



African Journal of Biological Sciences



Tradition To Transformation: Women's Education In The Princely State Of Jaipur

Kapil Kumar¹, Dr. Ashutosh Singh², Dr. Saurabh Kumar Mishra^{3*}

¹Research Scholar, Amity University Rajasthan, Jaipur

²Assistant Professor, Amity School of Liberal Arts, Amity University Rajasthan, Jaipur

^{3*}Assistant Professor, Department of Asian Culture, Shashi Bhushan Balika Vidyalaya Degree College, Lucknow

***Corresponding Author:** Kapil Kumar

^{*}Research Scholar, Amity University Rajasthan, Jaipur

Abstract

This paper focuses on the status of female education in the princely state of Jaipur during the British reign. Through the study of the archives, scholarly works, and government reports of the princely state of Jaipur, this paper features the progress of educational visions for women during the British reign on India. This research observes both the systematic developments, and difficulties in the path of women's education, social & cultural aspects, government policies and educational initiatives implemented by the rulers in the princely state of Jaipur. The contribution of Maharani Gayatri Devi in women's education has also been stated in this paper.

Keywords: Women's Education, Princely state of Jaipur, Historical Perspective, Maharani Gayatri Devi

Introduction

Jaipur has a historical character of the state. This state is a unique confluence of Rajputana culture, social upliftment, and progress. This unique confluence presents a vibrant tapestry of the culture and heritage of the state of Jaipur. Amidst the stories resonating in the narrow corridors of this Pink City, the story of girl education in the state seems to be emerging as an aura of self-realization and empowerment. This glow of the state of Jaipur is inspired by the visionary and committed leadership of eminent personalities. Through the presented research paper, we will travel through the corridors of time with the aim of throwing light on the development of women's education in the princely state of Jaipur.

Maharaja Sawai Ram Singh (1835–1880) started a new period of educational reforms in the princely state of Jaipur. According to him, education is the only foundation of progress and development. The contribution of Maharaja Sawai Madho Singh (1880–1922) and Maharaja Sawai Man Singh III (1922–1947) to the educational history of the princely state of Jaipur stands testimony to the wise leadership and enduring legacy. The patronage and efforts of Maharaja Sawai Madho Singh laid the foundation of educational opportunities for women, while the visionary policies and progressive ideas of Maharaja Sawai Man Singh III encouraged women's education. Maharani Gayatri Devi was at the forefront of these personalities and presented a wonderful example of her grace, intelligence and social reform. Gayatri Devi's deep commitment to the principles of equality and empowerment was evident from the fact that her advocacy of women's

education transcended the walls of the palace. She not only promoted literacy among women but also educational excellence. Efforts to empower women through education had started in the state of Jaipur to end ignorance. For this, the well-educated people of the city started trying to change the conservative society of the state with their far-sighted and modern ideas. In the presented research paper, the works of Sawai Ram Singh, Sawai Madho Singh, Sawai Man Singh III and Maharani Gayatri Devi will be reviewed.

Research Methodology

The methodology used in the research paper is qualitative in nature. This paper seeks to provide a complete and refined understanding of the development of women's education in Jaipur. For that, a multidisciplinary approach was adopted, with a combination of research of archives, historical study, quantitative and qualitative analysis, comparative methods, interdisciplinary insights. With an in-depth and precise research and thoughtful analysis, this study tries to cast light on the evolutionary power of education in shaping the lives of women and communities in the country. In the presented research, various administrative reports, court orders, autobiographies, descriptions of contemporary writers have been cited.

Discussion

The scenario of women's education in the princely state of Jaipur reflects the interplay of cultural tradition, colonial influence, and local efforts. Historically, as in much of India, social norms restricted women's roles primarily to the domestic sphere, resulting in low expectations for their formal education. However, from the last decades of the 19th century and the beginning of the 20th century, a gradual awakening can be seen in the importance of educating girls. The rulers of Jaipur, understanding the changing times, began efforts to establish schools exclusively for girls. These institutions looked modest. These institutions mainly imparted primary literacy and essential domestic skills.

The Auxiliary Committee of the Indian Statutory Commission, while reviewing the development of female education in British India, described three major obstacles to female education. First, Conservatism, second, Purdah system and third, Early marriage. According to the committee, the conservative attitude of educated fathers towards their daughters' education was surprising. The social system in which veiling was considered a symbol of respect was actually inherently against women's education. Apart from this, the biggest obstacle in the way of women's education and their general progress was the system of early marriage. Due to which the girl left her studies midway, even though she was performing well in studies.

The establishment of a girls' school in the state of Jaipur was first mentioned by Kanti Chandra Mukherjee, the headmaster of Maharaja's College. Who informed the special department about this on 7 May 1866. According to him, a girls' school was established in Jaipur on the orders of Maharaja Ram Singh. For this, Rs 90–200 were spent on mats, chairs, tables etc. On May 5, 1866, two female teachers were appointed to the school. Whose salary was fixed at Rs 10 per month. Also, maid Rukma and watchman Ramkunwari were appointed. Apart from this, two girls who taught needlework were also appointed at Rs 4 each per month. Before the year 1866, no concrete steps were taken regarding women's education in any state. In 1866, a small girls' school was established in Udaipur. Similar institutions were also established in Jaipur and Bharatpur. However, public expression was unfavourable to the rationale and benefits of educating women. This step of establishing a school for girls may have been small, but it was a step in the right direction. Maharao of Kota had also expressed his intention to establish a similar institution at that time.

In these small schools, along with basic information about subjects like Hindi, Mathematics, Geography etc., information about sewing was also given. The main reasons for lack of adequate progress in the field of women's education were prevalent child marriage, lack of qualified teachers and lack of public interest in women's education. The second main reason was the purdah system. The parents of the girl students were not keen on sending them out to school. For example, Jodhpur State had arranged for two special scholarships for girls to study at the Medical College, Agra, but no applications were received. According to the Rajputana Administrative Report of the year 1867-68, the women's school had made satisfactory progress, and the services of an experienced teacher were obtained from Kolkata (Calcutta). There was a total of thirty-five students out of which about thirty were in regular attendance. They were divided into three categories. In the first class, there were five students who could read and write Hindi fluently. In the second class, there were six students who had read the first book (Hindi). Geography was also taught in both these classes. The needlework was remarkably good. The third category included young girl scholars and those who had just started studying but unfortunately, the most promising girl students left school as a result of their marriage.

The report given by Miss Joyce, Head Mistress in 1874-75, showed improvements since she first joined the school in July 1873. The year was notable for the number of branch and subsidiary schools opened. One of these was a "training school" and an "upper class school". In fact, it was that class of people (women) towards which till now indifference was shown but both the institutions were performing well. As a result of this reorganization the number of schools increased from 1 to 10 and the number of schools actually imparting education increased from 167 to 564. During Miss Joyce's tenure class attendance was regular and the conduct and progress of the girls was commendable. The total amount spent on these institutions during the year 1874-75 was Rs 4,525, making the average annual cost of educating each student only Rs 8-0-4. The year 1877-78 saw considerable progress in women's education in Jaipur and Alwar. There were fifteen girls' schools in the latter state and the number of pupils increased from 301 to 387 during the year. In the year 1879-80 the Society had indeed made very encouraging progress with its local branches, a result which was highly commendable to the Head Mistress, Miss Joyce, and her assistants. The total number of students present at the end of the year was 778, of whom 578 were Hindus, 196 Muslims and four Christians, an increase of sixty since the last report was submitted. The total cost of this school including branches was Rs 6,283 and the average annual cost per student was Rs 8-1-2. In the year 1880-81 there were eleven schools for girls in the capital (Jaipur) and suburbs in which 488 girls received education under the supervision of Miss Joy at an average cost of about Rs 9-13 per head. There were twelve girls' schools - all but three were located in or near the capital. During the year 1882-83, besides various domestic arts, Hindi and Urdu were also taught where the number of girls enrolled was 762 and with the attendance 547 students the cost of the school was Rs 6,150.

The Education Circular of the Government of India dated 31st December 1887

In relation to the Education Circular of the Government of India dated 31 December 1887, views of various intellectuals and other people of Jaipur state were invited on the subject of discipline and moral training in schools and colleges. Rao Bahadur Kanti Chandra Mukherjee, Babu Hari Das Shastri etc. expressed their views and agreement on this circular. A letter from the Director of Public Education of Jaipur State described in detail the provisions made by Maharaja Madho Singh of Jaipur in relation to this circular for discipline and moral training in educational institutions.

These provisions were for everyone including the general public, teachers, boys, and girls. The main rules of management of women's educational institutions in Jaipur are discussed further.

- It was said in the circular that a Kendriya Vidyalaya would be opened in Jaipur state for the education of native girls below the age of sixteen years.
- A Female Industrial School for the benefit of widows, who will here be taught both plain work and fancy work.
- By training women and ensuring regular supply of women willing to take up teaching as a profession. Also establishing branch schools in different parts of the city and in many Nizamats and Tabelas of the state.
- Girls' school should remain open for at least four hours every day. It will generally open at 6 am and close at 10 pm.
- Schools will remain closed on Sundays and other holidays approved by Jaipur Council.
- A timetable showing the daily work of each class and each teacher should be prepared and displayed permanently and clearly in the classrooms. Teachers should follow the work order prescribed in the timetable.
- Every school will maintain admission register and attendance register of students.
- Female superintendents will be responsible for the satisfactory operation of all girls' schools. He has to see whether the teachers are doing their work and conducting the classes successfully or not. He should check frequently to see what progress is being made.
- The Superintendent must see that the attendance of teachers and pupils is daily recorded, that the school building is kept clean and in good repair, and that maps, books and other school property of every description are properly looked after. He has to keep a list of everything in school.
- Roll call of Central, Industrial and General Schools should be taken every day after the first hour of school by the Lady Superintendent herself or under her direction. The Attendance Clerk will have to visit the branch schools of the city and its neighbourhood daily to take the attendance of teachers and pupils. A report has to be prepared which has to be presented to the Superintendent and signed after his observation.
- As a general rule, no student will be admitted under fourteen years of age or over twenty-five years of age.

According to a report of the year 1904, in the Jaipur state, there were 9 girls' schools and 695 students studied in them. Whereas in the previous year 1903, there were 8 schools with 674 students. A total of 646 students studied in the Government Girls School, which was in the capital and its suburbs, with an average daily attendance of 359. The number of teachers in these schools was 17. The two mission girls' schools, Zenana Mission Compound Jaipur, and Sambhar had one teacher each and 49 students. Whose average daily attendance was 36. While the Jain Girls' School of Jaipur ceased to exist during the year due to lack of funds. In the year 1905, the number of schools increased to 53 in which 2,225 students participated. Little progress was made in women's education because social customs hindered its development. The subjects taught were reading, writing and arithmetic and needlework.

Table 1 Report of State Expenditure on the Girls' Schools in 1904

Name of School	Direct Expenditure	Indirect Expenditure			Grand Total	Annual cost of educating each pupil		
		Scholarships & Prizes	Misc.	Total				
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	aa.	p.
(a) Main Schools								
Normal and Industrial Schools	4296	300	60	360	4656	258	10	8
Central School	762	330	800	1130	1892	4	3	5
Total	5058	630	860	1490	6548	14	0	4
(b) Branch Schools								
Ghat Darwaza School	108	12	12	24	132	2	11	1
Gangapole School	96	12	12	24	120	2	6	5
Hathroi Kothi School	60	12	0	12	72	1	12	9
Amber School	84	18	12	30	114	2	9	7
Total	348	54	36	90	438	2	7	1
Grand Total	5406	684	896	1580	6986	10	13	0

Source– Public Instruction in The Jaipur State for The Year 1904

The Central Girls' School, Jaipur, was always run by designated English ladies. With the retirement of Miss Hemings in June 1911, the charge of the Girls' School was handed over to Mohini Bai. Later the Girls School received the services of a very capable woman, Pandit Yamuna Devi Shastri. Like the Sanskrit colleges of Jaipur state, there was a significant increase in the number of scholarships and awards in girls' schools also. Many girls were also given free books and other stationery items. Religious education was a distinctive feature of the courses of study for girls. Thus, by the year ending 31 August 1915, five girls' schools were being run by the Jaipur State with 506 students. The staff also included a female superintendent and 17 assistant mistresses. The curriculum of these schools included elementary education in Hindi, Urdu, arithmetic, geography, Indian history, and needlework. The total expenditure of Jaipur State on girls' education was Rs 4,638. Apart from the collegiate school, Mission School was also a high school in Jaipur. By the year 1924, the number of private girls' schools in the city increased to 10. Jains opened four girls' schools, Christian missionaries opened three, and one school each was opened in Purani Basti, Dariba and Hathroi. A Mohammedan school was also opened in the state. Jains took the initiative to promote primary education of girls among the local residents. However, there was no increase in the number of government schools for girls but four schools namely Central, Ghat Darwaja, Hathroi and Gangapole remained.

The following table taken from the census report of Rajputana, Ajmer–Mewar 1921 shows male and female literacy with literacy ranks:

Table 2

City	Population	Percentage of Literacy among all ages 5 and above		Rank from the Literacy point of view
		Males	Females	
Ajmer	1,13,512	32.3	7.7	I
Jodhpur	73,480	29.4	5.5	II
Alwar	44,760	27.8	2.5	III
Jaipur	1,20,207	23.2	2.5	IV
Bikaner	69,410	20.1	2.3	V

Source– History of Jaipur city, by– A.K Roy

Legislative measures

The year 1947 was one of remarkable legislative activity. Social legislation came into prominence and important acts were passed: the Dowry Abolition Act, the Prevention of Beggary Act, the Harijan (Prevention of Social Disabilities) Act, the Rescission of Property Act, and the Hindu Married Women (Right to Separate Residence and Maintenance) Act. Representation of Labour Laws Payment of Wages Act, Factories (Maternity Benefits) Act, Jaipur State Primary Education Act were also passed in the same year. During the year 1938 there was one general school (10 students), two secondary schools (with 244 seats) and 24 primary schools (945 students) for female education. The state used to spend Rs 45,179 on these. Of these, 18 percent received English education and the remainder acquired classical knowledge at home. There was an average of one school in every eight villages. Primary education was free in the entire state. In 1944, the Women's Intermediate College gained its present status.

Maharani Gayatri Devi

Maharani Gayatri Devi of Jaipur played a very important role in aiding education for the people of Jaipur. Women's education was not given much importance in India at that time, but she always showed strong and constant support to it. She also established an exclusive school for girls in Jaipur. She played a special role in providing girls access to quality education which they were not able to get due to the social norms and prejudices of those times. It is gratifying to note here that despite the conservative practice and difficulties of 'purdah', more girls have received education. The number of girls attending Maharani Gayatri Devi Girls School and Maharaja Girls School shows that there was a growing trend towards girls' education in the society. Although women who wore purdah, no matter how poor they were, did not want to provide liberal education to their daughters, over time many families sent their daughters to schools and colleges for education. However, Queen Gayatri Devi had opened this school mainly for the daughters of elite families and upper class of the society. Maharani Gayatri Devi writes in her book that he was twelve years old in 1923 when he married his first wife, soon after "Jai" (Man Singh) went to Mayo College. The above line indicates that if the king only is getting married at the age of 12, what effect will it have on the subjects? or how deeply rooted was child marriage at that time.

Maharani Gayatri Devi Girls School

Maharani Gayatri Devi Girls School was opened because Maharani Gayatri Devi was very deeply interested in the education and upliftment of the women of the state. The name of the school was added to his honoured name. Specially catering to the needs of the children of landlords and elite class, this girl's school was formally opened on 4th July 1943 by Maharani Gayatri Devi Ji with a total expenditure of only Rs 4,904–6–6. Miss L.G. Lutter worked here as headmistress. The state started establishing Government general schools for women in the year 1939–40.

Maharani College for Women

The Maharani College of Jaipur was established in 1944. There were six elementary colleges of Rajasthan University and Maharani College was one of them. In July 1948, the enrolment in the college dropped to 48 because the high school classes located in Jaipur city were relocated to the Maharaja Girls High School. English, History, Economics, Logic, Hindi and Physiology, Hygiene and Child Studies were taught in the college while for Intermediate courses and Degree courses were English, Hindi, History, Economics and Philosophy. The result of high school and intermediate examination of 1948 was 94.7% and 100% respectively. The total expenditure of the college in

1947–48 was Rs 54,451/- whereas in the previous year 1946–47 it was Rs 43,000/-. These colleges were run at government expense while 7 colleges were run by private enterprises.

Conclusion

In conclusion, the progress of female education in the princely state of Jaipur reflects the interplay of cultural traditions, colonial influence, and indigenous initiatives. Historically established social norms limited women's roles to the domestic sphere. Due to which less attention was paid to his formal education. People started getting more and more aware for the importance of women's education from late 19th to early 20th century. The rulers of Jaipur recognized the changing times and established schools for girls despite modest resources. Their emphasis was mainly to focus on basic literacy and domestic skills. These early efforts faced obstacles like conservatism, purdah, and child marriage. Legislative measures and social changes in line with the demands of the times led to progress in women's education. Legislative acts such as the Dowry Abolition Act and the Hindu Married Women (Right to Separate Residence and Maintenance) Act addressed social issues. A visionary personality like Maharani Gayatri Devi made significant contributions in promoting girls' education and establishing schools that provided quality educational opportunities. The establishment of institutions such as Maharani Gayatri Devi Girls' School and Maharani Women College in the state of Jaipur set milestones towards gender-inclusive education. Run by courts and private initiatives, these institutions empowered women by running a variety of educational and intellectual programs. In retrospect, the story of female education in the princely state of Jaipur highlights educational reform to overcome established barriers. It stands as a testament to the power of education to empower individuals and shape equitable societies while challenging cultural norms.

References

1. Report on the Political Administration of Rajputana for the year 1865–66. Part I, Calcutta, Printed at the Foreign Department Press, 1867.
2. Report of the Political Administration of the Rajputana states and Ajmer–Merwara for 1902–1903. No. CCCCX, Foreign department, serial no. 145, Calcutta, office of the superintendent of government printing, 1904.
3. Report on the Administration of the Jaipur state for the year 1922–23, 1923–24, 1924–25 and 1925–26. Part–II–statements, Allahabad, The Pioneer press, 1927.
4. Report on Administration of the Jaipur State for the year 1942–43. Jaipur, Printed by the superintendent at the Government Press, 1945.
5. Report on the Administration of the Jaipur State for the year 1946–47. Jaipur, Published by Authority, Government Press, 1948.
6. Report on the Administration of the Jaipur State for the year 1941–42. Jaipur, Published by Authority, Printed by The Superintendent, Government Press.
7. Foreign Department: Internal B, September 1888, Nos. 245–247.
8. The Rajputana Gazetteer Vol. II, 1879, Calcutta, Office of superintendent at the Government Press.
9. Nash, A.M. Progress of education in India 1887–88 to 1891–92. Calcutta, 1893.
10. Gupta, Savitri. Rajasthan District Gazetteers, Jaipur State, 1976–77. Jaipur, Directorate, District Gazetteers, Government of Rajasthan.
11. Roy, A. K. History of Jaipur City. New Delhi, Manohar Publishers, 1978, Print.

12. Verma, G. C. Modern Education; its Growth and Development in Rajasthan. Jaipur, Publication Scheme, 1984, Print.
13. Devi, Gayatri, A Princess Remembers, Tarang Paperbacks, New Delhi, Print.