Chapter -I

Introduction
1.1 Introduction

Higher education is concerned with instruction in the more advanced phases of the social culture. It not only treats of the current culture in its most recondite terms but, being the most advanced stage of learning, occupies an uneasy yet exciting post on the frontier between the known and the unknown.\footnote{John S. Brubacher, A History of the Problems of Education, University of California, 1947., p.427.} The fact that Higher education opens windows on areas of culture that are settled as well as areas yet unsettled poses one of its most persistent problems. This is the age-old Issue of freedom for the human mind to follow an argument whithersoever it may lead, even beyond the present boundaries of knowledge.\footnote{Ibid., p.427.}

Higher education is not new for India. In the ancient times, students lived with their teachers in gurukuls and ashrams, and received higher education in particular subjects.\footnote{Yudhishtar Kahol, A Handbook of Education, Anmul publishing, 2004., p.123.} The Parishads or assemblies of Brahmans learned in the Vedas and Dharma Sutras probably attracted a number of students desirous of acquiring knowledge like Svetaketu in the Chandogya Upanishad.\footnote{Yogendra K.Sharma, History and Problems of Education, Vol.1, New Delhi, 2001., p.71.} Later there grew up well organized centers of learning of which the most famous were Taksasila and Nalanda. One of the Jatakas relates the story of the sixteen year-old son of the King of Banaras who went to distant Taksasila, with a thousand pieces of gold, the fee for his teacher who was to take him through the various branches of learning.\footnote{The report of University Commission,1948–historical Retrospect. p.1.}

The curriculum at Taksasila appears, to have included the Vedas and the Vedangas as also the eighteen arts which comprised of medicine and
surgery, astronomy and astrology, agriculture and accountancy, archery and snake charming, Students at Nalanda often spent as many as twelve years studying the Vedas and the Upanishads, the works of Mahayana Buddhism and Jainism, the systems of philosophy and logic. Nalanda provided free education to all students including students coming from as far away as China, Korea, Java, Sumatra, Borneo, Cambodia, etc. Nalanda was Buddhist center but, with individual instruction diversified by public discussions. Takasasila⁶ probably flourished as an educational centre till the fifth century A.D. while Nalanda was destroyed towards the close of the twelfth century. Vallabhi in Kathiawad and Kanchi in the south were great centres of learning about the same time as Nalanda. Of Vikramasila and Odantapuri in Bihar we know much less but Nadia in Bengal continues its tradition down to the present day. Here the students specialized in logic, but law and grammar were also studied.⁷

In the Muslim Period, there were many of those Hindu centres of learning in the East and the south continued their work throughout the Middle Ages, the Mohamadn rulers encouraged the establishment of colleges (madrasahs) at places like Lahore, Delhi, Rampur, Lucknow, Allahabad Jaunpur, Ajmer and Bidar.⁸ Sher shah became emperor was a student at Jaunapur, and among, the subjects he studied there were history and philosophy, Arabic and Persian literature. The curriculum of these colleges paralleled the trivium and quadrivium of the European instructions and included grammar, rhetoric, logic and law, geometry and astronomy, natural philosophy, metaphysics and theology while poetry was a source of pleasure to all. Most of the important institutions

⁸ Yogendra K. Sharma History and Problems of Education Vol.1, New Delhi, 2001., p.88.89.
attempted to specialize in one or more branches of knowledge as Rampur did in logic and medicine, Lucknow in theology and Lahore in astronomy and mathematics. The medium of instruction was mainly Arabic and there were many famous scholars in Arabic, teaching in the institutions of higher learning. Higher education was imparted in Madarasa. Iltutmish was the first to establish such institutions. Badayun, Multan, Bijapur, Golkunda, Ahmednagar, Mand and Gaur were famous as centers of Muslim Higher education.

In the British Period, the introduction of a systematic higher education was the contribution of the British period. When Muslim rulers were replaced by the British, the latter felt the need of doing something for the education of the people and one of the noteworthy acts of Warren Hastings, the first Governor-General, was to established the Calcutta madrasah which was intended “to qualify the sons of Mohammedan gentlemen for responsible and lucrative offices in the State” and the course of studies followed the traditional pattern embracing theology, logic, rhetoric, grammar, law, natural philosophy, astronomy, geometry and arithmetic.

During the administration of the East India Company, it came to be felt that administration could not be carried on without education. Hence, some colleges were established. The importance of this period can be gauged from the fact that on the 18th page of the Hunter Commission’s report, this period is referred to as the age of colleges. According to this

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11 Ibid., p.124.
report, most of these colleges evolved from schools which used to teach the English alphabet.13

British rule in India was both direct and indirect. While British India was under the direct administration of the imperial power, there were numerous princely states which were indirectly controlled by the paramount power. These princely states consisted of more than six hundred big and small princely states, which were indirectly ruled by the native Maharaja. Any comprehensive study of British rule in India will obviously have to take into account these states and British indirect rule therein. In fact, the dynamics of British rule can be clearly understood only when British rule in these states is also studied in their proper context. Then many Universities were came to provide higher education which are Calcutta Madaras (1780) for Muslim students in Calcutta, it was main studies on Religions Studies, and also Philosophy, Ideology, Mathematics, Astronomy, Law, Grammar etc., Arabic and Persian were main medium of instruction. After then another Hindu religion institute was started in Banaras which was Sanskrit College, Banaras (1793), both were under the Governor General Warren Hessting. After the Wood dispatch report then many more Universities were established which were Calcutta University, Calcutta. Mumbai University, Mumbai. Madras University, Madras etc.14

The Karnataka has a State located in South India. It’s called Mysore State has enjoyed a rich tradition of cultural and literary activity being a hub of political nimbleness. The acquisition of learning and the imparting of knowledge have always been held in the highest esteem by the Hindus.

But education seems never to have been regarded as duty of the State; it was left to the voluntary principle and was not neglected. In the Karnataka region did not lag behind to encouraging education. Karnataka was administrated by many south Indian dynasties. There is abundance of evidence to believe that neither secular nor religious education was neglected in this State in the earliest times of which we have any record. Thus, in the Ashoka Edicts found in the State (252 BC).\textsuperscript{15} We find the injunction that the “teacher should be honoured by the pupil”, Nripatunga, writing in the ninth century says expressly of the Kannada people that they knew how to teach wisdom to young children and even worlds to the deaf.\textsuperscript{16} Endowments were freely given for teaching, and among the Jains, to whom belongs the credit of first using the vernacular languages for literary purposes, and who in their formula specially reverence the teacher, the highest Merit was attached to gifts for three objects shelter, medicine and learning.\textsuperscript{17} During the Gangas period the numerous agraharas founded, inscriptions speak of Gattavadi in 904, Suttur in 1032, Maddur in Yelandur tq. (10th century) Dharmapura and Manalur are notable.\textsuperscript{18}

During the Cholas period also continues the policy of encouraging free scholarship by founding agraharas and the numerous such settlements created by them Mudigoda near Kollegal and Agara founded by Kulottunga I are notable.\textsuperscript{19}

\textsuperscript{15} A.C.Deve Gowda and Parameshwaran, History of Education in Mysore, Department of Education and Youth Service, 1985.p.4
\textsuperscript{17} Ibid., p.745.
\textsuperscript{18} Suryanath U Kamath, Karnataka State Gazetteer, Government Press, Bangalore. 1988., p. 637
The higher branches of learning were entirely in the hands of the clergy. In the fifth century we find a Kadamba travelling all the way to Kanchi in order to pursue his studies in advanced subjects. In the same manner, Akalanka, in the eighth century, went to the Baudhā College at Ponataga (near Trivatur in North Arcot).

The Lingayats followed the Jains in making provision for the instruction of youth, but with more of sectarian purpose; so also the Muhammadans, in the maktabs attached to mosques.\(^{20}\)

During the Hoysala kings we find the minister Perumala, in the thirteenth century, endowing a college, in which, besides professors to impart instruction in the Rig-veda, there were to be masters for teaching boys to read Nagara, Kannada, Tigula and Arya.\(^{21}\) As many more such institutions were imitated by the Hoysalas thus the agrahar at Honnur (Yelandur Tq.) in 1191, Hosur (Byramangala) in 1283. Somanathapura in 1269, Bappanahalli in 1327 and Raghvapura in 1320, are notable.\(^{22}\)

The Vijayanagara Empire also did not lag behind in encouraging the academic ventures, Vijayapura agrahara Modern Gudlupet, at Somanahalli in Gundlupet Taluk. In 1422, at Kadasuru, (Praudhadevarayapura), Doddakalaavande, Bidarur calling it as Krishnarayapura after Krishnadevarya in 1513, Honga named after Saluvaa Govindaraja, local governor as ‘Govindaraja agrahara’ in 1517. These are only a few among the numerous founded by the Empire here. The feudatory princes of Vijayanagara also did not lag behind. The Ummatthur chief founded the Channananjaraja Agrahara at Pommu

\(^{21}\) Epigraphy Carnatica, Mysore I., p.27
\(^{22}\) Suryanath U Kamath, Karnataka State Gazetteer, Government Press, Bangalore, 1988., p .637
Madihalli in 1497 and the Changalva prince granted Sanyasipura as agrahara in 1568. Doddadevaraja of Mysore founded Devarajapura Agrahara at Bichanahalli during the 17th cen. In H.D.Kote Taluk and Tarikal record 1669 speak of the Kanthirava Samudra Agrahara at Tarikal in Hunsur Tq. Krishnaraja Wodeyar III founded agraharas in the names of his queens on their death for their merit.23

Mysore went under Muslim rule for the first time when Haidar Ali took over the reins of government from the Dalvoys though he continued to pay formal homage to the Hindu ruler who sat on the throne.24 During the days of Haider and Tipu (1761 to 1799), Muslim education received considerable attention, especially at the hands of Tipu Sultan. According to Tipu’s biographer, Kirmani that Tipu built a mosque in every town and appointed a Moulvi in each to promote the education and learning among the Muslims. Arabic script, Urdu, religious lore were taught at these madrasas.25

As mentioned above state-wide organized education as in modern day was not among the responsibilities of the old rulers in India, Hindu and Muslim. It was mostly private effort, generously patronized by the noblemen and Kings, Academic and religious education was mostly imported in the homes of craftsmen. But those such kind of Education Institutions were not provided higher education as like Taksasila, Nalanda and Kanchi until British given administration in India. In the Mysore or South Indian pupils were gone to corporate colleges called Brahmapuris

and *Ghatikas*, like the brahmapuri at Belgaum or the ghatika at Kanchi. Education was imparted to the females though under certain restrictions.26

Most of the information that we have about education in inscriptions in about its higher stages, in the ghatikas, agraharas, mathas and temples. In some of these, only incidentally, arrangements for primary instruction are recorded. While higher education was in Sanskrit, Primary education was in Kannada. It was known as ‘Karnataka Sikshe’ or ‘Balasikshe,’ or ‘Karnataka Bala Sikshe’ and the teacher was known as ‘Karnata Pandita’. Where there was no separate teacher for this purpose, the puranabhitta, or reader, was entrusted with this additional function as in the following example. In the village of Settiikere in the Tumkur District, the puranabhitta had land assigned to him for reading the purana for four ghalige, or about and hour and a half, in the evening and for hearing the lessons of the children without fail during the remainder of the day”.27

A much more satisfactory arrangement for primary instruction was made in the Agrahara of Narasimhapura near Arsikere. Hegge Heggade Ereyanna established a boarding school for primary school-going children. We are told that he built a house in that agrahara and appointed one Boley Seviyanna of that place to teach children Kannada (Karnata Bala Sikshe). His pay was fixed at 12 gadyanas for 20 boys. A female cook on a pay of three gadyanas was also appointed to cook the food for the boys.28

A.C. Deve Gowda and Parameshwaran, History of Education, Department of Education and Youth Service,Bangalore, 1985., p.22 
The Princely Mysore State as it was popularly called a premier Indian state in South India. It was considered a progressive and Model State, which was created after the death of Tipu Sultan at Fourth Anglo-Mysore War in 1799. Eventually the responsibility of administering the state was handed over to the Wodeyar Dynasty. From 1799 to 1831 it was ruled by Krishnaraja Wodeyar III and from 1831 to 1881 the administration of Mysore was brought under the direct supervision of the British Commissioners. In 1881, the administration was restored to Wodeyar dynasty once again.

The year 1881 marks a turning point in the history of Mysore. An era of progressive reforms set in the state. The state began to achieve rapid economic development under the able administration of Wodeyars. In this period modern and higher education also grew under the Dewans of Mysore State. The present study of research is mainly pertaining to the period from 1881-1947. This is the period of conservation, preservation and creativeness with thrust on higher education. It is the period of consolidation and progress. The following are the rulers in the selected period for research.

- Chamarajendra Wodeyar X - 1881-1894
- Sri Vanivilas Sannidhana - 1894-1902
- Nalwadi Krishnaraja Wodeyar - 1902-1940
- Jayachamaraja Wodeyar - 1940-1947

These were known as farsighted, responsible and intellectual rulers under their liberal and able administration brought tremendous welfare of higher education during their reign.\textsuperscript{30}

The Dewans of Mysore served in support of the higher education. The period in the history of Mysore from 1881-1947 made tremendous progress in fields like the establishment of new textile mills, growth of gold mining industry, expansion of railway net work, hydro electric power generation, expansion of educational institutions in various parts of the state. As a result of these attempts, signs of moral and intellectual progress of the people in Mysore were clearly visible from the first decade of the 20\textsuperscript{th} century.\textsuperscript{31}

The last decade of 19\textsuperscript{th} and first decade of the 20\textsuperscript{th} century in Mysore is a great turning point in the history of education although in higher education in princely Mysore. It was during this period many higher education institutions were came to be established. The primary objective of this establishment was to provide good higher education to pupils. As a result of these factors one can see the gradual growth of awareness among people about the need for higher education, which later played a dominant role in determining the great personality in princely state of Mysore. The present study focuses mainly upon the influence of the growth and expansion of higher education on personality of the princely state of Mysore from 1881-1947. Though number of research works has appeared on social, economical political, primary and secondary educational history of Princely Mysore, only a few scholars have made attempt regarding the higher education ink in a considerable way. But

none of these deal directly with the subject which the proposed study is probing into.

1.2 Historical Background

The Mysore Dynasty was one among the many minor feudatories of Vijayanagara that originated during the beginning of the 15th century, but emerged as a successor to the fortunes of the Vijayanagara Empire during the 17th century in South Karnataka. It came to further digest many big and small palegars during the 18th century by the efforts of Haider who came to rule over almost the whole of Karnataka and parts of Kerala, Tamilnadu and Andhra Pradesh. The State was reduced to the status of a subsidiary of the British in 1799.³²

In 1799, it secured more territory than what is had prior to the advent of Haider in Karnataka (though it lost the possessions in Tamilnadu) and this Kannada dynasty developed the State to serve as a nucleus to foster Kannada language and Karnataka’s culture. When Karnataka was unified in 1956, it was around the nucleus of this territory ruled by the Mysore princes. Earlier they ruled from Mysore and from 1610, Srirangapattana was their headquarters. The capital was shifted the royal capital to Mysore again in 1799. From 1831 administrative headquarters was shifted to Bangalore though the royal capital continued at Mysore³³

The forebears of the Wodeyars of Mysore established a principality in South India at the end of the 14th Century. Round about 1399 A.D.³⁴ when Chamaraja, the Chieftain of the principality died, his wife and daughter were at the mercy of the usurper Maranayaka. At this time two

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³³ Ibid., p.86.
young brothers, Yaduraya and Krishnaraya who had come and settled down in the outskirts of Mysore were contacted by the agents of the bereaved family and they planned to overthrow the usurper. This they achieved successfully and he was made ruler of her father’s territory. It is said that he ruled for 24 Years and the dynasty continued to rule.

The descendents of the Vijayanagara line and the other smaller states tried at times to recover lost power but without lasting results. In the south, the Wodeyars of Mysore must be credited with a sustained attempt to re-establish Karnataka rulership, though their kingdom could not spread far beyond southern Karnataka. Between 1565 and 1610 Mysore was among the tiny principalities subordinate to the Vijayanagar Emperor through the Viceroy at Srirangapatna. In 1610 Raja Wodeyar obtained from Emperor Venkatapati of Vijayanagar the right to rule over the dominion of Srirangapattana. Srirangapattana was made the capital and Raja Wodeyar sat on the jeweled viceregal throne and ruled for nearly 40 years. He died in 1617.

Ranadheera Kanteerava Narasaraja Wodeyar ascended the throne in 1638. He supported the falling Vijayanagar Kingdom to the best of his ability. When it was no longer possible he declared himself as independent.

Chikkadevaraja Wodeyar was ascended the throne in 1673 A.D., in his 28th year, withing five days of accession he had to lead his army to face an invasion by Chokkanathanayaka of Madura. In 1687 Chikkadevaraja Wodeyar acquired Bangalore by purchase for three lakhs of rupees from

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35 R.S. Mugali, The Heritage of Karnataka, Satyasodhana publishing house fort, Bangalore City, 1946., p.55
Kasim Khan, the Mughal General. In 1746, the Mysore army invaded Devanahalli, which was held by a Palegar, after 9 months of siege success came on account of the talents of a young soldier, Haider Ali.

The French under Dupleix and the English under Clive now entered the South India scene taking sides. In Srirangapatna the Maharaja was only a nominal ruler and Dalvoy Devarajiah and his brother Sarvadhikari Nanjarajiah were all powerful. When there was mutiny in the army Nanjarajiah entrusted Haider Ali with the task of quelling it. He succeeded in doing so and that marked the rise of Haider Ali.38

In 1760 the French became friendly with Haider Ali who had become the virtual ruler and the conflict with the British lasted for nearly 40 years. Under Haider Ali, Mysore became the most powerful and extensive Kingdom in all south India. He did not aspire to the throne and he never called himself ‘Maharaja’.

Haider extended the territories of the State considerably. The Kingdom of Mysore at the time of Haider Ali extended as far as the rivers Tungabhadra and the Krishna and included Malabar, Coorg, Canara, Honavar and Mangalore and in the south territories below the ghats. Mysore administration under Haider had, according to Western observers, vigour hitherto unexampled in India. He was indifferent to the niceties of religion and generally followed a remarkable tolerant religious policy.39 Haidar Ali died in the midst of war on December 7, 1782 at Narasingarayana pet, near Chittoor, at the age 60.40 The body was first

38 Marks wills, Historical Sketches of the South of India in an attempt to trace the History of Mysore, Government Branch Press, Mysore. 1989., p.,301.
buried at Kolar in the tomb of Fatch Muhammad. It was afterwards removed to Srirangapattana and was buried in the grand mausoleum built by Tipu.

His son Tipu Sultan fought many battles against the British and added some territories and in the battle of 1792 he suffered a humiliating defeat and lost half of the Kingdom. During the governor-Generalship of Wellesley, Tipu was defeated and killed at Srirangapatna in 1799. The Nizam and the Marathas were had fought with the British against Tipu were given territories of Tippu by the British.

After the capture of Srirangapatam, the British, with the full concurrence and approval of their allies, the Nizam and the Mahrattas, restored Mysore to its own reign that Mysore came to be spoken of as the Model State. Rani Lakshnamannni entered into a treaty with the British and Sri Krishnaraja Wodeyar the III who was only three years old was installed on the throne of his ancestors. The Maharani passed away in 1810 and a year later passed away Dewan Purniah who had administered the State for over 10 year.

In 1830 trouble started in the State and Lord Williams Bentinck decided on taking over the Mysore State under British Administration. The order Dispossessing Krishnaraja Wodeyar was issued in 1831 and Mysore State came to be administered by British Commissioners from 1831 to 1881.

During from 1831-1881 Mysore was to be governed by a Commissioner, and four European Superintendents in the Districts. This

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42 D.V. Gundappa, All About Mysore, Karnataka Publishing House, Bangalore, 1913., p.42.
period might be divided into three parts\(^4\) which are (a) Non-Regulation System- 1831-1855 (b) Transition Period- 1856-1862 (3) Regulation System- 1863-1881 The period of 50 years witnessed the gradual transformation of the Hindu System of administration into one that was based on the British model in all its essential. Mysore emerged at the end of the British Rule in 1881 as an orderly peaceful and well administered State. Sir Mark Cubbon became Commissioner in 1834 and continued in that capacity till 1862 when he resigned. L.B.Bowring succeeded and remained in office for 10 years. The British representatives in Mysore came to be designated as Chief Commissioner. Bowring resigned in 1870 and he was succeeded by Col. Meade, C.B. Saunders and J.D.gordon who administered the State till 1881.\(^5\)

The Maharaja was invested with ruling powers as set forth in the instrument of transfer which laid down British Paramount. The Chief Commissioner of Mysore was designated Resident of Mysore and Chief Commissioner of Coorg. Sri C. V. Rangacharlu was appointed as Dewan. He convened a Representative Assembly in 1881 which was however not a statutory body. Unfortunately Sri C. Rangacharlu died within 2 years in 1883. His successor Sri K. Sheshadri Iyer improved the finances of the State and he retired and died soon after in 1901. Mysore had earned a great reputation as progressive State. His untimely death, on the 28\(^{th}\) of December 1894 at Calcutta, was a calamity not merely to his millions of mourning subjects, but to the whole of India, as Mr. Ranade is reported to have observed.\(^6\)

\(^4\) C.S.Raghunatha Rao, Mysore State, Subhan Vilas, Madras. p.11.
\(^6\) D.V. Gundappa “All About Mysore” Karnataka Publishing Hourse, Bangalore, 1913., p.42.
Sri Chamaraja Wodeyar died prematurely in 1894 and his son Sri Krishnaraja Wodeyar was only 10 year old and so his mother Vani Vilas Sannidhana acted as the Regent till he came of age in 1902.

Sri Krishnaraja Wodeyar IV ascended the throne in August 1902 and ruled the State for nearly 40 years. During his regime, Sri M. Visweswaraya, who was the Chief Engineer was appointed as Dewan in 1912. His Dewanship unhered in an era of all round development. He has a pride of place in the history of modern Mysore. He was a liberal stateman associated with Gokhale and Ranade and was a great believer in democratic institutions. The Mysore Legislative council came to be expanded during his time by increasing its membership from 18 to 24. Many large and small scale industries were established in his period. The Mysore University came into existence in 1916. He retired in 1918.

Sir Mirza Ismail became Dewan in 1926. It made his position look comfortable. He continued the programmes of Sir M. Visvesvaraya’s economic nationalism and indigenous industrialization of Mysore with some changes. His economic policy had certain identical features of the congress policy, for example, reference to ‘Swadeshi’, ‘upliftment of Harijans’ and official encouragement to ‘Khadi’. It was around 1928-1930 the revenue of the state increased. The Krishnaraja Sagara Dam was completed. The area irrigated by it turned into a district (Mandya) and a sugar factory was started there and continued in that capacity till 1941. His period of Dewanship was an eventful one. Sri Krishnaraja Wodeyar

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49 S.Sugitha, Development in the Princely State of Mysore (1926-1941), 54th Session of the Indian History Congress, 1993., p.95.
passed way in 1940 and was succeeded by his nephew Sri Jayachamaraja Wodeyar.

Sri Jayachamaraja Wodeyar, the last ruler of the Wodeyar dynasty succeeded to the throne. He was a statesman, shrewd politician, philosopher and a musician. During his period, the national movement was at its height. Quit India Movement was launched by the Congressmen. Political leaders in Mysore were impatient for they wanted immediate establishment of Responsible Government in the State. The Mysore Congress decided to launch Satyagraha. Realising the gravity of the situation, the Maharaja announced his intention to establish Responsible Government in the State.\textsuperscript{50} He was appointed Arcot Ramaswami Mudaliar as Dewan in 1946. The Civil and Military Station was retrocede to the Maharaja on 26\textsuperscript{th} July 1947. On 7\textsuperscript{th} September 1947 the Maharaja announced his intention to establish Responsible Government in the State. A new Cabinet was formed with the Dewan, six Congressmen and three non-Congressmen. The post of Dewan was ultimately abolished in 1949.\textsuperscript{51}

Mysore was included in Group A States in the Constitution of India which came into effect on 26\textsuperscript{th} January 1950. An all-Congress ministry was formed with the Maharaja as Raja Pramukha of the Mysore State. The States Reorganisation Commission of a State for the Kannada speaking people and it came into existence on 1 November 1956 and called Mysore State.\textsuperscript{52}

1.3 Geographical Setting.

\textsuperscript{50} M. Susheela Urs, The Wodeyars of Mysore, 54\textsuperscript{th} Session of the Indian History Congress, 1993., p.70
\textsuperscript{51} D.V. Gundappa, All About Mysore, Karnataka Publishing Hourse, Bangalore, 1913., p.42.
The State of Mysore occupies a position physically well defined, in the South of India; and has been termed a rocky triangle, a not inapt description. It is a table-land, situated in the angle where the Eastern and Western Ghat ranges converge into the group of the nilgiri Hills. West, south and east, therefore, it is enclosed by chains of mountains, on whose shoulders the plateau which constitutes the country rests. On the west the boundary approaches at one part to within 10 miles from the coast; on the east the nearest point is not less than 120 miles. The southern extremity is 250 miles from Cape Comorin. The northern frontier is an exceedingly irregular line, ranging from 100 miles south of the river Krishna on the west to 150 on the east.53

The country extends between the parallels of 11’ 38’ and 15’ 2’ north latitude, and between the meridians of 74’ 42’ and 78’36’ east longitude, embracing an area of 29,305 square miles, as determined by the Surveyor-General of India from the recent survey on the one-inch scale. The greatest length north and south is about 230 miles, east and west about 290 miles.54

States of India in British Rule 1857-1947

Mysore State has surrounded by the Madras Presidency on all sides, except on the West, where the Bombay Presidency lay northwards and Coorg southwards. The Madras districts bordering on it were Bellary and Anantpur on the north, cuddapah, North Arcot and Salem on the east, Coimbattore, Niligiris and Malabar on the south, South Canara on the west. The Bombay districts of Dharwad on the north and North Canara on

54 Ibid., p.1.
the west completed the circle. Coorg intervened between the adjacent parts of South canara and Malabar on the south-west.\(^{55}\)

**Districts of Mysore State before Independence.**

The Mysore State had eight districts that were Bangalore, chikmagalur, chitradurga, Hassan, Kolar, Mysore, Shimoga and Tumkur. In 1939 the ninth district Mandya was carved out. Thus there were nine districts until 1956.\(^{56}\)

When the Commissioner’s rule in the state began for better organization and administration, the Province was divided into four divisions.\(^{57}\) Each Superintendent was assisted by three Assistants, and ten Junior Assistants. There was a court of Huzoor Adalat consisting of three judges to settle disputes. But during the later years of Cubbon, there was only one Principal Saddar Munsiff and ten Munsiffs in ten different districts. The territorial Subdivisions during the period of Mark Cubbon (1832-1861) were as follows. The Mysore province was divided into four divisions. There was 1. Bangalore 2. Ashtagrama 3. Chitradurga 4. Nagar.

These Territorial divisions were continued up to 25\(^{th}\) November 1862. One again during the regime of Lewin Benthem Bowring (1862-1870), these divisions were reorganized.\(^{58}\) The number of divisions were reduced to three and coorg district was included in the Ashtagrama Division, which was earlier formed a separate province within the Mysore State.

was in this proclamation Huzoor Adalat court and Principal Sudder Munsiffs and Munsiffs were abolished. The reorganized territorial divisions are follows.\textsuperscript{59} 1. Nandidurga 2. Nagar 3. Ashtagrama. Thus Bowring re-organised the territories divided by Sir Mark Cubbon. But once again these Divisions were re-organised prior to the Rendition. The Province was divided in to 8 districts, 10 sub-taluks for administration purpose.\textsuperscript{60} Thus the same division of the districts continued upto 1939.

Then after the construction of Krishnarajasagar Dam the administrative problems increased. Then the government finally decided in 1939 to bifurcate the Mysore district and to constitute with effect from 1\textsuperscript{st} July 1939 a new district with Mandya as its headquarters.

**Districts of Mysore State after reorganisation.**

After the reorganisation of the State in 1956, the Mysore State had nineteen districts. The government considered it necessary to divide the State for administrative purposes into four divisions viz., Bangalore, Mysore, Belgaum and Gulbarga.\textsuperscript{61}

1.4 Statement of Problem.

Until end of medieval period in India, nobody couldn’t know the signification of education for development of our nation. After entered number of European countries which were established number of Christian missionaries. These missionaries were provided quality and


modern education to our pupils. After some decades those who got such a type of modern education in secondary educational level they were identified the significant of higher education. Because higher education has different and special aim and goals than other education level’s goal and aims.

The Modern era was started from 19th century in India and it’s states. Number of educated National leaders and Social reformers were known the significant role of higher education for National development and Social reform. These National leaders and Social reformers were demanded to British government for start higher educational institutions. Therefore many higher educational institutions were established along through India. Mysore State also a part of India; thus many higher educational institutions were spread over in Mysore state. The study attempts to examine the growth of higher education and role of higher educational institutions to provide higher education in Mysore State during Dewans period. Patronage of Dewans and maharajas on higher education in princely State of Mysore under the rule of British imperialism and what it’s impact on social system. Those are all problematic questions are inspired to research said topic.

1.5 Objectives of the Study

- To analyses the contributions of Dewans and wodeyars on higher education.
- To know the formation of higher education institutions
- To know the women’s higher education.
- To know the finance and expenditure on higher education.
➢ To know the facilities, incentives for higher education

➢ To Analysis the impact of higher education on society.

1.6 Hypothesis

➢ Dewans and Wodeyars of Mysore were gave great contribution to growth of higher education through their good administration.

➢ Impliments of British Educational Policies were too useful to growth of higher education.

➢ Mysore University and its constituent college institutions were did Main role for higher education.

➢ Mysore University was encouraged higher education through provide Incentives and facilities to both male and female pupils.

➢ Higher Education did well impact on society.

1.7 Significance the Study.

The study intends to discover the priority given to Higher education in Princely Mysore. The research study at this juncture on the said topic is relevant from the perspectives of policy making and is significant to the philosophy of administering the higher education. Further the study will use to the educationist, administrators, sociologists, historians and researchers. The scope of the study in future also calls for the comparative and critical analysis with regard to measures adopted by the Princely State on the said topic.

1.8 Scope of the Study.

The present study does not aim to be a comprehensive account on development of all educational levels in Princely Mysore. It proposes to
deal only for Higher Education and its improvements and role on the society during Dewans period in Princely Mysore (1881-1947). It does not deal with such aspects as Muslim education, Elementary, Primary and Secondary education, Professional education, Adult education. However the scope towards the absolute study as the study percolate form higher education for pupils, Its historical developments, Its formation, Its organization and further more impact of higher education on society. The study to fulfill its object is confined to only higher education. The primary factors contributing to higher education. Microscopic research though provides abundant scope may face deficient in information due to documented or undocumented data. The major data availability is based on government and legal documents.

1.9 Sources for the study.

Throughout the body of the thesis source materials like both primary and secondary (English and Kannada) have been meticulously used for analysis and interpretations. The primary sources, particularly archival materials have been consulted and interpreted to build arguments. Among them mention must be made of proceedings of the representative assembly, legislative council, government records, autobiographies, newspaper reports, progress reports of Director of Public Instruction for various years decennial reports, private papers and reports and clippings. University annual reports, Magazines, Census Reports of various years along with the Gazetteers compiled for the Government have also been consulted and referred to.

Many secondary sources both in Kannada and English have been consulted and used to construct the research design in tune with the objectives of the thesis. Works dealing with Higher Education have been
consulted and referred in particular. Many published Doctoral Dissertations, Monographs, Reports, proceedings Survey reports have been consulted while writing the proposed Doctoral Dissertation.

1.10 Review of Literature:

There are a number of scholarly works in the field of education in India. However, there is hardly any research works on Higher education in the Princely Mysore State (1881-1947), i.e., from the period of rendition to national independence. Till the early 1960’s historiographical activity in respect of modern India was lopsided. The historian generally concentrated on British rule in British India and ignored the princely states. There were reasons for this situation. When, in the nineteenth century the English East India Company came out with the very clever Subsidiary Alliance system and later Doctrine of Lapse, they also advanced the politically motivated view that the administration of the princely states was marked by gross corruption and that maladministration was the routine. This political view got carried over to historiography and the historian of modern India generally closed his eyes to the princely states, Secondly and equally significantly the Marxist view that the princely states were all anti people in everything and always, also added strength to the lopsided historiographic over view.

In 1960 addressing the Modern Indian section of the Indian history congress, S.P. Sen exhorted historians to urgently study the history of these Princely States. Practically as if responding to this call princely states got into the historiography agenda after 1960.

Among the princely states, Mysore occupied an important place. Firstly, Mysore was among the states, second largest in territorial extent.
Secondly, from the closing years of the 19th century, Mysore acquired the appellation of Model State. Thirdly after 1881 the state came to be administered by a set of brilliant personalities as Dewans. One may extend the list and advance many more reasons for Mysore being considered as an important princely state in British Indian records and the contemporary public press.

As on date, there are very few scholarly studies published dealing with the history of Mysore. Historiography of Mysore may be said to begin with C. Hayavadana Rao’s Mysore Gazetteer published between 1929 and 1932. This work obviously from its title was limited in scope in so far as it was a gazetteer compiling all important facts and a mass of important data. It was published by the Government of the Mysore Maharaja which owed allegiance to the paramount power and its author naturally could not critically analyses the details of developments in any field.

Closely following such as Karnataka through the Ages, edited by R.R.Diwakar (1968), Hayavandana Rao (1948), M. Shama Rao (1936), one time Inspector General of Education of Mysore, published two volumes titled “Modern Mysore” in 1936. This work is dedicated to the Maharaja of Mysore. While in many ways Shama Rao goes beyond a mere compilation of information and to a very limited extant analyses the data he too is far from critical in his approach. B.Lewis Rice also given contribute to history as historian, he published two volumes titled “Mysore A Gazetteer Compiled for Government Vol I & II, 2001”. Suryanath U Kamath is an Indian Historian who served as the Chief Editor of the Karnataka State Gazetteer from 1981-1995. He also editor of the Karnataka Gazetteer and since 1977 has been the editor of the
quarterly Journal of the Mythic Society, those are most resourceful and gives vast information about the spread of women education in the state during the period 1881 to 1947.

Besides the above, notable researchers of Bangalore and Mysore Universities have also published works on the history of modern Mysore, from different perspectives. However, most of them have not focused their attention on the spread of women education in this region.

O. Anantha Ramaiah has, in his dissertation work, focused on the spread of education and social welfare measures in Princely Mysore in the period 1900-1938. Also, his doctoral thesis explains socio-economic changes among the depressed classes in Mysore State between 1902 to 1952.

Sugitha Suvarna’s “Sir Mirza Ismail”, submitted to the Mysore University for her doctoral degree, contains information about the efforts put in by this Dewan to develop Mysore State, and also many minor references to education during his administration.

This study is, therefore, essentially based on the primary or original source material, such as, Government Records, Government Reports and Publications, which are immense value for research students, containing the overall Development of Education. Educational Annual Reports of Education and Manuals are more useful sources, which explain the progress of education, and changing patterns of academic courses, resolutions passed by the Government from time to time and so on. Educational files (personal and Government), legislative council and assembly debates provide a lot of information on the public interest to open separate girls’ schools and the decisions taken by the education
secretaries. Proceedings of the Government of Mysore, Proceedings of
the Mysore Representative Assembly, 1881-1950, proceedings of the
government of His Highness the Maharajah of Mysore, 1900-1951
(monthly), explain the decisions taken by the Government with regard to
the system of education, curriculum of the courses, grants sanctioned by
the Government to Missionary schools such as Primary, Middle,
Secondary Schools, Intermediate, First grade Colleges and also
encouragement given to professional education.

“The Reports on the Administration of Mysore”, available from the
year 1863 onwards, are sources of immense historical value. These
annual reports provide useful information about the expenditure on
education, budget of the Government, and funds rose from different
sources.

The Mysore Gazette is another useful publication, available from 1866
onwards. It contains proclamations, circulars, notifications and
government orders and important subjects and special bulletins issued.

The Report on Public Instruction in Mysore State and Administration
Report of Mysore State available in the State Archives, from 1881 to
1947, is a useful source to know the strength of the students in each class.
The report contains descriptions pertaining to:–

- Number of admission had in Higher Education.
- Percentage of Attendance in Higher Education.
- The examinations and their result in Higher Education.
- Progress of each college institutions.
- Expenditure on Higher Education. etc.
The Census reports of India from 1881 to 1951 (all volumes), for Mysore and Bangalore provide information on the number of literates (both boys and girls) during the above period, in terms of their caste, occupation, religion, etc.

The review of the progress of education in Mysore State during the period 1911 to 1938, Bangalore, published in 1923 is available in the Karnataka State Archives which is a valuable source, giving information on all grades of education, changing systems and policy pronouncements of the Government of Mysore on Various issues of the education department.

In the period between 1881-1947; there are number of books written by many historians on higher education and its impact on society in princely Mysore in general, but there is no document specially written on the spread of women education during the this period. During this period, the development of education was mainly dependent on the Dewans, who played a major role in the administration of Mysore.

C. Hayavadn Rao in his voluminous work Mysore Gazetteer discusses progress of education in Mysore State. In his work, the chapter on public instruction runs into more than 200 pages. The work touches on aspects relating to early history of education, important milestones in the evolution of modern education during the colonial rule and progress of education during the period after rendition. The volume gives a bird’s eye view of the progress of primary, secondary, collegiate, technical and university education. The study also touches on aspects relating to the progress in women education, education of depressed classes and the financial assistance extended by government to promote education through a system of scholarship to backward and depressed classes.
S. Chandrashekar “Dimensions of Socio-Political Change in Mysore” is a very useful reference which narrates the Higher Grade of Education, estimate of University council on higher education Non-Brahmin Movement and also constitute “Caste Association”. This gives detailed information for this research work.

Bjorn Hettne “The Political Economy of Indirect Rule” this book gives detail information to use my research work on the Political Framework of Indirect Rule, Mobilization and Political Change, including education and social transformation in Mysore.

James Manor “Political Change in an Indian State” this book gives detail information on analysis the origins and exercise of princely authority with special reference to the princely government’s cultivation of the discontinuities which separated the state-level political and administration system from the national and local levels. Here examines the political and social transformation through education.

Janaki Nair “Mysore Modern” Rethinking the Region under Princely Rule gives detail information of existed social evils and also social reformation which are devadasi system, child wife system etc., in Mysore State.

Chinnappa “The British System of Education in India” useful to research work, there analysis on history of college education, founding of the University, professional colleges in various states in India.

M. Jamun “Social Change in Mysore with Special Reference to Women during 1880-1947, a doctoral thesis submitted to the Bangalore University, gives useful information about the growth of women
education. She rightly points out that the East India Company took no initiative to impart English education to women.

Dr. A.C. Deve Gowda and T.R. Parameshwaran’s “history of Education in Mysore” gives us information about the important schemes in education sector in Mysore State. He was director of Department of Public Instruction and also the Advisor to the Government on matter relating to education after his retirement. This work was outcome of brilliant effort and efficiency through review and analysis of official document available on the educational sector in Mysore State. This study was threw light on varied aspects of education like elementary, primary, high school, collegiate, University, Technical, Medical, Adult, Woman education. He was referred available document and reports of the department of Public Instruction, Gazetteers, Proceeding of Mysore Representative Assembly and various committees established by the Government of Mysore. This authenticates report gives information about the educational regulation and policy passed by Government and administrative reforms undertaken by the educational councils.


K. Sadashiva “The History of Social Legislation in Mysore State- (1881-1947) this book is give many information to my research work on the higher education system and social reformation in Mysore State.
Jagannath Mohanty’s “Dynamics of Higher Education in India”. It gives information about from ancient universities upto modern university, kinds of universities, its facilities, British Educational Policies and recommendation on higher education.

Administration Letter of Dewans on Education purposes in Mysore State, who were Sir. M. Vishveshwaraih, V.P. Madhavarao, Mirza Ismail, P.N. Krishnamurthy highlighted the emphasis that laid on the general and advanced all the level of education to be given to both boys and girls, included profession and technical education.

S.K. Saini “Development of Education in India” this book also gives information on British Rule in India, progress of Education in India, Expansion of Indian Education, Percentage Distribution of total Government Expenditure on Education etc.

Mark wilk’s “History of Mysore” is another source on early Mysore Wodeyars and their achievements, in the context of the progress of Mysore State.

There are many research theses also useful to us to do my research works, these following below full length studies on the history of Mysore, have appeared till now. Those are Anjanappa M. “History of Education in an Indian State Mysore” (1854-1940), Bangalore University. Ravi M.R. “Social Change and Modern Education” (1881-1947) Mysore University. Jamuna M. “Social Change in Mysore with special Reference to Women” (1881-1947), Bangalore University. Shivanna C. “Mysore under Krishnaraja Wodeyar IV” (1902-1940), Madegowda’s “A study on elite polity of Modern Mysore”, B.N. Naidu’s “Intellectual history of colonial India” Sugitha Suverna “Sir Mirza Ismail – A Study”, Mysore University.
Suprabha’s “Spread Women Education in Princely Mysore”, Mysore University etc. Above those are all discusses the role of education in the evolution of intellectual order in Mysore State.

Apart from the above sources, personal interviews and discussion with eminent personalities who worked for educational development helped this study to understand the difficulties of higher education for students to attending the college and obtaining formal education. Several organizations have worked directly or indirectly during this period towards higher education. They have shared their experiences and also about how have they influenced the pupils in joining the higher educational Institutions.

The other sources which helped understand the attitude of people towards higher education are Hittabodhi, Saraswathi, Sodari, Karnataka Nandini and Veeramatha, Vidhyadhayini, thainudi, Mysore Star and educational magazine, university magazine, published in 1893, is a treasure house on educational matters and provides information regarding the curriculum of higher education. It also draws our attention toward changes in educational administration and each years from 1881 to 1947 and also reaction of the society towards it.

1.11 METHODOLOGY

There are number of research methodologies for a given or chosen topic of study. The descriptive and historical methodology is adopted in the said research. The predominance of interdisciplinary is visible as seen in the classification of chapters. The historical methodology, higher education and demography are given due importance. Effort is also made
to study from the perspectives of the respective disciplines earmarked in the study keeping higher education as a center.

**1.12 FRAMEWORK OF STUDY.**

The present thesis has been divided into Six Chapters. In the first chapter made an attempt to introduce the theme of the study in historical context. Published work on history of Mysore. Geographical area has been reviewed to support of the research study important primary and secondary sources materials available for the studies are referred. Historical Background of Wodeyar Dynasty, Needs of study, significance study, Review of Literature, hypothesis also mentioned. Chapter and subchapter are clearly sketches the frame work of the present study and proceeds highlights the aims and objectives of the study besides concepts of higher education in princely Mysore.

In the second chapter made an attempt to development of Higher education. Here discusses on higher grade schools and its main role to send their students to higher grade education, reorganization and change in the nomenclature of schools for higher education. This thesis also deals spread over higher education in different areas under encourage of Wodeyars and Directorate of collegiate in Princely Mysore.

In the third chapter made an attempt to analysis of formation of higher educational Institutions and constituent colleges of Mysore University. Which are Central College, Maharaja’s College, Maharani’s College, Engineering College, Medical College, Shimoga College, Bishop Cotton College, Intermediate College, Engineering and Medical Schools and Dept. of Archaeology, and also deals courses of each constituent colleges. This chapter also deals promote higher education for women,
establishment of many degree and intermediate colleges for women by Government, problems of staffs to teach women, this chapter also discuss about incentives, facilities and expenditure on women‘s higher education by government for encourage on higher education for women.

In the fourth chapter made an attempt to analysis organization of Colleges until 1947-48. Find out the strength, average attendance, result of colleges, courses of different studies, principals of constituent colleges in various years and this published work also deals finance on higher education in different ways, here shows the resources and expenditure of higher education. This chapter also deals analysis of grant-in-aid; scholarships, hostel, University lodges, endowment, medals and prizes for encourage higher education. This publish work referred calculate outlay of English colleges and annual cost of educating for each pupil.

In the fifth chapter made an attempt to impact of higher education on society. Here focus on Non-Brahmine Movement, its objectives, its associations, effect of miller committee and this chapter also deals on social reformation by the effect of higher education in Mysore State through abolishment of Devadashi System, untouchablity system, Infant Marriage system and given entrances to temple Institution for common people through legally.

In the last chapter of sixth form the conclusion of the study remarks are drawn the whole thesis. Try to give clear picture according to mine, Is higher education is really needfulness to human being? Was British Government promptly encourage higher education in India include Mysore State? Was it neither advantages nor disadvantages? Was the status of women increased or decreased by encouraging higher education? Much more problematic aspects are discussed in this chapter.
Impact of higher education there was various effects on society, impact on social reformation which are abolishment of Devadasi system, infant marriage system, Untouchability, non-Bramin upliftment in education and political field, and many others social evil system.