sanskrit, we should feel a strong inclination to remove at once all barriers to their studying it; but it is rarely that a Hindoo, not a Brahmin, wishes to study it.*

By the early 1880s a drive was constituted by Lingaitis to collect contributions in order that the proceeds of the fund could be made available to finance scholarships for brilliant Lingait boys. Thus was formed the Lingait Education Association in 1883. It proceeded to help some of the promising Lingait students to take up higher education and even send them abroad. Mr. Patwardhan, the Inspector for the Southern Division, reported in 1887 that the Lingait Association in Dharwar had collected Rs. 50,000. Out of this fund the Association financed twenty-eight students with scholarships amounting to Rs. 15 for college students and Rs. 2, for school boys, per month. During this period the Association started a second fund with

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84. Parliamentary Papers, No. 977(A) 1856, National Archives of India, New Delhi.
the objective of sending scholars to England in order that they may compete for the Indian Civil Service or to be called to the Bar. The Association had already collected in 1887 a sum of Rs. 15,294 and reposed it in the Government Treasury at Dharwar. 

The Brahmins were among the first to patronise the schools and were also the first community to take the western education. Those who could afford to do so sent their children either to Poona or Bombay, as many of them were already in Government service in 1820s soon after the British achieved paramounting in 1818. When the Government started the Marathi and Kannada schools in 1826 and 1831 respectively, the largest number of students came from this community. The initiative to start the first native high school came from the Brahmins in 1882. It is summarised that three gentlemen and educationists: Shanburao Kirloskar, Krishna Rao Cidagkar and Hanumantha Rao Morab managed a school in the Kamankatte area in 1882. These

86. See the circumstances leading to the sending of Tirmalrao to Bombay in 1835 by his father Rao Bahdur Venkatrao, Sader Ameen, the school notes etc. in Daster A, Inasadar MSS.
three gentlemen managed the school until the formation of an educational society called the Karnatak Education Society in 1900. This school later moved into a more spacious building at Hadibal in 1900 and came to be called the Victoria High School.*

Many educated native gentlemen were responsible for the successful management of this school. Being a native school, it actively supported the Swadeshi movement made popular by Tilak. In fact, when the Director of Public Instruction Mr. Gibbs inspected the school in Dharwar, he noted that though the Victoria High School was started with a view to supplant the Government with educated boys, the High School was creating mischief in the town. During his inspection, this officer made scrupulous inquiries whether the text books written by Tilak were being taught or the banned book on history by Prof. Bhana was being

* Presently the Vidyaranya High School.

The Karnatak Education Society played a significant role in the field of education when, a few decades later, it established two more schools in Dharwar and a College (the first in Dharwar), during the first decade of the 20th century.
read by the students of the school. 87

Physical education was also stressed upon in this school. As part of the nationalist movement only Indian games were played. Indian games were played under the auspicious of the Prachanda Sangh. Every year at the time of the celebration of "Saraswati Pooja" the students took the following oath:

(i) shall not drink liquor and other alcoholic drinks;
(ii) shall not drink tea or coffee;
(iii) shall use only Indian goods and articles;
(iv) shall not patronise hotels or tea-shops;
(v) shall play only Indian games;
(vi) shall respect tradition and teacher and follow the Indian way of life.

It may be noted that Sanskrit still remained a popular subject of study among the Brahmins. One Gurunathrao Pathak collected contributions and donations and started the Sanskrit Pathashala in 1887. It was housed in an

87. Karnataka Patra, 29th January 1898, B.N.R.R.
88. Mutalik Dessi, op.cit., p.35.
impressive building on the outskirts of the old town by
the side of the Halgeri tank. The Pathashala was later
reconstituted in 1894 as the "Sanskrit Literary Society". 89

Alur Venkatrao, a nationalist leader, started the
Matal Vidyalaya on the basis of the New English School
started by Tilak, towards the end of the nineteenth cen­
tury. However, this school was not able to flourish due to
the restrictions of the British government. The students
of the school were given an ultimatum to leave the school
within a specified period. 90

A move to educate the members of its community was
made by the Maharattas in 1893. This brought about the
constitution of the 'Maratha Vidya Prasaraka Mandal'. The
first step it undertook was the establishment of a primary
school in 1894 and hostel facilities for the students. 91

The Muslims, who constituted a portion of the Indian
society, made up quite a proportion of the population of

69. Shalepatrike, 1896.
70. Alur Venkatrao: Nanna Jeevanesa Smritigalu, Nanohar
Grantha Hala (Reprint), 1976.
71. Dharwar District Gazetteer (Rev.Ed.), Ed.Palande,
1959, p.75.
Dharwar. However, in the field of education, they seemed to have lagged behind other communities in the nineteenth century. There was one school managed by the Muslims. The Education Report opines: "The Hindustani School in Dharwar, for Muslims is in fair condition but is yet under untrained master" in 1881. 92 Noticing this backwardness among the Muslim community, Dewan Bahdur Rodda, a prominent educationist initiated a Muslim Benevolent Fund mainly to encourage education among Muslims. Scholarships were instituted along with other facilities. In this effort, he was greatly aided by Ibrahim Khan Pathan who was then Assistant Deputy Collector of Dharwar. 93

Thus the native gentlemen took keen interest in the propagation of education among members of their community. Towards the later decades of the nineteenth century, education was taken to with great enthusiasm by the people. 92


Such was the response to education that a prostitute, Guthal Venkansani instituted a scholarship to be given to a poor Brahmin student. She, laid by an amount of Rs.5000 out of which a scholarship of Rs.6 per month was given for a period of four years. (Deshpande: Biography of Dewan Bahdur Rodda, op.cit., p.68.)
The Karnatak Vidyavardhak Sangha was established in 1890 in Dharwar to promote education among the natives. The Sangha owed its existence to eminent educationists such as Ramachandra Doshpande, S.V. Kalikini, Venkat Rango Katti and others. The main aim of the Sangha was to promote literary activity and also publish books written in Kannada, of which there was a great paucity since most publications of the time were in Marathi. Many text books were written and English short stories and novels were translated into Kannada. Much of the literary activity in North Karnataka owed its patronage to the Sangha.

Western education played a crucial role in the nineteenth century in India. In fact, as A.R. Desai observes: "The first contact with modern western culture through new education was electrifying."94 A similar opinion is voiced by O'Malley who opines: "Of all the channels through which western influence flows into Indian life, education is the chief."95 The Indians, who studied in the English-language schools in the nineteenth century...
century, were exposed to knowledge which helped them in
the process of nation building, for, the English language
helped Indians from different regions to communicate.
Regional isolation, therefore, came to an end. English
education thus had important repercussions on native society
and as Lucien Pye says: "... of all the changes brought
about by British colonial policy, the most profound, however,
was the change in the pattern of education introduced in
the nineteenth century... It brought into being a new Indian
elite." Western education also created aspiration for
a better status in the administrative hierarchy among the
elite and above all it was this education which brought
about the development of nationalism among Indians.

96. Lucien Pye: Aspects of Political Development.
Amerind Pub., New Delhi, p.46.