CHAPTER 6

CONCLUSION
A beginning was made in the field of modern education in the year 1833 when Krishnaraja Wodeyar III established a free English school on the recommendations of the British Resident. It is interesting to note that Mysore was under Commissioner’s rule during this period and the British Commissioner was conservative who hardly had any inclination to introduce western education in the state of Mysore. The Maharaja who had been educated on traditional lines from the palace Brahmin teachers was a great scholar in Sanskrit. It is doubtful whether he had any grooming in western English education. At the most, the patronage he extended to the establishment of Raja’s school may be regarded as part of Raja dharma of promoting education and religion.

The fact that Raja’s school did not flourish despite being a free school was an indication of the prevailing mindset of the people towards modern education. The school could not attract students even after one decade of its existence which forced the Maharaja to hand over the school to Wesleyan missionary. The school was able to make some progress under the management of Wesleyan missionary thanks to the great efforts of Garrett, who was one of the leading educationist of the period. Garrett
was so versatile that he was a teacher, an administrator, a trainer of teachers, and an author of text-books for school children – all combined in himself. His enthusiasm was so obvious that even the Commissioner Mark Cubbon who did not take any initiative to promote education, recognized his services and made liberal grants for the schools established by his government. The commissioner was careful enough to mention that the grants he made was not for Christian missionary activities but towards the cause of promoting education towards which Garrett worked with a sense of purpose.

Another pioneer in the field of modern education in Mysore was Arunachala Mudaliyar who started an Anglo-vernacular school in the civil and military station of Bangalore in the year 1844. He was inspired by Rev. Anderson of Free Church of Scotland who pioneered educational activities in Madras Presidency. In fact he was credited with the establishment of famous Madras Christian College in the year 1837. Arunachala Mudaliyar managed his school successfully for over four decades in the midst of adversities. In a petition which he submitted to the Resident seeking his intervention in matters relating to the schools getting grant-in-aid, Arunachala Mudaliyar opined that he was devoted for the cause of education of his country men and had led a simple life of a school teacher. Though he had ample opportunities to become a government
official, he did not accept them and continued his career as a teacher. This instance throws light on two important aspects namely, though a philanthropist on his own established a school in 1844 he was not able to secure grant-in-aid to support his educational endeavour. Secondly, the his unparallel commitment towards the cause of education. The centenary celebration souvenir of the school pays homage to its founder in the following words:

“It is remarkable that a century ago, without guidance or examples of parallel institution, he could plan and set up centres of education and training so modern in conception and in purpose the sub-serve and that he could forestall such present day courses as movement as basic education, upliftment of depressed classes and removal of untouchability. He was an outstanding example of philanthropy and contribution to the cause of education of the downtrodden classes of society. The very fact that the imperial assemblage at Delhi in 1877 honoured Mudiliyar as well as the honours extended by the Mysore Maharaja is a tribute to the service he rendered for the cause of education”.

The Christian missionaries were no doubt, the pioneers in the field of modern education not only in India but also in the Princely State of Mysore. Though the missionaries started their activities in Mysore state during eighteenth century till 1840s, they could not make much headway in
establishing educational institutions. This was primarily due to the fact that the Britishers were yet to formulate a concrete educational policy. Further, the public had strong apprehensions about the motives of the Christian missionaries in establishing schools. It was only after 1840 the Christian missionaries were able to take advantage of policy changes effected by the Colonial government now and then with regard to education. Naturally, they began to play an important role in the progress of education by establishing educational institutions. The attitude of the natives towards the educational activities of Christian missionaries in the beginning was one of hatred and suspicion. Even their attempts in the field of women education evoked lukewarm response. One of the Christian missionaries referred that the traditional caste restrictions came in the way of women education and Hindus believed that education of women was a dishonour. In spite of these limitations, the success of missionaries in the field of education can be gauged from the fact that the number of Christian missionary schools increased. The missionary schools which were started earlier and closed subsequently for some reason or the other were revived and the existing missionary schools started advanced classes.

Earlier to 1857, there were 26 schools in Princely State of Mysore of which 21 were established by Christian missionaries, 4 by Hindu and Muslim society and only one school by the government. A majority of
these schools were in Bangalore and there were no schools in rural places like Chikmagalur and Chitradurga. The State’s indifference in the field of education is evident from the fact that of the total grant of one lakh twenty five thousand rupees allotted for the education during the year 1857, only forty two thousand was spent, the remainder lapsing into general state funds. Even the Colonial government was aware of the state of affairs and sought an explanation from the chief commissioner Cubbon as to why no school had been established during 26 years of his administration. Cubbon giving an explanation to the government referred to widespread feeling of distress and suspicion towards western education and lack of desire among the natives.

The Devereux scheme introduced in the year 1854 was important because it resolved all controversies during their period on the subject of education and clearly defined the role and responsibilities of the government towards education. As a result of this scheme, a department of public instruction was established, a scheme of grant-in-aid was announced to promote private initiatives though the inauguration of the scheme did not result in expansion of educational activities. It resulted in the evolution of a departmental structure and regulated mechanism for education which continues to be scrupulously followed even today with no major deviations. The second major educational reform in Mysore was
also the result of Colonial government’s observation with regard to the absence of female schools and want of vernacular schools for the education of the masses and suggesting that no time should be lost in taking suitable measures in this direction. Complying to this direction B.L. Rice drafted a scheme of education with a focus on expanding education in the rural areas of Mysore. The hobli scheme evolved by Rice, had some unique features. First and foremost the scheme gave importance to education of masses in the rural areas. Secondly, it identified that there was actual shortage of trained teachers. Thirdly, public participation in not only establishing the schools but also managing them by way of paying extra cess. The kind of response the scheme evoked, awareness it generated among the masses was evident from the fact that there were demands for such schools from all over the state. There was a dramatic increase in the number of schools and the number of students enrolled. However, the response of depressed classes and women towards education during this time was not satisfactory.

Education was one of the crucial tools used by the Colonial government to control the Indian princes. Chamaraja Wodeyar X was the first Maharaja of Mysore to receive modern education under the guidance and supervision of British officials. The range of subject that were taught to the young Maharaja included history, political economy, English,
science, mathematics and languages. Most of the history texts taught to Maharaja were also authored by English scholars. Besides general education, the tour of Maharaja enabled him to understand the wider socio-economic changes that were occurring in other parts of India and countries of Europe. Inspite of his western education background, Maharaja was conservative in his thinking and attitude many a time. Though he established educational institutions for the welfare of urs community, he was cautious to ensure that girls were imparted liberal education to create good housewives who were capable of looking after their households. It is interesting to note that while girls received liberal education in schools the system of purdha continued unabated. However, his attitude was quite different with regard to boys education which speaks of the inherent contradiction of his personality.

Even after a decade after rendition, the maharaja did nothing for the extension of education among the depressed classes. Instead, it was left in the hands of the missionary bodies. This attitude changed only partially in the year 1890 when he established two separate schools for depressed classes. The students of depressed classes were made to sit separately from the other high caste students, usually outside the school building. On the other hand, the Christian missionaries were aggressively expanding their educational activities among the depressed classes. It is worth noting
that during the year 1891-92 when government started one more school for depressed classes, while the Wesleyan mission established six schools for the depressed classes. The government was contented only extending financial aid to the two of the nine depressed class schools run by Wesleyan mission.

One of the momentous decisions took by the Maharaja was to establish a Panchama boarding school at Mysore during the year 1915. The school was managed by depressed class staff and liberal minded members of management committee. The school had provision for industrial training and the success of the institution is evident from two factors. First and foremost, the industrial section of the school was making profit and the products manufactured in this school were exhibited in All India Crafts Exhibition and Dasara Exhibition where they were highly appreciated. Secondly, the school within a short time achieved such a reputation that more than 200 students were denied admission due to constrains of facilities. The success of this school led to demand for establishment of similar schools in various parts of the state. During the year 1918, the government sanctioned a number of educational and employment facilities for the depressed classes not so much due to the demands of the depressed classes but due to the political mobilization of major backward classes.
The public debate regarding the government order permitting *Panchama* boys to join general schools clearly demonstrates the conservative and reactionary forces were still very active in Mysore during the early decades of twentieth century. The situation improved slightly during 1930s when a group of backward classes leaders belonging to Praja Paksha began to champion the cause of depressed classes. These leaders were educated and they had their higher education in outside Mysore and were deeply committed to the ideals and principles of Mahatma Gandhi. Thanks to their efforts, two important social legislations were drafted by the Assembly. However, it is interesting to note that when these leaders were debating the issues of *Panchama* entry into temples the Travancore government had passed a legislation permitting the *Panchamas* to enter temples. Even after much debate and discussions, they were not successful in passing such a legislation as the leaders felt that reforms could not be achieved through legislation. The leaders had to be content with mobilizing public opinion and creating awareness among the public to the problems of *Panchamas*.

In spite of attempts made towards expansion of education there was no marked increased in the number of schools for the depressed classes or the number of enrollment of the *Panchamas* in the schools. At the most by 1940s there was general acceptance among the general public.
The conservative sections of society by quoting *dharma shastras* and other Hindu scriptures took a stand that the *Panchamas* should not be permitted to enter the general schools. Though the government passed an order threatening to withdraw grants to schools which did not admit *Panchamas*, later due to pressure of upper castes the orders were modified to suit the interests of upper caste which again demonstrates the operation of communal forces which were capable of influencing the decisions of the government.

With the emergence of Gandhi as an important leader in national politics, the programmes of *Harijans* upliftment had greater impact on Mysore state. Gandhiji made a number of visits to Mysore and he had very cordial relations with the Maharaja and the Dewan Mirza Ismail. During 1930s, when Gandhiji visited Mysore to mobilize funds for his programme of *Harijan* upliftment, the tour was a grand success. The members of Praja Paksha were very active in their struggle for the cause of *Harijans’* upliftment.

During 1840 the Christian missionaries made attempts to promote education among the girls by establishing separate schools for them. But the progress was not satisfactory as it is evident from the fact that even the government of India took serious objection to the fact that women education had been neglected in the state of Mysore. The earliest girls’
schools were established from private agencies during the year 1868-69. There were a total of 27 girls’ schools mostly established by Christian missionaries. It was in the year 1868-69 government established girls’ schools at Bangalore, Chintamani and Srinivasapura and naturally it was the Brahmin community which responded immediately towards modern education. There was general acceptance of women education among the general public. However, the people were not ready to incur any expense in connection with girls’ education. Most of the girls left schools at an early age which came in the way of their education. The establishment of Maharani’s school at Mysore in 1881 demonstrated liberal ideas and public patronage which were the orders of the day. The founders of the Maharani’s Girls school were educated on modern lines and hence were liberal in their thinking. Maharaja as a ruler considered it as his dharma to promote the cause of women education. The fact that the school could not become popular in the beginning shows the conservative and rigid nature of the people to the changing scenario. Even when a separate girls’ school was started the focus of the school was to train girls to become good house-wives and proficient in fine arts. During 1890s, there was a debate on the deplorable conditions of the young widows whose number increased in alarming proportions. When the question of reforms in the status of widows came up in the Assembly, the members were unanimous that they should be provided some education and training so that they
could become self-reliant. Interestingly, the discussions centered around training them for the posts of teachers and nurses.

After 1900, there was a debate on evolving a separate curriculum for the girl students. For the first time, they realized that after primary education, girl children should be given training and proficiency in some subjects whereby they could become self-reliant and pursue interests of their choice. The question of curriculum changes could not make much headway due to bureaucratic hurdles and lack of commitment on the part of the government. Though Maharani’s college became the centre of higher learning for girls’ students the opportunities were lacking in such institutions to pursue their higher studies. The reports repeatedly referred to increase in the enrollment of girl children in primary schools, but their passage from primary to high schools and from high schools to college was not smooth due to the prevailing social and economic factors. Unfortunately, their enrollment in colleges was negligible.

Even when women social organizations established their own schools for the upliftment of women their focus was on giving poor women basic education and some vocational training so that they become economically independent. It was only during 1930s that two women social workers were able to become members of Mysore Representative Assembly. This indicates that in spite of considerable progress in women’s
education, participation of women in public life and their representation in public organizations and Assembly was negligible, which is undoubtedly a matter of serious concern.