



KRISHNARAJA WODEYAR-IV AND WOMEN'S EDUCATION

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“Education is the first step to all Achievements “

Abstract:

Krishnaraja Wodeyar IV is popularly deemed **RAJARSHI** or '**Saintly King**', a **Moniker** with which Mahatma Gandhi revered the king in 1925 for his administrative reforms and achievements. In the history of Karnataka, Krishnaraja Wodeyar-IV has a prominent place. During his 40 years of existence, Mysore saw many progress. Krishnaraja Wodeyar-IV believed that education is the source of wealth. An educational revolution took place during the time of the Krishnaraja Wodeyar-IV. He implemented the compulsory education system with the aim of modernizing the Mysore state by implementing the western model of education. His aspiration was that there should be a school in every village, everyone should get free education and everyone should become literate. In this direction, all the schools and colleges of the state were established. Degree colleges, Sanskrit schools and girls' school colleges were established (**Maharaja and Yuvaraja Colleges** were established in Mysore). University of Mysore in 1916 as the pinnacle of achievement in the field of education was established and Indian institute of science also established by maharaja at Bangalore in 1911.

Key words: Women Education, Maharani Women's College, Mahila Seva Samaj, Vanita Sadan, University of Mysore, Indian institute of science,

Introduction:

Krishnaraja Wadiyar IV was first of Maharaja Chamarajendra Wadiyar X and Maharani Vani Vilas Sannidhana. He was born on June 4th, 1884 in the Mysore Palace. The Yuvaraja was instructed in western studies. Sir Stuart Fraser of the Bombay Civil Service imparted administrative training to young Maharaja. These studies were supplemented by extensive tours of Mysore through which the Yuvaraja learned about the nature of state he was to govern. During his reign, he worked toward alleviating poverty and improving rural reconstruction, public health, industry and economic regeneration, Education and the fine Arts.

Started of Women's Education:

The best way to understand the spirit of any civilization and its development is to study the place of women in its history. Educating a girl is like educating a future mother. Those mothers are the foreheads of future generations.

Literally the saying that they are the makers of writing. Women in East Mysore were not aware of the need for education. But influenced by western ideology, Krishnaraja Wodeyar-III started an English school in 1833 for the girls of the royal family and other upper classes. In 1880 **Maharani Balika Pathshala** was started by M.Venkatakrishnaiah and Ambal Narasimha Iyengar. In the beginning there were only 14 girls and due to their efforts, it increased to 144 in 14 months. It is a successful girls' school founded by a local leader. Later, girls' schools established by the government failed because the traditionalism of parents prevented them from sending girls to school.

However, other parents started enrolling their children in the school as Venkatakrishna Raya, who was a member of the managing committee of the **Maharani Balika Pathashala**, started sending his wife Putta Lakshamma to the school for English studies. Diwana Rangacharlu enrolled his daughters in this school.

The provision of palace food and clothing was provided to encourage female education, which inspired girls' schools in **Melukote, Nanjangudu** and other places to become property. **Maharani' Girls' School** was initially limited to upper caste girls only and was taken over by the Government in 1891 and in 1895.

In 1901 Maharani was converted into a 2nd grade college. The social injunctions regarding female education in Mysore were so rigid that the government did not want to go too far against them. And women's education beyond primary level did not develop. The main reason for this is the shortage of female teachers, i.e. because qualified female teachers with higher education were not being recruited. In that case, the government announced that if women get higher education and enter the teaching profession, they will be paid 25% more than male teachers. It also started giving a monthly stipend to encourage women to take up teacher training. Also, clothes, books and pens were provided to the poor students to increase the enrolment of girls in primary schools. It may be recalled here that in 1902-3 the government gave Rs.2736 as scholarship to 30 girls.

Despite all these social restrictions on female education, **Maharani Women's College** was established in 1938 grew into one of the most successful educational institutions in South India. According to the 1903-04 report of the Directorate of Public Instruction, Madras, a Brahmin woman has highly performed in the exam in the entire province. Further it was witnessed that, also two European girls, 50 other native girls were passed the Higher Secondary Examination. The Hindu newspaper had published that the girls who had passed were Christian and Muslim.

Then in Maharani College of Mysore from 1907 women of sects like Muslims, Christians and Jews were allowed to study with Hindus. This made it possible to understand English more effectively in association with

English-speaking Christian girls. Apart from this, more priority was given to the education of Muslim girls. The government provided bullock carts free of charge to bring girls wearing purdah to school and back home in Mysore city.

Later, the government established a hostel in the dormitory building of Maharani College. Due to this, the girls from other places would have benefited. As mentioned in The Hindu newspaper, there has been an increase in girls from outlying places who have passed lower secondary coming to Mysore to join college. In a country where parents used to worry about sending their daughters to school for a few hours, they are now sending their children from one place to another for education. College education for girls may be expensive, but this cost cannot stand in the way of traditional people and classes taking the modern path of schooling.

Krishnaraja Wodeyar-IV's Contribution to the Field of Women's Education

A school called '**Vanivilasa Arasu Girls School**' was started in 1913 in the premises of the Nazarbad Palace Bungalow for the girls of the Arasu caste, which was the most backward in female education and the epitome of tradition. Nalvadi who participated in the inauguration ceremony of this school expressed happiness that this is an important event in the history of our community and it is the beginning of a new era of educational activities for the girls of the royal family. We cannot ignore the education of the mothers of your future children saying that the community cannot continue if half of its members are illiterate and ignorant; realizing the real demand of this situation, it is timely that this school has started waking up. As you know, most of the future of our family depends on the success of this institution, he emphasized the importance of female education, the women of our country should be educated, cultured, their condition should be improved and the same mainstay for social reform is the same source for all social progress achievements.

Nalvadi participated in the prize distribution ceremony of Vanivilasa Arasu Girls School and talked about the numerical growth in this school from 1913 to 1917. The school started with only 20 students in April 1913 and after two years, female students got accommodation facilities. He appreciated that the number of female students receiving accommodation facility is 31 compared to the number of female students coming from home which can be said to be a satisfactory development.

Maharaja has been felt that sports are being given a lot of attention regarding the importance of sports education for girls. He said that our girls who are stuck inside the house should have strong and good habits. "I am in favour of those who support girls to appear for the examinations conducted by the government," Nalvadi said to the conservatives who thought that Arasu's families were educating their girls by teaching them at home.

Further, I appeal to the people of Arasu family that you should work hard to educate the elders, the younger ones, especially their children. It is not enough to educate only boys, education is equally essential for girls, this is not the time when girls can be illiterate and submissive. These days there is no more exception than the

fact that the daughters of a caste are educated. The royal family demanded half of its responsibility. He said that this is the only panacea for all social and political ills, so they should not be ignored.

Thus, Nalvadi hoped that the development of the Arasu community would become a model for other community in the state and emphasized the importance of education in them, especially the importance of female education. He also tried to remove the indifferent prejudice about women's education among the people through his inspiring and poignant themes.

Due to the incentives given by the Mysore palace and the government, there was a rapid growth in female education. In 1899-1900 there were a total of 215 educational institutions with 11,678 female students and by 1926-27 the number of girls' schools increased to 788 with 37,764 female students. Also, 23,629 girl students were studying in boys' schools. So the number of girls attending school was 61,043 more.

Thus, as the society's stand on female education became looser, female students started getting admission in common schools along with boys. After 1920, many women graduated from Mysore. After 1927, the government removed gender-based disqualifications and gave women civil rights, such as running for office, which gave more impetus to women's education and organization. On this occasion, it can be recalled that women were given the right to vote for the first time, and the restriction on the admission of girls above the age of ten in Sanskrit schools was removed and women were provided an opportunity to get Sanskrit education. Home education and schools were established so that girls who did not go to school and housewives could get education during their leisure time. In these schools, useful subjects such as reading, writing, arithmetic, health, science, painting, knitting, embroidery, home decoration etc. were envisaged. The government used to give grants to these schools. After the SSLC scheme was reformed in 1937, cookery, needlework, music and painting were also given greater emphasis. Home Science was made an optional subject. Free education for girls at primary and secondary level and half concession in fees for girls in high schools were provided in the state. He also encouraged the national movement by giving high priority to becoming Hindi teachers. After the Mysore Women's Conference in 1925, women's education got more publicity and led to growth.

Similarly, private women's organizations such as **Mahila Seva Samaj** in Bangalore and **Vanita Sadan** in Mysore are also encouraged for women's education. Further education was encouraged by the **Mysore Adult Education Committee**, which worked to extend education to women.

Conclusion:

Thus, during the period of four decades, women's education, which had been neglected by the society, became important due to the combined efforts of the government, the palace and the intellectual reformer class. Although many oppositions appeared during this stage of development, due to the strong stance of the royal power, the development continued due to strict measures. Also, since modern education is a symbol of civilization, those who have not been educated in English are considered uneducated, barbarians in the urban

culture, and upper class youths started desiring modern educated young women as their spouses. Due to this, the upper class women of India became interested in getting western education.

Thus, the upper classes initially resorted to protect their social status and welfare. After that Nalvadi etc. warned the society through their speeches and asserted that female education is necessary for the development of a strong society, which inspired the development of female education and social transformation. Later all our social reformers realized that education is very necessary to free women from social evils and emphasized on women's education.

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