CHAPTER 4

MODERN EDUCATION AND WOMEN
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4.1 THE BEGINNING

Women occupied a very low status in medieval and early modern society in the State of Mysore. Child marriage, prohibition of widow remarriages, prevalence of Devadasi system were some of the social factors responsible for the low status and misery of women who were reduced to the position of glorified slaves. The women of weaker section and lower strata of society enjoyed comparatively more freedom since both husband and wife had to work to earn their livelihood, but their general condition was intolerable. Therefore, the crusade for the emancipation of women became the first objective of the social reform movement in the nineteenth and twentieth centuries.

The factors of various socio-religious organisations, missionaries, reformers and government were aimed at the progress and emancipation of women. These reform movements were the direct offshoots of western liberalism, which came along with the introduction of English education. The social reformers felt that through education people in general and women in particular could be enlightened about the consequences of
social evils and would develop an awareness about the magnitude of the problem. Thus education engaged the attention of the rationalists, revivalists and orthodox people in Mysore from the second half of the nineteenth century.

In the early nineteenth century in India, women were almost totally excluded from the formal system of education. There were strong and deep rooted prejudices against women’s education. It was believed that female education would not only produce widows but also facilitate romantic intrigue. It was said that no man would marry an educated girl. Objections to female education seemed to have been based on the apprehensions of the unknown power education could give to women. Further it was held that education would undermine the feminine qualities in women and bring disgrace to their families¹.

The wide prevalence of child marriage among all castes also prevented girls access to education. It was rare to find a girl above the age of 10 or 11 unmarried. Once married, a girl was wholly cut off from reading and writing, because it was considered a shame for a young women or girl to hold a paper or book in her hand, or to read in the presence of others in her husband’s house.
Whereas education of males was directly related to employment, female education hardly had any economic importance. The domestic role of women fostered a belief that education for girls was unproductive because it could not be put to any financial use. The cost of education in terms of fees, books and so on, as well as the temporary loss of a helper in the household and the lack of visible monetary return were strong economic deterrents reinforcing the existing taboos. Lack of separate schools for girls, male oriented curriculum and general ignorance of women were other factors which contributed to the exclusion of women from formal system of education during the early part of the nineteenth century.

No beginning was made in the field of women’s education until 1840’s when the London Mission established the first school for girls in Bangalore city. In the year 1842 Mrs. Jene Rice, wife of Rev. Benjamin Rice founded the London Mission Girls Boarding School to carry forward the work of God’s kingdom in Bangalore. She found that Canarese people took less readily to the idea of a girls boarding school than the Tamilians. In the year 1854 some progressive individuals of the city established another school for girls. In the succeeding years, the missionaries established more schools for girls in other parts of the state^2.
The girls who joined these schools learnt to make their own clothes to knit, crochet, and spin and they were trained in cooking and other domestic work and in the care of younger children. Great attention was also paid to singing.

The girls’ schools were not popular among the Hindu population and few students who attended these schools came from communities such as Anglo-Indian, Christians and Parsi. Besides religious apprehensions, certain strong social prejudices against feminine education seem to have been at the source of unpopularity.

While missionaries and native philanthropists had been active in promoting the cause of education of women, the East India Company had refused to take any steps for the education of girls since it was unwilling to enter into any socially controversial issue. In none of the dispatches relating to education submitted to or received from the court of directors during the first half of the nineteenth century was there any reference to girls’ education. The company’s position was aptly summed up by J.H. Littler who argued against the Government taking over Bethune’s school in Calcutta on the ground that female education was unpopular and looked upon by the Indian masses with fear and dread. “Will it not involve”, he asked, “a dereliction of the principle of neutrality to which government is pledged? Government should not interfere in such cases”. The credit for
changing this official attitude of indifference goes to John Drinkwater Bethune, the law member in the Governor General’s Council and to Lord Dalhousie. The Governor General was most impressed by Bethune’s effort to promote a great revolution in Indian habits. Wood’s dispatch of 1854 agreed with Dalhousie that the importance of female education in India cannot be over-rated. It wanted girls schools to receive grant-in-aid and expressed his cordial sympathy with efforts being made in this direction. Government thus accepted some responsibility for women’s education, forty years after it had done for men.

In the famous Halifax dispatch the East India Company declared in clear terms that government should assume direct responsibilities for the education of the masses and women. The Devereux scheme which was based on the Halifax dispatch emphasized the importance of encouraging private initiative in promoting education through a system of grant-in-aid. According to this scheme, individuals or a group of individuals were encouraged to set up schools and run them successfully, then the government would provide financial assistance. As a result of these developments there was a steady expansion of education during the next two decades⁴.

By the year 1868 there were 23 girls’ schools in the state of Mysore. Among them four were English medium schools; three were Anglo-
Vernacular schools and remaining sixteen were purely vernacular schools. Out of these twenty three schools, sixteen were in Bangalore, and the other seven were distributed over the rest of the state. During the year 1868-69, four more girls schools were started, all by private agencies, bringing the total number of girls schools in the state to 27. Out of these, the London Mission accounted for nine, while the Wesleyan Mission had six under its management. These two missionaries were the pioneers in providing educational facilities in the state not only for boys but also for girls. With the idea of creating more facilities for girls to get educated, government also opened during 1868-69 three girls schools having only lower classes at Bangalore, Chintamani and Srinivasapur. The number of girls schools both government and private during the year 1869 was 1737.

The Director of Public Instruction in his report for the year 1868-69 refers that “much interest has been attached to these girls schools established at Bangalore, Chintamani and Srinivasapura, as they were the first schools established by the government. Girls School at Bangalore was established on the recommendations of the principal, native officials and the director was happy to note that fifty girls joined the school during the first year of its operation. Most of these girls were Brahmins and connected with highest families in Bangalore pete. The instruction was altogether in Canarese and consists of lessons in reading, writing,
arithmetic and geography. As a result of these developments there was a steady expansion of education during the next two decades⁶.

Chintamani School imparted education in Telugu medium. It had more than thirty girls attending classes during the first year of its establishment. Most of the girls admitted to school were daughters of rich merchants of the town and the students were making satisfactory progress.

The Director in his report for the year 1868-69 refers that “It was gratifying to find that some of the girls had received instruction at home previous to their admission into the school. The intelligence displayed by little children indicated not merely natural ability but mental culture, a pleasing contradiction to the support of neglect of female education in Hindu homes⁷.

The Director of Public Instruction who visited St. John’s District School, Bangalore recorded his impression of the school children in the report. He says: “the education of girls has been carried on fairly upto the point really needed for such children. But he recommended a closer attention to the reading school text books, as it contains much valuable information relating to their future duties as wives and mothers which they can never obtain at home…”⁸ Their needle work has been generally of a
plain, homely, and useful description. Frocks, under clothing miniature shirts and sacks of various sizes and colours are made by the girls and a few of them could help their parents by their earning from the ladies workshop.

During the year 1868-69 the Hindu school of Shimoga was established entirely due to the enlightened efforts of the district revenue Sheristedar, who had provided a room in his house for it. During the first year of its establishment, twenty girls enrolled in the school. All these girls were from respectable Brahmin families. The girls were in the age group of 5 to 10. The director refers that most of them could read and write easy sentences from the first book, and have also learnt to count and to add up simple figures. The friends and relatives of the girls were present when the director inspected the school.

Wesleyan Mission day School at Tumkur had thirty five girl students on the rolls. Brahmins, goldsmiths and mudaliars are the castes most numerously represented. The school was headed by a young Brahmin teacher educated in a government school. He was assisted by an elderly man whose influence in the town was useful in securing the regular attendance of the girls. Needle work was taught by a female teacher and another woman was appointed to attend the children from their residence to school and back.
The Report of the Director for the year 1972-73 refers to the progress of female education and notes that every spontaneous effort of the people to introduce such education should receive hearty support and encouragement. He remarks that the progress that has already been made in female education through the efforts of Christian Missionary Schools is very gratifying, and it gives fair promise of a much larger measure of success hereafter\(^1\).

The Director of Public Instruction who visited Bishop Cotton School, Bangalore refers to introduction of some novel curricular methods\(^1\). The highest division of the school received instruction daily in Latin, Euclid and English poetry from Dr. Pope, and in arithmetic from one of the boys school master. The Director notes that formation of such a class in a girls school as well as the course of study introduced are novelties at least in Bangalore. He hopes that the success of the experiment remains to be seen when it has to been tried a little longer.

The Director who visited the Wesleyan Mission Girls School, Tumkur was happy to record the progress achieved by the girl students in their studies\(^1\). He notes that “as a consequence of the Hindu custom which lead to removal of girls after attaining the age of about twelve years”. As such girls’ education never gets beyond a very elementary stage. The fifteen girls in the Wesleyan school who form the highest class were
proficient in reading and writing Kannada, had acquired some knowledge of grammar and geography and were acquainted with the multiplication and division. According to the director, these are the best girls’ schools in the country, under the existing circumstances could provide for. He hoped that probably in some instance the learning commenced at school are continued afterwards. According to him, at least in some cases female education does not necessarily stop at the point attained by the first class in girls school. Most of the girls attending Wesleyan Fort School belong to families where the family members are more or less acquainted with English and opportunities are available to continue their pursuit of knowledge. Making similar references Miss. Anstey of London Mission Day School, Bangalore remarks that entry into the fifth class is the stage at which removal of girls from schools are most frequent. According to her there were two reasons for this tendency. Firstly, the girls are then generally of an age to be useful to their parents at home, secondly their profiting from the religious and secular instructions received begins then to appear and conservative to parents who are under the influence of prejudice.

The Melkote School with 136 pupils on rolls had shown tremendous progress in terms of efficiency and attainments. The school had a separate premises assigned to girls students. The school had well
educated young Brahmin widow as an assistant teacher. As a result several young married women volunteered to receive instructions under the lady teacher on the condition that their names were not to be entered in the roll and they will not be required to appear at the public examination of the school.

The year 1877-78 was important in the history of the progress of women education in Mysore as in that year, Miss.Gow from Mysore province successfully completed matriculation examination securing a first class. Taking pride in this achievement, the principal of Bishop Cotton School Dr. Pope refers that his college was opposed on many occasions, but he claimed that in days to come people will remember the service rendered by the institution by leading the way to the progress of higher education among women in the Madras Presidency14.

The report on public instruction for the year 1875-76 refers that there was no change in the number or strength of girls schools but there was a marked improvement in the attendance15. Regarding the influence which female schools are exerting the report refers that “opposition to girls school is now seldom raised, but the people are not willing, generally to incur any expense in connection with the education of their girls. But I am assured that many of the girls married to educated husbands with the help of little they have learnt in our schools, and little it must be as long as they
are compelled to leave school at an early age which custom now requires continuing their studies in private and making substantial progress….” We are not therefore open to the reproach of promoting uni-sexual education. The blame rests with the people themselves with whom it lies to take advantage more earnestly and liberally of the means of female education, regarding it as an element in national progress. During the ensuing years a beginning will probably be made to open a few more girls’ schools at some other places for which applications have been received.

At the time of Rendition there were 314 more girls under instruction than the previous year. More applications were being received by the department from general public requesting the government to establish girls’ schools in their locality. These requests were coming from not only Hindus but also from Muslims. One major drawback in the working of girls’ school was irregular attendance and early age at which girls are withdrawn from the schools. There were 1,087 government and aided schools teaching 42,657 pupils of whom 38,713 were boys and 3,944 were girls. Of these 3,077 girls were studying in primary schools.

4.2 PROGRESS AFTER RENDITION

Hardly any progress was made in the field of women’s education till 1883. Even though Halifax Dispatch of 1854 had laid considerable
emphasis on the promotion of education among women, the commissioners’ administration continued to adopt a cautious policy in regard to promoting women education, as the popular sentiments had undergone little change. However, after 1880 there were signs of gradual progress in the field of women education. This had been largely due to the tireless efforts of two leading Mysore educationists of that period, Amble Narasimha Iyengar and M. Venkatkrishnaiah. Both were Brahmins and had received western education. The government too helped them in their efforts. They and a few other progressive Brahmins succeeded in influencing at least some sections of the public in taking a more broad-minded attitude to female education. In 1881, with the support of the then Maharaja and the government, they established a school for girls in Mysore city. The establishment of this school was considered a landmark in the history of women’s education in Mysore. The school later came to be known as Maharani’s Girls School. “His Highness, the Maharaja” says the report, “has provided it with premises and the government gives a large grant-in-aid. The school is under native management and has been successful in reconciling to a great degree western methods with native views or to the subjects of female instruction. The example thus set has had an effect in lessening some of the prejudices entertained on the subject and is calculated to promote the education of girls on national line17.”
Lord Dufferin who visited Mysore State in the year 1886 makes a special mention of progress of female education in Mysore state and the circumstances under which the Maharani’s Girls School was established. He refers that “the gentlemen who are the leaders of society and who represent the aristocracy of the land, who have in so generous and liberal minded a manner seconded by the able efforts of Her Highness the Maharani to establish the Mysore Female School are entitled to the greatest credit for their exertions. I only wish that in the other chief towns of India, a similar degree of wisdom, and of comprehension of the true interests of a nation were to be found”.

The officials in the government voluntarily matched this enthusiasm by sanctioning liberal grants. They supported the establishment of girls’ school and instituted scholarships for widows. The school differed from other government schools as the facilities provided were on par with the schools meant for European children. The school emerged as a kind of social leveler as it was attended by the women of nobility, court officials and poor widows. The school made steady progress and by the year 1890 the school had five hundred students on its rolls. The opponents of women’s education who could not digest the fact that a majority of common people supported such a venture, began to spread rumour that the purpose of the school was to provide girls to the Maharaja and
Narasimha Iyengar. Such rumours were also encouraged by local officials. It was the iron will of the Dewan Seshadri lyear that saved the school. He challenged the opponents of the women’s education by immediately making it a government institution and opening its doors to non-Brahmin girls.

The Maharani’s high school started the F.A or First in Arts classes during the year 1897 to facilitate the matriculation passed girls to join graduate classes conducted by the Madras University. One girl student of Maharani’s School passed the F.A. examination of the Madras University held in December 1899, appearing as a private candidate. The school became a second grade college in 1902-03. Two candidates appeared privately in 1903 for the B.A. degree examination and qualified for the degree later. Scholarships were given to the girls in this school from the beginning to encourage students in pursuing their studies. Scholarships were also given to widows from the Devaraja Bahadur Fund. In the year 1902-03 government sanctioned 30 scholarships costing Rupees 2,736 a year. The development of this central institution and its adjuncts give a direction to the progress of women education in the state of Mysore. The following figures show the progress of women education during the period 1879-80 and 1899-1900.
TABLE-7: Number of Schools and Enrollment of Girls during the period 1879-80 to 1899-1900

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Institutions</th>
<th>Number of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Government</td>
<td>Aided</td>
</tr>
<tr>
<td>1879-80</td>
<td>14</td>
<td>51</td>
</tr>
<tr>
<td>1889-90</td>
<td>19</td>
<td>45</td>
</tr>
<tr>
<td>1899-1900</td>
<td>138</td>
<td>75</td>
</tr>
</tbody>
</table>

The above figures show rapid progress in the field of women education after 1889-90. The figures also indicate that the number of pupils nearly doubled during the decade.

After rendition the government felt that the progress of girls education was not as much as was expected and hence with the object of securing the sympathy, confidence and support of the people in the management of the girls schools, government evolved a scheme for the constitution of committees for girls schools in the year 1891. As per the new scheme every girls school maintained from state funds was brought under the supervision of a local committee consisting of not less than six and not more than eighteen members. The president of the committee was to be appointed by the government and an honorary secretary was to be appointed by the committee. The committee was vested with following powers.
1. Exercise general supervision over the school, inspect the school occasionally, secure as far as possible the sympathy, confidence and support of the people and extend their help in maintaining discipline and high moral tone.

2. Frame such general rules for the management of their schools calculated to promote efficiency and popularity.

3. Refuse admission to any girl or discharge one already admitted in the interest of the well-being of the school.

4. Recommend for government sanction, courses of instruction, scale of establishment, scholarships, text-books, appointments, promotions, punishments, suspension and dismissal of any member of the school establishment.

“The committees” said Dewan Seshadri Iyer, “have been given large powers of management and the initiative rests in almost all cases with them subject to approval of government. Female education cannot become firmly established in the country, until the people begin to look upon the education of their girls as necessary and as obligatory as that of their boys. The government have thought that the best way of securing this result in the infancy of female education is to leave as much as possible to the intelligent and sympathetic guidance of local committees. Government reserving to itself the power of seeing that no departure is
made from broad recognized principles either in the system of studies or of
discipline due to local studies or of discipline due to local peculiarities and
local prejudices.  

Though much was expected from these committees the result was not encouraging. Regarding the usefulness of these committees, the
director of public instruction in his report for the year 1896-97 has stated, 
“during the year all the girls schools (government) have been placed under
the supervision of committees. Hardly half a dozen committee have taken
any interest in their work, and when any interest has been taken by
committees by those at headquarters of districts, they have misunderstood
the rules and shown an inclination to ignore the authority of the
department officers and assumed to themselves more power even in
matters relating to expenditure than the rules allow. The committee that
have taken some interest in their work have invariably made most liberal
recommendations regarding pay and scholarships and the department has
often to perform the invidious duty of checking the tendency of committees
towards extravagant expenditure. In some cases, the influence of the
committee has tended to relax rather than maintain discipline. I am unable
to say that I have received any material help from them. The cause of
female education has become so popular that applications for new girls
schools are received every year. The help of the committees is scarcely required to render girls schools popular in Mysore.”

The Girls school committees began to arrogate themselves powers which did not belong to them and members of these committees interfered in the day-to-day functioning of the schools. The girls’ schools became centres of local caste-class politics. This kind of parallel control with no apparent interest in the progress of women’s education led to weakening departmental control and discipline. The inspected general of education H.J. Bhaba suggested the abolition of the committees altogether. However the government decided to continue these committees with a general supervisory power.

Regarding the standard of instruction in girls’ schools, the Director of Public Instruction had stated in his report for the year 1896-97 that, “in most of the girls schools, the standard of instruction is low and attendance far from regular. Girls stay away for the most frivolous reasons and the school committees are opposed to any kind of punishment for irregularity of attendance or neglect of studies. The teachers for girls schools are chosen more for their age and social repute than for their educational qualifications. The result is that the progress of many of the girls schools is not satisfactory. Most girls leave schools while quite young from low classes. The principal remedy for the present state of things is a supply of
female teachers, who have passed the lower secondary and upper secondary examinations in the vernacular and who will accept salaries of rupees twenty and thirty per month respectively. Female teachers will be better able to enforce discipline in girls schools and the girls will naturally stay longer in school and attend in large numbers when female teachers are employed”.

The four principal girls’ schools which were started for the education of girls during this period deserve special mention.


This school held the leading position as a model girls school in terms of enrolment, standard and influence. The most satisfactory feature of the school was the large attendance of young ladies of an age which in other places prevented girls from attending schools. The confidence and favour of the public which the school enjoyed was exceptional and reflected the ability of the honorary secretary of the school A. Narasimha Iyengar. The school published a number of useful text-books for girls on various subjects. The model curriculum followed in the Maharani’s school was adopted by all other girls schools in Mysore state. The cost of running the school was met by grants from the government and public donations. Narasimha Iyengar, the honorary secretary made liberal donations for the
school. The financial position of the school was so sound that no fee was collected from the students of the school.


This school was run by the Municipality of Bangalore and there was a special committee to look after the day to day administration of the school. Due to the efforts of the committee there was considerable improvement in the enrolment of the school. Attention was also paid to ensure regular attendance of girls students. In matters of curriculum the school followed the system which prevailed in Maharani’s Girls School, Mysore.

3. The Empress Girls School, Tumkur.

The school was started in the year 1887 as an aided school. The school received grants from government and the deficit was met by local donations and from interest on endowments.

4. The Arya Balika Patasale, Bangalore.

This school was started in the year 1887 as an un-aided institution. The school was liberally patronized by the local public in the form of donations and endowments.
Though the above schools initially attracted Brahmin girls, gradually other caste girls were also admitted. However, 60 to 70 per cent of the students were Brahmin girls. These schools accounted for nearly 20 per cent of the total strength of girls in all the 72 girls schools, government, aided and un-aided put together during the year 1889-90. During the year 1890-91, the Empress Girls School, Tumkur and Arya Balika Patasale, Bangalore were taken over by the government.

Commenting on the progress of women education during the two decades of native rule, the inspector general of education in his report for the year 1901-02 refers that “female education is sufficiently popular in Mysore and being free, education is being availed by girls even in small towns and villages. Irregularly in attendance and apathy of the parents towards education above the most elementary level are problems connected with growth of women education. Though primary schools have shown a fair progress the high school and college level education progress left a lost to be deceived. But until female education is better appreciated, it seems hopeless to expect much progress."

During the year 1901-02 the number of girls in college and high school classes was only 22 out of a total number of 15,289 students studying in various schools and colleges in the state of Mysore. Reviewing the progress of Maharani’s College in the light of above data,
the Inspector General of Education refers that “The above account does not afford a cheerful picture of the present state of affairs or the future prospects of the highest institution for girls in the province. Plague has undoubtedly has a disastrous effect on this institution as it had upon the other large institutions. But to the custom of early marriages and the apathy of the parents should be chiefly attributed the slow and unsatisfactory growth of the middle, high and college departments. After more than twenty years of existence during which the Maharani’s college has been maintained on a scale unequalled liberality and the growth of higher classes has been fostered by gifts of scholarships, it cannot be said that a genuine derive for higher or college education for girls has been created among the castes that avail themselves of the benefits of the institution. In the high school and college classes every pupil receives a handsome scholarship and in the lower classes down to the upper primary classes scholarships are given to all promising pupils, while education is free throughout the institution. The total amount sanctioned for scholarships by government was rupees 692 per month. A pleasing feature of this institution was the education given to widows. There were 8 adult and 20 child widows under instruction, most of whom received scholarships from the Devaraj Bahadur Fund.
4.3 ACCESSIBILITY AND EXPANSION

The Jayalakshmi Vilasa Arya Balika Pathashala at Mysore was started in the year 1904. The school was started as the report says, “the great desideratum regarding the female education now-a-days, felt by the thinking people, is a system of education in which, along with the secular education, a sound moral and religious education is combined. The religious education should be quite un-sectarian, based on the fundamental truths of Sanathana Dharma, and the moral education consistent with our Hindu ideals as far as practicable and suited to our modern conditions.”

When the school was established it received generous support from the public. Sardar M. Kanthraj Urs who was then Deputy Commissioner of Mysore gave moral and material support to this school. Bakshi Basappaji Urs had lent for this school his building free of rent. The management of the school consisted of men of eminence like M. Kanthraj Urs (President), K. Narahari Shastri (Secretary), M.C. Rangaiengar, A Mahadev Shastri, R Shama Shastri, Tumkur Subba Shastri, K. Subbaramaiah Chetty and C. Banumaiah.

There were 98 girls on the roll distributed in seven classes. The curriculum of the school consisted of reading, writing, letter writing,
manuscript reading, poetry, grammar, arithmetic, history, geography, hygiene, sewing, cookery, singing and religious and moral instruction. The unique feature of this school was the importance given to moral and religious instruction. Besides this, a strict watch was kept on the conduct of the girls in the class room. The girls were exhorted to conduct themselves as the model women of future India. The school teachers, in addition to their regular duties were also going around the town collecting contribution for the school.

In a representation presented by Halkur Marulasiddappa, a philanthropist of Arasikere taluk in Hassan district records that, “among the progressive Indian states, Mysore leads especially in female education. In this Arasikere taluk, a girls school was established in the year 1903 for the upliftment of female education. The school has served the educational needs of the girls of the taluk. Now there are three classes with a strength of 110 pupil. Still there was no building for this school. The school is housed in a rented building.

As his Highness the Maharaja Sri Krishnaraja Wodeyar Bahadur and his government have been encouraging the educational advancement of his people, on behalf of the people, I came forward to help this cause in my humble way. Deputy Commissioner of Hassan C.Venkatrao granted a
suitable site and he laid a foundation stone for the school building, so I built this building.

In my village Halkur, for the travelers comforts, a dharmashala was built by me. I built a dispensary for the people’s benefit. I am fortunate in getting these opportunities of public service in satisfying people’s wants in these two respects.

Halkur Marulasiddappa humbly requested the maharaja to accept his invitation to inaugurate the school building and name the new school after the maharaja.

The Director of the department of public instruction in his report for the year 1907-08 observed that securing qualified female teachers to teach in girls schools was a serious problem. During the year, the government made a special provision of Rs.1500 to replace male teachers by that of female teachers in these schools. The government also sanctioned 37 scholarships to encourage widows to pursue their education in government and aided schools. The report refers that the progress of girls education was satisfactory. The number of schools and number of girls under instruction registered an increase over the years. But the increase in the number of girls pursuing higher education did not show an appreciable increase. This is evident from the fact that out of a total 21438
girls under instruction, only 2 were studying in colleges and 42 girls were attending high school classes.

The situation did not improve even during the year 1909-10 as it was evident from the fact that only 73 girls passed lower secondary examinations. The report for 1912-13 refers that the number of girls studying in higher classes was very small as seen from the following table.

**TABLE-8: Percentage of Girl Students at Primary, Middle and High Schools**

<table>
<thead>
<tr>
<th>School</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>High school</td>
<td>0.19</td>
</tr>
<tr>
<td>Middle school</td>
<td>4.69</td>
</tr>
<tr>
<td>Primary school</td>
<td>95.12</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

Speaking at the Vani Vilas girls school on April 11th, 1913 the Maharaja said, “It is a trite that no community can expect to advance when half of its members are illiterate and ignorant and I fear that this is a charge which is at present can well be brought against our community as a whole. You cannot, with impunity, afford to neglect the education of future
mothers of your children, and it is, therefore, none too soon that you have awakened to the true needs of the situation and started this school\textsuperscript{25}.

For the improvement of female education government initiated a number of steps during the year 1914. It passed an Order effecting the following changes\textsuperscript{26}:

1. The government girls school, Bangalore and the government empress school, Tumkur were raised to the status of Kannada high schools.

2. English lower secondary classes were also opened in these schools and in the Arya Balika Pathashala and the Chamarajpet girls school, Bangalore.

3. A similar provision was also made in the Malleswaram girls school and in the district headquarters girls schools at Kolar, Chitradurga, Chikmagalure and Shimoga.

4. Arrangements were made for the teaching of the elements of industrial and domestic arts in these schools.

5. The maharani’s college, Mysore was reorganized. A hostel was opened for the students of maharani’s college.

Inspite of the special efforts made to promote education of girls in all grades the pace of progress was very slow. The results achieved even in
the direction of primary education for girls were disappointing as number of girls proceeding beyond the lower secondary stage was negligible. Taking cognizance of these challenges in the year 1917-18, the government took a few measures. A training institution for Hindustani school mistresses was opened in Mysore. An attractive scale of pay was fixed for lady graduates who have completed B.A and M.A degrees. Compulsory education was introduced in cities of Mysore and Bangalore in respect of girls in the age group of 7-10 years. The number and rate of scholarships were revised on a more liberal scale. Steps were taken to appoint district inspectresses of girls schools and the revision of the curriculum for girls schools was speeded up. A separate hostel was also opened for women at Bangalore.

A proposal was moved by C.R. Reddy in the economic conference at its session in the year 1918 in which he suggested the following measures for the improvement of female education in the State.

1. Vernacular should be made the medium of instruction
2. Revision of curriculum to suit the needs of Indian women
3. English should be made second language compulsorily.

Taking serious reservations to the proposal of C.R. Reddy, Rukminiyamma put forward her views on the subject as follows:
1. If the medium of instruction was changed to vernacular only for girls, it would lower the standards of women’s education.

2. It was premature to take up the remodeling of women’s education before the reform had been tried with regard to the boys education.

3. As there were no suitable text books in the vernacular, it would not be possible for several years to come to higher education. The objective could be very well realized only by introducing subjects suited to the needs of women.

The education memorandum authored by C.R. Reddy was considered by the government and suitable orders were passed in the year 1921. The memorandum discussed at length the problems confronting women’s education. To overcome these defects, the following steps were taken:

1. Primary education for girls – since the number of girls primary schools was very small when compared with the number of boys schools, the government proposed to establish 500 new primary schools for girls at the rate of 100 schools per year. These schools were to be established in places where a sufficiently large number of students were available. In places where a sufficiently large number of students are not available to establish a separate girls school, co-education schools should be established.
2. Middle schools for girls – for the middle school education of girls there were 108 vernacular middle schools and only 13 anglo-vernacular schools. It was directed that all the vernacular middle schools should also be converted middle schools of the bi-lingual type as those for boys. All the new schools that were to be established should be staffed entirely by women teachers. There should be special industrial classes to teach girls needle work, embroidery and lace making etc.

3. Training of teachers – to improve the efficiency of existing schools and to provide trained teachers to the new schools to be opened, government considered it necessary to develop the normal section of the maharani’s high school, Mysore. And to establish a separate normal school at Bangalore to provide for the training of 100 teachers for primary schools.

4. Building and equipment – the government should give preferential treatment in meeting the requirements of girls school buildings. An allotment of Rs.30000 should be set apart for this purpose.

5. Curriculum – the subject of revision of curricula of all grades of girls schools was referred to the Board of Education with instructions that the curricula for girls school should be made more elastic and a little
different from that of boys. Special attention should be made to introduce subjects which are of some use to women.

The education memorandum was discussed at length in public as well as in the Mysore Representative Assembly. Many of the recommendations could not be implemented for want of funds and also for want of sufficient number of qualified women teachers to teach in girls schools specially in rural areas. As such there was no dramatic improvement in the progress of women education in subsequent years.

The University of Mysore introduced intermediate college scheme during the year 1927-28. As a result Vani Vilas Institute, Bangalore was raised to the status of college. This raised the number of colleges for women in the state to two. The college was shifted to a new spacious building in Sheshadri road. In the year 1936-37 a hostel was established to serve the needs of the students of this college. Later this college came to be known as Maharani’s college.

Between 1920 and 1947 twelve high schools for girls were established. Of these five were established by the government, four by private people, one school by the maharaja. Of the private schools established mention may be made of M.E. Mission Girls High School, Kolar (1922-23), St. Teresa’s Girls High School, Bangalore, (1932-33), St. Mary’s
Immaculate Girls High School, Shimoga, (1933-34), Mahila Seva Samaja
Girls High School, Bangalore, (1937-38), St. Joseph’s convent,
Chikmagalore, (1939-40) and Convent Girls High School, Mysore (1940-

**Table - 9 : No. of Girls’ Schools by Management, Periods and Grades**

<table>
<thead>
<tr>
<th>Year</th>
<th>High Govt.</th>
<th>High Non-Govt.</th>
<th>High Total</th>
<th>Middle Govt.</th>
<th>Middle Non-Govt.</th>
<th>Middle Total</th>
<th>Primary Govt.</th>
<th>Primary Non-Govt.</th>
<th>Primary Total</th>
<th>Total Govt.</th>
<th>Total Non-Govt.</th>
<th>Total Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1868-69</td>
<td>Not Known</td>
<td>Not Known</td>
<td>Not Known</td>
<td>3</td>
<td>28</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1879-80</td>
<td>-</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>11</td>
<td>13</td>
<td>12</td>
<td>38</td>
<td>50</td>
<td>14</td>
<td>51</td>
<td>65</td>
</tr>
<tr>
<td>1889-90</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>14</td>
<td>17</td>
<td>16</td>
<td>39</td>
<td>55</td>
<td>19</td>
<td>53</td>
<td>72</td>
</tr>
<tr>
<td>1899-1900</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>11</td>
<td>16</td>
<td>27</td>
<td>124</td>
<td>60</td>
<td>184</td>
<td>136</td>
<td>76</td>
<td>212</td>
</tr>
<tr>
<td>1909-10</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>39</td>
<td>23</td>
<td>62</td>
<td>148</td>
<td>66</td>
<td>214</td>
<td>188</td>
<td>90</td>
<td>278</td>
</tr>
<tr>
<td>1919-20</td>
<td>5</td>
<td>1</td>
<td>6</td>
<td>90</td>
<td>31</td>
<td>121</td>
<td>370</td>
<td>246</td>
<td>616</td>
<td>455</td>
<td>270</td>
<td>743</td>
</tr>
<tr>
<td>1929-30</td>
<td>4</td>
<td>2</td>
<td>6</td>
<td>55</td>
<td>14</td>
<td>69</td>
<td>480</td>
<td>100</td>
<td>580</td>
<td>539</td>
<td>116</td>
<td>655</td>
</tr>
<tr>
<td>1939-40</td>
<td>3</td>
<td>7</td>
<td>10</td>
<td>36</td>
<td>10</td>
<td>46</td>
<td>407</td>
<td>55</td>
<td>462</td>
<td>446</td>
<td>72</td>
<td>518</td>
</tr>
<tr>
<td>1949-50</td>
<td>11</td>
<td>23</td>
<td>34</td>
<td>84</td>
<td>31</td>
<td>115</td>
<td>541</td>
<td>44</td>
<td>585</td>
<td>636</td>
<td>98</td>
<td>734</td>
</tr>
<tr>
<td>1955-56</td>
<td>13</td>
<td>34</td>
<td>45</td>
<td>87</td>
<td>31</td>
<td>118</td>
<td>563</td>
<td>43</td>
<td>606</td>
<td>663</td>
<td>108</td>
<td>771</td>
</tr>
</tbody>
</table>

(Local Body schools are included under Government)
41). With the establishment of private girls high schools, the number of girls enrolled in higher secondary schools increased. By 1947 of the total strength of 16638 girl students, 10352 girls were studying in high school classes while the remaining 60286 girls studying in middle and primary classes. Though there was an increase, the total number of girls under instruction was very less compared to total number of boys under instruction which was 56670.

The following table gives the details of the progress of women education with regard to number of girls enrolled, number of schools established by the government, number of non-government schools and grades of schools such as primary, middle and higher secondary schools.

The following table gives details of girls studying in primary schools, middle schools and higher secondary schools for the period 1868-69 and 1949-50.
### TABLE-10: No. of Girls by Stages of Instruction and periods 
(including girls in Boys’ Schools)

<table>
<thead>
<tr>
<th>Year</th>
<th>High</th>
<th>Middle</th>
<th>Primary</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1868-69</td>
<td>159*</td>
<td></td>
<td>1,578</td>
<td>1,737</td>
</tr>
<tr>
<td>1879-80</td>
<td>5</td>
<td>165</td>
<td>3,394</td>
<td>3,564</td>
</tr>
<tr>
<td>1889-90</td>
<td>13</td>
<td>247</td>
<td>7,758</td>
<td>8,018</td>
</tr>
<tr>
<td>1899-1900</td>
<td>17</td>
<td>257</td>
<td>14,933</td>
<td>15,207</td>
</tr>
<tr>
<td>1909-10</td>
<td>31</td>
<td>831</td>
<td>20,030</td>
<td>20,892</td>
</tr>
<tr>
<td>1919-20</td>
<td>146</td>
<td>2382</td>
<td>53,477</td>
<td>56,005</td>
</tr>
<tr>
<td>1929-30</td>
<td>328</td>
<td><em>Included in High</em></td>
<td>58,798</td>
<td>59,126</td>
</tr>
<tr>
<td>1939-40</td>
<td>1207</td>
<td>8231</td>
<td>74,898</td>
<td>84,336</td>
</tr>
<tr>
<td>1949-50</td>
<td>7757</td>
<td>34572</td>
<td>2,09,531</td>
<td>2,51,860</td>
</tr>
<tr>
<td>1955-56</td>
<td>13795</td>
<td>53012</td>
<td>2,46,237</td>
<td>3,13,044</td>
</tr>
</tbody>
</table>

### 4.4 ROLE OF INDIVIDUALS AND ORGANIZATIONS

With the establishment of Mysore Representative Assembly the issues relating to education in general and women education in particular received greater attention. The subject of education took pride of the place among various issues discussed in the Assembly. It would appear as if the members were obsessed with matters concerning expansion of education. The members compelled the government to invest more funds on education and even expressed their willingness to pursue the people to bear extra burden of taxation to meet the increasing cost of education.
The members were conscious about the need to educate girls. Of course, in the beginning their objective was limited to train the girls to be good housewives or mothers or teachers of their own children. Gradually, their vision of women education transformed over the years. The members demanded that girls should be taught subjects in arts to improve their own personality and to enable them to make contribution to the good of the society. This shift can be seen from the fact that during the year 1909 members wanted separate curriculum exclusively for women with a focus on overall personality development of women. They demanded that widows should be admitted to schools and after suitable training they should be absorbed as school teachers, nurses and midwives. With changing socio-economic conditions the members emphasized the need to teach girl students moral and religious subjects.

The members expressed concern over the education provided by Christian missionary schools to Hindu boys and girls. M.K. Krishnamurthy Rao of Magadi referred that liberal grants were given to Christian missionary schools in which Hindu boys and girls received instruction. He alleged that the missionaries were known to often misuse the trust and the innocent children were forced to read Bible and other Christian literature which he called ‘unholesome and nasty literature’. He expressed concern that very often Christian propaganda literature were freely circulated.
among the children. The content of this literature was of objectionable nature. In one of the books Brahmin caste was abused. In another book Lingayats were targeted. The member noted with great caution the mischievous and demoralizing elements in these books and he warned that it was improper to spend money on the grants to Christian missionary schools from taxing the Hindus. Vasudeva Rao expressed similar apprehensions with regard to the Christian missionary schools. He pointed out that Hindu, Mohammedan, Parsi, Lingayat and other students attending private aided schools run by Christian missionaries were compelling boys and girls to attend prayer classes. They did this against the sentiments of students and their parents.  

The Census report of 1891 refers that the problem of widowhood was serious in Mysore state particularly among the Brahmins. It further records that every fourth Brahmin woman was a widow. Out of total women population of 90122 Brahmin women 28938 were widows. This problem received the attention of members of the Assembly. To find solution to this serious problem, the members recommended that these widows particularly childless, should be educated and they should be trained to become nurses and midwives. The members wanted that training facilities should be established at Maharani’s college in Mysore. They insisted that having undergone their study of nursing and midwife,
they should be made to serve in hospitals during the course of their study in school. The Dewan replied that though government had taken some steps in this direction, he expressed the difficulty of getting high caste women to come forward and utilize this opportunity. However, Dewan said due to the efforts of government, several widows had passed Mysore Local Examination and qualified themselves for teaching profession and some others were pursuing their studies in Maharani’s college. Due to repeated demands of the members 30 scholarships were instituted for the education of widows in addition to scholarships given from the Devaraj Bahadur Fund. Two special classes for training adult Hindu wives for the profession of teaching were started in Maharani’s girls school. Bowing to the demands of the members, the ‘widows home’ at Mysore was taken over by the government and attached to Maharani’s college as a hostel. It is remarkable that these unfortunate widows were not physically segregated in the schools from other girls.

In the year 1908, members demanded that facilities for education of Muslim girls should be improved. They complained that education of Mohammaden girls were highly unsatisfactory and disappointing owing to the purdha system. It was suggested that government might introduce Urdu as one of the optional subjects in Maharani’s college. The members demanded that students studying in higher classes should be persuaded
to take Urdu as optional subject. They also urged for granting special scholarships and appointment of Urdu Munshis in government schools. They contended that expansion of education among the Muslims would enable them to become eligible for the posts of superintendents, headmistress and teachers in anglo-hindustani schools for Mohammadan girls. Sri. Rasul Khan emphasized that appointment of trained Muslim lady teachers would help in expansion of women education among Muslims. The dewan replied that maharaja had recognized the necessity of appointing female teachers in schools particularly in Muslim schools.

In the year 1917 a committee was appointed by the government to look into the problems of women education. The report of the committee was widely discussed in the Assembly. The committee recommended a separate curriculum suitable to local conditions and the traditional lifestyles of women. The earlier focus of women education was to make women good wives, sisters or mothers in order to become efficient managers of the family. The curriculum was concerned with how to bring up children, domestic economy and moral lessons from Indian literature. The committee recommended that with the changing socio-economic situations, women should be taught subjects which would qualify them to become nurses, midwifery and manage small home industry. The committee further recommended that change in the curriculum should
ensure this transformation in the role of women. The members were unanimous that general education of girls and boys should be same up to middle schools. At higher secondary level, separate curriculum should be adopted for girl students.

During the year 1917 members insisted on periodic medical check-ups for girls and boys. They pleaded that early detection of any deficiency in the health of the children would help them to take proper medical care. The successful working of Maharani’s girls school was appreciated by the members and they demanded similar facilities should also be provided to schools in other parts of the State.

Dewan Sir M. Visveswaraiah in one of his speeches expresses gratefulness to the people for the astonishing amount of unsuspected enthusiasm and public spirit which he experienced particularly in the field of women education. He recounts that during his visit to one of the border villages 100 kms away from Bangalore, the Dewan was told with pride by the local public the existence of a girl’s school which was being maintained by them. They requested extension of compulsory education to their village. On his way back people of another village stopped him at a roadside to show a school which was built by them. In another village the headman threw a bag containing bundles of notes into Dewan’s car and pleaded him that a school should be constructed immediately. The Dewan
was overwhelmed by the fact that the villagers were prepared to render not only personal service but also contribute money for the improvement of schools\textsuperscript{30}.

From 1930 onwards two women representatives were nominated to Mysore Representative Assembly. Introduction of women as members in the House naturally resulted in increasing issues relating to women education getting much deserved attention. Women members demanded expansion of educational facilities for the girl students and improvement of the conditions of existing girls' schools. They repeatedly demanded appointment of women teachers in girls' primary schools. In the year 1932 a lady member suggested morning schools for boys and evening schools for girl students in places where separate schools did not exist for girls. Smt. Kalyanamma pleaded for more vocational schools for girls.

Among the pioneers who contributed to the growth of women education, mention may be made of Arunachalam Mudaliar who started an Anglo-vernacular English school at civil and military station of Bangalore. He was influenced by Rev. Anderson who was a pioneer among the educationists of the Madras presidency who later started the famous Madras Christian College in the year 1837. Arunachalam Mudaliar managed his school for a period of little over four decades. With a view to encourage female education he opened a girls' school at Halsur in the
name of his deceased wife, Govindammal. It was in the fitness of things that Arcot Narayanaswamy Mudaliar service to society was recognized by the British government and the title of ‘Raibahadur’ was awarded to him at the Imperial Assemblage at Delhi in 1877. The Maharaja of Mysore, Chamaraja Wodeyar described him as ‘Dharmarathnakara’ and honoured him in the year 1894³¹.

V.N. Narasimha Iyengar and M. Venkatakrishnaiah of Mysore were associated with the establishment of a girls’ school in Mysore in 1881. This school was started with the consent of the Maharaja and Maharani of Mysore. The school was located in a portion of the western wing of the palace. In the year 1889 a new structure was erected for this school near Jagan Mohan Palace. M.Venkatakrishnaiah set an example by admitting his wife Puttalakshamamma in to the Maharani’s Girls School in Mysore. She studied English, Sanskrit and Kannada. She later joined the school as a member of the staff. She delivered a lecture on ‘female education’ on July 5, 1890 at town hall in Mysore. She, thus became a shining example for other ladies to take to modern education and to think that marriage could not and need not come in the way of pursuit of knowledge.
Lakur Subbarao was another leader who promoted the cause of female education in Mysore. He published a separate magazine for girl students as early as 1888. His *Karnataka Vani Vilas* provided valuable information for girl students studying in schools. Topics like *rangoli* and proverbs were regularly published\(^\text{32}\). The Indian Progressive Union started by Venkatavarada Iyengar in July 1903, had has one of the main objectives the cause of female education in Mysore state. S. Varadaraja Iyengar campaigned against tonsuring of Hindu widows, and he was ably supported in this by H.V. Nanjundaiah, president of Arya Dharmogivini Sabha. Both these leaders fought for the cause of education of widows\(^\text{33}\).

Kalyanamma, one of the leading reformers advocated the cause of economic independence for women and started Sharada Stree Samaja at Chamarajpet, Bangalore in 1913. The Samaja managed a middle school, a high school and a crafts class for women. Lady Parvathamamma Pattanashetty took an active part in the activities of the Sharada Stree Samajam, and was instrumental in starting an industrial school in the year 1914. This industrial school helped many poor women particularly widows. She became the president of the samajam in 1914 and continued in that capacity even beyond 1920. The Mahila Seva Samaja was started at Shankarapuram in Bangalore in the year 1913 with an explicit objective of spreading education among women and for raising their status in society.
Ms. Chandrashekar Iyer, wife of the chief judge K.S. Chandrashekar Iyer, was the founder president of this samaj. She was ably assisted by Arabamadu Iyengar, wife of G. Arabamadu Iyengar, assistant commissioner and city magistrate in Bangalore. The samaj had its own school and gave industrial training to women. The samaj also conducted first-aid classes to women. Apart from providing free education, it also provided boarding and lodging facilities for the poor widows. The samaj conducted night classes for women where Kannada, Tamil, English and fine-arts were taught. Dewan Visveswaraiah who visited the samaj in the year 1916 was impressed with the range of activities conducted by the samaj and promised financial assistance to the samaj. The Mahila Samaj at Jhanshi Lakshmibai Road in Mysore city was established in the year 1910 as Mahila Sangha. The sangha was founded with the object of providing ethical and moral instruction to the women of Mysore city. In the initial stages, the samaj was functioning from the Maharani’s College premises. The samaj carried on activities like conducting Kannada and Sanskrit classes for women who were deprived of formal education.

Bangalore had the unique distinction of five branches of southern India Brahma Samaj. They were located at Bangalore Pettiah, Halsur, Cantonment, City and Anchepete. K. Sridharala Naidu, a prominent missionary of the southern Brahma Samaj visited Bangalore during 1872
and 1873. His visits gave fresh impetus to the Brahma Samaj movement in Bangalore. The movement did much for promoting the cause of female education and upliftment of women in Bangalore. A Telugu book on the importance of female education was published by Halsur branch of Brahma Samaj in the year 1877. Arcot Narayanaswamy Mudaliar evinced a keen interest in the activities of Brahma Samaj.
NOTES AND REFERENCE


6 Ibid., p. 31.

7 Ibid., p. 39.

8 Ibid., p. 117.

9 Report on Public Instruction in Mysore for the year 1872-73, Bangalore: Government Press, 1873, p. 117


11 Ibid., pp. 66-67.

12 Ibid., pp. 68-69.

13 Ibid., p. 135.


18 Ibid., p. 135.


24 Ibid., p. 290.

25 Ibid., p. 148.


27 Government Order No.1827-80 EAG 308, 16th May 1821.

28 Proceedings of the Mysore Representative Assembly, 1908, pp. 64-65.


32 Ibid., p. 98

33 Ibid., pp. 99-100.