CHAPTER-I

INTRODUCTION
The British rule in India was both direct and indirect. While India was under the direct administration of the imperial power, there were more than Six hundred and forty eight big and small native states ruled by the native Maharaja which were indirectly controlled by the paramount power. The scholars who have worked on the history of modern India have generally concentrated on British India and they have neglected the history of princely states of India. Even the best works on history of modern India have relegated the study of princely states to a position of mere appendix to the modern Indian history. However any comprehensive study of British rule in India will have to take into account the socio-political and economic developments in these princely states under the indirect rule of British paramount power. The dynamics of British rule can be clearly understood only when British rule in princely states, is also studied in their proper context.

Mysore with an area of twenty nine thousand four hundred and seventy five square miles was one among the premier states of princely India. Princely Mysore had the distinction of being the second largest state in term of population and fifth biggest state with regard to its area. Mysore paid an annual subsidy of thirty five lakes which constituted Forty percent of the total amount of subsidy realized by British government from the Indian states.
1.1 GEOGRAPHICAL SETTING

The Princely State of Mysore occupies a physically well defined position in southern India. It has been termed as a rocky triangle. It is a table land, situated in the angle where the eastern and western ghat’s ranges converge into the group of the Nilgiri hills. It is enclosed by chains of mountains from the west, south and east, on whose shoulders the plateau rests.

As a result of the partition treaty of 1799, the geographical boundaries were redrawn. The princely state of Mysore was surrounded by the British India territories of Bombay and Madras presidencies on all sides. On the north by Dharwar, Bellary and Ananthpur, on the east and south by Cuddaph, North Arcot, Salem, Coimbatore, Nilgiri and Malabar, on the west by north Canara, South Canara and Coorg. As a result of this, Mysore was influenced by socio-economic changes that were taking place in British ruled provinces, which was particularly true in the field of modern education. Towards the end of nineteenth century, many Mysoreans who had their early education in Mysore went to Madras and Poona to pursue their higher studies when these facilities were not available in Princely Mysore.
Physical features of the state of Mysore can broadly be divided into two zonal regions; the *malnad* (hilly region) and the *maidan* (plain region). The *malnad* is a land of magnificent hills and forests, bordering on the western ghats. It is known for its potential streams and evergreen forest which gave rise to plantation economy, particularly of areca and coffee under the colonial rule during the nineteenth century⁴. Another notable feature of this region was that it had sparse population. During the pre-British period, such an isolated condition was not conducive to the immigrants from the plains. But with the introduction of capitalist economy, the isolation came to an end and gave rise to plantation economy which attracted labourers from the plains.

During the early decades of twentieth century, members of Mysore Representative Assembly repeatedly pleaded for more educational facilities for the *malnad* region⁵. They demanded more high schools for *malnad* districts. One member wanted reorganization of the education department and noted with regret that there were no colleges at all and they were forced to send their children to far off places to pursue higher studies. Members representing *malnad* region lamented that government had done very little for the advancement of education in their region⁶. They complained that the educational rules were not suitable to *malnad* because of widely scattered households and villages. They went to the extent of
complaining that the *malnad* parts had their own difficulties and problems which could not be easily comprehended by the people of *maidan* region\(^7\).

The *maidan* or plains formed a far greater portion of the state. It is comparatively a low and undulating region lying between the *malnad* and the Madras presidency. This region has historically been in continuation of interior Tamil uplands connected with Tamil plains. In fact, this area formed an agrarian heart-land of princely Mysore, with high density population and greater level of urbanization. Irrigation, supported by canals drawn from the rivers and serial tank system was the main base of the agrarian economy of this part of the State. Sugarcane, rice and *ragi* with gardens of coconut and areca palm were the main ecotypes of the region. These unique ecological features of Mysore state had influenced the evolution of a distinct socio-economic formation in princely Mysore.

### 1.2 INTRODUCTION OF MODERN EDUCATION

The Hindu caste system assigned a specific social function to each caste. The Brahmin caste had the exclusive right to preach religious doctrines, to officiate as priests and to function as teachers. As such, they alone had the privilege to study all higher religious and secular knowledge. The Brahmins studied in special educational centres established for the purpose. Which were patronized by the ruling class. The medium of instructions was Sanskrit, the sacred language of the Hindus, in which,
only all religious and higher secular knowledge was expressed. Though villages had vernacular schools for common people, these schools taught the students of reading, writing and rudiments of arithmetic. Thus education among the Hindus, during the pre-British period was extremely restricted and was poor in content. The Brahmins enjoyed the monopoly of all higher education.

Madrasas imparted education among the Muslims. However, all higher education was imparted in Arabic, since the Koran was written in that language. There were, however, schools in which in addition to religious education, students were taught vernaculars. Even these facilities were limited.

The major defects in the traditional educational system were the absence of proper standards of teaching, extreme narrowness of the subjects taught, and little encouragement to originality in thought. It also did not attempt to inculcate the habit of scientific and critical thinking and the spirit of enquiry among the students. The curriculum covered mostly the traditional studies. Higher education was confined mainly to upper castes of society. It was considered neither desirable nor necessary to impart education to the masses. Though education of some sort was provided for both sexes of all classes, it was not pursued systematically.
It was not a mere accident that by the middle of nineteenth century, especially under Dalhousie, important beginnings of the inauguration of modern education in India were made. It was by that time, the British brought under its rule a substantial portion of the Indian territory. The British government organized a huge, extensive, well ramified state machinery to administer the conquered territory. A large number of educated individuals was required to staff this immense machinery of political rule. It, therefore, became necessary to establish schools and colleges in India to turn out educated people who would staff the administrative apparatus of the British rule. The British government entrusted the key post in the state machinery to the Europeans and filled the subordinate posts with educated Indians. Thus, political, administrative and economic necessity mainly urged the British government to establish schools and colleges in India\textsuperscript{10}.

The Christian missionaries who did extensive work in the sphere of spread of modern education in India were inspired mainly by proselytizing spirit, to spread Christianity among the Indian people\textsuperscript{11}. These machineries were among the pioneers of modern education in India. While imparting modern secular education, the educational institutions started by them also gave religious instructions in Christianity. These principally secular schools served as centre to bring together the Indians and then
preach Christianity to them. It happened, however, that while the overwhelming majority of the students who attended these institutions imbedded modern education, a very small fraction of them became Christians. Though their principal aim in starting these institutions was religious, these machinery organizations played an important role in spreading modern education among the Indians.

Another important agency in spreading modern education in India was the Indian Social Reformers like Raja Ram Mohan Roy. He was pioneer of modern education in India. He held the English education as the key to the treasures of scientific and democratic thought of modern west. He declared that perpetuation of the old system of education in India would only perpetuate superstition and authority. Subsequently, numerous organizations such as the Brahma Samaj, Arya Samaj, the Ramakrishna Mission, the Aligarh Movement and the individuals like Dayananda Saraswathi, Swami Vivekananda, Balagangadhara Tilak, Gokhale worked towards the establishment of educational institutions, both for men and women, imparting modern education throughout the country. It is true that they were critical of some of the aspects of western education, still they recognized its value, and with some changes supported its spread among the people. In spite of the defects the introduction of modern education in India was a progressive act of the British rule. It was secular in character,
liberal in essence, opened to all, irrespective of caste or creed. It was the key which opened great treasures of rationalists and democratic thought of modern west to the Indians. It was not a mere accident that the pioneers and leaders of social reform and national freedom struggle came from educated classes of Indian society\textsuperscript{12}.

1.3 REVIEW OF LITERATURE

Western education was introduced into Mysore in 1833 when the ruling Maharaja, under the advice of the British Resident, Major General Frazer established an English school in Mysore city, the then capital of Mysore State\textsuperscript{13}. This policy of the British to introduce Western education was in tune with their all India educational policy, which had taken a more concrete shape around the mid 1830s under the general guidance and stewardship of Lord William Bentinck who was then the governor general of India.

Following the establishment of the Raja's school, Christian missionaries started establishing English schools and Anglo-vernacular schools in various parts of the state\textsuperscript{14}. The new system of education enjoyed little popularity among the public as a large number of feared conversion to Christianity, as was elsewhere in India when western education was first introduced. The first few to take to this education were Anglo-Indians, Indian Christians and Parsis. After the famous Wood's
dispatch of 1854 Mysore witnessed an increasing expansion of education at all levels. A department of public instruction was established to take care of the various educational activities in the State, both for policy formulation and implementation.

In the year 1862 when Bowring became the Chief Commissioner of Mysore, he received petitions from public of thirty nine taluks across the State to start schools for both boys and girls\textsuperscript{15}. There was an increase in missionary educational activities and gradually some native people also came forward to establish educational institutions. Bowing subscribed to the idea that educational opportunities should not be confined to city dwellers. He started schools at hobli level to cater to the educational needs of the rural children\textsuperscript{16}. These schools were supported by one per cent cess collected from the villagers. A strong foundation was laid by Bowring to build educational infrastructure in the Princely State of Mysore.

After rendition, the maharaja and dewans of Mysore took sympathetic view of education and there was considerable progress in education with special focus on women education as well as panchamas. Though these changes were resisted by the orthodoxy in the beginning, gradually the progress of education gained momentum.
The spread of modern education was responsible for inculcating a new spirit and thought among the people Mysore state. English education worked as a great catalyst from the closing decades of nineteenth century and the early decades of twentieth century to bring about a social change in Princely State of Mysore. Introduction of modern education opened new vistas of life to Mysoreans, and was responsible for the progressive crumbling of the old social structure, leading to the emergence of new values and equations in the society. English educated people were the pioneers in ushering a new ideas and thoughts in political, social, religious and administrative fields. They attacked the existing social evils and initiated reforms. The traditional social practices were gradually challenged by the educated people, and in their place the seeds of progressive tendencies were sown.

The history of education is a popular subject in the west. Unfortunately, its study in India is grossly neglected or left to a small and scattered group of educationists, some of whom are unaware of the broad trends of historical scholarship. M. Shama Rao’s ‘Modern Mysore’ chronicles history of Mysore in two volumes covering the period from 1800 to 1936. The author was an official in maharaja’s government. The author while tracing the history of modern Mysore, discusses some aspects of progress of education in Mysore state like the educational
policies, progress in women’s education and initiatives taken by the state to establish scientific research centres like Indian Institute of Science at Bangalore.

C.Hayavadana Rao in his voluminous work Mysore Gazetteer discusses progress of education in Mysore State\textsuperscript{18}. In his work, the chapter on public instruction runs into more than two hundred 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.

A.C.Devegowda’s study on ‘History of Education in Mysore’ is the outcome of comprehensive and thorough review of official documents available on the subject and his own personal experience and involvement in building up of the educational system in Mysore state as Director of Public Instruction as well as the advisor to the government on matters relating to education after his retirement\textsuperscript{19}. The study covers varied
aspects of education like pre-primary, primary, high schools, collegiate and university. It also discusses special fields of education such as adult education, technical, women education, education of minorities and education of weaker sections of the society. The author has consulted all available official records, reports of the department of public instruction, gazetteers and various reports of committees set up by the government of Mysore from time to time.

From the above review of scholarship on history of education, it is clear that the subject is grossly neglected in the existing historiography of Princely State of Mysore. These works were more descriptive than analytical and are mostly based on official records and publications. As a result of this, the importance of education as a tool of social change has not received the required focus.

In recent years, some scholars who have worked on various aspects of socio-economic history of Mysore touched on aspects relating to modern education. S. Chandrashekar’s study on dimensions of socio-political change in Mysore discusses the impact of changes brought about by British Colonial rule during 1831–1881 on the society, economy and polity of Mysore state. The study deals at length on the roots of non-brahmin movement in Mysore and its socio-political ramifications. The study discusses the conditions of panchama and the role of education in
the mobility among the *panchamas*. Some of his articles have discussed at length the impact of modern education on society of Mysore, particularly on the *panchamas*.

Madegowda’s study on elite polity of modern Mysore focuses on the circumstances which led to the emergence of elite class in the state of Mysore, various elite groups and the role of elites in social and political reforms\textsuperscript{21}. The author touches on the attitude of elite towards social reform particularly the conditions of women, backward classes and the *panchamas*. The study also discusses the role played by modern education in the emergence of elite class in Mysore state.

The study of Manu Bhagavan entitled ‘Sovereign Spheres’ explores how the colonial Indian princely states of Mysore and Baroda reclaimed the twin liberal ingredients of good governance and western education to revolutionise a society and to make it modern\textsuperscript{22}. The study analyses reforms introduced in the field of western education particularly with higher education, which in turn was intricately interwined with the institution of university. The university during this period resonated with the contradictions of colonialism. It represented on the one side, a symbol of harbinger of modernity and on the other hand it became a tool of perpetuating colonial control. The authoritative nature of universities was
reflected in their power over local colleges and in their mission to displace ‘eastern thought’ with ‘European knowledge’. The universities’ role in colonial control was particularly clear in the case of princely state because the governing universities were all in British India. Thus, issues like policy, curriculum and exams fell within the sphere of colonial influence. The university thus became a contested site, a stage of both colonial domination and state resistance. The study focuses on Mysore’s struggle to have a university of its own, the impediments it faced in the process of establishing a university and the distinction it achieved in the year 1916 when it became the only princely state to have a university of its own.

B.N. Naidu’s study on intellectual history of colonial India with special reference to Mysore discusses the role of education in the evolution of intellectual order in Mysore state. The author discusses the traditional system of education, the role of Christian missionaries in promoting the cause of education and the resultant intellectual progress during the period 1831-1920. The study links growth of modern education to the awakening of the masses, particularly the depressed sections of the society.
1.4 DEFINING THE PROBLEM

After the Rendition the government of Mysore began to play a pro-active role in matters relating to education. Western educated elites began to propagate the need for education as a means of development. Contemporary newspapers also advocated measures to be taken to expand education facilities in the State. Swami Vivekananda who paid visit to Mysore towards the end of nineteenth century exerted pressure on maharaja to focus more attention on education, particularly education of women and panchamas. Apart from this, the Christian missionaries who were pioneers also continued their activities rigorously with the financial aid from the government. As a result of these developments a new impetus was given to promote education in the State of Mysore.

The mushrooming of caste associations during the early part of twentieth century played a considerable role in promoting education for backward class people. These caste associations demanded more educational opportunities, incentives like scholarships and establishment of hostel facilities in urban centres to facilitate students coming from rural areas to pursue their higher studies. Education as a subject dominated the proceedings of the representative assembly during this period. Members were obsessed with matters concerning spread of education. One of the members goes to the extent of arguing vehemently that boys turned
criminals owing to lack of appropriate school education. Another member demanded a separate university for Mysore citing the innumerable hardships to which the students of Mysore were put to in Madras. Besides, they compelled the government to invest more funds on education and even expressed their willingness to persuade the people to bear the extra burden of taxation to meet the increasing cost of education.

The present study attempts to analyse as to how introduction of modern education resulted in social change in the Princely State of Mysore during the period 1881-1947. The study particularly emphasizes the role of modern education in transforming the position and status of Panchamas and women. The study is undertaken with the following objectives –

1. Identify the extent of adoption or non-adoption of modern educational facilities in the context of socio-economic conditions of the people and the reasons thereof.

2. Understand the beneficiaries from modern education specifically with the problem prevalent stratified sections of society like Panchamas, women and other weaker sections.

This study has the limited objective of analyzing the growth of general education only. It excludes the gurukula, the Quran and the pyal schools as they do not fall into the recognized educational system under the Britishers. Technical education is also excluded from the purview of the present study as it was in the formative stages in Mysore state.
Chronologically, the present study covers the period between 1881 and 1947. The year 1881 is significant in the history of Mysore as it marks the end of fifty years of colonial rule and the beginning of the native Maharaja’s rule. After Independence Mysore joined the Indian union on 24th October 1947 which marked the end of Maharaja’s rule as well.

1.5 SOURCES FOR THE STUDY

The present study is based on the perusal of both primary and secondary sources. In analyzing the sources, the historical methods, essentially interpreting evidences from documents are used. The official documents include government orders, reports, circulars, proceedings of Assembly, speeches and addresses of Maharajas and Dewans.

Of the more important official documents consulted include Annual reports of the department of public instruction which are available from 1864 onwards, proceedings of education department, government orders like proposals for the improvement of education submitted by C. R. Reddy, Inspector General of Education in 1918, report of the committee appointed to consider steps necessary for the adequate representation of backward communities in public service which is also known as Miller’s committee published in 1919, memorandum on the progress of education in Mysore which is popularly known as educational memorandum published in 1919,
proceedings of Mysore Representative Assembly from 1881 onwards, proceedings of Mysore Legislative Council from 1906 onwards, proceedings of Mysore Economic Conference, administrative reports, statistical abstracts pertaining to education for the period 1914-1919, 1923-24 to 1941-48 including supplements, documents relating to establishment of Mysore University, quinquennial reviews on education in Princely State of Mysore for the period 1911-1916, 1916-1922, 1922-1932, 1932-1944, census reports of 1881,1901,1911,1921,1931,1941 and 1951, gazetteers edited by B.L.Rice and C. Hayavadana Rao and speeches and addresses delivered by Maharajas and dewans on various occasions.

Among the non-official sources consulted mention may be made of newspapers of the period, auto-biographies, biographies, memoirs, memoranda submitted by various caste associations to the government with regard to education and documents relating to the activities of missionary organizations in Mysore during the period under study and personal collections of important leaders.

1.6 FRAME WORK OF THE STUDY

The study has been grouped into six chapters. The introductory chapter gives a brief description of the geographical setting of Mysore state, a brief note on the beginnings of modern education in India, review
of literature, aims and objectives of the study, sources for the study, and historical background.

The Second chapter traces the history of education during nineteenth century. Further, the chapter discusses the nature and character of traditional education and its limitations. A brief history of the growth of western education during East India Company’s rule and policy changes with regard to education is discussed. The role of Christian missionaries as pioneers of western education has been attempted. It also discusses the response of the natives towards western education. The introduction of Devereux scheme in the year 1857 and the launch of hobli school scheme has been discussed. The impact of epidemics and famines during 1876-79 checked the expansion of education has also been dealt with.

The Third chapter describes the socio-economic status of the depressed classes during the last decades of nineteenth century and early part of the twentieth century. The chapter traces the early attempts made by the Christian missionaries to promote education among the depressed classes. After rendition, the native government took steps towards establishing separate schools for them and adopted a liberal grant-in-aid policy to help private initiatives to promote education of depressed classes. Further, the chapter discusses various schemes and programmes evolved specially, for the progress of education of the depressed classes. The
attempts of the government were complimented by the efforts of various philanthropists, reformers and public organizations by establishing schools for these classes. The resistance of the society towards entry of depressed class students to general schools have been discussed. Over the years, the reactionary attitude subsided and there was a marked increase in the enrollment of depressed class students in general schools. The chapter also discusses the policies evolved by the government to promote the education among the depressed classes.

The Fourth chapter explores the socio-economic conditions of women during the nineteenth and early decades of twentieth century and how their education was neglected, which happens to be one of the potential factors for their low status. It discusses the early attempts made by Christian missionaries to promote women education, problems and challenges confronted with women education. After the introduction of Devereux scheme, some initiatives were taken towards promoting the cause of women education. It was only after rendition the problem of women education received serious attention of the government. The early attempts towards progress of women education were resisted, criticized and opposed by the conservative sections of the society. Gradually, some western educated liberal minded reformers through their activities promoted the cause of women education by establishing educational
institutions exclusively for women. The broad policy changes evolved by the government to facilitate women education are analysed.

The Fifth chapter attempts to link the progress of education as a tool of social change. Further, western education led to social mobility among women and the *panchamas* elevating their socio-economic status. Western educated women played an important role in social reform. To promote education and elevate the position of the depressed classes, a number of caste and welfare organizations emerged in different parts of the state. Other caste leaders took leadership to promote the cause of depressed classes in the early years due to absence of effective leadership among the depressed classes. Gradually, western educated people from among the depressed classes took up the cause of welfare of these people. The role of caste associations and social reform movements are discussed as an outcome of introduction of modern education. These changes led to emergence of new social classes, strata and associations thereby laying the foundation for modern class system.

The Sixth chapter constitutes conclusion of the study.

1.7 HISTORICAL SETTING

The victory of English east India Company over Tippu Sultan in 1799, placed the whole kingdom of Mysore at the disposal of English. The
Tippu’s kingdom was partitioned between the company, Marathas, Nizam and a new state called Mysore was created by the treaty of 1799 and was handed over to the royal house of wodeyars, who were made to sign subsidiary treaty. According to the treaty the British undertook the defence of Mysore in return for a subsidy amounting to rupees twenty four lakhs and fifty thousand. Having received their power from British, there was very little for the royal family to do but accept whatever condition their Colonial overlords deemed desirable.

For the next about one hundred and fifty years Mysore was either directly or indirectly under the control of Colonial rule. The socio-economic and political changes were conditioned by colonial interests. After restoration of power to the Mysore royal family in 1799, since the prince Krishnaraja Wodeyar III was a minor, the administration of the state was carried on by Purnaiah, a Madhwa Brahmin as the dewan. Purnaiah had served under Hyder Ali and Tippu Sultan as Prime Minister. He put down the palegars who had raised their voice against the role of Mysore were put down and resorted law and order situation. Towards restoring the financial position of the state Purnaiah paid attention to restoration of traditional irrigation works. As a result of his austerity measures the revenue of the state increased substantially and he was also successful in winning the admiration of the East India Company.
In the year 1811 difference arose between Kirshnaraja Wodeyar III and Purnaiah, which ultimately resulted in the retirement of Purnaiah. From 1811 to 1830 Krishanraja Wodeyar III administered the state independently with the assistance of the Dewans. During this period Maharaja tried to raise the financial resource of the state to meet the subsidiary amount to be paid to the British Paramount Power. During this period the maharaja spent Money generously on the Temples, Muths, Kins and Friends. When the Maharaja began to spend money liberally towards reviving the splendor of his royal court the British Paramount power was alarmed. During this period there was general decline in the administration and increase in corruption among revenue officials which led to popular resentment of the rule of the Maharaja. The economic grievances among the peasantry and exploitation by revenue officials in the rural areas led to a series of violent outburst and general unrest in the state, which culminated in a peasant uprising in the province of Nagar in Shimoga district during the year 1831\textsuperscript{26}.

Maharaja with assistance of the army of the East Indian Company was successful in patting down the insurrection. A committee was constituted to enquire into the insurrection and the committed him with
maladministration and set aside the rule of Krishnaraja Wodeyar III and English took over the administration of Mysore in the year 1831.

From 1831 to 1881 Mysore was governed by the British commissioners appointed by the Governor General of India. He was assisted by a Junior Commissioner appointed by the Madras Government. It was soon found that a board of two commissioners who constantly differed in opinion was not suited for effective administration and in the 1834 Col Mark Cubbon was appointed as the Chief Commissioner of Mysore.

Mark Cubbon had earlier served as one of the four members of insurrection Enquiry committee which probed into the causes of the Nagar insurrection in 1831. He continued the prevailing systems of administration expect effecting some cosmetic changes in then form of appointing few European officers in charge of newly created divisions. Main thrust of his administration was to maintain law and order and collection of revenue. The annual revenue of the state which was fifty eight lakhs in 1834 rose to One hundred lakhs in 1861, when Cubbon left Mysore. During his administration some changes were also effected in revenue and Judicial administration. Construction of roads, telegraph lines received some attention. The government appointed Mr. Smith as medical surgeon and he was entrusted with the responsibility of organizing the public health
department in Mysore. About 1597 miles of new roads and 309 bridges were constructed during this period. The first railway line connecting Bangalore to Jolarpet was commenced during the year 1859. It was during Mark Cobbon period coffee cultivation received a major boost and more than 1,60,000 acres of land came under coffee cultivation. Crops like tobacco, sugarcane, silk and encouraged to meet external demand for these products. In the year 1850 Government of India set up local self governing bodies and an act was passed which provided for setting up of municipalities. In Mysore also municipalities were established through suitable legislations. However, in the field of education there was not much progress in Mysore except missionaries establishing and running educational institutions in some parts of Mysore\textsuperscript{27}.

Under Bowring administration, the conservative financial policy of keeping cash balance in treasury followed during the period of Mark Cubbon was given up and money was spent on restoration of irrigation works, expansion of road networks, telephone and telegraph facilities were extended, education was given priority, medical dispensaries and Hospitals were established in various part of the state. A number of departments were established to undertake these functions. During this period the state administration was restructured on the model prevalent in the British Provinces.
Soon after taking over the administration Bowring accepted Devereux, the Judicial Commissioner’s plan for developing educational infrastructure in general and girl’s schools in particular. He had earlier suggested this plan to Mark Cubbon which was promptly turned down by the latter. The plan not only recommended establishing government schools but also encouraging private initiative through grant in aid scheme, individuals or a group of individuals were encouraged to set up schools and run them successfully for a few years, then the government would provide financial assistance\textsuperscript{28}.

Bowring’s idea of educating the people was not confined to city dwellers. He saw that the exiting rural schools were incompetent as most of the lacked financial grants and did not follow any government rules regarding recruitment or syllabus\textsuperscript{29}. Access to these schools was also limited to few upper caste boys. Towards this, he took steps to establish schools at hobli level. There were representations from general public requesting starting of schools from different parts of the state which were promptly addressed by the administration with necessary approvals.

Bowring resigned in 1870 and was followed by Sir Richard Mede (1870-1875), Sanders (1875-1881). During this period Maharaja brought strong pressure on the British by various means for the restoration of his
power. Mysore was restored to the wodeyars in 1881 under the terms of instrument of transfer, which was called Rendition treaty \(^{30}\).

The new ruler Chamaraja Wodeyar X administered the state assisted by a Dewan and a Council. For the First time a representative Assembly came in to being in Mysore in the year 1881. Rangacharlu became the first Dewan of Mysore after rendition. Even after rendition there was strong continuity of colonial influence in day to day administration of Mysore state. Mysore was forced to pay 35 lakhs of rupees every year as tribute and the office of Resident which has been abolished during the period of British direct rule was re introduced. Resident became an important channel of influence for the British and he exercised significant political clout, many British offices were retained in the higher administration in control of several important departments even after rendition \(^{31}\).
NOTES AND REFERENCES


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5 Proceedings of the Mysore Representative Assembly, 7th October 1907, p. 21.

6 Ibid., p. 33.

7 Proceedings of the Mysore Representative Assembly, October 26, 1910, p. 27.


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13 A.C. Devegowda and T.R. Parameshwaran, History of Education in Mysore, Bangalore: Department of Education and Youth Services,


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27 Mysore Record, April 30, 1863.


29 Ibid., p. 11.
