TITLE OF THE THESIS

SOCIAL IMPACT OF COLONIAL EDUCATION IN POONA-1818-1947

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BY

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Month & Year APRIL 2025

CERTIFICATE

It is certified that the thesis entitled **'Social Impact of Colonial Education in Poona-1818-1947'**, which is being submitted herewith in the **Nehru Institute of Social Science of Tilak Maharashtra Vidyapeeth** is an original research work completed by **Ms. Pramila Dasture** under my supervision and guidance for the Degree of Doctor of Philosophy (Vidyavachaspati) in History to be awarded by the Tilak Maharashtra Vidyapeeth, Pune.

To best of my knowledge this thesis

- embodies the work of the candidate herself.
- fulfils the requirement of the ordinance related to Ph. D. degree of the TMV.
- Is up to the standard in respect of both content and language for being referred to the examiner.

Signature of the Supervisor/-

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DECLARATION

I, **Pramila Dasture** am a Ph. D Scholar of the Tilak Maharashtra Vidyapeeth in the **History** subject.

My thesis entitled **'Social Impact of Colonial Education In Poona 1818-1947'** has been completed under the supervision of **Dr. Nalini Waghmare.** I solemnly affirm that the thesis submitted by me is my own work. I have not copied it from any source. I have gone through extensive review of literature of the related published / unpublished research works and the use of such references made has been acknowledged in my thesis. The title and the content of research is original. I understand that, in case of any complaint especially plagiarism, regarding my Ph.D. research from any party, I have to go through the enquiry procedure as decided by the Vidyapeeth at any point of time. I understand that, if my Ph.D. thesis (or part of it) is found duplicate at any point of time, my research degree will be withdrawn and, in such circumstances, I will be solely responsible and liable for any consequences arises thereby. I will not hold the TMV, Pune responsible and liable in any case.

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Pramila Dasture

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ABSTRACT:

Social Impact of Colonial Education in Poona (1818-1947)

It is understood that the impact of education at any given point of time, anywhere in the world has been profound and deep; similarly, the impact of Western Education in Poona between the period of 1818-1947 forged a path of progress, leaving an indelible and permanent mark on generations to come.

This dissertation examines the social impact of colonial education in Pune from 1818 to 1947, a period marked by significant transformations in educational policies and practices under British rule. The research aims to explore how colonial education reshaped societal structures, cultural norms, and individual identities within the local context. By employing a mixed-methods approach that includes archival research, analysis of colonial educational policies, and interviews with descendants of the educated elite and institution builders, this study reveals the complex interplay between colonial ideologies and indigenous responses to education.

The key findings indicate that while colonial education was instrumental in introducing modern educational practices and fostering a new intellectual class, it also perpetuated social inequalities and reinforced colonial power dynamics. The imposition of English as the medium of instruction and the curriculum's Eurocentric focus marginalized traditional knowledge systems and local languages. Furthermore, the study highlights the emergence of a nationalist consciousness among educated Indians as a direct response to the colonial educational framework.

This research contributes to a deeper understanding of the legacy of colonial education in shaping contemporary social dynamics in Poona and offers insights into the broader implications of colonial policies on education in India. By foregrounding the voices and experiences of those affected, this dissertation emphasizes the enduring impact of colonial education on society, culture, identity in colonial Poona, giving rise to the middle class; and while doing so it tracks the works of leaders and social reformers like Lokmanya Tilak, Justice Ranade, Mahatma Phule, Savitirbai Phule, Maharshi Karve, G K Gokhale, Pandita Ramabai; Cornelia Sorabji, Rebecca Reuben, Henry Macnee, Joseph Bhore and a host of others.

Key Words: Education, Western, middle class, social reformers, Poona

CHAPTER 1

INTRODUCTION

'SOCIAL IMPACT OF COLONIAL EDUCATION IN POONA: '1818-1947'

1.1 INTRODUCTION:

To say education is vital, is an understatement; instead, education can easily be regarded as a weapon to alter, improve, and enhance the quality of one's life, as it provides various avenues for betterment, along with higher qualifications, it provides stable careers and in total improves an individual's life.

Former President of India Late Dr A.P.J. Abdul Kalam[1] stated that education is an endless journey through knowledge and enlightenment, fostering creativity, entrepreneurial and moral leadership, and ultimately aiming to create good human beings with skills and expertise. Education helps in changing the way one perceives life, society, political systems, economic trends, international relations, and everything associated with it. What we are today, is a result of the foundations of our past; thus, it would not be wrong in saying, that the condition of our society is merely a reflection of our past.

The world-renowned physicist Albert Einstein[2] once said that "Education is not the learning of facts, but the training of the mind to think." This summarises a fundamental truth about education, that it goes beyond the mere accumulation of knowledge and instead it focuses on nurturing critical thinking, creativity, and problem-solving skills. Education on the other hand, can also be revolutionary, when it manages to bring about a change within an individual inside out; when it changes the individuals thought processes, when it makes the person think out of the box, when the person starts to see that there is a world other than his/her own, a liberated free world, full of opportunities and advancements; a world that doesn't promote discrimination, suppression, exploitation, a world that is far from utopian, but one that is truly real. This can be said to be true of education.

Several social reformers, emerged in British India at the end of the 19th and the beginning of

[1]Tiwari, Arun; A.P.J. Abdul Kalam : a life; Noida: Harper Collins Business, 2015; p 54
[2]Brian, Denis; The Unexpected Einstein: The Real Man Behind the Icon; John Wiley; New York; 2005; p.77

the 20th centuries; they believed in this kind of world, a world free from prejudices and societal pains; a world that believed in equality. An important point to be noted here is that one of the most significant features of the modern age was the establishment of the Western education system.

But was this the agenda of Western education that had been introduced in India, because of colonial administrative changes? Probably not, a popular notion that went around was that the British wanted to create a class, that was well versed in their language, one which was educated enough to be able to run the administrative chores and one that was able to become a medium between the classes and the masses and the ruling elite. (The British of course were unaware that this could have disastrous results for them itself as this very education went on to become a massive tool in the hands of the Indians, who used it to turn the tables on their imperial rulers giving rise to the following-nationalism, the Middle class and a large number of positive changes; details of which have been stated in the concluding chapter of this thesis.)

The beginning of British colonial rule in India created a significant shift in the socio-cultural and educational landscape of the country. Poona, a key city within the Bombay Presidency, served as a prominent hub for colonial administration and reform initiatives. Between 1818 and 1947, the imposition of colonial education policies altered the societal fabric of Poona, leaving a heritage that reverberates even today.

Colonial education was designed primarily to fulfil British administrative and economic needs[3], aiming to create a class of intermediaries proficient in English and Western ideals. However, this system had profound implications for traditional Indian society. In Poona, the educational reforms introduced by the colonial authorities reshaped caste dynamics, redefined gender roles, and influenced the development of social movements. While the upper classes benefitted from new opportunities, the impact on marginalized communities, varied significantly.

This research delves into the multifaceted social consequences of colonial education in Poona, examining how it influenced societal structures, cultural identities, and aspirations during the colonial era. By analysing historical records, policy documents, and key figures' contributions, the study seeks to illuminate the enduring complexities of education as both a tool of

[3] Mayhew Arthur; Education of India: A study of British educational policy in India, 1835 – 1920; Faber and Gwyer, London; 1926; p 55

empowerment and control. The period of 1818 to 1947 provides a compelling timeline to trace these transformative changes against the backdrop of Indian struggles for autonomy and justice.

1.2 AIMS AND OBJECTIVES:

To study Western education and renaissance thinking in Poona

1.In keeping with the framework of study the details of the establishment of western education in the country have been outlined, keeping in mind that in India the imparting of education was never a matter of responsibility for the British. However, the impact of these educational policies in the country was not something that the British expected. Yet it led to various alterations that were clearly witnessed in the society all over the country and specifically in Poona, Maharashtra (former Bombay Presidency). The socio- religious reform movement that emerged as a direct impact of consciousness towards social rigidity and customs that existed in the Indian society; this was a series of actions taken by the Western educated Indians to alter certain practises that had been eating into the Indian social structure like a termite and making it hollow.

2.Concepts like individualism, humanism along with emphasis to science, literature, and philosophy, moreover, exposure towards other western ideas like democracy, suffrage was reaching the conscious Indians. These began to show and change how the society in certain areas were regressing rather than progressing. Poona was the focal point for many changes that occurred. This chapter also investigates the educational set up within the city where primary education, higher secondary and higher education institutes have been studied to understand the difference in the social parity that existed in the city between the original Mahratta settlement and the Cantonment regions.

To study the Renowned Educators, Social Reformers and Curriculum

1.This chapter deals with those individuals who were associated with different schools and colleges as either teacher, headmasters, principals of the British era institutes. These individuals were themselves western educated and had a clear idea of what this format of education was providing. During the days of imperialism, the Japanese had figured the benefits of opening to trade with the British, when the latter had approached them; unlike the Chinese without much resistance, they conducted trading activities thus opening a good number of avenues of socio-economic development in Japan. In a similar case, the Western educated

social reformers in India too gathered the benefits of adopting western educational practises as they understood the benefits it carried. Education thus being, a highly powerful tool in social reform provided a scope for these individuals to work towards societal upliftment.

2. This chapter will also deal with the curriculum that was being taught at schools, colleges, and universities. This teaching was both prescribed and proscribed, one that had been taught as part of the assigned syllabus for the various levels of education and the other was that which came along with the various teachers through their own ideological orientations and those that were filtered down to the students, these could have also been censored. Thus, building a generation which would be more conscious and aware of social discriminations and discrepancies.

To understand Women's education and emancipation in the colonial period in Poona:

1.Being a section of the society that was neglected and not permitted to be educated, despite severe opposition and yet some support; women went on to make their way through the labyrinths of social webs; the presence of certain educated and enlightened men and women, who worked towards providing education to women, greatly helped in this regard.

2.This chapter has focused on the impact of education on women, while trying to see the changing mindset of the society towards women as well as the outlook of the women themselves. Examples of certain select individuals have been used to understand the above for namely Cornelia Sohrabji, Mahatma Phule, Keshav Dhondu Karve and others.

To study the effect of education on the Depressed Classes:

1.Held in low stead, in comparison to the other sections of society, the depressed classes were not considered to be privileged enough to be given any status in society; education being a far cry away.

2.Efforts have been made to study the impact of western education on the attitude of the common gentry' towards the depressed classes as well as to check the response of the depressed classes towards it.

To study conflicting ideologies and the Indian mind: Era of Oriental vis- a- vis British Education: A Comparative Analysis:

1. This chapter focused on the various windows of opportunities and thought processes western education opened for the Indian minds.

2. It will also focus on the colonial concept of the White Man's Burden, its impact, and its response.

3. Efforts have been made to understand the awareness that led to the economic exploitation of the country due to western education.

4. The rising tide and consciousness of nationalism, because of the spread of education have be studied.

1.3 HYPOTHESIS:

1. This work has attempted to study, the impact of colonial education on Poona, and has tried to figure its positive, negative, and reformatory influences, which formed a background, while providing a stage for the establishment of the Indian National Movement.

2. Change in the British educational policies have been analyzed in the context of the developing national movement.

3.Attempts have been made to see the effect of the freedom movement on school and college students, and how they were influenced to join the mass movement and other revolutionary activities.

4.A study has been attempted to see what education did for the women, and how it gave birth to the Modern Women

5.Education and Culture impact- as seen in the change and adaption in language, fashion.

1.4 REVIEW OF LITERATURE:

Historical studies on colonial education can be found, but these are limited in quantity and qualitative in nature. Across these studies, the consensus holds that Imperial policy was not responsible and later took responsibility for the education of the native masses. the following is a brief listing of books that have covered the topic of colonial education in Poona; these books helped in putting together different aspects of the said topic under consideration.

1. Pandit Sandhya, British Administrative Policies (1818-1829): Continuity and Change (Captain H. D. Robertson in the Pune District); Himalaya Publishing House; 2012.- A Socio-economic survey of educational activities under Capt. H D Robertson was done.

2. Manasseh Rachel, Baghdadian Jews of Bombay, Their Life & Achievements- A Personal and Historical Account; Published by Midrash BEN ISH HAI, USA, 2013. - This book speaks about the Jewish contribution towards education and particularly that of Sir David Sassoon.

3. Jones. Kenneth. W., The New Cambridge History of India- Socio Religious Reform Movements in British India; Cambridge University Press; 1994.- A Basic information on the socio-religious reform movement have been explained in this book

4. Sarkar Sumit & Sarkar Tanika, Women and Social Reform in India, Vol. 1 and Vol 2, Permanent Black; 2007.- Changing position of women and their role in the social reform of India are found here.

5. Sorabji Richard, Opening Doors- The Untold Story of Cornelia Sorabji. Reformer, Lawyer and Champion of Women's Rights in India; Penguin Books; 2010.- The life and times of Cornelia Sorabji, has been discussed in this book.

6. Aggarwal. J. C., Landmarks in the History of Modern Indian Education, Seventh Edition; Vikas Publishing House Pvt Ltd, Noida; 2010. - Various educational policies under the British have been reviewed in this book

7. Keer Dhananjay, Dr. Babasaheb Ambedkar; Popular Prakashan Pvt. Ltd; 1954.- An excellent biography of Dr Ambedkar is seen in this book.

8. Bhole Bhaskar Lakshman, Bhartiya Sahityache Nirmate Mahatma Jyotirao Phule; Sahitya Akademi; New Delhi; 2013.- A brilliant account on the Life and times of Mahatma Jyotiba Phule can be found in this book.

9. Ujagire Anupama , Bhartiya Sahityache Nirmate Pandita Ramabai; Sahitya Akademi; New Delhi; 2013.- Major contributions from the life of Pandita Ramabai can be read this book

10. Majumdar. R. C., The History and Culture of the Indian People; Vol. X; British Paramountcy and Indian Renaissance; Part II; Bhartiya Vidya Bhavan; Bombay; 1965.- This book is one of the best to give a background and foundation of British rule in India.

11. Bayly Susan, The New Cambridge History of India: Caste, Society and Politics in India, From the Eighteenth Century to The Modern Age; IV; Cambridge University Press; 1999. – A description of life in the 18th C India has been found in this book.

12. Kumar Krishna, Politics of Education in Colonial India; Routledge; UK; 2014.- The British educational policies have been looked through an analytical lens

13. Merchants of Poona: Stories of Grit and Determination; Sakal Publications; 2014.- Rise of new occupational avenues have been elucidated upon in this book.

14. Wagle. N. K., Writers, Editors & Reformers: Social and Political Transformations of Maharashtra 1830-1930; Manohar Publishers & Distributors; 1999. -Changing trends in the society are seen here.

15. Kumar Deepak, Bara Joseph, Khadria Nandita, Ch. Gayathri Radha, Education in Colonial India: Historical Insights; Manohar Publishers and distributors; 2013.- How colonialism and education went hand in hand, has been expanded upon here.

16. Seth Sanjay, Subject Lessons: The Western Education of Colonial India; Duke University Press; 2007.- New trends in analysis of educational policies are spoken in this work.

17. Dr. Ghathal, S. S., Adhunik Maharashtracha Itihas; (1818-1960); Kailash Publications; 2017.

The History modern Maharashtra has been explained brilliantly in this work.

18. Khole Vilas, Maharshi Dhondhe Keshav Karve; Majestic Publications House; 2010.- A detailed analysis of the life of D K Karve has been elaborated upon.

19. Morgan Susan; Bombay Anna; University of California Press; 2008.- The life of the famous writer and teacher of the King of Siam and his family has been illuminated here

20. Fatak Ajit & Lavate Mandar, Punyachi Smaranchitre: Shatkapurvi va Aata; Sakal Prakashan; 2016.- A detailed account of the History of Pune can be read through this book

1.6 RESEARCH METHODOLOGY:

Archival material was used. Visits to libraries, schools, colleges, research institutes were conducted. Interviews with concerned staff and people associated with the institutes under the period of study have been conducted. Questionnaires were circulated and data was collected likewise.

Details of the same have been described in the chapter on research methodology.

1.5 SCOPE OF STUDY:

The period of 1818-1947 is rather vital, as it is a part of the beginning of the modern age, there were many significant events that took place during this time. It marked the downfall of the Peshwai in Poona and saw the rise of the British flag over the Shaniwarwada, the symbol of the Peshwa rule.

The city of Poona has been selected as the area of research, due to its rich historical legacy, which it acquired by earlier being the capital of the Peshwas, and by becoming the Monsoon Capital of the Bombay Presidency. Poona became a centre for Renaissance in western India, the socio-religious reform movement had several leaders emerge out of the city. In the later years, Poona became a centre for the birthplace of the Indian National Congress and the growing nationalistic activities.

1.7 SIGNIFICANCE OF STUDY:

The English East India Company exercised control in India through political manoeuvring that transformed trade into territorial control; this happened through the establishment of groundwork in major cities such as Bombay, Calcutta and Madras.

Their power was reinforced in Bengal as they strategically aligned themselves with local rulers, initially as advisors and then as an armed force to the kings who soon become dependent on the Company's military support to maintain their autonomy from neighbouring rivals[4].

In the years that followed, the British East India Company was seen to be on a systematic spree of territorial acquisition, until they finally reached the gates of Poona, the capital of the mighty Maratha Empire; subsequently, bringing the city under their sway, by putting an end to the Maratha rule and by replacing it with their own. Political control brought in many changes that were seen in all spheres, social, economic and others as well.

This work intends to study these very amends that were witnessed in the city of Poona that came up as a result of the change of guard, essentially due to the introduction of western education.

[4] Kumar Deepak ed.; Education in Colonial India Historical Insights; Manohar Publishers & Distributors;2013 ; pp.34-35

Poona has been selected as the focus of study; because historically, the city held the position as the capital of the Peshwas; it also held a significant military status during the British regime, it was also used as the Monsoon capital of the Bombay Presidency; and with its sound educational system, the city went on to be known as the 'Oxford of the East'.

1.8 CHAPETERIZATION:

i. **Western education and the impact of western renaissance in Poona: attempts and efforts of the socio-religious reform movement -** The wave of social reform was sweeping India; Maharashtra could not have been left out. A detailed study, attempting to identify the impact of Western education leading to social transformation.

ii. **Renowned educators and curriculum-** Prescribed curriculum and banned curriculum if any will be studied. Impact of education can be seen through its facilitators.

iii. **Women's education and emancipation**- Attempts at providing education to Women; their own attempts at breaking free from socially binding shackles and accepting empowerment through education.

iv. **Effect of education on the depressed classes**- 'Inclusion of the excluded.' A study of the efforts to provide education to socially non-acceptable classes, leading to their upliftment.

v. **Conflicting ideologies and the Indian mind: era of oriental vis- a- vis British education; a comparative analysis**- Indian awareness, socio-political and economic consciousness because of education.

CHAPTER 2

REVIEW OF LITERATURE

2.1 INTRODUCTION:

The literature utilized in this current study gives a very good idea about the chronological happenings that were much needed to generate the historical stage for this work; it also helps in creating an analysis of how things shaped up during the period of study (1818-1947) in Poona. The material used has helped in understanding how educational acts/laws/reforms, worked when India was under the Company Sarkar and then under the British Raj governance.

The agenda behind this review of literature is to focus on the type of work that has been carried out so far in the field of education studies in India, and in turn the area of study of this thesis.

In general, a literature review helps in putting together a detailed interpretation and description on whether our assumptions, deductions and conclusions are comparable to the currently available data, or a book, a research article, a Ph.D. thesis, web article or any earlier study; all this assists in using a proper methodology for the research.

2.2 UNPUBLISHED SOURCES:

Theses:

1) Vora M. Rajendra; Liberal Thought In Maharashtra 1850 – 1920; University of Poona; Poona; 1974- An analytical interpretation of the new ways and new waves of thought processes that the state of Maharashtra witnessed during the said period was understood through this source.

2) Lonkar Laxman Ravindra; Intellectual Response in Maharashtra To Western Ideologies With Special Reference to History: 1832-1874; University of Pune; Pune; 2005- Then a part of the Bombay Presidency, the state of Maharashtra, saw tremendous changes by way of the socio-religious reform movement, which was a direct result of the serious trend of western renaissance. Responses to this and more was deduced from this source.

3) Ghatge A.V.; The Progress of The City of Poona, Education Department (School Board, Poona Municipal Corporation) In The Development Of Primary Education; Deccan College

Post Graduate Institute; Poona;1972 -The growth and genesis of the city of Poona was seen through the analytic lens of Shri A. V. Ghatge, mainly in the context of educational practices.

4) Saini S.K.; The Socio-Economic and Political Factors in The Development of Education In British India During 1921-1947; The Maharaja Sayajirao University of Baroda; 1975- With the freedom movement at its peak, a methodological survey was carried out to check the social changes, political developments that took place because of the introduction of education, between the period of 1921- 1947.

5) Patil M. Smita; Caste System and Dalit Feminism: A Comparative Study of Mang and Mahar Women in Western Maharashtra"; Jawaharlal Nehru University; New Delhi; 2008- A study of casteism and feminism in India has been done here. This is an extremely detailed study of the sensitive topic which throws light on marginalized sections of the society.
   This work revisits the idea of Dalit feminism through the social spaces that structure the assertions of Dalit women from the Mang and Mahar castes in Maharashtra. It attempts to expand the theoretical possibilities of Dalit feminism through engaging with the conceptual categories of Karl Marx, Walter Mignolo and Oyeronke Oyewumi and repositions the contextual specificity of the social reproduction of Dalit women's social location-based knowledge. Thus, it critically examines the leftist critiques that reduce Dalit feminism to an extension of identity politics. It also questions the non-committal inclusive avatars of feminism that welcome the category of Dalit feminism, as any other feminist claims without recognising the epistemic turn offered by Dalit feminism.

6) Emery Elizabeth Phoebe; The Depressed Classes in India; Boston University Graduate School; 1916- A thorough study of the depressed classes in India has been made by the researcher. It explores the conditions and struggles of the marginalized groups in India, including those categorized as "untouchables" or "depressed classes". The book's central theme is the plight of the depressed classes in India, a term used to describe marginalized communities, often associated with the Hindu caste system.

7) Thomas Boven David; Patriots and Practical Men: British Educational Policy and the Responses of Colonial Subjects in India, 1880-1890; Loyola University Chicago; 2017- This work helped in generating an understanding of how the native Indian population reacted to the British colonial policies, which is very crucial in terms of subaltern responses, rather than

the reactions of the governing. This work focuses on the interplay between educational policies implemented by the British colonial authorities in India and the religious and ethnic communities impacted by these policies. It first considers educational policies promulgated from the earliest days of rule by the British East India Company until the Hunter Commission of 1882. Following this survey, the dissertation considers Indian reactions to these systems and colonial structures of education between 1880 and 1890. Those colonizing India had planned to use education as a means of stabilizing and strengthening their own rule on the subcontinent. As the British colonizers steadily overran the subcontinent, however, the colonial education system that developed over the course of the Raj consistently undermined this plan. This work asks the question, "How did the Hindu and Muslim religious and linguistic communities across Northern India view the construction of religious difference in British educational administration in the colonial system in the period from 1880 to 1890?" This broad focus on Hindu and Muslim communities narrows more specifically to the intellectual and political circles in Punjab and the North-Western Provinces.

2.3 PRIMARY SOURCES:

(A) British era records – the below mentioned documents have been of immense help in understanding the various changing British Policies, related to education and they impacted the native Indian population.

1. Records of the Government of India; Papers relating to maintenance of school of art in India as State Institutions; 1898.
2. Hunter, William Wilson; Bombay 1885-1890: A study of Indian Administration; 1892.
3. Department of Education; Bombay Primary Education rules, 1924: As amended up to 15th July 1940.
4. Report; Gazetteer of Bombay Presidency Part II; 1885.
5. Report; Papers of East India Company; 1814.
6. Papers relating to the renewal of the Charter of the East India Company in 1813 and 1833
7. Reports of the General Committee of Public Instruction (1831-42)
8. Reports of the Council of Education (1842-54)
9. Papers connected with the establishment of universities in India in 1857
10. Moral and Material Progress reports since 1859
11. Report of the Hunter Commission 1882-83
12. Quinquennial Reviews of the Progress of Education since 1886
13. Report of the Public Service Commission, 1886-87
14. Report of the Indian Universities Commission, 1902

15. Indian Educational Policy, 11 March 1904
16. Report of the Hartog Committee 1929
17. Post-War Plan for Educational Development in India, 1944-84

(B) Newspaper article analysis-

The Newspapers published from Poona and Bombay, till 1947, like The Times of India, the Deccan Herald, the Poona Observer, Maharatta, Kesari, (but which gave coverage to events happening in Poona) were examined and checked for any information available on the educational policies, its reviews, reactions, responses, along with this the writings of the editors were also studied. It has been observed that the coverage of articles in the Times of India, was about schools and colleges, that had a British foundation or background, or were having British teachers and management, were very nicely covered. Events like a meeting in favour of the Simon Commission was held in a reputed school in the city, or the Guy Fawkes event was held, etc. were easily covered. The efforts made by the Plague Commissioner towards the help and aid of people suffering from plague was covered, cricket match details were covered. A unique report that appeared in the newspapers, was about the visit of the Duke of Connaught to the city, the way Duke and the Duchess were welcomed, to their stay, to their departure, and the singing of the British national anthem, God Save the Queen was sung, by the valedictory committee, was all covered in detail.

2.4 SECONDARY SOURCES:

1. Bayly Susan; Caste, Society and Politics in India from the Eighteenth Century to the Modern Age; Cambridge University Press; Cambridge; 2008.- This book spoke about the socio-political developments in the modern age of India. It explores the evolution and complex interplay of caste, society, and politics in India, particularly from the eighteenth century through the modern era. It examines how caste, not as a static system, but as a dynamic and contingent response to evolving social and economic conditions, shapes Indian society and politics. The book analyzes the historical origins of caste, its impact on everyday life, and its role in shaping Indian nationalism, state policy, and contemporary politics, including caste-based violence. Overall, "Caste, Society, and Politics in India" offers a comprehensive and nuanced understanding of the enduring and complex role of caste in shaping Indian society and politics, from its historical origins to its contemporary relevance.

2. Nururllah Syed, Naik J.P; History of Education in India During the British Period; Bombay; 1943.- No study on the history of education in India, will be complete without this classical work. This book traces the history of the Indian educational system through 150 years of

colonial rule against the background of changing social, political and economic conditions in England and India. Changes in the educational structure since Independence to the beginning of the Fifth Plan period have been discussed and future lines of development outlined. About the Author Late J P Naik - Former Member Secretary of the Indian Council of Social Science Research and was closely associated with Indian education for over two decades. Syed Nurullah - Pro-Vice Chancellor of Aligarh Muslim University and was associated with the Education Department.

3. Butler Clementina; Pandita Ramabai Sarasvati Pioneer in the Movement for the Education of the Child-widow of India; Fleming H. Revell Company; London; 1922. – Pandita Ramabai, was one of the pioneers of women's education and emancipation. Her contribution to this field is immense and well known. This book gives an in-depth analysis about the life of this great individual. A widow without resources, a Hindu widow burdened with the handicap of religious fanaticism and superstition which weighed down any aspirations for betterment, and hedged about in all avenues of effort, and yet a valiant spirit which, recognizing a vision and a command, went forth for its fulfilment. This was Pandita Ramabai, the courageous soul who first saw the crying need of the child-widow, who realized the economic loss to the nation of setting apart a great class by ostracism to enforced inaction; the one, who realized the right of the child to live, to work, and to have development of her powers in spite of the supposed curse of the gods upon her life. It was in 1886 that this little woman, coming unknown and unsupported save by her own strength of conviction, landed on these shores and made her appeal for the child-widow of India. Modern, bustling America hardly knew that such a class existed, and the missionary folk who did know were not fully aware of the weight upon the girl-child heart of feeling condemnation because of the belief that the curse of the gods was the cause of the death of the boy or man to whom she was betrothed. So great was Ramabai's conviction and so high her courage that immediate hearing was accorded her.

4. Eleanor Zelliot, Experiments in Dalit Education, Maharashtra 1850-1947, in Education & the Dispriviledged: Nineteenth & Twentieth Centuries; ed. S. Bhattacharya, New Delhi Orient Longman 2001.- No research on the history of Dalit education in Maharashtra can be said to be complete, without taking the reference of Eleanor Zelliot's book, which is remarkable in terms of its critical analysis of a sensitive topic as such as this. This work examines contestations and recent trend-setting approaches in the historiography of education in India in the post-1800 period. British colonialism created a huge rupture in South Asian society as

regards the provision of education. Historians of education have asked what sorts of indigenous educational institutions and methods were present in pre-colonial India: in this context, the article discusses the work of historians who researched indigenous Indian village schools, key to educational transmission until the early nineteenth century. The educational work of the nationalist leader M.K. Gandhi inflected the work of such educational historians. The work devotes some attention to ways in which twentieth-century 'new education' reinvented aspects of pre-colonial South Asian education. Marxist, feminist, Dalit and Subaltern historians of education have analysed the differential and hierarchised spread of 'western' education in South Asia. Nonetheless, this work shows how the educational agency of Dalits, women, peasants and working people has been analysed by scholars. The article then examines recent scholarship which views the origins and growth of 'western' education in South Asia in the framework of transcultural transactions. It ends from the vantage point of connected and entangled histories of education, looking beyond the unit of the nation state.

5. M. S. Gore, Vitthal Ramji Shinde: An Assessment of Historical Contribution, Bombay, TISS 1990. – A very important individual in the study of the depressed classes is Vitthal Ramji Shinde; this book serves as a sort of a biography of him. Vitthal Ramji Shinde was a well-known social reformer, researcher, writer, and advocate for anti-untouchability activism and religious unity in the Bombay Presidency. He was known for his activism against untouchability and his efforts to promote religious unity. Shinde was part of a group of liberal thinkers and reformers during the pre-independence era. His work focused on advocating for the rights and education of Dalits.

6. V.K. Joag; A short history of the origin and growth of Nowrosjee Wadia College and Modern Education Society, 1923- 1944; 1944-1945.- Late Prin. V. K. Joag was a teaching faculty of the Fergusson College, he later, with the munificence of the Wadia family went on to become the Founding Father of the Modern education Society and the Nowrosjee Wadia College. This book is nothing short of being an autobiography of his journey of being one of the pioneers of education in Eastern Poona. The Nowrosjee Wadia College was established on 21 July 1932 within six months of the establishment of the Modern Education Society on 15 February 1932.

7. Merchants of Poona: Stories of Grit and Determination; Sakal Publications; 2014.- This is an exclusive Sakal publication; it gives a comprehensive account of the rise of new occupations

which were created as a result of the economic growth of Poona. This book look sat the he essence of Poona. Poona is one of the few cities in the country where the majority of business houses, both small and big, have been founded by people who came here from remote rural parts of Maharashtra and across the borders and also those who belonged to the city itself. Many of them set up fledgling businesses in the attempt to earn a livelihood. They made efforts to assimilate into the unique ethos of the city and today they all proudly call themselves Punekars. While some established niche businesses that have become synonymous with Poona, others set up industrial units that have gone on to become behemoths. Many of these names are very well known, others are more low profile, but each has played an important role in the development and economic success of the city.

8. Kumar Deepak, Bara Joseph, Khadria Nandita, Ch. Gayathri Radha, Education in Colonial India: Historical Insights; Manohar Publishers and distributors; 2013.- This book tells us about how colonialism and education went hand in hand, and the former used the latter to further colonize territories. The collection of essays in this volume tries to address some of the issues and developments in the making of an inclusive knowledge society in colonial India, and the transmission of knowledge through agents and institutions of education in modern India from a historical perspective. The pace of knowledge diffusion has increased particularly over the last century, but the education system in India today is basically a legacy of the two centuries of colonial rule, with limited and uneven access to knowledge. The volume traces the growth of knowledge in India in modern times and its conflict with existing societal and religious expectations and also of the conflict between individual and institutional ideas. It also addresses the issue of social exclusion be it sectional, regional or gender oriented and explores the growth of a new system of education in modern India.

9. Seth Sanjay, Subject Lessons: The Western Education of Colonial India; Duke University Press; 2007.- New trends in analysis of educational policies are studied. The book Subject Lessons offers a fascinating account of how western knowledge "travelled" to India, changed that which it encountered, and was itself transformed in the process. Beginning in 1835, India's British rulers funded schools and universities to disseminate modern, western knowledge in the expectation that it would gradually replace indigenous ways of knowing. From the start, western education was endowed with great significance in India, not only by the colonizers but also by the colonized, to the extent that today almost all "serious" knowledge about India—even within India—is based on western epistemologies. In Subject

Lessons, Sanjay Seth's investigation into how western knowledge was received by Indians under colonial rule becomes a broader inquiry into how modern, western epistemology came to be seen not merely as one way of knowing among others but as knowledge itself.

Drawing on history, political science, anthropology, and philosophy, Seth interprets the debates and controversies that came to surround western education. Central among these were concerns that Indian students were acquiring western education by rote memorization—and were therefore not acquiring "true knowledge"—and that western education had plunged Indian students into a moral crisis, leaving them torn between modern, western knowledge and traditional Indian beliefs. Seth argues that these concerns, voiced by the British as well as by nationalists, reflected the anxiety that western education was failing to produce the modern subjects it presupposed. This failure suggested that western knowledge was not the universal epistemology it was thought to be. Turning to the production of collective identities, Seth illuminates the nationalists' position vis-à-vis western education—which they both sought and criticized—through analyses of discussions about the education of Muslims and women.

10. Dr. Ghathal, S. S., Adhunik Maharashtracha Itihas; (1818-1960); Kailash Publications; 2017.- this is a very well written book on the history of modern Maharashtra, particularly from the time of the downfall of the Peshwa power, through the British rule, to independence, to the Samyukta Maharashtra Movement, to the separation of Gujarat and Maharashtra, and birth of a new state. Socio- political, economic and religious changes that took place in the state of Maharashtra have been examined in this book.

11. Khole Vilas, Maharshi Dhondhe Keshav Karve; Majestic Publications House; 2010.- A very good idea about the life and times of D K Karve can be found through this work. Maharshi Karve, was a social reformer in India in the field of women's welfare. He advocated widow remarriage, and he himself remarried a widow as a widower. Karve was a pioneer in promoting widows' education. He founded the first women's university in India, the SNDT Women's University in 1916. The Government of India awarded him with the highest civilian award, the Bharat Ratna, in 1958, the year of his 100th birthday. He organized a conference against the practice of devdasi. He started 'Anath balikashram' an orphanage for girls. His intention was to give education to all women and make them stand on their own feet. Through his efforts, the first women university was set up in 20th century. In addition to his work in women's education, he actively campaigned against the caste system and played a key role in

founding societies aimed at advancing primary education in rural areas. All these and more have been illustrated in this book

12. Morgan Susan; Bombay Anna; University of California Press; 2008.- This is a extraordinary book, which gives an insight into the life and journey of Anna Leonowens, the famous writer who had her Anglo-Indian roots in Poona, she went on to become the teacher of King Mongkut, the King of Siam and his family. She was known to speak Hindi, Marathi, Persian and Sanskrit. As this riveting biography shows, the real life of Anna Leonowens was far more fascinating than the beloved story of the Victorian governess who went to work for the King of Siam. To write this definitive account, Susan Morgan travelled around the globe and discovered new information that has eluded researchers for years. Anna was born a poor, mixed-race army brat in India, and what followed is an extraordinary nineteenth-century story of savvy self-invention, wild adventure, and far-reaching influence. At a time when most women stayed at home, Anna Leonowens travelled all over the world, witnessed some of the most fascinating events of the Age of Empire, and became a well-known travel writer, journalist, teacher, and lecturer. She remains the one and only foreigner to have spent significant time inside the royal harem of Siam. She emigrated to the United States, crossed all of Russia on her own just before the revolution, and moved to Canada, where she publicly defended the rights of women and the working class. The book also gives an engrossing account of how and why Anna became an icon of American culture in "The King and I" and its many adaptations.

2.5 ARTICLES:

1. Gokhale Govind Balkrishna; The Religious Complex in Eighteenth-Century Poona; American Oriental Society; 1985; 105:4;719-724; American Oriental Society; as found in Jstor; 03 October 2020. – To find a work which gives an idea about 18th Century Poona and its religious mindset, is uncommon; here the author has done extensive research to put this article together.
2. Rao V. Parimala; Class, Identity and Empire: Scotsmen and Education in the Nineteenth Century; 2016; Social Scientist; 44:9/10; 55-70; as found in Jstor; 04 October 2020. – Dr. Rao is an authority on the history of education in India; this article is a great very good contribution to the evolution of colonial education in India.

3. Frenz Margret, Berkemer Georg; Colleges and Kings: Higher Education under Direct and Indirect Rule; 2006; Economic and Political Weekly; 41:13; 1261-1268; as found in Jstor; 05 October 2020.
4. Lankina Tomila, Getachew Lullit; Competitive Religious Entrepreneurs: Christian Missionaries and Female Education in Colonial and Post-Colonial India; 2013; Cambridge University Press; 43:1; 103-131; as found in Jstor; 04 October 2020.- This article was unique in its own way, as combined work on the missionaries, female education in colonial and post-colonial times is rare to find; one finds a detailed write here.
5. Paddayya K.; Higher Education In India With Special Reference To Heritage Studies; 2018; Vice Chancellor, Deccan College Post-Graduate and Research Institute; 78 ; 97-122; Pune; as found in Jstor; 04 October 2020. -Any literary work done by Dr. Paddayya, the Vice Chancellor of the Deccan College, is a great read, and to find his account on his own institution was incredible.
6. Desai I.P.; High School Students In Poona; 1952; Vice Chancellor, Deccan College Post-Graduate and Research Institute; 12: 3/4 ; 271-359, 361-393; Pune; as found in Jstor; 03 October 2020. It was unique to find a detailed analysis of high school students in the city. However, for long when the British did not pay much attention to the primary education, finding data for higher standards was not difficult.
7. Allender Tim; Learning abroad: the colonial educational experiment in India, 1813–1919; Paedagogica Historica: International Journal of the History of Education; 2009.- This work helped in understanding how the British and their work towards the implementation of education policies in their various colonies, worked as experiments for the British themselves, to try and test.
8. Omvedt Gail; Jotirao Phule & The Ideology of Social Revolution in India; Critical Quest; New Delhi; 2004.- This article gave an insight into the life of Jyotiba Phule and how his principles changed the life of others, while becoming an example to follow.

All the above works helped in giving an understanding of the society, religion, culture, economy and the political trends of colonial Poona, as well as the education changes that took place.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The primary objective of this research work to find out the impact that colonial education had over the society of Poona between the period of 1818 and 1947. This work is integral to subaltern studies in the context, that prior to this research, other research work has been carried out with the intention to find out how the British policies in various types of administrative sectors worked. This research work on the other hand has looked into how various British educational policies during the period of study have impacted society, whether, it was social practices, societal customs, traditions, also over how women were treated, perceived, as well as the impact of education on the depressed classes. The impact of western influence which came into the Indian society by way of education and change the way people thought behaved and acted has also been studied in this work. In order to study this kind of an impact required various techniques that have been laid down below.

3.2 DETAILED PLAN OF METHODOLOGY

Preparatory Phase –

In this preparation phase, many books, documents and articles were read studied and analysed. Data was collected by visiting various archives, libraries and research institutes. All of this secondary data was acquired through the library technique archival collections as well as research through the web repositories of various institutes universities across the web.

Acquisition of Primary data- visits to archives, visits to libraries, visits to research institutes

Analytical Phase analysis –

Analysis of the Questionnaire, the interviews, the archival data was carried out to see if the date procured was a) relevant to the said study b) the data acquired by way of the questionnaire and the interviews, had to be put in the historical context.

Methodology -

a) The methodology used in this work has been of qualitative nature.

b) All the data that was procured through either archival method and library sifting methods has been critically analysed and reviewed.

c) Survey method was also incorporated.

3.3 DATA BASE

a) PRIMARY SOURCES

i) Libraries Visited for reading and information compilation -

i)	British Library	London
ii)	Bodleian Library	Oxford University
iii)	Nowrosjee Wadia College Library	Pune
iv)	Vibhagiya Shashkiya Granthalaya- Gokhale Hall	Pune
v)	Vibhagiya Shashkiya Granthalaya- Vishrambaug Wada	Pune

ii) Visits to Research Institutes for data collection-

i)	Gokhale Institute of Politics and Economics	Pune
ii)	Bharat Itihas Shanshodhak Mandal	Pune
iii)	Indian Institute of Education, Kothrud	Pune
iv)	Bhandarkar Oriental Research Institute	Pune

iii) Archives Visited to procure primary data –

i)	National Archives	England
ii)	Peshwa Daftar	Pune
iii)	Maharashtra State Archives, Elphinstone College	Mumbai
iv)	The Times of India Archives	Mumbai
v)	Kesari Wada	Pune

iv) Schools Visited for interviews and collecting research material -

1.	St Annes' School	16.	St. Vincent's School

2.	St Mary's School	17.	The Bishop's School
3.	Bhave School for Boys	18.	Renuka Swaroop (Bhave School for girls)
4.	Vimlabai Garware High School	19.	Ahilyadevi School
5.	Huzurpaga	20.	Nutan Marathi Vidyalaya
6.	Kanya Shala	21.	Adambaug School
7.	Sevasadan (boarding for girls)	22.	Maharshi Karve's Stree Shikshan Sansthan
8.	Dastur School for boys	23.	Dastur School for Girls
9.	St. Andrews High School for Girls	24.	Sundarabhai Rathi Scool
10.	Shri Gopal High School	25.	Agarkar High School for Girls
11.	SNDT Kanya Shala (Girls' School)	26.	Saraswati Mandir Gharpure Prashala
12.	Raja Dhanrajgir School	27.	Justice Mahadev Govind Ranade Balak Mandir
13.	Ideal English School	28.	DES's New English School, Ramanbaug Choksey High School
14.	Ahilya Devi Girls High School	29.	Sardar Laxmibai Primary School, Rastewada
15.	National Model School (Nagarwala school)	30.	SSPMS

v) Colleges Visited for records collection and interviews-

Deccan College	Fergusson College
College of Engineering	Abasaheb Garware College
Shri Parshurambhau college	Agriculture College
B. J. Medical College	Nowrosjee Wadia College
BMCC	ILS
Tilak College of Education	John Wilson Education Society's Ethel Gordon College of Education & Practising School

vi) Conducted interviews

vii) Took questionnaire surveys

1. a) Questionnaire b) Analysis of the Questionnaire

Questionnaire:

a) The need for information from the old educational establishments in Poona, led to the acquiring the data from the concerned institutions.

The format of the questions are as follows:

1. What is your name and age?
2. Name of institution (school/ college/ library/ reading room/ research centre)
3. Date of establishment and location of the institution?
4. How are you associated with this institution?
5. Which Educational society established the institution?
6. What is the history of the institution that you know off?
7. Who were the Founders?
8. History of the education society- from year of establishment till 194
9. History of the institution - from year of establishment till 194
10. Famous Principals/ teachers/ students/ guests who visited the institution?
11. How were the students in the earlier day?
12. Did the institution change after independence? Y/
13. If yes, then, in which spheres/ aspects/ areas could the changes be seen?

ANALYSIS OF QUESTIONNAIRE- Overall, the people who I met, were able to give a history of the educational institute they belonged to. They also spoke about the history of the Poona city, and gave their versions of how the city transitioned from Poona to Pune

3) ANALYSIS OF THE INTERVIEW

All participants were asked about their association with Poona, and the history of the city, and how they perceived the rise and growth of the school and college system in the city.

Sr. Nos.	Name of the Person	Age	Occupation	Opinion
1.	Late. Mr. Jamshed Darbary	86 yrs, when I interviewed him	Teacher	Was a student of the Bishop's School in the 1940's, saw the transition of from God save the King to Jana Gana Mana
2.	Late Mr. Vijay Purandare	65 yrs when I interviewed him	Businessman	Lived at the Purandar fort, travelled almost 2 hrs daily to come to school. Received top notch schooling at the Bishops School
3.	Pastor Sumesh Jacob	45 yrs	Pastor (St Mary's Church)	Narrated the history of the St Mary's church and the schools in the neighbourhood
4.	Mr. Farrukh Dhondy	78 yrs	Author	Spoke about the socio- economic set up of the Poona Cantonment during the British days and during his school life in the 1950's. and spoke about Pune and its changing face through his book, 'The Poona Company'
5.	Late. Mr. Dilip Padgaonkar	72 yrs when I interviewed him	Former Editor of the Times of India	Gave a newspaper review of the colonial history of the Bombay presidency
6.	Sister Valeria D'souza	76 yrs	Sister at Wantage in Oxford, England	Told about her stay in Pune when she was the Head of the St Mary's School, and also told the history of the Wantage Sisters in Poona
7.	Dr. Ross Bassett	62 yrs	Professor, North Carolina State University	Author of the book, 'The Technological Indian'. Dr. Bassett, spoke about his research at the Kesari Archives and his findings of how students from Poona were being sent to MIT, USA to study.
8.	Dr. Hayden Bellenoit	51 yrs	Professor of History at the US Naval Academy, Maryland , USA	Author of the book, ' Missionary education and empire in late colonial India 1860-1920 (Empires in Perspective). Dr. Bellenoit gave information about the various missionaries and their educational involvement in the city.
9.	Mr. Joel Edwin	56yrs	Principal, The Bishop's School, Camp, Pune	Mr. Edwin, spoke about the history the school beginning from its inception in 1864.

10.	Sr. Sylvie	58yrs	Principal, of St. Annes' School, Pune	Sister gave the history of Sr. Claudine Thevenet and how she came from France, and set up the Convent of Jesus and Mary Schools.
11.	Mr. Joag	77yrs	Son of Prin. V K Joag	Spoke about how his father, moved away from the Deccan Education Society to establish the Modern Education Society with the help of the Wadia family.
12.	Dr. Jyoti Aniruddha	51yrs	Head, Dept. of History, Nowrosjee Wadia College, Pune	Gave details about the non-brahmin movement in Pune city
13.	Mr. Rohan Jadhav	30yrs	Faculty, Dept of History, Nowrosjee Wadia College, Pune	Spoke about the growth and development of Poona, based on his historical research
14.	Late. Ms. Rashmi Condra	41 yrs when I interviewed her	Faculty, Dept. of History, Rashtrasant Tukadoji Maharaj Nagpur University	Spoke about the British Education Policy in India and how it varied from time to time
15.	Ms. Himali Awomi	26yrs	Faculty, Dept. of History, Nowrosjee Wadia College, Pune	Gave information on the Christian Missionaries in Poona
16.	Mr. Eashan Bhatt	25yrs	Student at St. Marys' School, the Bishop's School, and Symbiosis School of Liberal Arts	Spoke about the history of the three institutions and the historical growth since inception and differences in them.

17.	Mrs. Sujata Mallick Kumar	56yrs	Principal, St. Mary's School, Pune	Gave the history of the school and how it grew and changed with time.
18.	Late Mr. Boland Roberts	88 years	Former Principal of the Bishop's School	Gave the history of the Anglo-Indian Community in India and in Poona.

CHAPTER 4

Western education and the Impact of western renaissance in Poona; attempts and efforts of the Socio Religious Reform Movement

4.1.1 Introduction:

When we ask history to give an example of a society and culture which was in transition and in evolution, 19th Century Maharashtra comes to the fore. What was making the society pendulate and what was causing structural alterations? As an answer we get that there were several factors like industrialisation, urbanization, the post, the press, and even western education which glorified the 19thCentury. Schools, colleges and Universities were formed as a part of the western education system. Society began to look at itself with a changed perspective that was strongly influenced by the interaction between the colonial present and the distant past. People devised various strategies to oppose colonial rule – ranging from criticism towards class strata's being formed which was perceived to have invited the colonial rule.

Western thought processes made an entry into India with the **missionaries**[1], long before the appearance of the British on the Indian soil. Missionaries were known for not only imparting education, but they were also providing healthcare facilities along with religious teachings, to provide a spiritual backbone in terms of the churches. There were instances of conversion[2] (a lot under the Portuguese); the last point however was a matter of concern for the native population as they feared being coerced into accepting and following a religion which was alien to them.

According to historian Tirthankar Roy[3], investment in mass education and in healthcare improves the capability and productivity of human beings as it helps in bringing down the population growth rate; and they also define the quality of life and thus can be seen as measure of economic growth. British rule introduced both these features in India in the form of government and government-aided schools and healthcare. In these institutions, the education that was imparted and the medical facilities were radically different from what was available at the local native set ups.

[1] Ed. Frykenberg Robert Eric , Christians and Missionaries in India, Cross-Cultural Communication since 1500, London Routledge, 2003, pp. 12- 20
[2] Disney A.R., A History of Portugal and the Portuguese Empire, Volume II, Cambridge University Press, Cambridge, 2009, p. 43.
[3] Roy Tirthankar, How British Rule Changed India's Economy: The Paradox of the Raj (Palgrave Studies in Economic History), Palgrave Pivot, London 2019, pp. 57-58.

During the rule of the Peshwas[4] (1713 to 1818), education saw some significant developments. Emphasis was laid on the promotion of Vedic studies, this included the study of Sanskrit, the Vedas, and other traditional scriptures. Schools providing both religious and secular education were established; alongside with this there was also the encouragement of trade and vocational training which promoted practical skills and knowledge. Since the Peshwas patronized art and culture, overall intellectual and cultural development could be seen. Whether it was military training or the studying of Hindu texts or astronomy, emphasis was laid upon practical knowledge. From free-ship to children of various classes and even to girl students, to distributing the Darbar scholarship or the Dakshina, to providing hostels to children from other states. The Peshwas tried to make education more accessible to all.

Education during the Peshwa times was carried on through the indigenous schools, public education was found in the annual distribution of charity called the Dakshina[5] amounting to £50,000 (Rs. 5 lakhs), given primarily to Brahmans, the institution degenerated by the time of the last Peshwa (1796-1817) and over time the concept collapsed. Orthodoxy was one of the reasons why the social set up in Poona was stricken, as educational rights were exclusive for only certain sections of the society; moreover, those who received education were mostly taught religious studies, sometimes, they were taught mathematics and linguistics, but none of the science subjects were taught.

With time, however, a good number of schools, colleges and higher education centers emerged in Poona; those who passed from these higher education institutes were aware that if the country needed to be liberated from foreign rule or if there was any kind of progress needed, then, it was an urgent and immediate need to rapidly spread, western ideas, western technology, western thinking, western economic thought, western political thought and everything that could bring about stability and growth in the path of progressivism.

There were two groups of thinkers, one who believed that socio-economic reform was more important than political change; and the other group believed that political change was more important, and the rest should be kept for after independence; however, both groups believed that ‘education’ was a must and needs to be given utmost importance. This was the beginning of Poona becoming an intellectual and educational center.

It needs to be noted here that western education was a system which brought in the concepts of critical thinking, rationalism and individualism. There was a general pursuit of knowledge which came about because of intellectual and artistic growth due to a rebirth of these thoughts in Europe. This rebirth

[4] Deshpande, M. M., Pune: An Emerging Centre of Education in Early Modern Maharashtra. International Journal of Hindu Studies, 19(1/2), 59–96. http://www.jstor.org/stable/24631793, 2015

[5]Adachi, K., 2001. "Dakshina Rules of Bombay Presidency (1836–1851)" Archived 21 March 2017 at the Wayback Machine. Minamiajiakenkyu, 2001(13), pp. 24–51.

can be famously identified as Renaissance, which was a period of cultural and intellectual revival in Europe, primarily in the period following the Middle Ages, during the 14th to 17th centuries, during this time Europe saw a renewed attention on classical antiquity alongside with this there was also a shift towards humanism and secularism. This triggered a series of events which led to the age of exploration and the arrival of European powers in India, like the Portuguese, British, Dutch, and French, establishing colonial footholds, there was also the Jesuit missionaries. There was an introduction to European Renaissance ideas in art, education, and religion, influencing the Indian Renaissance. This Indian Renaissance, fuelled by the introduction of Western education, challenged traditional norms, promoted social and religious reforms, and fostered a sense of national identity, laying the foundation for modern India.

These liberal thoughts towards a progressive society were reflected in the education which generated individuals who saw holistic growth and who believed that the pursuit of knowledge can bring about radical changes in the person and his surroundings too.

4.1.2 The historical prelude:

The British East India Company which had come to India in 1608, was making successful inroads into the Indian political scene.

A vital theme in the history of Poona was the appearance of the British military battalion in the city. The British had acquired from Peshwa Bajirao II, the permission to station a military force in Poona; they were here because of the terms of the Treaty of Bassein[6] (Vasai) ostensibly for the defence of the feeble Peshwa administration.

Poona, at this time served as the capital of the Maratha Empire, under the Peshwa leadership (wherein the Peshwa was the leader of the Maratha Confederacy[7]). In the following years post the defeat of the Marathas, Poona came under the East India Company; after this the city went on to also serve as the Monsoon capital of the Bombay Presidency.

This story had begun in 1802, when the Peshwa executed their ally Vithoji Holkar, prompting Yashwantrao Holkar to attack Poona. The British East India Company saw this as an opportunity and supported the Peshwa (who had decamped to Bassein) and sent troops to reinstate him. This made the Maratha Confederacy dependent on British military support and the British in turn realized that the degree of dependency would eventually increase. The British then isolated and defeated the other Maratha chieftains, including Yashwantrao Holkar and Daulatrao Scindia. Lord Wellesley's victory at the Battle of Assaye enabled the British to impose the Treaty of Surji Anjangaon, which stripped the Scindias of key powers. As the Maratha Confederacy was beginning to implode and fragment,

[6] Naravane, M.S. (2014). Battles of the Honorourable East India Company. A.P.H. Publishing Corporation. p. 66
[7] Bang, Peter Fibiger; Bayly, C. A.; Scheidel, Walter (2020). The Oxford World History of Empire: Volume One: The Imperial Experience. Oxford University Press. pp. 92–94

the British planned to detach Poona from the other Maratha chieftains and bring it under the influence of the British Government.

Between 1802 and 1818, the British increased their influence in Poona, establishing enclaves and stationing troops under the Subsidiary Force system.

Consequently, Charles Malet was sent as the Political Representative of the Governor of Bombay, and a military garrison was placed in Poona in accordance with the Treaty of Bassein. Malet, was later succeeded by Mountstuart Elphinstone.

Meanwhile the Peshwa was financing the British military force and the quarters for the troops, under the Bassein Treaty provisions, due to which the Peshwa ceded a territory whose taxation revenues returned 26 lakhs rupees per annum.

The period 1730-1802 had been regarded as the 'golden age' of the city, during which Poona was the independent capital of a large empire. The deployment of the Company garrison was a major step taken by the British to curtail that independence and bring the Maratha heartlands into the British sphere of influence.

The failure of the Peshwa led to the disintegration of the Maratha Confederacy and an end to Maratha imperial ambitions, who were considered as the last obstacle to British paramountcy. According to historian G. S. Sardesai[8], 'if the Peshwa's dominions were annexed, Pax Britanica could stretch over the entire Peninsula.'

The British now stationed in Poona, had by this time already checked the growing influence of the French in India. The Marathas were the only major power left outside the British control. The Maratha commanders were engaged in internal squabbles. Meanwhile the Scindias had lost to the Company's General Lake at Delhi and to Lord Arthur Wellesley[9] at Assaye. The Holkar's compelled the British to make peace. Thus, the Second Anglo Maratha War (1803-1805) concluded with the Treaty of Surji Anjangaon.

The Third Anglo Maratha War fought between 1817 and 1819, was the last and conclusive encounter between the British East India Company and the Maratha Empire. The war left the Company in control of most of India. The forces of the Maratha Confederacy met the British army led by Governor General Hastings, supported by General Thomas Hislop. The British successes were instantaneous ensuing in the break-up of the Maratha Empire and the loss of Maratha independence. The Peshwa was defeated in the Battle of Khadki and the Battle of Koregaon.

[8]Sardesai G.S.; New History of the Marathas: Chhatrapati Shivaji Maharaj and his line (1600–1707). Phoenix Publications; 1957; p. 58.

[9] Wellington, Arthur Wellesley, Duke of, 1769-1852: The despatches of Field-Marshall the Duke of Wellington during his campaigns in India, Denmark, Portugal, Spain, the Low Countries, and France, and relating to America, from 1799 to 1815 (G. Richards;, 1902) pp.34-36

The Peshwa was eventually captured and placed in an estate in Bithoor near Kanpur. Most of his territory was annexed, making it part of the Bombay Presidency, under Lord Dalhousie's Policy of the Doctrine of Lapse. After 1818, the then Resident of Poona, Mountstuart Elphinstone[10] reorganized the administrative divisions for revenue collection. The new government felt a need to communicate with the local population and Elphinstone pursued a policy of a planned standardization of the Marathi language in the Bombay Presidency [11]starting after 1820.

4.1.3 POONA: A CITY WITH ARCHITECTURAL DIFFERENCES:

This point on architectural and structural differences is relevant here to understand that due to the presence of a new governance, slowly yet steadily a change began to be seen in the type of houses, language, habits in the city. A result of the British settlement was that the city saw different skylines; architecturally, the Cantonment, or the British part of Poona was styled in designs that had both the Indo-British elements. However, there was no cultural integration or assimilation with the old city, instead Poona was very much segregated and segmented in nature. This is important because when educational institutes began to appear, in the Cantonment region they came up at distances away from each other but in the City, there was a visible cluster growth.

The town was divided into three parts: the 'native city', the 'civil lines' and the 'military cantonment'.

- The **Native city** had narrow lanes and areas segregated by caste and religion.
- The **Civil Lines or the Sadr** Bazar included some of the Peth areas, or the market regions of the Kasba Peth area, the Ganj Peth and, Bhavani Peth, Shivajinagar. This area mainly worked as a mid-region between the old city and the cantonment regions.
- The **Cantonment** developed on European lines to cater for the needs of the British military class. It had a large European population, many bungalows, gardens, wide roads, open spaces, churches, schools, hotels, and long lines of barracks and hospitals. It should be noted here that there were two Cantonments, namely the Poona Cantonment and the Khadki Cantonment both being established in 1817.

The city was also the headquarters of Poona District in the Central division of Bombay Presidency. Here are some other divisions related to Poona during British rule:

- **6th (Poona) Division**: Formed in 1903, following the Kitchener reforms of the Indian Army. It was mobilized in September 1914 and sailed from Bombay on October 16 for Mesopotamia.

[10] Cotton, J. S., Elphinstone, M.; Mountstuart Elphinstone. United Kingdom: Clarendon Press; 1892; p 2- 12.

[11] Douglas James, Glimpses of old Bombay and western India, with other papers Sampson Low, Marston & Co., London; 1900; pp22-23.

- **Poona Divisional Area**: Formed in October 1914 to take over the area responsibilities of the 6th (Poona) Division.
- **Poona Municipality**: Established in 1858.

The Cantonment[12] settlements were known as stations, which provided the inhabitants with church facilities, schools, clubs, cemeteries, and gardens as well as the religious and social institutions required by the colonial society, military and administrative infrastructure. In evaluation, the residencies in the 'native city' and the 'British areas' were different.

The 'city' had 'courtyard' styled multi-storied structures (known as the 'Wadas'), while the British sections had single-storied bungalows. With the 'Maratha regime' overpowered, the British pursued to acquire positions of power in the city.

Mountstuart Elphinstone (the erstwhile British Resident of Poona) was bestowed with the new title of 'Deccan Commissioner[13]' by the British Government and installed himself in the Shaniwar Wada as the visible representative of the new order in Poona.

In the later years, the British kept themselves away from carrying out any development in the old city region; they stated predominantly post the 1857 Revolt, that any intrusion with the Indian cultural traditions could provoke further revolt.

4.1.4 THE IDEA OF EDUCATION:

Education was viewed as a significant device in the general advancement of the people. It is the foundation of the social advancement of the public. It builds the character of a person. It has the capability of creating a feeling of enquiry to address different issues. It instils a logical disposition among individuals. It is viewed as a meaningful instrument in delivering society against abhorrent practices. Large numbers of the social researchers attempted to characterize education. For the Greeks education was a way of life, a good one, but it was restricted to the privileged societies. The Roman idea of education was to refine society. English education was all about good ethics, etiquettes and behaviour. For the Germans, education was about making one a better individual.

Following are some definitions of education of eminent philosophers to understand what it means: -

The concept of education has been explored by various philosophers over time, each offering unique perspectives on its nature, purpose, and methods. Here are some key philosophical approaches to education:

[12] Gadgil, D. R.; Poona: a socio-economic survey: part I. Economic. India: D.R. Gadgil at the Gokhale Institute of Politics and Economics Pune; 1954; p. 54-65.
[13]Selections from the Minutes and other official writings of the Honourable Mountstuart Elphinstone, Governor of Bombay, Cambridge University Press; Cambridge; 1884; p. 76-77.

Perennialism[14] emphasizes timeless knowledge and universal truths, the main proponents were Plato and Aristotle. They believed that education should focus on teaching ideas that have stood the test of time, such as classical literature, philosophy, and mathematics.

Essentialism[15] focused on core knowledge and skills, its main supporters were William Bagley, E.D. Hirsch. They thought that 'Education should focus on essential subjects and skills that are necessary for students to become productive members of society.

Progressivism[16] stood for learning by doing and experiential learning. John Dewey, Jean Piaget promoted this, they believed that education should be student-centric, and there should be an emphasis on hands-on activities, problem-solving, and critical thinking.

Reconstructionism[17] this focussed on social change and reform. Paulo Freire and George Counts promoted this idea, in which education should aim to address social inequalities and promote social justice, encouraging students to become active participants in their communities.

Existentialism[18] believed that individual experience and self-discovery were important, and that education should help students explore their own identities, values, and beliefs, fostering personal growth and self-awareness. Jean-Paul Sartre, Friedrich Nietzsche propounded these thoughts.

Pragmatism[19] focussed on practical application and usefulness as stated by John Dewey, William James. In this, education should be relevant to real-life situations and focus on practical skills and knowledge that students can apply in their daily lives.

These philosophical approaches offer diverse perspectives on education, each contributing to a broader understanding of its purpose and methods. Would you like to delve deeper into any specific philosophy or philosopher?

According to Dr. Babasaheb Ambedkar – "Education is a weapon of creation of mental and educational development, weapon of eradication of social slavery of economic development of political freedom"

[14] Huxley Aldous ,The Perennial Philosophy (1st. ed.), Chatto and Windus, London; 1946; p.10

[15] William C. Bagley and the Founding of Essentialism: An Untold Story in American Educational History Null, J. Wesley; Teachers College, Columbia University; 2007; pp.1013-1055

[16] Dewey John; Democracy and education: A Defining Work on Progressive Education and Democratic Principles Kindle Edition; Prabhat Prakashan 2018; pp34-35.

[17] Russell Bertrand; Principles of Social Reconstruction; Routledge; London; 1997, pp. 51-55

[18] Sartre Jean-Paul; Being and Nothingness Paperback, Simon & Schuster; Columbia;1993; pp. 67-69

[19] James William; Pragmatism: A New Name for Some Old Ways of Thinking; Kessinger Publishing; New York 2010 pp.45-46

When India was under British rule, Poona saw, the Brahminzation[20] and Sanskritization[21] slowly being converted to Westernization[22].

4.1.5 NATURE OF EDUCATION SYSTEM UNDER BRITISH RULE

During British colonial rule, there were significant differences between Western and Indian education systems:

Under Western Education: -

The Curriculum here emphasized on subjects like English, mathematics, sciences, and social science, the primary medium of instruction was English. Education was primarily accessible to the upper castes and urban elites, creating a divide between the educated elite and the majority of the population. Many schools, colleges, and universities modelled after Western institutions were established in the country. The main aim was at creating a class of educated Indians who could assist in the administration of the colony and promote Western values and culture.

Under Indian Education: -

The curriculum focused on traditional subjects like Sanskrit, Persian, Arabic, and local languages. The Medium of Instruction consisted of local languages and classical languages. Traditional educational institutions like Gurukulas and Madrassas were prevalent. Education was more accessible to the general population, yet education was limited to women and those belonging to the lower classes. This form of education aimed at preserving and promoting indigenous knowledge, culture, and religious practices.

The introduction of Western education led to a significant cultural and social transformation in India, creating a new class of educated individuals who played a crucial role in the country's social and political movements.

[20] Srinivas M. N., Social Change in Modern India, Orient Black Swan, Hyderabad, 2014; p 13.
[21] Jayapalan, N.; Indian Society and Social Institutions. Atlantic Publishers & Distributors. New Delhi; 2001; p. 428.
[22] Srinivas M. N., Social Change in Modern India, Orient Black Swan, Hyderabad, 2014 p. 44.

The English school system is even today continued in India. The English had supplanted the age-old framework of education in India, with school systems of the English way.

Following is a brief description of the British education system.

British education policies can be divided into two:

a) Before 1857 (under the English East India Co.)
b) After 1857 (under the British Crown).

a) Education policies in India under the English East India Company:

In 1781, the Governor-General of Bengal, Warren Hastings[23] established the Calcutta Madarasa for Islamic law studies. This was the first educational institute set by the East India Company (EIC)governance.
In 1784, the Asiatic Society of Bengal was set up by William Jones[24] to study the history and culture of India. This was also the same time when Charles Wilkins[25] translated the Bhagwat Gita to English.

In 1791 Jonathan Duncan, the Resident of Benares established the Sanskrit college for the studying Hindu laws and philosophy.

In 1800, Governor-General Richard Wellesley set up the Fort William College in Calcutta with the intention to train the employees of the east India company in Indian customs, traditions and languages; this college was closed down 1802.
The Charter Act of 1813[26] was a big step by the British in modern education where an annual sum

[23] Robert Gleig George; Memoirs of the Life of the Right Hon. Warren Hastings, First Governor-General of Bengal; HardPress Publishing; London; 2019; pp.102-103
[24]Baron Teignmouth, J. S.; Memoirs of the Life, Writings and Correspondence of Sir William Jones. United Kingdom: J. Hatchard publishing House; 1815; p 32-37.
[25]William Jones; Annual biography and obituary for the year 1817-1837. (1817) https://www.britannica.com/biography/William-Jones-British-orientalist-and-jurist
[26] Keith, A. B. ; A Constitutional History of India 1600–1935.Methuen; London: Methuen; 1936 p. 128–129.

of Rs.1 lakh was to be used in educating the Indian subjects. During this time the Christian evangelical missionaries were involved in mass instructions as well as religious conversions.

4.1.6 MACAULAY'S MINUTES / THE ENGLISH EDUCATION ACT OF 1835-

During the tenure of Governor-General William Bentick more funds were allocated towards education, while the policies were based on the recommendation of Macaulay's Minute.

Thomas Babington Macaulay was unaware of Indian values, the land, Indian and oriental literature and he considered western science to be superior to all. He had famously said that "*a single shelf of a good European library was worth the whole native literature of India and Arabia".*

The gist of the minute is:

1. Government should spend for teaching western sciences and literature in English alone.
2. English would be made the medium of tutoring in schools and colleges.
3. Elementary schools were not given importance, rather more schools at district levels and colleges were suggested to be opened. Hence, mass education was neglected.
4. Downward filtration theory[27]: The British decided to educate a small section of upper and middle-class Indians who would be the bridge between the masses and the government; it was expected that this educated class would spread western education to the masses gradually.

A report on vernacular education submitted by William Adam, was published through Bengal and Bihar in 1835, 1836, and 1838; this report pointed out the defects in the system of vernacular education. Between 1843 and 1853, a researcher named James Jonathan conducted an experiment in the Northwest Province where a model school using vernacular language in each tehsil was introduced. A school to train the teachers for these vernacular schools was also set up.

WOOD'S DESPATCH OF 1854[28]

This report was known as the 'Magna Carta' of English Education in India' and was the first all-inclusive plan towards mass education in India. It made the government take responsibility towards

[27]Ghosh, Suresh Chandra. "Bentinck, Macaulay and the introduction of English education in India." History of Education; Taylor & Francis; UK; 1995; p 17–24.
[28]Bayly, Christopher Alan; Indian Society and the Making of the British Empire, The New Cambridge History of India, vol. II.1, Cambridge University Press; 1987,p.82

native education and suggested the system of grants in aid and even encouraged private enterprises and individuals to invest in education.

Thus, according to this despatch: -

a) Vernacular languages should be used in primary schools at the villages.

b) Anglo-vernacular high schools should be set up

c) Colleges should be affiliated at the district level

d) Universities should be set up in the Presidency towns

e) Emphasis should be laid on female education and vocational training.

f) Secular education should be delivered at government schools.

During Viceroy Mayo's term, the Rajkot College was set up in Kathiawar in 1868. The Mayo College of Ajmer was set up in 1875 for the political training of Indian princes and those of elite families. Several issues related to education in India had become one of the major concerns of the British Government by 1853. To provide a solution to these issues the then Secretary of the State Sir Charles Wood presented a paper also known as a Despatch to the Directors of the British East India Company. The Despatch said that education in English as well as Indian local languages should be enhanced and encouraged. Charles Wood[29] opined that English institutions could be a useful model to be put into use in India.

In 1854 he arranged his thorough volume on the plan representing things to come of training in India. This plan imagined a synchronized arrangement of training all through the country. There were various proposals planned for the arrangement of instruction; but according to the British, the already existing form of education was functioning in reverse and was rather conventional and what was being offered by Hindu Pathashalas and Muslim Madarsas would not be able to cater to the growing demand of 'Babus', also known as the educated Indians, who would work as clerical staff for the East India Company administration; they would be British in language and manners. Thus, there was the need to teach the local populace in a framework that was natural to them. Wood's suggestions planned to now assume a huge part in the predetermination of the country.

As the future of India would have it; the implementation of English education in many ways would work towards the unification of the masses on a societal level; as prior to this, through its long verifiable past India had seen the nation segregated into various dominions under different regional regents; but with a common language now in use, the emergence of social nationalism would not be

[29] Moore, Robin James; Sir Charles Wood's Indian policy, 1853-66; Manchester University Press, 1966; p. 23-24

far away. Therefore, it wouldn't be inappropriate to say that patriotism or a cognizance of it emerged, because of English presence.

Soon a feeling of oneness, unity and patriotism emerged due to desire to break free for which education played a guiding role.

Some of the recommendations suggested that the aim of the government policy was the promotion of Western education. Here equal emphasis was laid on the study of art, science, philosophy, and literature; this was a direct impact of the age of reason during the European renaissance. In the view of many the Despatch was the propagation of European knowledge.

The Despatch made certain recommendations for higher education according to which the medium of instruction would be English, yet the significance of the vernacular language was no less emphasized as Wood believed that with the use of the vernacular languages' European knowledge and knowledge in general would reach the masses better.

Wood also proposed the setting up of several vernacular primary school in the villages.

In addition, there would also be Anglo-vernacular high schools and affiliated colleges at the district level.

Through this Despatch provisions were also made for a system of **grants-in-aids**[30] to encourage and foster private enterprise in the field of education. These grants-in-aids were conditional on the institution employing qualified teachers and maintaining proper standards of teaching.

The Department of Public Instruction was set up under the charge of the Director in each of the five provinces of the company's territories.

This Department was entrusted with the charge of reviewing the progress of education[31] in the province and submit an annual report to the government.

Universities based on the model of London Universities were proposed for Bombay, Calcutta and Madras, which were subsequently established in the year 1857.

1857 was an important year not only in the field of educational growth in the country, but also on the political front when the country fought its first war of Independence. Imperialist historians considered this event as a revolt against the British regime. The East India Company on the other hand did their best and eventually managed to crush what they called the Sepoy Mutiny.

There was also a Senate House, a Chancellor and a Vice-Chancellor and fellows, all nominated by the Government of India. The Universities were entitled to hold examinations and confer degrees and universities were permitted to set up professorships in many branches.

The Despatch emphasized the importance of vocational instruction and the need for establishing technical schools and colleges. It also supported the promotion of womens' education in India.

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[30] Nurullah Syed, Naik J P; A History of Education in India During the British Period Vol 1; The University of Michigan Macmillan; USA; 1951 pp 32-34.

[31] Nurullah Syed, Naik J P A Students' History of Education in India, 1800-1965; Macmillan; USA; 1971; p19

To many, this new scheme of education was nearly an imitation of their English models. Almost all of the proposals of the Despatch were implemented. The Department of Public Instructions were organized in 1855, and the earlier committee of the public instruction and council of education was replaced. Several grants-in-aids were provided for women's education.

The ideals and methods advocated by the Wood's Despatch dominated the Indian educational scenario in the country for a protracted period, during which India witnessed a westernization of its educational pattern and system, which in turn gradually replaced the indigenous method of education and learning. During this time several public schools came up at cities across the country and even boarding schools at hill stations began to appear. Almost all these educational institutions during this time were run by European teachers who were the part of the education department of the Government of India.

The missionary institutions too played their own part in managing a number of educational set ups. Gradually private Indian effort appeared in the field of education.

b) Education policies in India under the British Royal

The 1857 War of Independence and the Queens Proclamation of 1858 are well known history; as a result of this, the transfer of power from the hands of the East India Company to that of the British Crown took place.

Once the British Crown took over the reigns of governance in India, they realised that a changed strategy would be wise if they did not want to lose the country as its colony. Thus, they began to show keen interest and concern, towards those aspects, which would make the native population useful for the needs of better governance; thus, a renewed emphasis on education was seen. Several commissions like Hunter, Raleigh, Saddler and others were set up to provide recommendations for reforms to be undertaken in the Indian Education system.

The Hunter Commission of 1882[32] recommended that the government should put more efforts towards mass education through vernacular languages. It also suggested that new district and municipal boards should take care of primary education. Along with-it Female education should be encouraged outside the presidency towns. Secondary education should be divided into: -

[32] Chuaungo L. Mikael, Hunter Commission 1882, Ph.D. Scholar, Mizoram University, India, published in Academia, December 2019; https:// www.academia.edu

i) Literary (which lead to the university through entrance exams) and ii) Vocational (for commercial jobs)

In 1902 the Raleigh Commission[33] came to India; at that time Viceroy Lord Curzon was of the opinion that universities were 'student producing factories' and these institutes became centres for new ideologies, and places were young minds were ignited with revolutionary thoughts; thus he made a committee to take a review and decide what can done about the university system in India; this led to the establishment of the universities act that came in 1904.

In 1904 the Indian Universities Act came up; as per this act, Indian universities would be under the government.

In 1906, the princely state of Baroda initiated compulsory primary education. In, 1913 Government resolution on education policy was passed which would begin compulsory primary education in British India. Removal illiteracy was the aim. The government of the provinces were given charge to provide free primary education.

1917-19: Saddler University Commission: - As per the recommendations of this Commission; secondary education as well as University education saw a boost. There was to be a separate board for secondary and intermediate education. The University would function as a centralized entity. Women's education was emphasised upon; along with applied scientific and technical education, and teachers training was to be implemented. As a result of which teachers training became a focal point for the future.

1916-21: Seven new universities came up at Mysore, Patna, Benares, Aligarh, Dacca, Lucknow, and Osmania.

1920: The Saddler commission recommendations were given to the provincial government as education was shifted with the provinces in the Montagu-Chelmsford Reforms[34].

[33]Jayapalan, N; History of Education in India, Atlantic Publishers & Distributors; 2005; p 74-75

[34] Dixon, William Macneile. "Summary of Constitutional Reforms for India: Proposals of the Secretary of State Montagu and the Viceroy, Lord Chelmsford"; G. G. Woodwark; New York; 1918 p.55-59

1929: Hartog Committee: - the main aim of this Committee was to provide primary education; by way of which deserving students would be allowed to study at high schools. Admission to universities would be monitored to check quality.

1937: Wardha Scheme[35] for Basic Education by the Indian National Congress: -A committee under Dr. Zakir Hussain was formed for basic education, where "learning through activity" was promoted along with handicrafts which would also integrate the social and the physical environment. The first 7 years of school were free and compulsory, Hindi was taught until std 7; English would be introduced from std 8. This scheme of Basic Education was known as Nai Talim[36] or Buniyadi Shiksha or Buniyadi Talim

These ideas were not implemented due to the resignation of the congress ministry due to the commencement of the Second World War.

1944: Sergeant Plan of Education by the Central Advisory Board of Education- Free primary education for children between the age of and 3 and 6 years. Along with compulsory education for children between the age of 6-11 years; along with High school 11-17 years. There would be teachers' training, along with physical education, and education for mentally and physically handicapped and the mute.

Education in pre-British period:

Even tough education was to be common to all, instead it was limited to the elite and the rich. Shudra women and lower shudras like Mahar, Mang and Chambhar had no right of education. Teaching was strict. Vedas, dharmashastras, sentence structure and formation, Vedanta, Tarkashastra (Reasoning), medicine were regularly taught. There were many Shastris (teachers) who would either go on house calls for teaching and some even opened their non-government funded schools in towns. Schools were run at chawdis. Guidance was mainly through recitation. The Peshwa invited the Shastris to offer Dakshina at Parvati in Poona. The Dakshina was a huge amount of Rs. 5 lakh.

Under the Peshwa rule, the Dakshina system was an annual practice of distributing state funds, primarily to Brahmins, during the auspicious month of Shravan. This practice involved substantial sums of donation money given to support learned Brahmins. This was a key feature of the Peshwa governance. The tradition of Shravan Dakshina started with Sarder Khanderao Dabhade in 1718 and

[35]Richards Glyn; A Source- Book of Modern Hinduism; Taylor & Francis; UK; 1996; p.66
[36]Sykes, Marjorie; The story of Nai Talim: Fifty years of Education at Sevagram, 1937-1987: a Record of reflections; Sevagram, Wardha: Nai Talim Samiti, 1988; pp 2-12.

continued under the Peshwas. While initially, the Dakshina system[37] primarily focused on Brahmins, some reformers, including Lord Mountstuart Elphinstone and reform-minded Brahmins, sought to expand the scope of the fund to include non-Brahmins.

Education policy of the Company:

Alongside business, East India Company extended their governance over the entire domain. Hence, after much deliberation it was decided to provide education to the Indian masses; for this a sum of Rs. 1 lakh would be provisioned every year. The Company chose to give training to the Indians for the accompanying reasons –

i. The administrative language would be English, as the need of English educated individuals was high. The Company i.e. British wanted to form a class of English-educated Indians.
ii. It was believed that the demand of English products in India would build due to an increase in the number of the educated.
iii. To educate Indians in new sectors.
iv. To gain the support of the British rule through western education.

Educational approach of Elphinstone:

Elphinstone did not want religion to be taught. At first, he considered conferring training just to the upper classes. From a letter written in 1823, his perspectives about education can be understood as follows –

i. To recruit English speaking individuals as clerks.
ii. To spread education in the entire society.
iii. To ensure that all farmers of the Ryotwari system should read the Potta of the land received.
iv. To get information from the moneylenders about the due amount to pay dues.

Educational policy of Elphinstone of 1823[38]:

The educational policy of Elphinstone was as follows –

[37] Rao Parimala; A Century of Consolidation and Resistance: Caste and education in Maharashtra 1818–1918; NMML OCCASIONAL PAPER HISTORY AND SOCIETY New Series 54; Nehru Memorial Museum and Library Teen Murti House; New Delhi; 2014, p 8

[38] Varma Sushma, Educational Policy of Mountstuart Elphinstone; Bulletin of the Deccan College Post-Graduate and Research Institute; https://www.jstor.org/stable/42930903; Vol. 31/32, No. 1/2 (1970-71-1971-72), pp. 202-21

i. To improve the education at local schools
ii. To raise the number of schools
iii. To give books to students
iv. To encourage education in the depressed classes.
v. To establish new schools for the spread of western knowledge.
vi. To promote the education of in Indian theology.
vii. To establish schools to educate people interested in inventions in Europe.

Educational contribution of Elphinstone:

Elphinstone tried to introduce western education without harming the native sensibilities. The reason for this arrangement was of encouraging the majority of the masses for schooling without impairing their basic ideals. He established organizations for the advancement of schooling, for reading textbooks, for elementary and even secondary schooling. All of these helped tremendously for the promotion of education in the Bombay Presidency. 'Elphinstone Secondary School' was established in Bombay in 1824, later it renamed to 'Elphinstone School' in 1834. The aim of this school was to provide English-language education to the native students. This was a bold step towards educating Indians on a modern, European model, supported by the Bombay Native Education Society. The eminent world-renowned economist and Father of the Indian Constitution Dr Babasaheb Ambedkar attended Elphinstone High School from 1904 to 1907.

The Bombay Native Education Society ran many schools till 1840; it had been a pioneering institution dedicated to promoting education among the native population. It was founded by a group of British and Indian philanthropist Jagannath Shankarsheth[39]. The society aimed to improve social and economic progress through education.

An important pointed to be noted here is that in 1823, the General Committee of Public Instruction was established, the Committee was led by Lord Macaulay, this committee aimed to oversee the growth of British India's educational system and was tasked with allocating funds toward education, which as mentioned earlier was one lakh rupees. The committee comprised of ten European members and played a crucial role in the debate between Orientalist and Anglicist views on education, ultimately favouring the promotion of Western education through the English language.

Lord Macaulay's famous Minute on Education[40], drafted in 1835, further solidified the shift towards English education, arguing for the use of English as the medium of instruction and the

[39] Potdar Madhav R ;Bharatacha Pahila Rashtrapurush na. Jagannath Shankarsheth (भारताचा पहिला राष्ट्रपुरुष ना. जगन्नाथ शंकरशेट); Anubandh Prakashan; 2002, p 24

[40] Evans, Stephen. "Macaulay's minute revisited: Colonial language policy in nineteenth-century India." *Journal of Multilingual and Multicultural Development*;2002 pp. 260–281

promotion of European literature and science. Later, the pre-existing education departments, including the GCPI, evolved into the Board of Education in 1841-42, and eventually into provincial education departments headed by Directors of Public Instruction, as suggested by the Wood's Despatch of 1854. There was also the Bombay Education Society[41] which had been established by Archdeacon George Barnes which was dedicated to education and the welfare of children. For all these initiatives which the British were taking, officers such as Colonel Cowper and George Jarvis sought the help of Sadashiv Kashinath Chhatris who was the Deputy Native Secretary of the Bombay Handshala and School Book Society, this organization procured books in native languages and he himself wrote several books in Marathi books which were translated and included in children's literature.

Sanskrit College, Poona[42]:

The British East India Company took over the domain of Peshwa in 1818. It was a territory which had been monopolised by the Brahmins who were saddened by the downfall of the Peshwa regime. Lord Elphinstone established Sanskrit College in Poona in 1821, to comfort the Brahmins and to prevent their opposition to the British rule. Every year Rs. 5 lakhs were spent for the Dakshina of Shravanmasa. Out of that, Rs. 2 lakhs were sanctioned for the college by Elphinstone. Vedas, Vyakaran, law and Dharmasastra were taught at the college. The medium of education was Sanskrit and Marathi. Due to the poor response of the students, the college was renamed as 'Poona College' in 1851, and the medium of education was changed from Sanskrit to English. In 1861, the College was divided, leading to formation of two colleges namely, the 'Deccan College' and the 'Vernacular College'. The medium of education was English in Deccan College and Marathi in Vernacular College. Vernacular College did not get proper response from the students because of the increased importance of English education. Finally, the Vernacular College was converted into the 'Training College for Men' in 1865. The Deccan College, on the other hand, received good response from the students; the location of the college was shifted to near Yerwada, where a massive Victorian building was built, the foundation stone was laid on 15 October 1864 by the then Governor of Bombay Sir Henry Bartle Frere. Lokmanya Bal Gangadhar Tilak, Gopal Ganesh Agarkar, R.G. Bhandarkar, V. K. Rajwade, Cornelia Sorabji, Dr Kotnis, Senapati Bapat and Vishnushastri Chiplunkar are a few names of the notable alumni of Deccan College.

[41] Bhandary Shreya; "Mumbai's 'oldest' school to shift to new-age International Baccalaureate". The Times of India; www.timesofindia.indiatimes.com ; 29 July 2012; Retrieved 13 March 2014.
[42] Frazer, James Nelson; Deccan College: a retrospect, 1851-1901; Deccan College; Pune 1902; p. 5.

The Board of Education:

The Company constituted the Board of Education by dissolving the Bombay Native Education Society and establishing a network of English medium schools. The Board consisted of three European members appointed by the Company and three Indian members who represented the Bombay Native Education Society. The Board while providing grants to schools also inspected their administration. The Board promoted creation of Gujarati and Marathi literature. The Board led to development of education in the Bombay presidency until 1848 during which around 216 schools were controlled by the Board in which around 12000 students were learning in these schools.

Wood's Despatch -1854:

The British educational policy implemented in India according to Lord Macaulay's recommendations needed to be rearranged with time, thus an enquiry committee consisting of Sir Alexander Duff, Sir Charles Trevelyan, Sir George Marshman was constituted by the British Parliament who sent their readings to Sir Charles Wood in India who then prepared a scheme of education and sent it to Governor Lord Dalhousie on 19 July 1854, known as Wood's Despatch of 1854[43]. This scheme is considered dawn of education system of India.

Wood's recommendations were as follows –

i. Primary education should be promoted
ii. Affiliated private schools should be given grant in aid
iii. Provision was made for the systematic spread of education from the primary level to the university level
iv. Mother tongue should be used in schools till secondary level
v. Higher education should be provided in English medium
vi. An Education Department should be set up in every Province
vii. The Government should support education for women
viii. At least one Government school should be opened in every District
ix. Universities on the model of the London University to be established in big cities like Bombay, Calcutta and Madras
x. The Indian natives should be given training in their mother tongue also

The Wood's Despatch had been appreciated as the 'Magna Carta of English education in India'. According to the recommendations of this Despatch, the Education Department was set up by Lord

[43] Mia Carter, Barbara Harlow; *Archives on Empire Volume I, From East India Company to Suez Canal*;Duke University Press; 2003; p. 400

Dalhousie. Many primary and secondary schools were set up and grants-in-aids were provided to private schools. On 18 July 1857, the Bombay University was established; according to the Bombay Gazette[44], the number of literates in the Bombay Presidency in 1872 (per 10,000) were as follows: –

Region	Number of Literates per 10000
Bombay city	227
Poona District	105
Solapur District	87
Kulaba District	87
Ahmednagar District	82
Nashik District	76
Thane District	70
Satara District	67
Khandesh	71

The number of literates were more amongst upper castes like Brahmin, Prabhu and Wani, as well as in the Parsi community. Maximum number of teachers in Bombay Presidency was Brahmins.

Percentage of Brahmin students (in 1882) –

Colleges	City	Percentage
Elphinstone College	Bombay	33%
Wilson College	Bombay	53%
St. Xavier College	Bombay	20%

The number of students had declined significantly during 1898 -1899 because of drought and epidemic of plague.

Hunter Commission:

The Government tried to improvise in the field of education according to recommendations of Wood's Despatch. A Commission was appointed in 1882 by Viceroy Lord Ripon under the Chairmanship of Sir William Hunter to analyse the success of educational scheme of Wood and to introduce newer reforms in the educational policy. The Commission consisted of 20 members. The Commission visited different educational institutions across India and met many important personalities. The Commission gathered the suggestions and recommendations of such institutions and personalities to understand the existing educational system, identify its strengths and weaknesses, and make recommendations for improvement.

[44] Douglas, James, P.; Glimpses of Old Bombay and Western India; Samson Low, Marston and Company; London; 1900; p77.

Mahatma Phule was recognised for his contribution toward social reform and so he was invited in 1882 to submit his views on education to the Hunter Commission. His expertise and experience in the field made him a valuable contributor to the commission's work. Mahatma Phule's submission to the commission highlighted the need for primary education for all, especially marginalized groups, and criticized the government's focus on higher education while neglecting the needs of the masses. He also advocated for female education and the importance of trained teachers from the lower strata of society. Phule's views on education, particularly his emphasis on social justice and equality, had a significant impact on the commission's deliberations and ultimately influenced the course of education reform in India.

Like Mahatma Phule, even Pandita Ramabai was invited to address the Hunter Commission as she was a leading advocate for women's education and rights. Ramabai's testimony before the commission highlighted the urgent need for women's education and the importance of women's role in society, particularly in medicine.

The recommendations of the Commission were as follows –

1. To encourage the private educational institutions and provide grant in aid every year
2. To provide grant in aid to colleges.
3. The Government should hand over responsibility of higher education to private educational institutions.
4. The Government should hand over responsibility of primary education to local self-Government but under the control of Government.
5. Attention should be paid to indigenous education.
6. The Provincial Governments should contribute to local funds to be utilized on primary education.
7. The Government should gradually withdraw from this field and the secondary schools should be transferred to efficient private bodies.
8. To modify the rules of scholarship.
9. To bring uniformity in the fees structure.
10. To give importance to the physical, mental and moral education of students.
11. To entrust the District and Municipal Boards with the management of primary schools.
12. To encourage arrangement of religious talks by the Principal or Professor in each session.
13. To promote writing of moral textbook based on fundamental principles of natural religion.

Lord Ripon immediately implemented some of these recommendations. The private institutions gained momentum as grant in aid was provided. This led to overall development of education.

Effects of the implementation of Education in the early stages:

The contribution of the Governor of Bombay, Lord Elphinstone had been notable in educational reformation. He promoted establishment of schools and colleges and imparted education to the masses. The education policy had the following effects on the society -

i.	People knowledge about advanced physical sciences due to the policy of education.
i.	The superiority of the upper class was challenged because of education-for-all policy.
ii.	Individuals from every caste got the opportunity to acquire education.
iii.	Educated masses opposed the orthodox customs & traditions & demanded social reform.
iv.	Recruitment of English educated Indians for the administration was fulfilled.
v.	Social reformers, influenced by values like liberty & equality, expressed the need for social awakening
vi.	Education led to the growth of sense of nationalism.

Work of Christian Missionaries

Christian missionaries in the Bombay Presidency played a multifaceted role, encompassing religious conversion, education, and social reform. They established schools, promoted Western education, and actively sought to "civilize" the local population while also engaging in direct evangelism. Additionally, they played a part in challenging and attempting to abolish social evils like sati, female infanticide, and other practices considered undesirable. They established churches, translated religious texts into local languages, and preached the gospel message. Missionaries laid the groundwork for later government initiatives in education. The organisations working towards the propagation of Christianity are missions while these are missionaries. Their prime aim is to propagate religion. The missionaries came to India with the merchants in 16th century.

Policy of the Company about missionaries:

In 1600 British East India Company came to India for trade. The Portuguese, Dutch and French merchants also came to India. These merchants offered sanctuary to the missionaries. But the British came to rule India and hence realized the importance of commercial and political relations. Thus, the officers of the Company denied any kind of missionary work. The Company had decided not to interfere in the religious lifestyle of India. The influence of religion on the minds of Indians

was well known. The Company Government was aware that fury of Indians would be harmful for the British rule. Thus, missionary work was opposed strongly by the Company. Still, the missionaries were working at different places with determination.

Help from the Company Government:

The Company did not allow missionary work till 1813. Before the Charter was issued, a missionary[45] named Wilbur Force had requested the Company Government to change their policy about the missionaries and provide some relief. The Charter of 1813 introduced the recommendations to grant some relief to the missionary work. Thus, the Company gave permission to the missionaries to continue their religious work.

Christian mission: In India, Calcutta, Madras, Goa and Mumbai were the major centres. Following were the missions active in Maharashtra –

i.	Church Missionary Society
ii.	Bombay Bible Society
iii.	Scottish Missionary Society
iv.	London Missionary Society
v.	American Marathi Mission

The Scottish Missionary Society[46] was introduced in 1822 and American Marathi Mission[47] in 1813. American Baptist Union, American Board and American Presbyterian Mission were the major organisations of American Society. Of these, American Board was functional in Maharashtra. It also ran American Marathi Mission.

Nature of Missionary work:

The Christian Missionaries did not propagate their religion directly but first attracted the society towards them. The nature of their work was as follows –

i. To start educational institutions for the illiterate and depressed classes.
ii. To run free hospitals to cure diseases and epidemics and provide medicines for free.
iii. To provide food grains for free to the drought affected population.

[45] Saini S.K.; The Socio-Economic and Political Factors in The Development of Education In British India During 1921-1947; The Maharaja Sayajirao University of Baroda; 1975; p. 76-82
[46] H. Carey, God's Empire: Religion and Colonialism in the British World, c. 1801–1908 (Cambridge: Cambridge University Press, 2011), p. 346.
[47] "American Marathi Mission Records, 1813-1962". www.columbia.edu Retrieved 13 December 2021.

iv. To provide necessaries to the flood hit population.
v. To regularly provide monetary help to the economically backward.
vi. To present the values and thoughts of Christianity in front of people.
vii. To provide stationery to the poor students
viii. To set up orphanages for the orphans.
ix. To freely circulate Christian material e.g. books.

Centres for missionary work:

The missionaries had laid above mentioned scheme for propagation of the religion. Their work was systematic and planned. The centres for missionary work in Maharashtra were Bombay, Poona, Ahmednagar, Nashik, Junnar, Satara, Shirur, Bagkot, Kolhapur, Harne, Nagpur, Thane and Vasai.

Spread of Christianity:

The work of missionaries had great influence on the society in Maharashtra. In the beginning of 19th century, many notable personalities in Maharashtra actively converted to Christianity. The missionaries had applied different policy for the literates and illiterates while propagating their religion. They emphasized the values like equality, ideal thoughts and importance of prayer cherished in Christianity. Also, the literates were convinced about evilness of customs, traditions, and practices in Hinduism. As a result, many literates were impressed by the concepts like monotheism, redemption, prayer, and equality. Notable personalities like Vishnu Bhaskar Karmarkar, Narayan Sheshadri, Baba Padmanji, Neelkanthashastri Gorhe, Pandita Ramabai, Narayan Vaman Tilak and others actively converted to Christianity. They also participated in propagation of religion. But the. missionaries could not get satisfactory response from the literate class. Thus, they concentrated on the illiterate lower class deprived of all rights. Eventually, the poor, illiterate and depressed were attracted to the ideas of Christianity and accepted the religion.

Educational work of the missionaries:

The missionaries considered education as an important factor in propagating religion among the Indian society. Thus, schools were opened in the villages. Missionaries decided educate the women and the lower class, deprived of right to take education. Dr. Wilson and Gordon Hall were the key persons. First school for girls was opened at Calcutta in 1819 by American Mission. In 1824 a girls' school was opened in Maharashtra. The girls belonging to rich families had home tutors for education. Dr. Wilson contributed toward the opening of schools for boys, girls and Muslims. He also started Central College in Bombay in 1835. The College was later known as Wilson College. In 1833 the

missionaries opened 3 schools in Poona. Education was provided not only in city areas but also rural areas.

The East India Organization to India, India was being administered from London as well as Kolkata (Calcutta) and other neighbourhood capitals of the different Administrations. Prior the force of expert in the development of strategies was aggregated at the administrative centre in London. This was during the late eighteenth and nineteenth hundreds of years. In any case, as time elapsed by, the authorities understood the significance of giving over a position to the officials due to the developing need to make a prompt move. Thus, the force of strategy making was progressively given to the man on the spot. The Deccan Commissionerate[48] was shaped in 1818 as an autonomous body straightforwardly under the Preeminent Government at Calcutta, with Mountstuart Elphinstone to head as Sole Chief of the vanquished domains. Whenever this was framed it turned into the sole liability of Elphinstone with his band of chosen men as Gatherers to regulate the Maratha country This was to be finished to settle the organization in the absolute most quiet manner without irritating individuals.

Elphinstone's quick arrangement for treatment of organization of the vanquished regions was as Authorities. The centre of his goals was to reestablish harmony and request in the country to watch and to satisfy individuals yet just to the degree of it helping the English Government as well as, to work on the current framework without transforming it, and to forestall the income being gone to unfriendly purposes. These were the items to which the Chief, Mr Elphinstone guided Gatherer's focus toward starts with. The power of the Gatherer's compared to that of the Peshwa's 'Sarsubhedars'.

Administration under Captain H.D. Robertson

Capt. H. D. Robertson[49], the first Collector of Poona, was one an enthusiastic and passionate official who chose from that fascinating kind of smart individuals who were seen as fit for dealing with the commitment of settlement of the Maratha country after its occupation by the English.

As mentioned, it was not easy to govern Poona, as it had served as the seat of the Peshwas. Thus, to have the choice to win with respect to dealing with this city well or to show a pacifying mindset towards people and influence them for an English association was an achievement. Robertson put up the English banner on the Shaniwar Wada, to show that the English were here to work in cooperation. According to Robertson, restoration old establishments and the wellbeing of individuals was important; the British would determine the land for evaluation and town duties; they would also look

[48] Jaffe J. Discoveries and adaptations. In: *Ironies of Colonial Governance: Law, Custom and Justice in Colonial India*. Cambridge Studies in Law and Society. Cambridge University Press; 2015:19-206.
[49] Pandit Sandhya, British Administrative Policies (1818-1829): Continuity and Change (Captain H. D. Robertson in the Pune District); Himalaya Publishing House; 2012.

duty allocations and keep a check on any reactions to them. Such was what was going on in the city which fell into Robertson's hands which gave him the chance and the test to have the choice to work faultlessly towards fixing things in the city.

Robertson was thoughtful towards the natives; while carrying out the orders of his superiors.

As the first Collector of Poona, Robertson needed to manage an extremely sensitive undertaking of utilizing the administrations of a few significant native individuals and simultaneously nor permitting them to turn out to be more persuasive or strong. He needed to keep a harmony between the two. Apparently, he had perceived this issue well as is obvious in the event of Raj Mohammed who was a compelling local. Robertson took absolute attention to detail while managing his arrangement in the English Taxpayer supported organizations.

Newspapers:

The missionaries were aware that vernacular languages could help in faster propagation of religion. Thus, they learnt the vernacular languages. They prepared the type in Marathi and built a press. They spread their religion through newspaper and periodicals. In 1841 Rev. Henry Ballantyne started a newspaper 'Dnyanodaya'. It was run by American Missionaries. It was published fortnightly. After 1873 it was published monthly. It was a bilingual and articles were published in Marathi and English.

Literary work:

The publication of literary work in Maharashtra is a result of religious movement of the missionaries. William Carey published elementary Marathi grammar in 1805 from Serampore (Bengal). He also published an English-Marathi dictionary in 1810. The missionaries of the American Mission created Marathi type and translated a part of the Bible and circulated freely. Baba Padmanji[50] had converted to Christianity. His autobiography 'Arunodaya' was also printed using this technique. He also wrote 'Yeshu Khristache charitra' in 7 volumes in 1883.

Work of American Marathi Mission:

American Marathi Mission was run by American Board. In Maharashtra, the headquarters of the Mission were at Ahmednagar. The first unit of missionaries came to Maharashtra in 1813. The Mission was headed by Gordon Hall. The mission focussed on the education of the depressed classes. The missionaries visited different villages and set up hospitals, schools and drinking water facilities. Rev. Ballantyne, Rev. Dr. Samuel Bacon Fairback, Rev. Robert Wilson Hume and others played an

[50] Dandekar, Deepra (14 December 2017). "Baba Padmanji (1831 – 1906): Conversion and Reform". *ctla.llc.ed.ac.uk*.

important role in missionary work. The treatment on basis equality attracted the depressed classes towards Christianity.

Opposition to Missionaries:

The Marathi newspapers strongly opposed the missionary work in Maharashtra. The articles published in opposition contained use of words like 'fraud' and 'imposters' for the missionaries. 'Prabhakar', 'Dhoomketu' and other newspapers heavily criticised the missionary work. A Marathi newspaper 'Vartamandipika' was published in 1853 to criticise Christianity. Also, another Marathi newspaper called 'Saddharmadipika' was published in 1855 from Bombay to, uproot Christianity from Maharashtra.

4.1.7 SOCIAL REFORM MOVEMENT

Indian society in the nineteenth century was caught in a vicious web created by religious superstitious and social obscurantism. Hinduism, as Max Weber observed, had become a compound of magic, animism and superstition and abominable rites like animal sacrifice and physical torture had replaced the worship of God. The priest exercised an overwhelming and, indeed, unhealthy influence on the minds of the people. Idolatry and polytheism helped to reinforce their position."

Caste sought to maintain a system of segregation, hierarchically ordained on the basis of ritual status. The rules and regulations of caste hampered social mobility, fostered social divisions and sapped individual initiative. Above all was the humiliation of untouchability which militated against human dignity. There were innumerable other practices marked by constraint, credulity, status, authority, bigotry and blind fatalism. Rejecting them as features of a decadent society, the reform movements sought to create a social climate for modernization.

The socially debilitating influence of the caste system which perpetuated social distinctions was universally recognized as an area which called for urgent reform. It was morally and ethically abhorrent; more importantly, it militated against patriotic feelings and negated the growth of democratic idea."

The early policy of the East India Company was that of non-intervention in Indian social matters. Along with pragmatism that demanded continuation of existing system, there was also a respect for traditional Indian culture that expressed itself in Warren Hastings's policy of orientalism. Since the end of Hastings's tenure there was gradual move towards cautious intervention in Indian social institution. What contributed to this shift, were several ideological influences in Britain, such as Evangelicalism, Utilitarianism and free trade thinking. While the utilitarian began to talk of appropriate social engineering and authoritarian reformism, the Evangelists argued about the necessity of government intervention to liberate Indians from their religions that were full of

superstitious, idolatry and tyranny of the priests. The free trade thinkers too wanted government intervention to free Indian economy from the shackles of tradition to ensure a free flow of trade. 38

Understanding or rereading a historical figure, whose life and times have impacted generations of scholars and activists, who has been subjected to praise as well scrutiny by the best brains of our times,

136becomes a challenging task One gets a feeling that whatever has to be said has already been said and perhaps there is not much novelty left. An added challenge comes when you are face to face with scholars/activists who could be considered experts on the issue having done more detailed and thorough work on the subject.

4.1.8 SOCIAL REFORMS THROUGH WRITINGS

Social reforms were the struggles against the evils that prevailed in the Indian society itself hence the earlier efforts were conciliatory in nature and the 'pen'' served as vehicle to bring such changes in the society. especially after the violent approach to throw out the British yoke was failed, the urge for reform in one's own society was felt and, in these newspapers, contributed immensely. In this context the work of BalShastri Jambhekar[51] was pioneering in nature and one of the early efforts.

BalShastri Jambhekar published Bombay Darpan, a Marathi-English fortnightly magazine from Bombay. By May 1832 it became an eight-page weekly. The objective of Bombay Darpan was to "...convey information on passing events and to point out ways and opportunities for improvement of the conditions of the people." It was the first medium of Marathi expression in engagement with current and 'passing' events. Bombay Darpan played a notable part in the social reform movement and had considerable influence. It specifically dealt with the issue of widow re-marriage and tried to develop a scientific temper among the masses. This resulted in a large-scale debate in society and, finally, in a movement for the support of widow re-marriage. After eight years, the weekly was named United Service Gazette Journal. It ceased publication two years after the death of Jambhekar in 1846. In 1840, Jambhekar started publishing the first Marathi monthly, Digdarshan, and edited it for five years. Jambhekar, considered the Father of Marathi Journalism."

Jyotiba Phule besides being a leader and organizer of the lower caste movement, Phule was also a thinker and therefore, found it necessary not only to write pamphlets but also to put forward his basic philosophical position. In Gulamgiri[52] in 1873, he has given a historical survey of the slavery of lower castes. Dinbandhu newspaper was also significant in understanding Phule's view on Indian society.

[51] Jambhekar, Ganesh Gangadhar; Memoirs and Writings of Acharya Bal Gangadhar Shastri Jambhekar (1810-1846). Pioneer of the Renaissance in Western India and Father of Modern Maharashtra. Poona; 1950; p.78

[52] Waghule, Pradnya (2017-04-13). "A Reading Of Jotiba Phule's Gulamgiri: A Seminal Text On Caste". *Feminism in India.* Retrieved 2024-12-16.

In 1883, Phule published a collection of his speeches under the title Shetkaryacha Asud i.e. the cultivator's whip-cord, where he has analyzed how peasants were being exploited in those days.

Indian society was founded on the Varna system. Phule challenged the view that it was God-ordained. He held that this claim was made to deceive the lower Varnas. Since this claim was made by the religious texts of the Hindus, he decided, to expose the falsehood of these texts. Phule depended upon the contemporary theories and his own creativity to interpret these texts. In order to keep a better hold over the masses, they devised the mythology", the Varna and caste system and also the code of cruel and inhuman laws. They founded a system of priest craft which gave the Brahmin a prominence in all rituals. The caste system was a creation of cunning Brahmins. The highest rights and privileges were given to the Brahmins whereas Shudras and Atishudras i.e. untouchables were regarded with hatred and contempt. Even the basic rights of humanity were denied to them. Their touch or even their shadow was considered as pollution.

Gopal Ganesh Agarkar while writing about economic condition in India, particularly point towards provincial capital cities in India, in the 19th century large number of native population after receiving western education, were of the opinion that India develops because of British policies but these people tend to forget the flip side of the British rule that first of all the development of Bombay, Calcutta and Madras is not at all the development of whole India. Since these are cities which emerged during colonial period to cater the economic needs of British, hence progress of these areas cannot be understood as the progress of India. Agarkar writes that technological development in Industry and transportation is being used for the colonial motives and most of wealth in Bombay city belonged to British people. It was clear in the opinion of Agarkar that technological advancement which had taken place in the 19th century India in different fields of economy were for the benefits of British rulers and very little fruits of this development reach to native Indians.

Agarkar was against social boycott, and in Poona city those who were practicing this mainly shastris, Agarkar raised question on very nature of such boycott that handful people could not decide that particular person or family should be boycotted or not. Agarkar also appealed to the people of Poona that do not come under the influence of people who are interpreting religious laws in adverse manner and one should use one's own intellect before supporting or condemning issues like social boycott.

The newspaper was instrument or sometime weapon in the hands of social reformers, the writings about contemporary social issues and at the same time reinterpreting Indian social history was the task done by these reformers. The transportation helped it in a circulation of the copies of these newspapers and post service and railway mail service were instrumental in this concern.

4.1.9 SOCIAL REFORMS THROUGH INSTITUTIONAL WORK

Writing about social evils and odds is one part of the work and this should be followed by the action or field work based approach. In this regard the institutional approach and working on ground realities were two aspects which were fulfilled by the social reformers. Jyotiba Phule was one of the front-runner in this concern, the organization which was founded by Phule himself and name of that organization was Satyashodhak Samaj. It was established in 1873 by him and his colleagues to organize the lower castes against the orthodox Hindu social order based on Varna and caste system.

On 24th September, 1873, Mahatma Phule convened a meeting of his followers and admirers, and it was decided to form the 'Satyashodhak Samaj[53] i.e. Society of Seekers of Truth, with Jyotirao as its first president. The main objectives of the organization were to liberate the Shudras and Ati Shudras and to prevent their exploitation. All the members of the Satyashodhak Samaj were expected to treat all human beings as children of God and worship the Creator without the help of any mediator. The membership was open to all and the available evidence proves that some Jews admitted as members. In 1876 there were 316 members of the 'Satyashodhak Samaj."

The greatest thing that Ranade did for social reform was his work in connection with the Indian National Social Conference. Ragunath Rao and Ranade were the moving spirits, and the first Social Conference was held at Madras, in December, 1887. It was closely related to the Congress, following it immediately, and being held in the same mandap i.e., marquee. The position, as Ranade once put it, was as follows: "The Congress leaders have granted us permission to carry on in their camp our propaganda on our own responsibility." The Congress and the Conference together made Indians feel that politically they were a united nation, and that their social arrangements were being subjected to the inspiring influences of the national spirit. The object of the National Social Conference was to stimulate and to strengthen the forces of reform by bringing together every year in mutual consultation representatives of the various associations and movements which, scattered over all India, were struggling with the social evils. A great deal of good and hopeful work in the way of social reform was being done here and there throughout the country; The Conference brought such work to a focus and made the inspiration and example of it available for others. It strengthened the hands of local societies, formulated methods, and guided the reforming aspirations."

Sir Pherozeshah Mehta once said that he measured the greatness of England not by her material strength but by her ability to produce men of such intellectual grasp and wide moral sympathies as Lord Ripon and Major Baring. We for our part close this book with the thought that India's greatness may well be measured by the fact that she could produce a Mahadev Govind Ranade."

[53] Rege, Sharmila (2000). "Understanding popular culture:The Satyashodhak and Ganesh mela in Maharashtra". Sociological Bulletin. 49 (2): 193–209

Ranade was a deeply religious person and he wanted to bring about basic reforms among the Hindus who he believed had degenerated considerably. This deterioration had come about due to distortions in religious beliefs and practices; hence he pleaded for their reformation. He was instrumental in giving a progressive shape to public life in Maharashtra by participating in the working of the Poona Sarvajanik Sabha[54], Prarthana Samaj, the Indian Social Conference and the Indian National Congress. Ranade wrote a number of books and articles, delivered lectures and drafted petitions to awaken in the people a consciousness about their rights.

Karve became increasingly concerned with illiteracy among women, and on his retirement from Fergusson College he started Shreemati Nathibai Damodar Thackersey Women's University in 1916.

He later widened his social reform efforts to include the establishment of societies for village primary education and the abolition of caste. Karve's autobiography was entitled Atmavritta in 1915.

In March 1929 Karve left for England. He attended the Primary Teachers' Conference at Malvern and spoke on 'Education of Women in India' at a meeting of the East India Association at Caxton Hall, London. From 25 July to 4 August 1929, he attended an educational conference in Geneva and spoke on 'The Indian Experiment in Higher Education for Women'. From 8 to 21 August, he attended the international meeting of educationists arranged by the New Education Fellowship in Ellsinore.

During this tour of America, Karve delivered lectured at many places on women's education and social reforms in India. He also visited the Women's University in Tokyo. During this round the world tour, he collected Rs. 27,000 for his Women's University. He returned to India in April 1930.

In December 1930, Karve left for Africa. He visited Mombasa, Kenya, Uganda, Tanganayika, Zanzibar, Portuguese East Africa and South Africa. During the tour he collected Rs. 34,000. He returned to India in March 1932. Karve's work is more significant from the point of view of highlighting role of transportation, Karve travelled around the world and brought economic aid as well as able to create awareness among the foreign people about the social conditions in India. Hence in the Karve's work the importance of changed nature of transportation system is clearly visible.

Karve stood for the abolition of caste and untouchability. He spent his life in working for the cause of widow-marriage and raising the status of women by providing educational facilities for them.

He had a broad outlook on religion. He had faith in the Supreme Being pervading the Universe. He was in favor of National Education. In his opinion, women should have the type of education useful

[54]Chandra, Bipan The Rise and Growth of Economic Nationalism in India: Economic Policies of Indian National Leadership, 1880-1905; 2010; pp34-35.

to them in their lives. He felt that freedom alone was not enough; there should be social equality. On his 100% birthday he was awarded India's highest honor, the Bharat Ratna i.e. "Gem of India".

Improved transportation system played role in social reform movement significantly as the progress took place after interaction and this conversation to take place the mobility of person or group of people is necessary, as ideas may move through paper or person transportation system is going to be the inseparable part of the process, hence in the social reform movement that took place in India and especially in Poona City transportation system had major role to perform, as change is the nature of human society and for change mobility of the people was necessary to achieve this transport severed as vehicle for these developments in social life of India.

Mahatma Jyotirao Phule[55]

Educational work: Jyotirao believed that ignorance was responsible for misery and education was the only solution to this problem. His most famous poem reads –

'Lack of education leads to lack of wisdom, which lead to lack of morals, Which leads to lack of progress, Which leads to lack of money, Which leads to oppression of lower classes. See, what state of society lack of education can cause!'

In his educational work, he prioritized education of women. In 1848 he visited the first girls' school in Ahmednagar, run by Christian missionaries. He gained motivation after this visit and against the traditions and customs, he opened first non-Christan girls' school at Bhidewada, Budhwar Peth, Poona, in August 1848. It was the first girls' school in India. In this school, women and girls from all the social classes were educated by Jyotirao and Savitribai. Jyotirao's father disapproved their work of teaching and finally he was forced to leave his parental home. His friend, Usman Sheikh provided them his home to stay. During this period, he worked as a contractor. Eventually, it became impossible to run the school because of lack of funds and was temporarily shut down. On 3 July 1851, he opened a second girls' school at Chiplunkarwada, Budhwar Peth in Poona. He opened 2 more schools in Rasta Peth and Vetal Peth area, as the number of girls increased. He was financially supported by his Brahmin friends such as -Sadashiv Ballal Govande, Moro Vitthal Walvekar, Sakharam Yashwant Paranjape, Sadashiv Govind Hate, Vishnupant, Thatte, Keshav Shivram Bhavalkar and Devrao Thosar. Vishnupant Thatte worked as a teacher in Jyotirao's school while Keshav Shivram Bhavalkar trained Savitribai for teaching work. Thus, Savitribai is the first woman teacher of India. Gradually, the rich donated generously for this cause.

[55] Keer, Dhananjay (1974), Mahatma Jotirao Phooley: Father of the Indian Social Revolution, Mumbai, India: Popular Prakashan.

1. School for the untouchables: Jyotirao gave importance to Dalit education similar to women education. He realised that upliftment of Dalits was possible only with the help of education. He appealed the Government to undertake the responsibility of primary education of Dalits. He opened school for Dalits in 1851 at Nanapeth, Poona. The orthodox Hindus could not bear this radical change and thus opposed it. In 1852, he again started a school for Dalits at Sadashiv Ballal Govande's place in Vetalpeth, Poona. The benevolent people started offering donations for this just cause. Vishnu Moreshwar, Ramchandra Moreshwar, Ragho Sukhram, Dhuraji Appaji Chambhar, Keso Trayambak, Vithoba Bapuji, Vinayak Gunesh, Dhondo Sadashiv, Gyanu Shiuji and Ganu Shivji Mang taught in this Dalit School while Lahuji Salawe (Mang) and Ranoji Mahar convinced the Dalit students and parents to attend school. Along with school, he also started library for the Dalits.

2. School for the Marathas: in 1848, Jyotirao[56] started a school for Maratha students at Budhwar Peth, Poona with the help of Jagannath Sadashivji Haate and Sadashiv Ballal Govande. He was economically deprived and thus could manage only two teachers to teach subjects like reading, writing, arithmetic, grammar, history and geography. They also taught the students Modi script and map reading of Europe, Asia and Hindustan.

3. Adult education: In 1855, Jyotirao and Savitribai started a night school for the adults at their place. Both of them taught for two hours daily in this school. The objective behind this programme was to make education available to everyone in every strata of society. Around this period in 1856, Dhondiram Namdev Kumbhar and Sajjan Rode Mang were paid by upper caste individuals to get Jyotirao killed. Jyotirao faced them bravely which made the assassins surrender, making them loyal to Jyotirao for rest of their lives.

4. Educational views: Jyotirao[57] believed that education like all other fundamental needs was essential to all. Lack of education led the farmers, women and lower caste shudras and ati-shudras towards poverty. He observed that a large number of people were neglected, suppressed and enslaved due to lack of education. He attacked the British Education Policy as it made the already strong upper caste even stronger by providing them education.

[56] "Remembering the pioneer of women's education in India: Contributions by Jyotirao Phule". India Today. 28 November 2016. Archived from the original on 16 April 2021. Retrieved 18 December 2020.

[57] Kale, Govind Ganapat (11 April 2020). "Snapshots from Mahatma Jotirao Phule's life, through the eyes of his close aide". www.thenewsminute.com. Archived from the original on 13 April 2020. Retrieved 13 April 2020.

Providing education to the lower classes was the last priority of the British Education Policy. He elucidated his educational views in a letter to the Hunter Commission in 19 October, 1882.

Hunter Commission and Jyotiba Phule:

An Education Commission was appointed by the British Parliament under the chairmanship of Sir William Hunter on 3 February 1882. Lord Ripon was the Viceroy of India at that time. Jyotirao Phule presented a memorandum to the Commission on 19 October 1882. It contained several suggestions. Some of the important suggestions were –

i) The government should give scholarships and rewards to encourage education.
ii) Primary teaching should be made compulsory and free for everyone.
iii) There should be independent schools for the shudras and atishudras,
iv) Primary teachers should be trained with minimum qualifications.
v) Teachers from the different classes would know the issues of their own class.
vi) The salary of the teachers should be increased.
vii) The curriculum should be made while keeping the students in mind.
viii) Different type of syllabi should be prepared to cater to the needs of the city and rural area students.
ix) Inspection of schools should take place at an interval of three months each.
x) Primary education must be made compulsory to all.
xi) At the village level, schools for the shudras and ati shudras should be run by the Government.
xii) The education system should be controlled by the Government, so that primary and higher education is developed.
xiii) The Bombay University should provide degrees in B.A. and M.A.
xiv) There should be technical and practical teaching and skill training for important jobs.

The Hunter Commission did not implement all the propositions leading to dissatisfaction of Jyotirao Phule.

Justice Ranade accepted that training was essential for in general character improvement. Subsequently, a comprehensive educational plan ought to be outlined which would befit the understudies from each level. The schooling ought to meet the rule which would frame free see any problems set, certainty and aspiration among the understudies. The educators ought to commit their showing abilities towards government assistance of humankind and not similarly as occupation. That's what he trusted assuming the instructors and understudies assumed their parts flawlessly, it would inspire the understudies instructively as well as socially. He likewise accepted that the understudies who live in lodgings would bond better with the sidekicks and foster social delicacy. He anticipated that the College understudies should partake in the public developments and that higher

examinations ought to be shown in their primary language. He stressed significance of activities for the undergrads and proposed to extend practices as a piece of discipline. He began Maharashtra Young ladies' Schooling Society at Poona on 2 October 1884 alongside Vaman Abaji Modak and Dr. R.G. Bhandarkar to work with ladies' instruction. In 1885 the General public began Huzurpaga - the most seasoned young ladies' school at Poona.

Educational activist -Jagannath Shunkerseth

The Governor Elphinstone had an educational plan for Bombay Presidency. He took the help of Jagannath Shunkerseth[58] for this. Jagannath Shunkerseth founded 'Bombay Native Education Society' in 1822. The Society started many schools in Bombay and outside. Jagannath Shunkerseth collected a fund of Rs. 3 lakh and started Elphinstone High School in Bombay in 1824 in 1934, it became the Elphinstone College. The Company Government formed Board of education in 1840 and appointed Jagannath Shunkerseth as one of the members. This board of education later became a ministry of education in 1856. He established 'Students' Literary and Scientific Society' in 1845 formed by Dadabhai Naoroji, Dr. Bhau Daji Lad, and Vishwanath Narayan Mandalik. He donated funds to open girls' school.

Women's College - 1907:

Anna Karve[59] founded Women's College on 4 March 1907 at Poona. The course guided the students towards becoming a good wife and a good mother i.e. liberal art. The college was initially run with 6 students by the Deccan Education Society. It was later relocated beside the Balikashram at Hingne. The college building was constructed by 1912 within 5 years. The college then became a residential college where widows as well as unmarried girls were admitted. Anna Karve observed that many Christian missionaries came in guise of social work and ended up converting people to Christianity. He felt that if he created a team of selfless volunteers our society would flourish and there would be no conversions.

Women's University -1916:

Anna Karve always felt that education of women would be sacred as nationalism and religion. He was inspired from booklet about Japan Women's University in 1915 and came up with the idea of founding a women's university at Poona. In 1900 there were 12 high schools in Japan and the number rose to 182 by 1912. Anna Karve wanted to set up similar education system for women in India. Thus on 3 June 1916 Women's University was founded at Hingne, Poona. The objectives of the University

[58] Chisholm, Hugh, ed. (1911). "Shankarsett, Jagannath" . *Encyclopædia Britannica.* Vol. 24 (11th ed.). Cambridge University Press.1911; p. 801.
[59] Karve, Dinakar Dhondo (1963). *The new Brahmans; five Maharashtrian families*. Internet Archive. Berkeley, University of California Press.

were – i) To educate women and develop their personality ii) To enable them to play a better role as mothers and wives iii) To make them citizens for better nation building.

Education was imparted in Marathi language and English was a compulsory language. The courses offered were in Mathematics, Health Education, Cookery, Botany, Zoology, Physiology, Psychology, Sociology, Music (Vocal and Instrumental), Nursing. Home Science, etc. Anna Karve visited Bombay, Madras and Bengal to collect funds for the University without waiting for the Government's permission for funds. He gathered over Rs. 2 lakh. The University made its humble beginning in 1916 with just 5 students in the first year.

The teacher training program was introduced at Adhyapika Vidyalaya in 1917 giving an opportunity to women to become primary teachers. The University gradually became famous owing to its rightful objectives. Donations started pouring in from the elite educated class. Sir Vitthaldas Thackersey, a wealthy philanthropist from Bombay donated Rs. 15 lakh in 1920. At that time, the University was renamed after his mother as Shreemati Nathibai Damodar Thackersey Women's University. Sheth Mulraj Khatao from Bombay donated a sum of Rs. 35000 for the hostel. The college run by the ashram and the girls' school founded by Vishnushastri Chiplunkar was affiliated to the University. Several high schools were opened at Satara, Sangli, Belgaum, Ahmednagar, Hyderabad, Nagpur and Sindh and affiliated to the University. Secondary education was provided in these schools in Marathi, Telugu, Gujarati and Sindhi languages if while higher education was provided in Marathi, Gujarati and Sindhi languages. He came to be known as 'Maharshi' (a great sage) Karve for his incredible educational reforms who spent his life lighting up the lives of many girls and widows. The University established its first college at Bombay in 1931. Eventually, the headquarters of the University was shifted to Bombay in 1936 that severed the connections of the volunteers at Hingne from the work of university. ln 1951 the University was granted statutory status with the privilege of having jurisdiction across the country.

Journey abroad:

The education department of the Bombay Presidency praised Maharishi Karve[60] for introducing the educational reforms for women. Maharishi Karve travelled to Europe, America, South Asia and Africa in 1929. He attended conferences on education and shared experiences from his life as an educationist in India. In March 1929 he visited England and attended the Primary Teachers' Conference at Malvern. He spoke on 'Education of Women in India' in the meeting of the East India Association at Caxton Hall in London. He attended the International Education Conference at Elsinore. He also met Einstein in Berlin where they exchanged views. In December 1930 he left for

[60] "Remembering Maharshi Karve, the man who set up India's first university for women". India Today. Retrieved 21 May 2023.

Africa, sharing information about his work for women in India. He visited countries like Mombasa, Kenya, Uganda, Tanganyika, Zanzibar and others. During his tour he managed to raise a good amount as funds.

Maharashtra Rural Primary Education Society: Maharshi Karve founded the Primary Education Society in 1935 tor spreading primary education in rural Maharashtra. Accordingly, schools were opened in several villages, remote and inaccessible. Maharshi Karve worked for the Society till 1945.

Samta Sangh: Maharshi Karve founded Samta Sangh on 21 April 1944. It was an association for promotion of human equality.

Boycott of schools and colleges:

The Government schools and colleges were boycotted as a part of the non-cooperation programme. Prominent persons like Shankar Javdekar, S. J. Bhagwat, Annasaheb Sahastrabuddhe, Kaka Karkhanis, S.K. Patil, V.P. Limaye and G.A. Deshpande boycotted the schools and colleges and taught in the nationalist schools and colleges. The leaders like Raghunath Nibkar, Shantaram Mirajkar, Shripad Amrut Dange and Deshpande also participated in the movement. A national college was started in the Marwadi Vidyalaya at Bombay in February 1921 while Lokmanya Tilak College was started at Poona in December 1921. National schools were started at Ratnagiri, Vengurla, Malwan, Satara, Yewala, Ahmednagar, Amalner, Chinchwad, Yavatmal, Akola, Nagpur, Amravati, Buldana and Devangaon. Kelkar, Barrister Jaykar, Loknayak Bapuji Ane and Shripad Munje insisted change in the non-cooperation programme but the Congressmen did not agree. Many students withdrew their admissions from the English schools and entered the national schools. National education gained importance during the movement. Thus, many institutions like Bihar University, Benaras University, Gujarat University, Tilak University (Poona) were established, imparting education in Indian languages. It created awareness among the Indian students and brought forth feeling of patriotism.

Free and Compulsory primary education

Keshavrao Jedhe[61], Dinkarrao Javalkar and Shripatrao Shinde demanded the Poona Municipal Corporation to introduce free and compulsory primary education. The corporation agreed only to educate boys under the pretext of luck of funds. Women protested against this approach and condemned the Brahmin leaders.

Compulsory education for all:

[61] Omvedt, G. (1974). Non-Brahmans and Nationalists in Poona. Economic and Political Weekly, 9(6/8), 201-216. Retrieved February 7, 2021, from http://www.jstor.org/stable/4363419

Mahatma Phule considered education important for development and upliftment of the society. Shahu Maharaj also adopted the same vision. Brahmin community monopolized education during this period. Shahu Maharaj convinced people till the grass root to take education. He appointed a committee to provide compulsory free education for all. According to the report of this committee, the implementation of this scheme began in 1917 in Kolhapur and the villages around. The enactment of compulsory education was passed September 1916. It contained a provision to provide compulsory education to the children between seven to fourteen years of age. It also contained provision of fine of 2 Paisa per month for the parents who fail to send their children to school. D. R. Bhosle was the education officer at this time. In 1918 – 19, the widespread implementation of this enactment came into effects. Owing to this enactment, about 1893 students were receiving education from 27 schools in 1918. In 1922, about 22000 students were receiving education from 420 schools. He also announced scholarships up Rs. 1000.

Women education:

Education of women leads to upliftment of the entire family. Also, it helps women gain respect and confidence in the society. Shahu Maharaj[62] appointed Rakhmabai Kelavkar[63] (teacher at Female training school) as education officer after Miss Little returned to England. Several schools providing co-education were prevalent in the state. She opened girls' schools even in the remote areas like Bhudargad in the Sahayadris. Additional remuneration was awarded to the teachers who promoted education to women. Scholarships were awarded to diligent girl students. Free education was provided to girl students at Rajaram College. Daughter of Rakhmabai Kelavkar could receive medical education with Shahu Maharaj's help. He supported lndumatidevi, his widowed daughter-in-law to receive education at Sontali Camp against the opposition of the royal family. In 1919, he opened school for adult and backward women with hostel facility.

Priority to primary education:

Shahu Maharaj gave priority to primary education. In 1913, he announced that there should be one school in every village run by the person belonging to the caste in majority. He appointed salaried teachers. Primary schools were run in villages at temples, dharmashalas (religious rest houses) and chawdi.

Higher education:

[62]Mali, M. G.; Salunkhe, P. B. (1994). Chhatrapati Shahu, the Piller of Social Democracy (Print). Gargoti, Dist. Kolhapur: Education Department, Government of Maharashtra for President, Mahatma Phule Vishwabharati. pp. 23–432. Retrieved 30 April 2020.

[63] Chandra, Sudhir (2008). "Rukhmabai and Her Case". In Chandra, Sudhir (ed.). *Enslaved Daughters*. Oxford University Press. pp. 15–41.

Shahu Maharaj also focused equally on higher and trade-oriented education. An English school was started at Kolhapur in 1851. It was later converted to Rajaram College in 1881. This college received Rs. 50000 yearly from the royal durbar. Arya Samaj introduced immense development in this college under its patronage. Shahu Maharaj started many 'Patil and Talathi School' where subjects like accounts, law, peace, management and revenue were taught. He started 'Jaisinghrao Ghatge technical institute' to provide technical education. Blacksmithing, masonry and carpentry were the trades offered to the students. 'Infantry school' was started to provide military education.

Keshavrao Jedhe on primary education:

Keshavrao Jedhe had proposed the demand of free primary education being made compulsory at the Poona Municipal Corporation. Lokmanya Tilak opposed this demand and proposed that such free education be made compulsory only for the boys. Keshavrao Jedhe expressed extreme disapproval and organized meetings of women in Poona to condemn this discrimination.

Educational reforms:

The untouchables were lacking of the basic needs like food, clothing and shelter. They were denied the right of education by the 'caste' Hindus. They were enslaved by watans, inams and balutedari. Mahar, Mang and Chambhar were the most oppressed castes of the lower castes. A need thus arose to infuse self-respect and confidence among these depressed classes. Dr. B.R. Ambedkar thus took up the task to enlighten and organize the depressed classes through his speeches. Organizations like Bahishkrit Hitakarini Sabha and Bhartiya Bahishkrit Samaj Shikshan Prasarak Mandal spread educational awareness among the depressed classes.

I. **Khalsa Mahavidyalaya**: The Khalsa Mahavidyalaya at Bombay was founded in 1937 under the influence of Dr. B.R. Ambedkar. Dr. B.R. Ambedkar associated with the Sikh leaders, religious and political, over the possibility of conversion to Sikhism. It was during such a meeting that the establishment of Khalsa Mahavidyalaya was discussed and it was made open to all students irrespective of religion, caste, belief, race or gender.
II. **People's Education Society:** People's Education Society at Bombay was founded on 8 July 1945 by Dr. B.R. Ambedkar.
III. **Khalsa Mahavidyalaya,** Peoples' Education Society and Siddhartha Mahavidyalaya and Siddhartha College were established by Dr. Ambedkar
IV. **Educational movement:** Education in the 19th century was dominated by the upper castes, mostly Brahmins. The lower castes were deprived of the right to receive education in any form and stringent punishments were inflicted on whoever behaved contrarily. Women also shared a similar fate as they were also kept away from education, considering women education a taboo. The educational movement was based on the thoughts of Mahatma Phule,

often regarded as pioneer of education especially women's education in India. Social reformers like Karma Veer Bhaurao Patil and Dr. Panjabrao Deshmukh dedicated their lives towards introducing educational reforms for upliftment of the lower and depressed classes.

Karma Veer Bhaurao Patil:

Bhaurao Patil[64] was born in September 1887. As he grew up he saw the discriminations in society and realized the need of mass education and founded the Rayat Shikshan Sansthan for educating the backward castes and low-income groups. He coined the slogan 'Earn and Learn'. People called him 'Karma Veer' (King of Actions).

Rajashri Shahu Maharaj had opened hostels on caste basis to facilitate education for every section of the society. Accordingly, Digambar Jain Boarding School was started in April 1901. Bhaurao was admitted to Rajaram School in first standard (English medium) in March 1902. He was thus accommodated at Digambar Jain Hostel. His rebellious nature against the adamant rules was seen his school days. He indulged more in social work and exercises than academics thereby failing in sixth standard. He dropped out of school after that. He was married to Aadakka (renamed later as Lakshmibai) in 1909. He came to Rajashri Shahu Maharaj through a friend Babasaheb Khanvilkar Shahu Maharaj arranged his accommodation. Bhaurao Patil brought Mahar students named provide him financial help.

Rayat Shikshan Sanstha:

At a Satyashodhak Samaj meeting in September 1919. Bhaurao spoke of the importance of education for the upliftment of the depressed classes and non-Brahmins. He was influenced by Mahatma Phule, Lokmanya Tilak, Gopal Ganesh Agarkar, Justice Ranade and Rajashri Shahu Maharaj. He established the 'Rayat Shikshan Sanstha' on 4 October 1919. Since Bhaurao believed in hard work, the students living in hostels were allotted different daily chores, regardless of their financial status. This led to formation of a hardworking and independent generation.

Dr. Panjabrao Deshmukh[65] believed that education could uplift the depressed and the peasant classes. Not satisfied with his higher education he wanted to spread education to everyone of all communities. In 1928 when he became the chairman of the Amravati District Council, he reformed to make education economical. And thus, planned for compulsory primary education for all till the age of 11 years. He appointed lady teachers.

He set up the **Shri Shivaji Shikshan Sanstha** at Amravati on 1 July 1932 for the students from non-Brahmanical families including the depressed classes. Dr. Panjabrao Deshmukh declared -

[64] D.T. Bhosale; Karmveer Bhaurao Patil; Diamond Publications; Pune, 2016; p.12
[65] Life-sketch of Dr. Punjabrao Deshmukh"; www.shivajiedusocamt.org; Retrieved 21 January 2009.

"Let other Universities devote their moneys and energies to the production of only supermen. Let my Universities and Lokvidyapeeth strive to make useful, patriotic men and women out of ignorance, filth, poverty and misery in the heavy darkness of India."

Universities and research Institutes set up in British India in the Bombay Presidency:

University	**Year of establishment**
Mumbai University formerly Bombay University	1857
Shreemati Nathibai Damodar Thackersey Women's University	1916
Tilak Maharashtra Vidyapeeth	1921
Rashtrasant Tukadoji Maharaj Nagpur University, formerly Nagpur University	1923
Tata Institute of Social Sciences (TISS)	1936
Tata Institute of Fundamental Research (TIFR)	1945

Enrolment here was good and increased over time. The colleges in Poona and other cities worked as feeder institutes to these universities.

4.1.10 SOME MORE INSTITUTES IN POONA:

1. Poona Nagar Vachan Mandir:

   (Ref: Interview of Mr. Madhu Milind Mehendale- Currently, Library In charge)

   This institute was set up by Lokhitwadi in 1848, known then as the Pune Native General Library. The main aim was to launch elements modern education amongst the native population. A good number of well-known individuals of the British days were not only involved in the establishment of this library but they also rigorously promoted reading; some of them were Justice Mahadev Ranade, Krushnashastri Chiplunkar, Vishnu Bhide and others.
2. The Deccan Vernacular Translation Society:

   This Society was known to have been founded in 1894 in order to promote Marathi literature and language and to encourage original Marathi writings and translations.
3. The Maharashtra Rashtrabhasha Sabha, Poona:

   This institution was established in 1937, to promote Hindi in the Marathi-speaking regions of India. It also promoted the making of pure or Sanskritized Hindi as the national language of the country.

4. Maharashtra Sahitya Parishad[66]:

   This was set up in 1906 to promote the growth of Marathi language and literature.

5. The Maharashtra Granthalay:

   This was Government funded free public library set up in 1947.

6. The Regional Library Committee: This library was set up in 1946 to promote reading.

7. The Ravi-Kiran Mandal:

   Established in 1923 by a group of Marathi poets and literary critics, who planned on promoting Marathi poetry and prose writings.

8. Anandashram[67]:

   Mahadeo Chimnaji Apte established this institution in 1887 with the objective of preserving and publishing old Sanskrit works and promoting ancient Indian culture. This institution is still functioning today and houses a collection of almost 8,000 Sanskrit manuscripts. Until now it has published over 105 Sanskrit works on religion, philosophy, medicine and other subjects. A unique feature of this set up is that it houses a boarding and lodging facility for students who are particularly devoted to the study of the oriental learning.

9. D.V. Apte Memorial Association was established in 1943 to promote research in the field of history. It was set up in the memory of the noted historian and author Mr. D. V. Apte whose work mainly concentrated on the history of Maharashtra before Swarajya up till the end of the Peshwa period.

10. Ayurveda Samshodhan Mandal:

    This was established to promote the study of Ayurveda in medicine and therapy. It also promoted Sanskrit Ayurvedic literature, physiology, anatomy, and other related subjects.

11. Bhandarkar Oriental Research Institute[68](BORI):

    This institute was set up in 1915 to commemorate the works of Sir R. G. Bhandarkar[69]. To promote the institute, the Government of Bombay transferred to BORI, the Manuscripts Library from the Deccan College and even the Sanskrit and Prakrit Series. The institute also

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[66] Amaresh Datta The Encyclopaedia of Indian Literature (Volume One). Sahitya Akademi; 2006. p. 255

[66] Prachi Deshpande Creative pasts: historical memory and identity in western India, 1700–1960. Columbia University Press; 2007 p. 244

[67]"Bhandarkar Institute: The Fountainhead of Oriental Studies"; originally published online in The Mint; 31 July 2016.

[41] Tikekar, Aroon and Tikekar, Aruna; The Cloister's Pale: A Biography of the University of Mumbai Popular Prakashan; Mumbai, 2006 p.27.

[43]Kulkarni. A.R.; "Trends in Maratha Historiography: Vishwanath Kashinath Rajwade (1863–1926)". Indian Historical Review. XXIX (1–2) Sage Publishing; 2006; p.115–144.

housed the Manuscript department, the Iranian and Semitic departments, the Publication department, the Journal department, the library, the Mahabharata department here.

12. The Bharat Itihas Samshodhak Mandal (BISM):

    This institute was set up in 1910 by historians V. K. Rajwade[70] and Sardar K. C. Mehendale, to provide sources for historical research, as well as to gather historical data; the institute also taught how to use scientific methods to study history, to edit and publish books and manuscripts. The BISM is famous for its enormous collection of manuscripts, original letters, coins, old photographs, pictures, paintings, state papers, inscriptions[71], arms, sculptures, private collections and a Daftar Khana.

13. The Deccan Agricultural Research Association:

    This was established in 1909 in order to generate interest in agriculture and to promote the use of scientific methods amongst the farmers.

14. The Central Water-power Research Station, Khadakwasla:

    The Central Water and Power Research Station was established in 1916 in Bombay to study irrigation patterns and find solutions and alternatives towards agricultural requirements. It was later shifted to Poona in 1925, to take care of the research, study and the navigation of the waters of the Khadkwasala dam.

15. Jyotirvidya Parisamstha:

    This institute was set up in 1944 to promote astronomical knowledge, by organizing demonstrations and lectures as well as collecting the apparatuses and instruments required for observation. This was done in order to set up a well-equipped observatory. It also intended to promote the study of Ancient Indian Astronomy and publish astronomical works.

16. Maharashtra Association for the Cultivation of Science was set up in 1946, to promote the practical application of science, and scientific research.

17. Meteorological Office:

    This office was Headquarters of the India Meteorological Department, which was shifted from Shimla to Poona in 1926, and it began publishing the All-India Weather Report from April 1928. This office continued to be the headquarters of the Organization until the outbreak of World War II. It recorded data for Climatology, Geophysics and Forecasting for agricultural meteorology, seismology, rainfall registration, seasonal forecasts, and the publication of the Indian daily/ weekly and monthly Weather Reports.

[71] 'Quarterly Journal', published by Bharat Itihas Sabshodhak Mandal, Pune, January 1991, p.23.

18. The National Chemical Laboratory: was inaugurated by Shri. C. Rajgopalachari in April 1947, but became fully functional in 1950. It was set up to facilitate research in the field of Chemistry.
19. Poona Nagar Samshodhana Mandal: This institute was similar to the Bharat Itihas Samshodhak Mandal; it mainly worked towards the documentation of old historical places in the city.
20. The Ranade Industrial and Economic Institute: This institute had been established in 1908 by Gopal Krishna Gokhale[72] 'to promote the spread of industrial, technical and scientific knowledge in the country '.
21. The Rasayana Mandira: This laboratory was started by Prof. D. B. Limaye in 1930 for the progress of chemical science.

Poona saw a surge of public libraries and research centres, institutions and several schools and colleges, like the Bharat Itihas Samshodhaka Mandal, the Bhandarkar Oriental Research Institute, the Servants of India Society, the Kesari-Maratha Granthshala, there was also the Jaykar Library, Fergusson College Library, the Deccan College Library, the Pune Nagar Wachan Mandir, the Albert Edward Institute Library, the United Service Library. These 'Free Libraries' worked to generate a reading spirit and were also centres for people to gather and deliberate over the happenings in the city and around; all of this helped in the growth of the literary pursuits of the population, it also added to value of education and reading as a practice in general.

4.1.11 SOCIO-RELIGIOUS REFORM MOVEMENT

Social reform in Maharashtra, since the early 19th century emerged due to a spirit of enquiry, investigation, intrigue and at times even criticism that consumed the privileged classes in Bombay and Poona. Meanwhile the Christian missionaries, in the Bombay Presidency, like they had done in Bengal, began to voice their opinions to analyse the dominant religious beliefs, the societal structure and stratification, the religious opinions, as well as the intellectual and cultural inheritance of the country; all of this brought to the fore the lacunae and gaps that existed in the social set up of Maharashtra.

The social and religious reform movement rose to speak against social rigidity, bigotry, superstition, and the supremacy of the Brahmins. The reformers also worked to abolish castes and untouchability,

[72] Talwalkar, Govind; Gopal Krishna Gokhale: His Life and Times; Rupa & Co, Bombay; 2006; p.2-4.

sati, child marriage, social inequalities and illiteracy. From Lokmanya Tilak[73] to Mahatma Phule[74], from Lokhitwadi to Ranade to Gokhale, from Agarkar to Anne Beasant[75], to a host of others, each one tried their best to bring about change in society. Gopal Hari Deshmukh[76] wrote about social reform. Vishnubua Brahmachari[77] actively countered the proselytizing Christian Missionaries.

By 1871, a amount of awakening had already set in amongst the people in fact a conference of ladies called the 'Vicharavati Stri Sabha' had been organized Poona, to discuss about issues related to the welfare of women. Ganesh Vasudev Joshi or 'Sarvajanik Kaka' devoted his life promoting and patronizing Indian-made goods. There were journals like the Jnanaprakash to spread liberal ideas; and even Jyotiba's Dinabandhu to propagate his ideas. The National Social Conference was founded by M.G. Ranade and Raghunath Rao. It was the sub- section of the Indian National Congress which dealt with social reform; after its first session in 1887, the conference would meet every year, at same time and place as the INC would meet. The Conference promoted inter-caste marriages and was not in favour of polygamy or the kulin system. in a bid to promote the prohibition of child marriage, the conference started the 'Pledge Movement'[78].

Justice M. G. Ranade, while speaking at the Wilson College on the topic, the 'Philosophy of Indian theism', described about the impact and influence of the Christian missionaries and their work was having on the Indian Society; he also mentioned about how important it was to organise the society and to give up hatred and differences and instead there should be a feeling of freedom and brotherhood and fraternity, and that these and other Christian values should become a part our national character.

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[73] Bhagwat, A.K.; Pradhan, G.P. (2015), Lokmanya Tilak – A Biography, Jaico Publishing House, New Delhi; 2015; p. 24-26

[47]Sperandio Jill; Pioneering Education for Girls across the Globe: Advocates and Entrepreneurs, 1742-1910; Rowman & Littlefield; London; 2018; p. 35

[48]Besant, Annie Wood; Annie Besant: an autobiography*;* T. Fisher Unwin & Co. London; 1893. p. 71–72.

[49]Vasant Krishnaji Kshire; Lokahitawadi's Thought: A Critical Study. University of Poona; 1977 p. 16.

[50]Kulkarni, A. R.; Wagle, N. K. Region, Nationality and Religion*;* Popular Prakashan; Mumbai; 1999; p.98-99.

[51]Hulas Singh; Rise of Reason: Intellectual history of 19th-century Maharashtra. Routledge; New Delhi; 2015. p. 303.

But prior to this, after having experienced Islamic rule for more than seven hundred years, the Hindu gentry was not sure of Christianity and even the British rulers; what annoyed the high-class elite, was the aggressive approach of the missionaries who spoke derogatorily about Hindu gods and goddesses.

A lot has been spoken about this topic in the rest of the other chapters, so not much is being covered here.

India is a land of great religious diversity. Throughout history, there have been many socio-religious reform movements that have sought to change the religious landscape of the country. In this article, we will discuss some of the most important socio-religious reform movements in India's modern history. These movements played a significant role in shaping Indian society and culture, and continue to be an important part of Indian society today.

Socio-religious reform movements played a major role in the history of modern India. The benefits of Indian culture and even the lacunae of Indian society came to the fore in the 1800s and 1900s; many leaders emerged to transform Indian society, change old religions, adapt the modern world, the science, democracy, and nationalism.

The major issues before socio-religious reform movements in the 19th and 20th centuries were:

a. The treatment of women
b. Overcoming the caste system and its evils
c. Taking initiatives towards the remarriage of widows
d. Working towards the emancipation of women
e. Making efforts towards the ennoblement of the minority classes
f. Working for the general upliftment of the masses
g. Providing educational facilities for the depressed classes
h. Putting an end to rudimentary and outdated practices
i. Provision of education to women
j. Making efforts to end the age-old heinous practice of Sati

For this there was the Arya Samaj set up in (1875) by Swami Dayanand Saraswati which spoke about the importance of self-reliance acquired through education, it worked to end child marriage, polygamy, and sati.

There was the Brahmo Samaj was set up Raja Ram Mohan Roy, it worked towards the creation of reason and rationality and sought to end casteism and superstition.

There was Theosophical Society, set up by Madame Helena Petrovna Blavatsky, it worked towards brotherhood irrespective of race, creed, gender, caste, and promoted philosophy, and scientific studies.

The Prarthana Samaj was set up by Atmaram Pandurang Tarkhadkar to promote brotherhood and end child marriage, polygamy, and sati.

The Ramakrishna Mission was set up Swami Vivekananda to promote spiritual values, to reform Hinduism by spreading the Vedanta teachings.

There was also the Aligarh Movement of Sir Syed Ahmed Khan to encouraged widow remarriage, discourage child marriage and to promote education amongst Muslims who had become insular after the 1857 revolt and did not take on British education.

19th and 20th Century Maharashtra was replete with social reformers who spent their lives fighting for the rights of the less privileged.

4.1.12 CONCLUSION

Once the British came to power in Poona, thought was given to abolish the Dakshina system, as the Resident of Poona, Mountstuart Elphinstone (later Lieutenant Governor of the Bombay Presidency) found the Dakshina amount rather large to only be distributed; but if it was directly abolished, it would create an issue; so it was decided to give the amount to encourage the study of science, mathematics and law; this was a small but significant step toward change. In 1821, a college for the encouragement of the study of Sanskrit and ancient Hindu literature and science was opened at Poona. The college was not successful initially and in 1823 the Court of Directors suggested that it should be closed. (This college later became the Deccan College[79]) (Dr. K Paddayya's article on the history of the Deccan College). But Elphinstone, strongly opposed this abolition. He believed that the institution had been founded for the conciliation of a large and influential section of the people, and that, when once the college had become an established place of resort for Brahmans, it would be easy to introduce such gradual improvements in its organization as would make the institution a powerful instrument for the diffusion of knowledge and for the encouragement of the learning of the country. Education under the British in the early days in Poona was taught to trading and clerical communities, and of course the brahmans who belonged to the priestly class. Mr. Jacquemont, who

[79]Ellen E. McDonald, "English Education and Social Reform in Late Nineteenth Century Bombay: A Case Study in the Transmission of a Cultural Ideal" in The Journal of Asian Studies, Vol. 25, No. 3;1966; p. 453-470.

was in Poona in 1832, has left the following account of Poona schools: Mr. Elphinstone was keen to encourage education. In several of the chief cities he founded schools to teach English, drawing, geometry and algebra; one of the best schools was under Mr. Jervis at Poona (Accounts about Mr. Jervis can also be found in the magazine The Christian Spector). There were 150 scholars between the age of fifteen to twenty years of age; some of whom learnt English, others mathematics, carpentry, making plans and surveying. In short, Mr. Jervis would supply engineers; but since the Government was the only employer, the algebra and geometry they learnt, did not earn them a livelihood.

The impact of educational policies was seen in many ways across the country; Poona was unique though. In the year 1869, the Bishop of Bombay started a setting up Mission Centers in the Bombay Presidency beginning with Poona. At Poona there was the Panch Haud Mission[80] and the Poona City Mission; these missions worked for primary and secondary education and to provide free education for girls and boys; the Bhave school had already been providing education at lesser fees.

Bombay had big colleges like Elphinstone and St. Xaviers started by the missionaries. Bombay was cosmopolitan and extremely prosperous when the British came in. Poona was different, it had lost its glory, charm, and money when the British came it. Yet there was a sense of superiority still amongst the brahmin community, as for centuries, knowledge was their monopoly; maybe due to that the missionary interference was not appreciated. The anti-missionary and anti-British outlook of the natives in Poona, had an opposite yet positive impact in the city; this thus led to the educational movement in Poona.

The social evils which had been existing in society, were eating into it like termite; thus, it was understood by the social reformers of the day, that in order to change society, it is necessary to change the way one thinks, and in order to change the way people, it is necessary to introduce education. Thus, between the period of 1860 and 1890, several schools were set up in Poona.

It was realized that to spread progressive ideas, a medium which was quick was needed, and thus, press and print became the need of the hour and much needed tool to spread the same; and therefore, most organizations, had a magazine which became their mouthpiece. Thus, education was making waves in Poona city[81].

[45]Parajape Jayesh, 'City secrets: Explore 132-year-old Panch Haud Mission Church in Pune'. WhatsHot, March 29, 2019. https://www.whatshot.in/pune/city-secret132-year-old-church-bulit-in-pune; web article

[81] Jones, Kenneth W.; "Socio-Religious Reform Movements in British India". *The New Cambridge History of India*. Cambridge University Press; 1990; pp. 36–53

RENOWNED EDUCATORS AND CURRICULUM: EDUCATION SOCIETIES

4.2.1 INTRODUCTION

Like a potter moulds his clay to make utensils and other items from it; likewise, a teacher takes on the role of parent when the student is at school. A teacher helps in moulding the child's character and helps in the child's personality building, sharping the mind and skill, all of this while providing mentorship.

In this chapter we will come across individuals who became examples to be followed for their academic work and for their tireless contribution towards the society as teachers. There are examples of individuals who themselves gained western education and created a mark for themselves in the field of academics and others. Additionally, some light will be thrown on the type of studies that were imparted in terms of the syllabi and curriculum during the period of study of this research.

The present is built on the past foundations, similarly if post-independence Poona[1] became popular by the epithet of 'Oxford of the East[2]'; it was so due to the work that had been put in the city by these remarkable individuals.

The city earned this sobriquet, due to a very large number of primary, secondary, higher secondary, higher education, professional and vocational educational institutions, that mushroomed since the mid 1800's. Poona was not the only city in the country to have had old educational institutions, but it certainly was the one, which had the most of them, considering its geographical expanse. One can proudly say, the city grew tall in its stature through its socio- political and educational credits.

The objective of this chapter is to look at the following points: -

a) The schools and colleges that were established in the city

[1]Gadgil, D. R.; Poona A Socio-Economic Survey Part I. Pune, India: Gokhale Institute of Politics and Economics; 1945 p. 13.

[2]Kumar, Ravinder; Western India in the Nineteenth Century; Routledge London; 2004; p. 39

b) The type of syllabus or course content that was taught at these educational institutes.
c) Examples of some teachers or educators who helped influence future generations.

During British rule in the Bombay Presidency[3], teachers played a crucial role in shaping the education system and fostering a new generation of learners. They were instrumental in spreading English education, preparing individuals for administrative roles, and introducing Western knowledge and values all of this paved way for the development of the society and also promoted education for women and marginalized communities. Teachers also played a vital role in developing civic consciousness and contributing to the growth of national identity.

- The British aimed to establish a new class of educated Indians who could work in their administrative offices and act as intermediaries between the rulers and the governed.
- Teachers were tasked with teaching English and Western subjects, laying the foundation for a new educational system.
- This system emphasized English language proficiency, which was seen as a key to success in the colonial administration.
- Teachers trained individuals to be literate and knowledgeable in English, preparing them for clerical and other administrative jobs in the British government.
- This created a new class of educated Indians who could assist in running the administration and implementing British policies.
- Teachers introduced Indians to Western science, literature, and political thought, expanding their knowledge and horizons.
- This exposure to Western ideas contributed to the development of a new intellectual class that challenged traditional norms and beliefs.
- Teachers played a role in instilling democratic values, secularism, and civic responsibility among students, contributing to the development of a sense of nationhood.
- Vernacular education was also promoted
- It aimed to improve the quality of education and make it more accessible to all, particularly in the early years of British rule.

[3]James Douglas (1900). Glimpses of old Bombay and western India, with other papers. Sampson Low, Marston & Co., London.

- The seeds of teacher training[4] were sown during the Company period, with activities becoming more systematized over time.
- This included training for primary, middle school, and secondary teachers, as well as teachers for English schools.
- The education system introduced during British rule, facilitated by teachers, played a crucial role in shaping a new Indian identity.
- Exposure to Western ideas and values, along with the development of a common language (English), fostered a sense of national unity and contributed to the growth of the Indian nationalist movement

4. 2.2 IN THE BEGINNING

In the early days after the fall of the Peshwai, the distribution of the Dakshina continued, but the sum of one lakh for it began to feel cumbersome for the British and thus they slowly scrapped this distribution. History has it that, even as early as the 1830's there were over 6000 students who had enrolled in the Maratha (Mahratta) schools[5], as well as Gujarati, Persian and other regional schools for boys.

There were others, who afforded to call the teachers or Shastrees to their houses to educate their children, who would be taught the Vedas or astrology (Jyotish shastra), or the Vedantas, or the Mimamsas (analysis), or the Kavya (poetry), or the Alankars, Logic, Nyaya (jurisprudence), Vyakarana (grammar) or the Dharmashastras. This was basically traditional knowledge that was being imparted. (It is known that prior to the British form of education, Dakshinas were given mainly to shastrees, but in some instances Puraniks and Haridasas also received charities.)

A massive change in the education arena was seen in the creation of Government schools, which gained pace after around 1848; essentially between the years 1857and1865-66.

The Gazetteer of Poona[6] recorded the presence of Government schools and colleges in the city. There were schools in the Cantonments for girls and boys, Arts and Science colleges, Vernacular Training colleges, Marathi Preparatory schools, a Medical College, Vernacular schools for Girls, there were also the Hindustani schools, along with the Missionary schools, Native schools, the

[4] Aggarwal, D. D. *History and Development of Elementary Education in India* (3 vol. New Delhi: Sarup & Sons, 2002)pp24-26
[5]George Smith; Life of John Wilson: For Fifty Years Philanthropist and Scholar in the East. Cambridge University Press; 2012; p. 50
[6]Gazetteer of the Bombay Presidency, Vol. 18: Part II; Poona (Classic Reprint) Paperback – 24 November 2018 by Government Central Press; 1885; p.65-74

Society for the Propagation of the Gospel of the Free Church Mission, S. P. G Mission schools; Orphanage Anglo-Vernacular schools, Music schools, Law Colleges, and Art schools.

It was well known that during and until a little after the Peshwa period, educational patronage was offered to the Brahmin community and any other type of education prior to the British rule was private in nature. State participation in the various stages of education grew under the British rule.

Beginning from 1846 Government primary schools were set up in the city and every year the numbers grew, so much so that by 1883 there were 18 schools. Private institutions continued, but were elementary in nature, and they catered only to the Brahmins, for priestly work and the Jain-Bania community, for trading and associated occupations. The government recognised and registered schools and colleges catered to those who were looking for administrative openings, new employments, and careers.

Significant changes were happening at the time the Gazetteer account was composed and following the report of the Indian Training Commission (1883) the government had decided to provide grants; private or native schools were also provided with these grants. The adjustment of the circumstance seems to have occurred quickly. In 1885, when the Gazetteer was written, tuition-based schools showed an increase in the years that followed; moreover, the grant in aid system was picking up. Teachers were putting in efforts to train the students through colloquial languages as well as in English.

4.2.3 PUPILS IN PRIMARY SCHOOLS IN POONA CITY

Year	Municipal Schools			Aided Schools			Unaided Schools			All Schools		
	No. of Schools	Boys	Girls	No. of Schools	Boys	Girls	No. of Schools	Boys	Girls	No. of Schools	Boys	Girls
1881	16	2138		--	--		--	--	--	--	--	
1885	15	2002		--	--		--	--	--	40	3891	
1891	16	2002		91	5535		--	--	--	107	7537	
1895	38	2882		75	5165		--	--	--	113	8047	
1901	22	1458		56	3697		--	--	--	78	5155	
1905	32	1733		44	3820		--	--	--	76	5553	
1911	34	3359		46	6383		--	--	--	80	9743	
1915	40	4144		54	6332		--	--	--	94	10,476	
1921	35	2641	1757	43	3527	1519	--	--	--	78	6168	3276
1925	35	3437	2385	41	3604	1431	--	--	--	76	7041	3816

1931	58	6165	4847	28	3629	1687	13	699	159	99	10,493 6693
1937	57	6908	6235	30	5068	2554	13	527	382	100	12,503 9171

Source:

I. From 1881 to 1921 Reports of the Department of Public Instruction, Bombay Presidency.

ii. From 1925 to 1937 Administrative Reports of the Poona City Municipality.

Table-2-Number of pupils of Primary Schools in Poona City shown as percentages of the total population of the city.

Year	Percentage of Population of Poona City Municipal Area		
	Boy Pupils	Girl Pupils	All Pupils
1891	-	-	6.34
1901	3.16	1.47	4.63
1911	5.79	2.50	8.29
1921	4.63	2.46	7.09
1931	6.44	4.11	10.55

The division of the complete number of students among young men and young ladies for 1901 and 1911 has been made based on information in the following table

4.2.4 DATA FOR MUNICIPAL PRIMARY SCHOOLS:

The reports of the D.P.I. make an effort not to contain unequivocal game plan of students in schools. Yearly reports of the Poona City Area contain such information; yet till the year 1927 the information in the common reports related solely to students of grade schools stayed aware of by the Locale. Any discernments considering data associating with students of metropolitan schools could never have any critical bearing to the entire number in primary schools considering the way that the common schools contained, for a huge piece of the period, not precisely half of the full-scale number of, understudies in grade schools and because likely, the design of students in city schools was not comparable to that of the total number of understudies[7]. In light of everything, for a bigger part of the period for which estimations are open, common schools contained a greater degree of

[7] Bombay (Presidency). (1883). Report on the administration of the Bombay Presidency. [Reports]. In *Report on the administration of the Bombay Presidency.* Bombay : Printed at the Govt. Central Press. https://jstor.org/stable/saoa.crl.24851601

understudies from classes lower in the social and financial scale than non-government funded schools, in general.

Non-government funded schools charged, if all else fails, higher costs than metropolitan schools. A couple of non-state funded schools, drove by evangelists and others cooked for exceptional classes of the general population, explicitly, classes which were socially or run down and such schools charged low costs or no costs using any and all means. The amount of such educational cost-based schools was, regardless, little; and the formation of the students of non-government funded schools appear to have differentiated from that of the understudies of common schools in the manner shown already. The insight applies explicitly to male understudies.

Table 3: -Number of Boy and Girl pupils in Primary Schools in Poona City

Year	Municipal		Non - Municipal		Total		Total Pupils	Percentage of Boys in Total	Percentage of Girls in Total
1901	1103	473	1980	965	3083	1438	4521	68.19	31.81
1911	2366	1140	3105	1355	5771	2495	8266	69.82	30.18
1921	2641	1757	3527	1519	6168	3276	9444	65.31	34.69
1931	6165	4847	4328	1846	10,493	6693	17,186	61.06	38.94
1937	6908	6235	5595	2936	12,503	9171	21,674	57.69	42.31

These are fragmentary figures considering information for understudy in metropolitan school and in endless aided schools containing in overabundance of 80% of the total number of students in non-common early age schools[8].

Despite the midway incorporation and genuinely unrepresentative synthesis of the students of common schools, the series of quantifiable information associating with them is of broad importance and might be made to yield explicit far-reaching results. In the data for metropolitan schools the longest vigorous series open are the plans of students by sex and by get-togethers of standings or organizations (TableNo.3). Looking, in the principal event. at the improvement in complete numbers, the examples uncovered are comparable to those conspicuous from the estimations of all around numbers. There is the speedy improvement up to 1896 and a sad fall in the end extended lengths of the century especially put aside in the 1901 figures, a predictable resumption of improvement during the underlying 10 years and a major piece of the 20th hundred years, blocked

[8] Bombay (Presidency). (1882). Report on the administration of the Bombay Presidency. [Reports]. In *Report on the administration of the Bombay Presidency.* Bombay : Printed at the Govt. Central Press. https://jstor.org/stable/saoa.crl.24841247

by this season's virus plague. which causes a retrogression which impacts even the 1921 figures. The improvement in numbers during the decade 1921-1931 is at a magnificent speed, which shows up definitely to release after 1931.

As per the point of view of complete numbers during the twenties of this century was the principal time span when really remarkable progression happened. The headway during the period 1901-1916 was mainly stressed over making up the ground lost during the terrible years toward the finish of the previous hundred years.

Numbers of Boy and Girl Pupils: Exactly when the estimations for the amounts of youngster and young woman understudies are freely dissected the truth of 'negligible net progression having been achieved in numbers in the underlying numerous long stretches of the twentieth century is extraordinarily noted by virtue of young fellows. The fall in the amount of youngster students was very gigantic during 1896-1901 and the amount of youngster understudies in 1906 was still lower than in 1896. There was an extension in their number some place in the scope of 1906 and 1911: regardless, taking a gander at the hard and fast masses of the City Locale in 1891 and in 1911 the proportionate development in 1911 over that in 1691 doesn't have every one of the reserves of being more than around 10 percent. A comparative net outcome of relative lethargy appears toward the ten years' end 1911 to 1921. There was critical climb in numbers in the early extended lengths of the decade and a sharp fall towards its end, and the hard and fast result was that the amount of youngster understudies close to the completion of the ten years i.e., in 1921 had extended at around a comparative rate as the development in everyone during the period.

In the amounts of young woman understudies the standard example towards improvement is plainly much more grounded; it moderates. altogether more than by virtue of young fellows, an intermittent set-backs[9]. This is seen even in the retrogression during the years 1696 to 1901. The amount of young woman understudies somewhat recently is more unobtrusive only by around 20 p. c. than in the earlier year. The contrasting number in 1906 is greater than in 1896 additions considerably further in 1911. So that, with complete peoples which are by and large comparable in strength the amount of young woman students in common schools in 1911 was essentially twofold that in 1890.

Comparatively the net proportionate development in the amount of young woman understudies during the decade 1911-1921 was much greater than the relating extension in complete people. Furthermore, in the accompanying decade when the amount of youngster understudies

[9] Karuna Ahmad. (1979). Towards a Study of Education and Social Change. *Economic and Political Weekly*, *14*(4), 157–164. http://www.jstor.org/stable/4367302

extended rapidly the amount of young woman students extended at a significantly more quick speed, and when after 1931 the improvement in the amount of youngster students relaxed the speed of improvement in the amount of young woman understudies kept a modestly high velocity. The net outcome of this steady standard example in the amount of young woman understudies is reflected in the changed association between the degrees of youngster and young woman students in the total common school people as some place in the scope of 1890 and 1935. However, in the earlier year the degree of young fellows and young women in every 100 students in metropolitan schools was around 78 and 22.

Classification of pupils by Communities:

No organized comment is essential on creation by station or neighbourhood the understudies of common early age schools at various dates. The chief packs for which the data are open are Brahmins, Put Classes, various Hindus and Mohammedans down. For the greater piece of the period for which estimations are available the amount of Brahmin young woman understudies in common schools far outperformed that of young fellows.

This probably is going to be due for significant greater degree of Brahmin kid students going to non-state funded schools than that of young women. More than likely, the significantly higher run of the mill costs charged by primary schools when stood out from the charges charged by metropolitan schools had something to do with this example. It is in like manner perhaps due: to a greater degree of Brahmin young fellows than young women going clearly to discretionary schools close to the completion of the lower fundamental stage. To some degree as of late of the nineteenth century the amount of Brahmin kid understudies in metropolitan schools is much greater than that of young women; yet during the shocking closing extended lengths of the nineteenth century the amount of Brahmin students seems to have been a ton of more influenced than that of young woman students. Not a conspicuous clarification can be displayed to get a handle on this eccentricity, but an agreed with it is considered later; the lessening in the amount of Brahmin kid understudies during the years 1916-1920 is similarly proportionately much more unmistakable than that in the amount of Brahmin young woman students[10]. In the early significant stretches of the century the amount of Brahmin young woman understudies is greater than that of Brahmin young fellows and the general contrast in numbers continues to grow all through the following years. Beside the hours of decline the super detectable features in the advancement in the amount of Brahmin students are the generally low speed

[10] Mookerjee, S. P. (1944). Education in British India. *The Annals of the American Academy of Political and Social Science*, *233*, 30–38. http://www.jstor.org/stable/1025819

of improvement, the quick addition some place in the scope of 1925 and 1931 and the torpidity after 1931. The advancement in the amount of Brahmin young woman understudies has, of course, been important for its steady strength, including that during the years after 1931.

These comments on the degrees of Brahmin youngster and young woman understudies would exhibit that the picture of the headway of young women's tutoring presented by the totals of students in the city schools is somewhat beguiling. General conditions in such way are better shown by the general scattering among kid and gid students for the groupings "Various Hindus" and "Mohammedans." In both these arrangements No organized comment is imperative on game plan by position or neighbourhood the understudies of metropolitan primary schools at various dates. The chief bundles for which the data are open are Brahmins, Put Classes, various Hindus and Mohammedans down. For the greater piece of the period for which estimations are open the amount of Brahmin young woman understudies in metropolitan schools far outperformed that of young fellows. This most probably to be explained as due for much greater degree of Brahmin kid understudies going to educational cost-based schools than that of young women. In all likelihood, the significantly higher regular costs charged by grade schools when appeared differently in relation to the costs charged by common schools had something to do with this example. It is moreover perhaps due: to a greater degree of Brahmin young fellows than young women going clearly to discretionary schools close to the completion of the lower fundamental stage. To some degree as of late of the nineteenth century the amount of Brahmin kid understudies in metropolitan schools is much greater than that of young women; yet during the terrible closing extended lengths of the nineteenth century the amount of Brahmin kid students seems to have been a ton of more affected than that of young woman students.

Not a truly clear clarification can be displayed to get a handle on this eccentricity, but an agreed with it is seen as later; the lessening in the amount of Brahmin kid students during the years 1916-1920 is similarly proportionately much more unmistakable than that in the amount of Brahmin young woman understudies. In the early significant length of the century the amount of Brahmin young woman understudies is greater than that of Brahmin young fellows and the general difference in numbers continues to grow all through the following years. Beside the hours of decline the super distinguishable components in the advancement in the amount of Brahmin kid students are the generally low speed of improvement, the quick augmentation some place in the scope of 1925 and 1931 and the torpidity after 1931[11]. The improvement in the amount of Brahmin young woman

[11] Mehta, S. K. (1968). Patterns of Residence in Poona (India) by Income, Education, and Occupation (1937-65). *American Journal of Sociology*, *73*(4), 496–508. http://www.jstor.org/stable/2775946

students has, on the other hand, been pivotal for its consistent strength, including that during the years after 1931.

These comments on the degrees of Brahmin youngster and young woman understudies would show that the picture of the headway of young women's tutoring presented by the totals of students in the metropolitan schools is somewhat beguiling. General conditions in such way are better shown by the general scattering among kid and gid understudies for the arrangements "Various Hindus" and "Mohammedans." In both these classes No coordinated remark is pivotal on blueprint by position or neighbourhood the students of metropolitan grade schools at different dates. The main groups for which the information are accessible are Brahmins, Beat Classes, different Hindus and Mohammedans down. For the more prominent piece of the period for which assessments are open how much Brahmin young lady students in metropolitan schools far beat that of youthful colleagues. This most presumably to be made sense of as due for fundamentally more noteworthy level of Brahmin kid students going to instructive expense-based schools than that of young ladies. Probably, a lot higher normal costs charged by grade schools when showed up diversely corresponding to the costs charged by normal schools had something to do with this model. It is likewise maybe due: indeed, of Brahmin youthful colleagues than young ladies going plainly to optional schools near the consummation of the lower crucial stage. Reasonably actually of the nineteenth century how much Brahmin kid students in metropolitan schools are a lot more prominent than that of young ladies; yet during the horrible shutting critical length of the nineteenth century how much Brahmin kid understudies appears to have been a lot of more impacted than that of young lady understudies. Not a genuinely clear explanation can be shown to make sense of this quirk, however a concurred with it is viewed as later; the decrease in how much Brahmin kid understudies during the years 1916-1920 is similarly proportionately substantially more obvious than that in how much Brahmin young lady students[12]. In the early expanded lengths of the century how much Brahmin young lady students are more prominent than that of Brahmin youthful colleagues and the overall dissimilarity in numbers keeps on developing all through the next years. Close to the long periods of decline the fundamentally conspicuous parts in the progression in how much Brahmin kid understudies are the by and large low speed of progress, the fast expansion a few spots in the extent of 1925 and 1931 and the slowness after 1931. The progression in how much Brahmin young lady understudies has, obviously, been historic for its consistent strength, including that during the years after 1931.

These remarks on the levels of Brahmin adolescent and young lady students would show that the image of the movement of young ladies' coaching introduced by the aggregates of understudies

[12] Kamerkar, m. P. (2000). Impact of british colonial policy on society relating to education in western india during the 19th century. *Bulletin of the deccan college research institute, 60/61,* 373–382. Http://www.jstor.org/stable/42936626

in the metropolitan schools is fairly overwhelming. General circumstances in such manner are better shown by the general dispersing among kid and gid students for the groupings "Different Hindus" and "Mohammedans." In both these classes exacerbated a ton showing up; but the progression in the thirties toward this way should be chosen as against the basically complete setback of any preparation among them in 1921.

Progress in fundamental preparation is, in India, at initial an issue of getting students into the school. The spot of drenching in such way could ought to be answered when each youngster or young woman of school going age is pursued an early age school. We have no data which would engage us to conclude how far and in what groupings a period of drenching in fundamental tutoring had been reached at the hour of the survey. Very likely, fundamental preparation had become broad for a part of the more noteworthy Hindu stations by 1935 and that this was more overall so for young fellows than for young women. The speed of extension in amounts of Brahmin young woman students after 1931 shows that regardless, for Brahmin young women breadth or a characteristic of drenching in fundamental tutoring had not been accomplished in the thirties. Thought may be invited in this relationship with the discussion in Vol. I. It is raised there that if the amounts of educators and of those that had accomplished training in the age-bundle 6 to 15 from among the model families in various wards are added they structure straightforward than 92 p. c. of the general population in that age-bundle in the model for the two people and females in Rasta ward and more than 80 P. c. for three distinct Wards. This shows a condition not quite far from submersion as yet aa fundamental tutoring is concerned; yet this will undoubtedly wards involved by families in the higher social and financial grades.

4.2.5 Scheme of Compulsory Education:

Data concerning the extension in the total number of understudies in grade schools generally speaking as moreover in common schools show that the best progression happened in the twenties and particularly during the years 1925 to 1931. Fairly, the progression was a result of general social and monetary components; in any case, it was, in the essential, in light of tries of enlightening trained professionals and explicitly to the undertakings of the Poona City Locale and its Instructive board. The mission of Mr. Gokhale in vain and compulsory fundamental preparation began after his obliteration, one small step at a time to end up being productive and the principal Showing for this purpose was a passed in the Area of Bombay in 1918[13]. This invigorated exceptional interest in the subject in Poona and the City Region designated a Board to ponder making fundamental preparation

[13] Tucker, R. (1976). Hindu Traditionalism and Nationalist Ideologies in Nineteenth-Century Maharashtra. *Modern Asian Studies*, *10*(3), 321–348. http://www.jstor.org/stable/311909

free and required and to set up an arrangement for the explanation, unprecedented for April 1918. From this time onwards a section on the possibility of plans of free and essential guidance transformed into a reliable part of the yearly report of the Metropolitan Instructive panel.

Anyway, no significant step was taken for the larger part a long time after 1918, distinct plans were discussed, plans and checks were prepared, strategies made for enrolment, etc and this activity was beyond a shadow of a doubt at risk for some progress being made even in the unavoidable conditions. No further progression toward free and mandatory tutoring was made under the 1918 Showing. With the improvement of changed lawmaking bodies another forward-moving step was exhibited, and a new and broad Fundamental Tutoring Act was taken on by the Bombay Get together in 1923. Some time was taken in framing the rules and rule under the new Showing and after this had been done the Poona City District finally reported its assumption, in December 1925, to introduce free and required preparing inside its area. Worked on Instructive boards of trustees under the 1923 Show furthermore showed up in 1925. In the changed circumstances great progression was achieved. The new Instructive board of trustees immediately set about setting up an arrangement of free and mandatory tutoring and getting it embraced by the Locale and Government; it in like manner took the necessary steps to develop educational workplaces and support its resources. The vitally reasonable step taken in such way was the opening shot of new schools. The number of metropolitan schools had been on an ordinary more than 35 fairly as of late of the nineteenth 100 years. In 1901 the number had hung to 25 yet risen above 30 during the next 10 years; it had reached 46 out of 1916 anyway had again fallen and been settled at 35 during 1921 to 1925. Of the 35 schools in 1925, 17 were in the by and large advanced wards of Rasta, Raviwar, Kasba, Narayan and Sadashiv. The new development or non-state funded schools was also the most incredible in these wards. Along these lines, in 1925 the load of fundamental enlightening workplaces in Poona was definitely lopsided. For sure, even before the introduction of free and required guidance the new Instructive panel tracked down a way unique method for restoring what's going on. From the year 1925-26 different new schools were opened reliably and close to the completion of 1927 - 28 irrefutably the quantity of metropolitan younger age schools had extended to 48. The new schools were found basically in wards which were backward in preparing; the result was that in the new schools the larger part of the understudies had a spot with orders, for instance, Various Hindus and the Beat Classes, an eccentricity to which the Instructive board of trustees in its report for 1927-28 drew excellent thought down.

The essential consent from Government to the introduction of the arrangement of free and important preparation was gotten only in Walk 1929. The chief period of the program was taken on during that year and fundamental preparation was made free and compulsory in the Nana, Bhavani, Ganj, Ghorpade and Gultekdi wards. The introduction of the arrangement required opening of extra

new schools and the full-scale number of metropolitan schools stayed at 58 of each and every 1931, the biggest number to be shown up at before the date of our review. The Region decided to develop the area of drive and proposed to extend it to another get-together of wards. viz; Somwar, Mangalwar, Kasba, Bhamburda and Yerawada. Government, however wouldn't embrace the extension and at the hour of the survey motivation was employable simply in the wards in which it had been introduced in 1929. After 1931 the existence of the Instructive advisory group moreover diminished massively by righteousness of financial inflexibility and various reasons. The headway in the amounts of students in the period 19Z5 to 1931, was thusly a direct result of a phenomenally decent conjuncture of conditions[14].

Assessing the delayed consequences of the working of the arrangement of obligatory training is irksome. A couple of data are contained in the common reports regarding the results of censuses of young people in the age packs committed to fundamental cooperation and of prosecutions of watchmen for not sending children to schools. It is, in any case, unreasonable to comment on the consummation of the consideration of the censuses. It is further unreasonable to express anything concerning grumblings that school interest figures were sketchy. Thought might nevertheless, be drawn to the comments on the ward data made in the essential volume of this review. The required age bundle for instance the get-together of ages at which youths were obliged to go to grade schools, was 6 to 11. The arrangement of drive was introduced in 1929 and our review was coordinated more than seven years after the fact. This suggested that all individuals who were under the age of 15 of each 1937 had been in danger to be obliged to go to class for essentially the full period expecting they had stayed in the wards associated with the arrangement of drive when they were in the appropriate age bundle. Consequently, if the arrangement of drive had been absolutely productive any person in the age bundle 6-15 in the particular wards, who had remained endlessly in the ward should have been either at school or totally capable having relaxed of four years in any event, school The outcomes of the model outline show what's going on to have been far novel according to this. In issues of preparing, both resolved and compulsory, the situation in respect of young women is such a ton of more horrendous than in respect of young fellows that thought may will undoubtedly checking out at the occasion of the last choice. For Poona with everything taken into account the hard and fast number of capable and educated non-adults as a degree of the total people in the age pack 6-15, was north of 66% for folks and not precisely half for females. The extent for folks was higher than 75 p. c. in seven wards: on the other hand for seven unique wards the extent was lower than 69 p. c. The last seven wards included Ghorpade, Gultekdi, Bhavani and Ganj for which the extent was lower than 50 p. c

[14] Velaskar, P. (1990). UNEQUAL SCHOOLING AS A FACTOR IN THE REPRODUCTION OF SOCIAL INEQUALITY IN INDIA. *Sociological Bulletin*, *39*(1/2), 131–145. http://www.jstor.org/stable/23634530

and Mangalwar, Ganesh and Somwar for which it was some place in the scope of 50 and 60 p.c. It may not be possible to add importance to the extent by virtue of explicit wards as the model for a piece of the wards was pretty much nothing. Regardless, the verification is conclusive for social events of wards taken together[15]. They show, in the essential case, that the choice by the area with respect to the wards in which motivation should be introduced was correct and furthermore. that even eight years after the introduction of drive the situation in the particular wards had not essentially moved along. (The genuinely better appearance of Nana. some place in the scope of 65 and 70 p. c., need not be credited to the working of motivation; the further degree was for the most part probably in light of the ward having a mixed people and containing an enormous people of the trading organizations.)

Auxiliary Training:

It has been noted over that for part of the period there were equivalent courses in discretionary and fundamental tutoring. Tutoring up-to the uttermost furthest reaches of the underlying four classes was simply fundamental and was known as the lower fundamental stage. Fundamental tutoring happened for another three classes, those of the upper fundamental stage. In any case, a student could enter discretionary preparation quickly around the completion of the fourth fundamental class; and generally, all that who could and had decided to seek after helper guidance ordinarily moved to discretionary schools close to the completion of the lower fundamental stage. The upper fundamental stage came, consequently to be gone to basically by those whose preparing was not at risk to be happened in the helper stage. This severance of relationship between the two stages and making of the upper fundamental stage commonly a darkened back road was underlined by the introduction of and the amazing importance associated with the teaching of English from the very outset of the discretionary stage. So that, but in most various subjects the standard and content of teaching didn't fluctuate phenomenally between the lower helper and the upper fundamental the shortage of any data on English made it hard for one who had dropped of the upper fundamental stage to move immediately to the discretionary stage[16]. For the fundamental piece of the educationists, there was as needs be no straightforward ladder for continuing consistently upwards; and simply individuals who had procured adequate data on English could seek after the courses introduced in the foundations of higher learning. Issues of assistant and high-level training were in this manner commonly connected

[15] Chandra, S. (2011). Whiteness on the Margins of Native Patriarchy: Race, Caste, Sexuality, and the Agenda of Transnational Studies. *Feminist Studies*, *37*(1), 127–153. http://www.jstor.org/stable/23069887

[16] Chandra, S. (2009). Mimicry, Masculinity, and the Mystique of Indian English: Western India, 1870-1900. *The Journal of Asian Studies*, *68*(1), 199–225. http://www.jstor.org/stable/20619679

with classes which had obtained or could get English tutoring and these classes were generally metropolitan.

4.2.6 RENOWNED EDUCATORS

The following is a look at some of the most remarkable individuals, who themselves were educators, who belonged to different spheres, but each one off them worked towards the promotion of education in Poona, giving it the name it earned as the Oxford of the East.

(Disclaimer: it should be noted here that, in the history of education in Poona, there is a whole plethora of individuals who have contributed immensely to the growth of education through their contributions and their own efforts. The life paths pf many have also been inspirational for others to follow.

The names included here are symbolic of the scores of individuals and organizations and their contributions in the different fields of knowledge)

1. Mahatma Jyotiba Phule- needs no introduction, he was social reformer, beyond his times, his work for women's education and the upliftment of the masses has been path breaking and was revolutionary and an example that many followed thereafter. It is well known that Jyotiba along with his wife Savitribai Phule, began a string of schools for women beginning from 1848 at Tatyasaheb Bhide's home also known as the Bhidewada.

He also set up the Satyashodhak Samaj (Society of Truth Searchers) to achieve comparable honors for people from lower positions. Shree Vithalrao Krishnaji Vandekar in 1888 gave Jyotiba the title of Mahatma. In 1848 Jyotiba happened to pay a visit to a girl's school in Ahmednagar set up by Christian evangelists; at the same time, he also read the book Freedoms of Man written by Thomas Paine which stirred in him the idea of liberty and civil rights, and thus came about the idea of starting a school for girls in Poona[17]. His wife and his Sagunabai Kshirsagar maternal aunt's daughter studied

Marathi and became assets to his future endeavors. However, none of his work was appreciated in the rigid Poona society of those days, but he did find help in several native Indians and even the British, who funded him to set up more schools for girls. Although they were outcasted, he found friendship in Usman Sheik and his sister Fatima Sheik who wholeheartedly helped Jyotiba and

[17] Omvedt, G. (1971). Jotirao Phule and the Ideology of Social Revolution in India. *Economic and Political Weekly*, *6*(37), 1969–1979. http://www.jstor.org/stable/4382505

gave their land to begin a school; later they also started schools for children belonging to the Mahar and Mang communities. By 1852, Jyotiba had set up schools with over 273 young women, but some schools shut down by 1858; according to noted historian Eleanor Zelliot, this shut down took place, as British funds depleted due to the 1857 revolt and there was a withdrawal of governmental support. Jyotiba had seen how members of the depressed classes were treated badly, and even their shadow was not supposed to fall on the upper-class people; they were even made to tie brooms on their waists, to clean the floor while they walk. Young widows were made to shave their heads, and were asked to keep away from any kind of happiness and beauty, and were kept away from any of the other women in society. Thus, Jyotiba decided to bring women and he depressed classes out of this drudgery. Jyotiba was a supporter of widow remarriage; homes for pregnant widows and their children were also set up in1863. In the same year, a dreadful incidence took place, when a Brahmin widow, Kashibai tried to unsuccessfully kill her unborn child, but upon child birth, she killed the child and threw it into a well. She faced a lot off criticism, first for her pregnancy and then the murder of her own child, and was put in to prison. This made Jyotiba take strong steps towards such actions of infanticide and even supporting widows, he did this with the help of his wife and his friend Sadashiv Ballal Govande. For this they distributed handouts, about their home to protect these destitute women and their children, this helped to end the social disgrace.

SATYASHODHAK SAMAJ[18]-

This organization was set up in September 1874 by Mahatma Phule, to work towards the rights of the depressed classes and even women. The samaj also opposed idol worship and the caste system; the Samaj worked for spreading rational thoughts and rejected the want for priests. The wellbeing and welfare of people**,** liberty, unity, equality, and spoke of the practice of simple religious rituals. The newspaper 'Deenbandhu' became the voice of the Satyshodhak Samaj. Anyone could join the samaj, irrespective of religion and caste.

2.SAVITRIBAI PHULE

Was a pioneer of women's activism, her work with her husband Jyotiba, was remarkable. After her essential schooling with Jyotiba, she was later taught by Sakharam Yeshwant Paranjpe and

[18] Bhadru, G. (2002). CONTRIBUTION OF SHATYASHODHAK SAMAJ TO THE LOW CASTE PROTEST MOVEMENT IN 19TH CENTURY. *Proceedings of the Indian History Congress, 63*, 845–854. http://www.jstor.org/stable/44158153

Keshav Shivram Bhavalkar. Savitirbai, also became one of the first educator and headmistress due to her training in educator programmes, one run by the American lady Cynthia Farrar, in Ahmednagar, and one more course from a school in Poona. After her training, Savitribai began to educate women at the different schools, started by Jyotiba. The plan of education at their first school was to use the conventional western plan of education of math, science, and social exams. In 1853, Jyotiba's interview was published in the magazine 'Dnyanodaya' , here he spoke about his work and that of his wife, and said that, 'a child's development takes place due to the influence his/ her mother has over the child, thus, it is imperative that the government and those in position should contribute towards women's education; and also said, that it was with this thought that he had begun the school for girls. Savitribai, opened the Balhatya Pratibandhak Griha for pregnant women, her work even after the demise of her husband went on; she also contributed heavily during the plague that hit Poona, and later also took her life.

FATIMA SHEIKH worked with, Savitribai and Jyotiba tirelessly for the upliftment of women and their education and helped set up two schools in 1851.

3. THE CONVENT OF JESUS AND MARY:

Sister Claudine Thevenet[19] had seen the awful French Transformation, where her own two siblings being executed. The ignoble sufferings of her time and her fascination towards the kindness of God, made her follow up the way of religion and empathy. She was directed to get the news out of the Master via schooling, and chiefly to show small kids and, surprisingly, poor people. furthermore, a profound encounter of the dynamic integrity of God encouraged her to spread the word and cherished through Christian Training, with an inclination for the youthful, and among these for poor people. This ideal of Claudine stays the point of the Gathering. Partaking in this mission we additionally have the 'Group of Jesus and Mary', an association of Lay teammates."

The Assemblage, established in France in 1818, is today present in Europe, Asia, Africa, North and Latin America with the General ate in Rome. In India we have 3 Territories: Pune, Delhi and Vadodara. The Pune Territory reaches out over Maharashtra and Goa and has a variety of apostolates. In the urban communities the Gathering has laid out 9 English Medium Secondary Schools, a Marathi Medium Elementary School, a school for the slow-witted, an Educator Preparing Organization, Open

[19] "Saint Claudine Thevenet". Saints SQPN. 2 February 2010. Retrieved 25 September 2016.

Schools, a Retreat House and a Boarding for road kids. The sisters additionally team up in the Peaceful field with Confidence Training, Youth Gatherings and Little Christian People group.

In the provincial areas of Ahmednagar and Goa - dispensaries, Boarding's and non-formal schooling communities serve the penniless and the oppressed. Accentuation is given for strengthening of ladies with the foundation of Mahila Mandals. Likewise, different 'Learn and procure' courses are offered which incorporate Home Nursing, Composing, PC Classes, Rexene Pack making, Fitting, sewing and weaving that urge ladies to be independent and confident.

4.VASUDEV BALWANT PHADKE-

was a founding member of the Maharashtra Training Society; in 1860, along with Laxman Narhar Indapurka help and Waman Prabhakar Bhave, Vasudev Phadke established the Poona Local Foundation (PNI) which later was renamed as the Maharashtra Education Training Society, along with the Bhave School, the Maharashtra Education Society set up over 70 schools' educational organizations in Maharashtra[20].

5. MARY CARPENTER

was a British educationist and social reformer; she founded schools for children from poor backgrounds. She was a lobbyist and this helped in the passing of many educational acts in the mid-nineteenth century. Her research paper got published by the Statistical Society of London. Her oration and voice made her a voice of the times. She was an anti-slavery activist.

She made visits to India, and to many schools and prisons here. She worked towards the improvement of women's education and also set up reformatory schools for prisoners. Mary Carpenter also supported suffrage for women. In India she met, Keshab Chandra Sen, and also wrote with Lokhitwadi.

6. DADOBA PANDURANG TARKHADKAR[21]

[20] Sarkar, T. (2006). Birth of a Goddess: "Vande Mataram", 'Anandamath', and Hindu Nationhood. *Economic and Political Weekly*, *41*(37), 3959–3969. http://www.jstor.org/stable/4418703

[21] *O'Hanlon, Rosalind (2002). Caste, Conflict and Ideology: Mahatma Jotirao Phule and Low Caste Protest in Nineteenth-Century Western India. Cambridge University Press. p. 227.*

was a pioneer of sorts. His activities in social change were significant. His contribution towards the establishment of the Prarthana Samaj was immense.

Dadoba mentioned in his biography, about two instances, one was about his own teacher, Bapu Shastri Shukla, who used to teach the children belonging to the Prabhu (CKP), Shenvi, Sonar, Vaishya classes (castes); although these were children of higher castes, yet Shukla was found it demeaning to teach them. The other instance was of Dhankaji Dadaji Prabhu of the Bombay Native Education Society, who had a Marathi School, at his behest a sudden decree came up that all the Maratha, Koli, Kunbi, Bhandari children had to be removed from school and further they would never be allowed admission again. If the lower caste people got educated then the higher caste people will not get employment, such was the thought of the day. Dadoba thus spoke and worked towards the removal of this kind of rigid mindsets.

7. HENRY CHARLES MACNEE:

By the 1870's Bishop's had already begun to earn a name for itself, after having passed from the able hands of Samuel Brierley, who had to give up his term due to ill health. The Head Mastership at Bishop's then passed into the hands of the superlative Henry Charles Macnee, a tremendously talented administrator, with a great flair for music. His tenure at Bishop's, which spanned the period from 1875 and 1900, was a significant contribution that assisted in the rise of the School in the 1880's. Every individual has a duty to be fulfilled, and it seems as though Henry Macnee had been predestined to serve the cause of the spread of education.

In 1871 Macnee was a teacher at the Bishop's School, a job he had taken up while still being a student at the prestigious Poona Engineering College. He devoted his spare time in teaching the higher standards. At Bishop’s the good results of the school gave it a first place among the European and Eurasian schools in the Bombay Presidency. In 1875, Henry Macnees’ wife was appointed as the Head Mistress of St. Mary's School. Henry Macnee was active in the Poona Volunteer Corps (a detachment of the Bombay Volunteer rifles), starting as a sub-lieutenant in 1878 and thereafter was promoted as Lieutenant.

Following the system adopted at Rugby and Winchester as well as other public schools in England, the committee of the Bishop's High School had all the prizes bound in a uniform pattern, each of the volumes having on the front of the cover the Bishop's Mitre in gold and encircled by a belt on which appears the name of the school. The work of binding was entrusted to Marshall and Son of London, the outcome proved the selection of the firm was fully justified. The number of students passing the

Bombay University Matriculation examination from Bishop's had increased considerably too had improved considerably[22].

The Government grant made to the Bishop's School in the 1870s had increased from Rs. 2707 to Rs. 3147. The St Mary's School's grant was raised from 1961 to 3026. The grant to Bishop's showed an average increase of Rs. 34 ½ per head for the boys. This was the highest attained by the European schools in the Presidency.

In Henry Macnee as Head Master, the school found a man who thoroughly understood his work and his able management assisted the master under him to also perform to the fullest. Meanwhile, St Mary's School continued to be run by the Sisters of Wantage.

In 1880 a concert had been given in aid of the athletic and gymnastic fund of the Bishop's High School. The entertainment opened with a vocal waltz which was entitled 'The Gypsies' sung by the little boy belonging to the school. Mr. Macnee played the accompaniment on the piano adding to the beauty of the pleasant musical evening.

As the profile of one of the greatest Head Masters of Bishop's School, an erudite, sincere academician and school administrator of the Bombay Presidency and a recipient of the prestigious 'Kaiser-i-Hind' was being recorded, curiosity to see the man grew; undoubtedly the silhouette would be unfinished if an image of the Henry Charles Macnee who moulded the school and built a foundation, rock solid, something that Bishop's still proudly stands on, would not be found.

In 1900, Henry Macnee resigned as Head Master of the Bishop's High School, following twenty-five years of “valuable and unstinted labour”, he subsequently was appointed as the Head Master of the Education Society's Schools, Bombay.

Henry and Florence continued to operate as a team at the school in Byculla with high praise being received by them for their indefatigable energy, careful and sympathetic interest in the welfare of each scholar. During their time at the school, it had shown a marked and well-sustained improvement. Henry was President of the Teachers' Association for a number of years when he organized and participated in a variety of recitals and entertainments. In 1911, Henry resigned as Headmaster after eleven years and took up a position as Headmaster of the Karachi Grammar School and remained there till 1925; he had probably matured and mellowed with 40 years of experience.

In January of 1913, Florence voyaged back to England aboard the steamer Arabia. She did not return to India, dying at her parent's home in South Kensington on 8th November 1913, aged only 50. She

[22] "The Poona Engineering Class and Mechanical School". College of Engineering, Pune. Archived from the original on 29 September 2014. Retrieved 29 August 2014.

had been taken ill earlier in the year and had returned to England to a nursing home in London where she spent her last days.[23]

She was buried in the Churchyard at Donnington in Herefordshire, close to her parents, Col R. F. and Honorable Mrs. Webb of Donnington Hall. Mrs. Macnee was known to be an accomplished and widely read lady, one who influenced many growing minds.

Sadly, the same year, 1913, Kenneth Macnee too died in Southampton. He had left his Regiment in previous years due to an unfortunate incident and like his brother, he left no family.

Two years after Florence's death, Henry's mother, Mary Anne, who was with him in Karachi, also died. Her husband and Henry Charles' father, Henry, had predeceased her according to the burial entry, giving the information on the death of Mary Anne at the age of 82 in 1915; this would put her year of birth at around 1833.

At Karachi Grammar School, Henry Macnee introduced measures for school development like focusing on compulsory general reading with every class having its own library carefully chosen to suit its capabilities and the reorganization of games which had been rather neglected in the past at the KGS, where he got the Cricket ground put in order and the boys played weekly matches; earlier on he had helped Bishop's earn several accolades and laurels in the sporting field in all the games including Cricket, Football, Hockey, even sword fencing and the likes. Mrs. Macnee too paid special attention to the physical drill for the girls on the Swedish system which were exercises carried out by the British Army in Lancashire; thus, becoming a foundation of aerobics and modern gymnastics.

Henry Macnee had earned the reputation of an exemplary educationist through his own hard work, immense dedication, and pure love for the spread of education.

The reforms that Henry Macnee showed at the KGS were a result of his extensive experience at the Bishop's School, over the 25 years, through which he executed his able administrative skills.

Henry Macnee stayed at Karachi Grammar until December 1925, when he retired at the grand age of 76. One morning before his superannuation he saw a few boys playing on the ground. Forgetting that it was a Saturday, he took a cane and penalized the boys in the old-fashioned manner; upon realizing, Mr. Macnee thought for a moment, and exclaimed, 'By Jove, so it is! I am terribly sorry, I thought it was Friday! (Information Courtesy: The History of the Karachi Grammar School).

[23] Bombay (Presidency). (1893). Report on the administration of the Bombay Presidency. [Reports]. In *Report on the administration of the Bombay Presidency.* Bombay : Printed at the Govt. Central Press. https://jstor.org/stable/saoa.crl.24851606

At retirement, Henry Macnee would have been very proud of his achievements. He had been a schoolmaster par excellence glowing with a reputation for his accomplishments, and in many ways, he was the Midas of school education, positively impacting and influencing all the institutions he served[24].

When one looks at the history of India and Pakistan, political animosity is mostly what emerges. Legendary figures like Henry Charles Macnee whose single life aim was the promotion of the noble cause of education; do not make an appearance in history books.

Upon retirement Henry Charles left for England, to a country in which he had never lived. On 3rd June, 1925, he was awarded the Kaisar-i-Hind Medal by the British Crown King Emperor George the V for his extraordinary, tireless and creditable contribution to the cause of education in the Bombay Presidency.

Henry Charles Macnee died in London on the 23rd April 1931, having acquiesced his entire working life to the education of young people.

The demise of Henry Macnee pulled the curtains down on an era of unmatched phenomenal accomplishments.

8. COWLEY FATHERS

Missionary work was a common feature of the early modern times, their work continued irrespective of colonial regimes. Missions were, essentially a religious group sent into an area to proselytize or perform ministries of service, such as education, literacy, social justice, health care, and economic development. There were numerous missions that worked tirelessly in countries around the world. India too saw a spate of missionary activity. In Poona in the pre independence era, there were several missionaries, like the Scottish Missionary, the Presbyterians, the Sisters of Wantage, the Cowley Fathers and other such.

This article intends to look at the missionary work taken up the Society of St John the Evangelist (SSJE), more commonly known as the Cowley Father[25] from Oxford, England. This is one of those missions that worked for almost hundred years in India, their main focus however being Bombay and

[24] Deshpande, M. M. (2015). Pune: An Emerging Center of Education in Early Modern Maharashtra. *International Journal of Hindu Studies*, *19*(1/2), 59–96. http://www.jstor.org/stable/24631793

[25] Coulombe, Charles (13 June 2019). "When Anglicans founded religious orders". Catholic Herald. Retrieved 19 June 2019.

Poona. Along with the Wantage Sisters, the Cowley fathers worked parallel, providing education, medical health care and industrial training to the native population.

However, despite their immense contribution to the society, there is not much information or literature available on them, barring a few references here and there and a couple of books written by some of the priests of the society. Thus, in this context, this article will proof to be helpful to anyone who is particularly interested in missionary activity in Poona, and Subaltern history in general.

The mission-work of the Society of St John the Evangelist (SSJE), at one point of time had spread across the entire world: from Oxford and London to the US and Canada; to India, South Africa, and the Far East. The Society was founded by Richard Meux Benson in 1866.

The Society went on to be recognised more commonly as the Cowley Fathers; this was after, as their mother house was in Cowley, East Oxford, which is now the home of St Stephen's House. The SSJE is distinguished as the first religious order for men to be founded, and to prosper, in the Church of England. Since 1914, the SSJE continues to flourish in the United States, at Boston; their main focus of prayer and teaching in the Episcopal Church.

The main focus, of course was religious teaching; however, the Cowley Fathers founded schools, churches, and community centres. They were known for clergy retreats that renewed and strengthened the vocations of the priests who came to them, and for parish missions up and down the country; eventually, their work took them across the globe.

Although some of the order's members have left accounts of their ministry, and others have received their own biographies at the hands of others, no major study has yet been produced that charts the history of the Cowley Fathers in any depth – until now.

The Society of St John the Evangelist (SSJE) is an Anglican religious order for men. The members live under a rule of life and, at profession, make monastic vows of poverty, celibacy and obedience. In as early as 1859, the S.S.J.E missionaries desired to work in India, in continuation of the work they carried out at Cowley in Oxford.

However, they were not the first to carry out mission work in Poona; it has been documented that the first mission work done in Poona was in 1831 by the Scotch Presbyterians; their work was connected with the Catholic Church. In 1868 a Tamil Christian priest began his missionary work in tandem with the Scottish Presbyterians, he extended his work to the local native Maratha population.

In 1869 Bishop Douglas of Bombay eloquently urged the establishment of chain of Mission stations in Maratha country, beginning with Poona and Kolhapur. Two missionaries were stationed at Poona in 1873, they hired rental rooms in many parts of city to initiate its permanent establishment. This association grew out of the St. John's Guild for Poona Mission, which was officially founded in 1878 at a residential bungalow at Panch Howd, a little away from the in the city called a Mission House[26].

The Society's work in Poona coincided with the historical events of the day and time; it essentially commenced in the post 1857 era and continued until 1967, when the Cowley Fathers, eventually left the country.

Why Poona?

Historically speaking the importance of Poona had always been eminent. Poona's strategic location, and more importantly, it being the monsoon capital of the Bombay Presidency was something that gave it a stature, higher than other cities. Previously too it had been the seat of the power of the Marathas under the Peshwas. In the late 19th and early 20th centuries, the city was an important centre of social and religious reform movements, as well as the nationalist movement. Poona was a peculiar place in many ways; due to its historical past, the city seemed to be divided into three parts. The first part was the main city, the more native part of the city and in the days of the British, it was the hub of the national movement. The second part was the cantonment and military base, consisting of a significant European population of soldiers, officers, and their families. The third part was the Sadr Bazar, an area, in between these two huge population zones, this was the slightly poorer of the three sections and a good place to start the mission work.

Panch Haud Mission[27]

Work of the Cowley Fathers, in Poona started at a place called Panch Haud, which got its name from the five cisterns of water that were a part of the older aqueduct system of the city, although now defunct, they still lie buried in the premises. The Holy name Church here has a 135 feet high tower and is still very much in function.

Father Nilkantha Shastri Goreh, who was a well-known convert Christianity, stayed at the Mission until his death in1895. In 1891, Anadibai Joshi's husband, Gopal Joshi, hosted a lecture at the Mission. Many were invited, but orthodox and progressive. G.V. Kanitkar, M. G. Ranade and C.R. Bhatt represented the Prarthana Samaj, while V.K Rajwade, G. K. Gokhale and Bal Gangadhar Tilak,

[26] Kujawa-Holbrook, S. A. (2021). [Review of *The Cowley Fathers: A History of the English Congregation of the Society of St. John the Evangelist*, by S. James]. *Anglican and Episcopal History, 90*(1), 66–68. https://www.jstor.org/stable/27086740

[27] Bombay (Presidency). (1883). Report on the administration of the Bombay Presidency. [Reports]. In *Report on the administration of the Bombay Presidency.* Bombay : Printed at the Govt. Central Press. https://jstor.org/stable/saoa.crl.24851601

belonged to the orthodox group. Around 52 people attended this lecture. Many drank the tea that was offered there, and many didn't as they thought it was against their faith. A couple of months after this incident, the Age of Consent Bill was passed on 19th March 1891. The whole incident became known as the Panch Haud Tea Episode. The Panch Haud Mission had come into news on a number of occasions, once when the very famous Justice M.G. Ranade, stayed at the Mission Church

Work of the Cowley Fathers and the Sisters of Wantage

In Poona, the Cowley Fathers preached the Gospel through the medium of churches as well as through technical schools and industrial workshops, fruit farms, they also introduced compost in their market garden, at a time when it was under suspicion in England and quite unknown in India. While in Poona, the Cowley Fathers, always worked in tandem with the Community of St. Mary the Virgin, more commonly known as the Sisters of Wantage.

Bishop Mylne, the Lord Bishop of Bombay, had laid the foundation of a permanent mission centre at Panch Haud. He had asked the Sisters of Wantage to help. They had responded in 1877, by sending six sisters to Poona. Thus, the Sisters settled in Poona before the Cowley Fathers. The Sisters had expanded their work through the various schools they ran and administered. The Sisters worked at three levels- educational, medical and industrial[28].

Some of their organizations were: (i) St Mary's School (this school was unique, as it had a number of non-Christians from influential homes enrolled), (ii) St Michael's and St. Katherine's Hostels, (iii) The Epiphany Boarding House, (iv) St. Gabriel's Hostel, (v) St. Hilda's Primary School, (vi) St. John's Hospital, (vii) Holy Family Home and (viii) St. Crispin's Home, Yerandawana.

The Cowley Fathers conducted a number of their educational activities within the premises of the Panch Haud. Until 1891, Father Rivington was in charge of the Society's work in Poona. Later he started a training centre for the Indians, for the ministry of the Indian Church. First Father Relton, then Father Elwin became the Provincial Superior. Subsequently, the Mission gained stability and continued to function successfully under Father Bishop and Father Wain until 1967, when they finally withdrew from Poona.

The Cowley Fathers worked at three levels- educational, medical and industrial. However, missionary work was always centred around the Holy Name Church, Panch Haud. Sermons and preaching of any kind was mostly done in Marathi, to attract the local population. Some of their organizations

[28] Pachuau, L. (2014). A Clash of 'Mass Movements'? Christian Missions and the Gandhian Nationalist Movement in India. *Transformation, 31*(3), 157–174. http://www.jstor.org/stable/90008217

were: (i) The Church of the Holy Name (ii) St. Crispin's Church and Mission Centre at Yerandawana (iii) St. John's Hostel (iv) St. Edward's School (v) St. Luke's Hostel (vi) The Mission Workshop (vi) Outstation work at Rasta Peth, Lonavala and Kirkee[29].

Sometimes, the Fathers and the Sisters worked jointly like at the Holy Family Home and St. Gabriel's Home and home for the boys at Yerandawana, known as the St. Pancras. There was also a small hostel for High School boys known as St. Martin's.

Soon the school and the Mission began to get crowded and new buildings were set up. Under the Headmastership of Mr. Jadhav and Mr. Awaghade, the Mission did good work. At the Mission many Hindus interacted very well with the Christian brothers. The contribution of Mr. Daniels, in charge of the St. John's Hostel, was immense; he was compared to the famous character of Mr. Chipping from James Hilton's novel 'Goodbye Mr. Chips'; this spoke highly of the dedication and sincerity of the Cowley Fathers.

A major contribution of the fathers was seen in their efforts towards the industrial training of the boys. Their work comprised of a carpenters' workshop, which grew into the Epsom Workshop; the boys received a government certificate of carpentry from St. Edwards' School. The boys were also taught weaving; there was a small coffin making company and a Laundry School for Christian Dhobi's. The boys were taught to play ex-army instruments; moreover, the number of boys who earned an employment in the army, was pretty high.

The boys were also taught who to play professional cricket according to English rules; this they did at the ground beside the St. Mary's Church.

The Cowley Fathers, worked in Poona tirelessly until 1947 without any interruption or interference. However, as is known that, with time and tide a lot can change, similarly, the post-independence era saw a whole lot of modifications. The change of guard and transfer of power in the newly born independent Indian dominion, saw the transfer of the rights of functioning to and Indian Board of Governors, under the Bombay Diocesan Trust. Thus, by 1965, the Cowley Fathers, gave up their rights and moved out of Poona.

The work of the Cowley fathers and the Sisters of Wantage has been a huge part of Indian history and mainly the history of Poona. Sadly, though it has been a neglected part. It would not be wrong in saying that the Cowley Fathers, have been unsung heroes. They wove the fabric of the Christians and non- Christians together. Although they began off with a religious motive, they soon moved

[29] Tucker, R. (1976). Hindu Traditionalism and Nationalist Ideologies in Nineteenth-Century Maharashtra. *Modern Asian Studies*, *10*(3), 321–348. http://www.jstor.org/stable/311909

above only religion. With the provision of medical facilities as one objective, which they provided very well. Yet, education remained their focus. Their work moved away for classroom teaching and provided vocational guidance to the students. What is admirable and praiseworthy, is that the native population was rather open to the work of the Fathers; this was due to their unique method preaching-teaching, and even the fact that by now Western education had begun to seep downward and society was beginning to open up. Yet, this was still a step simpler for the Cowley Fathers, as they dealt with the boys, and society was still more open and liberal towards this gender. The work of the Fathers, in many ways is similar to the educational thoughts of Gandhiji; as he too tried to stress upon the importance of vocational training and education. Gandhiji's concept of Nai Talim, Sevagram, Champaran all seem to be very close to what the Fathers thought; simply that, education should be holistic and all round, and should not merely restrict itself to the classroom. Nevertheless, the Cowley Fathers and their work needs to be commemorated and cherished and brought to the fore from the shadows of time.

9. SIR JOSEPH BHORE

For many Joseph Bhore, may probably be another name they read and flip through in a history book; but for most others, this name may not even ring a bell. For starters, Sir Joseph Bhore, was an Indian ICS officer; who had served as the Diwan of the Cochin State. His biggest contribution, however, remains his chairmanship of the Health Survey and Development Committee that pioneered and carried forward a course for public health investments and infrastructure in India.

Sir Joseph Bhore's contribution in the field of public health investments and putting together a framework for the MBBS, is beyond astounding. He had cleared the Indian Civil Service Examination, something which even his contemporary Motilal Nehru could not accomplish.

Another major feather in the cap of achievements of Sir Bhore, has been his contribution in setting up of the Doon School, in Dehradun[30].

Sir Bhore, is one of those unsung heroes of modern India, who had begun his first steps of achievement from Poona. He was a multifaceted personality, while being an administrator, he was also an educationist and one who was conscious towards public health and welfare, his efforts and recommendations in this field are even today an example to learn by.

It is a well-known maxim that, 'The present is based on the foundations of the past'; the present work, shows how the lives of certain individuals, proves this adage correct.

The Bishop's School in Poona, had produced one of India's first ICS Officers, Sir Joseph William Bhore, was an exemplary student in his school days, he later provided his administrative skills, as the

[30] Joseph William Bhore". Retrieved 4 March 2013.

Diwan of Cochin; and also went on to become a founder member of the well-known Doon School at Dehradun. The establishment of Panchayats and Co-operative Societies in Cochin were amongst his major achievements. Sir Bhore was the son of Raosaheb R G Bhore. After finishing his studies at the Bishop's School and the Deccan College in Poona, he continued to the University College in London. At the age of 24 he qualified for the Indian Civil Services in 1902.

In the background of the Partition of Bengal and the Swadeshi Movement, a period of public cataclysm, deliberation and debate about governmental master mindedness and the consequences of colonialism, Joseph Bhore was setting the course of his future life.[31] He grafted along the evidently patterned silhouettes of official presence in an age that saw the growing fever of nationalist energies, of political unrest and political awakening. Joseph Bhore had been Under-Secretary, Government of Madras, when he was appointed by the Raja of Cochin as the Diwan in 1914.

He was assigned the Madras ICS cadre wherein he held a number of senior government offices in Madras and Cochin. Over the years he worked in the departments of agriculture, land, industries, labour, commerce and railways. During his five years in Cochin, Bhore paid attention to agrarian reforms in the State. He established Panchayats and Co-operative Societies in Cochin these being among his chief achievements.

The year Bhore finished his term as the Diwan of Cochin, Amritsar saw its worst tragedy in the form of a large-scale massacre of civilians on 13th April, 1919, when a crowd of non-violent protesters were fired upon by the British Indian Army under the command of Colonel Reginald Dyer. While he was in Cochin, the world was in the grip of the First World War, which although, in the words of the US President, Woodrow Wilson, was 'A war to end all wars, but ended up being a global conflict that defined a Century'.

Between 1922 and 1923 he served as the Acting High Commissioner of India to the United Kingdom. He became a member of the Governor General's Executive Council between 1926 and 1927 and 1930 and 1932. He represented India at the Silver Jubilee celebrations of King George V in London in 1935. Prior to that Bhore was also the Secretary of the Indian Statutory Commission, better known as the Simon Commission established in 1928 to report on the working of the representative institutions in British India and the Government of India Act 1919. Sir Bhore had earned several titles of repute and standing for his role as a distinguished administrator, like the Commander of the Order of the British Empire, to the Companion of the Order of the Indian Empire; he was also promoted as

[31] Ruddock, A., & Chakrabarti, P. (2022). The "Indian Predicament": Medical Education and the Nation in India, 1880–1956. In D. Gavrus & S. Lamb (Eds.), *Transforming Medical Education: Historical Case Studies of Teaching, Learning, and Belonging in Medicine* (pp. 163–186). McGill-Queen's University Press. https://doi.org/10.2307/j.ctv2s0jd98.11

the Knight Commander of the Order of the Indian Empire and was even appointed as the Knight Commander of the Order of the Star of India.

Sir Satish Ranjan Das, the Advocate General of Bengal and Member of the Executive Council of Viceroy Lord Irwin; set up The Doon School as a Boys only independent boarding school. Sir Das formed the Indian Public Schools' Society with the objective of setting up new Public Schools in India modelled on those that were in England. After Das' death in 1928 Sir Joseph Bhore, the then Railway Minister of Lord Willingdon's Council, became the Indian Public Schools' Society's Chairman, with Sir Akbar Nazar Ali Hydari as his Secretary. (Sir Hydari went on to establish the Osmania University and was largely responsible for the restoration of the Ajanta Caves.)

Contribution to the field of public health investments:

In the years to come Sir Joseph Bhore became a prominent figure as his contribution to the health system in India proved to be extremely significant. The Bhore Committee Report was a landmark in the establishment of the health system of India. It had been set up by the Government of India in 1943 to investigate and recommend improvements to the Indian health system[32].

The Committee dealt with the establishment of primary health centres and the creation of a major Central Institute for post-graduate medical education and research. Thus, in pursuit of this, the Government of India established the first Primary Health Centre and the All-India Institute of Medical Sciences (AIIMS). The single medical qualification of the MBBS degree as a requirement to become a doctor was taken up by the Bhore Committee. The committee provided the outline for setting up an organized Public Health System in India.

The Bhore Committee had been set up in 1943. It was a health survey taken by a development committee to assess health condition of India. The development committee worked under the able Chairmanship of Sir Joseph Bhore, the committee also included pioneers in the field of healthcare. The Committee presented its report in 1946. The major aim of the committee was to survey the then existing position regarding the health conditions and health organisation in the country and to make recommendations for future development, in order to improve public health system in India.

The committee laid out the proposal for a national program of health services in India and also stressed the importance of preventive care in addition to curative treatment.

[32] Arnold, D. (2008). Vagrant India: Famine, Poverty, and Welfare under Colonial Rule. In A. L. Beier & P. Ocobock (Eds.), *Cast Out: Vagrancy and Homelessness in Global and Historical Perspective* (1st ed., pp. 117–139). Ohio University Press. https://doi.org/10.2307/j.ctt1rfsq2g.8

The committee made some relevant suggestions: about (a) Integrating preventive and curative services (b) the Development of Primary Health Centres doctors, nurses, midwives, trained dais, sanitary inspectors, health assistants, pharmacists etc as well as hospitals and even to provide education. The committee brought public health reforms and primary health centres across the nation. In 1943, the Bhore committee, measured the health conditions in India and made suggestions. Joseph Bhore passed away on 15th August 1960. With this came to an end the era of an illustrious son of the Bishop's School, who had done much for institution building in the first four decades of the last century.

10. IRAWATI KARVE

Dr Karve[33] was born in December 1905 into a Chitpavan Brahmin family and was named after the Irrawaddy Waterway in Burma where her dad, Ganesh Hari Karmarkar, was working for the Burma Cotton Organization. She went to the Huzurpaga School in Poona, and later to the Fergusson School; she received a Dakshina Fund to study social science under G. S. Ghurye at the Bombay College; she got her PhD degree on the topic of 'Chitpavan Brahmans — An Ethnic Review'. She then married Dinkar Dhondo Karve, son of Dhondo Keshav Karve, Bharat Ratna and leading reformer in the field of women's education. Iravati went to Germany, with the help of Jivraj Mehta. She studied at the Kaiser Wilhelm Institute of Humanities, Human Heredity, and Genetic counseling. Later she worked as an executive at SNDT Ladies' College in Bombay; later she joined Poona's Deccan School to pursue social science. Iravati Karve was the only Indian female anthropologist during her days; she was interested in human studies, anthropology, Indology, and fossil science, understanding social patterns and women's activities. She pioneered the study of anthropology in Poona; and was also the Director of the Human Studies Division of the Public Science Congress held in 1947. She was a well-known author who wrote in Marathi and English; some of her books are- Kinship Organization in India, Hindu Society-an interpretation, Maharashtra-Land and People , Yuganta: The End of an Epoch, Amachi Samskruti and others.

11. R.V. PARULEKAR

was committed to the field of education, he concentrated in the working of English and Marathi schools. In 1941 he became a teacher at the Tilak School of Teacher Training. his contribution in the establishment of the SSC Board has been immense. He also prepared the M.Ed.

[33] Malhotra, K. C. (1970). BIBLIOGRAPHY OF PROFESSOR IRAWATI KARVE'S WORKS. *Bulletin of the Deccan College Research Institute*, *31/32*(1/2), i–viii. http://www.jstor.org/stable/42930879

course and also composed books with Rebecca Reuben and J P Naik. Shri Parulekar was one of the great educationists that Maharashtra has produced [34]

12. V.K. JOAG was a popular teacher and educationist who helped to establish the Modern Education Society at Poona in 1932. V.K. Joag[35] was born in 1888 in Tasgaon, Maharashtra. He studied at Nutan Marathi Vidyalaya and got a BA degree from Fergusson College, Poona. He became a beneficiary of a grant and also the Dakshina and continued his studies. Later he became a teacher at the Fergusson College from1916 to 1932.

In 1932, he left the Fergusson College and established the Modern education Society and the Nowrosjee Wadia College, with the help of Sir Cursow Wadia and Sir Ness Wadia. This was trailed by the foundation of Ruparel College, Ness Wadia College, New Law College, the Cusrow Wadia Institute of Technology. Joag was a member of the Prarthana Samanj.

13 DR. H. D. SANKALIA was a Sanskrit researcher, paleologist and archaeologist. He is the pioneer of archeological excavations and exhuming methods in India. He worked at the Deccan College at Poona and was honoured with the Padma Bhushan. Sankalia joined the Deccan College as a professor of proto- and ancient Indian history and conducted surveys of monuments in and around Poona. Sankalia worked on the Lower Paleolithic and Neolithic areas, in Poona and Gujarat. Sankalia found human Stone Age skeletons at the Mesolithic site of Langhnaj. Sankalia exhumed the Kolhapur site in 1945-46 with M. G. Dikshit (Sankalia and Dikshit 1952). Sankalia worked tirelessly in the Chalcolithic social orders in Deccan and Central India. Sankalia received the Narmad Suvarna Chandrak in 1976 for his book, *Akhand Bharatma Sanskrutino Ushakal*.

14 MADHUKAR KESHAV DHAVALIKAR

Was a famous historian and archaeologist, who worked on Indian History Culture and Prehistoric studies. He served at the Deccan College. He was an expert excavator and archeologist who worked at Paunar, Kayatha, Guwahati, Inamgaon, Prabhas Patan and Kuntasi. Dr. Dhavalikar was a recipient of the Padmashree. He wrote many books like the The Aryans: Myth and Archaeology, Archaeology of Western India, Environment and Culture: a Historical Perspective, Historical archaeology of India, Cultural Imperialism: Indus Civilization in Western India, The First Farmers of the Deccan and many others.

[34] Naik, J.P; The life and educational contribution of Shri R V Parulekar
[35] Miscellany, Nowrosjee Wadia College Magazine, Pune, 1940

In order to understand the ones who ran and those who taught at educational institutes, we need to first understand the schools and colleges that were established in Poona during the period of 1818-1947:

1. **Maharashtra Education Society**

This was set up in 1860 and had been registered under the Societies Registration Act XXI of 1860 in November, 1887. This Society had started as the Poona Native Institution, later the organization grew in leaps and bounds with the motto of "providing literacy, scientific and industrial education to boys of middle class and struggling families from Poona and even outside."

2. **BHAVE HIGH SCHOOL**

This was a small institution for boys, founded by Vasudeo Balwant Phadke, Vaman Prabhakar Bhave and Laxman Narhar Indapurkar in 1860, which was run by the Maharashtra Education Society.

3. Maharashtra Education Society's Renuka Swaroop High School

Established in 1935, its main motto was to provide high quality education to girls.

4.**MAHARASHTRA EDUCATION SOCIETY'S VIMLABAI GARWARE HIGH SCHOOL**

Established in 1925, this School of MES is located in Deccan Gymkhana area. The dedicated team of teachers has produced some well-known students in this School. The school through its technical department is contributing to develop vocational skills. Its vision, as an educational institution, is to impart education for the development of character and personality; with a broader perspective of social, national, environmental and global commitment.

5.AHILYADEVI HIGH SCHOOL FOR GIRLS

Ahilyadevi High School for Girls is named after Ahilyabai Holkar, a maharani of the Maratha Malwa kingdom of Indore. It is located in the historic premises of Holkar Wada in Shaniwar Peth. Its motto is 'We don't teach, we facilitate learning'. The school is one of several institutions founded in Pune by the Deccan Education Society (DES), which was incorporated on August 13, 1885 and has been a pioneer in establishing schools, colleges, and institutions in Maharashtra.

6.HUZURPAGA[36]

The idea for starting this school was to educate women and equip them to face challenges in the coming future. Thousands of women have secured education from this institution.

7.**SEVASADAN**

[36]Rao, Parimala V. (January 2008). "Women's Education and the Nationalist Response in Western India: Part II—Higher Education". *Indian Journal of Gender Studies*. **15** (1): 141–148.

The Pune Sevasadan Society was started in the year 1909 by Ramabai Ranade (wife of Justice M. G. Ranade) with the help of social reformist Late Shri. G. K. Deodhor. The Society has been a pioneer Institution with a mission to serve the nation in the field of all round development and upliftment of the status of women.

8.**MAHARSHI KARVE'S STREE SHIKSHAN SANSTHAN**

The 125-years-old parent body has been committed to "Empowerment of Women through Education". The Institution works relentlessly towards educating the women and thereby making them self-reliant. The Samstha was established in 1896 by the great visionary and social worker Bharat Ratna Maharshi Dhondo Keshav Karve to provide shelter to destitute women**.** Prof. Karve founded this Institution with the objectives of upliftment, emancipation and education of women who formed a major section of the socially downtrodden. Maharshi Karve dedicated his whole life for this humanitarian cause with great determination and courage. On 14th June, 1896, in the village 'Hingne' near Pune city, Maharshi Karve started a "Home for Widows", along with a school for Widows, so that they become educated and self-reliant. The "Home for Widows" was then named as 'Hingne Stree Shikshan Samstha' and the school was named as 'Mahilashram High School'.

9. SIR PARASHURAMBHAU COLLEGE

Established in 1916, as New Poona College at the hands of the British Governor Lord Willingdon. It has aspired to provide an all-round education to students. The vision is to transforming lives through knowledge and wisdom by evolving as a centre of academic excellence for inspiring, preparing and developing the students in education, sports and cultural activities to enable them to enter the dynamic world confidently and contribute to the society productively.

10. FERGUSSON COLLEGE[37]

The Deccan Education Society founded the Fergusson College in 1885 by Lokmanya Tilak, Gopal Agarkar, Vishnushastri Chiplunkar and Madhavrao Namjoshi. The college was named after Sir James Fergusson, then Govemor of Bombay, the son in law of Lord Dalhousie.It was inaugurated in Januuary 1885 by William Wordsworth, the grandson of the great English poet. Gopal Krishna Gokhale and Maharshi Karve taught in this College, while Prof. V. S. Apte, Prof. Agarkar, Wrangler R. P. Paranjpye and Wrangler G. S. Mahajani were Principals. Gandhiji and Pandit Jawaharlal Nehru visited the College. The college received Prin. William Wordsworth, Prin. F. G. Selby, Lord Rippon, Sir William Wedderburn and Sir James Fergusson. The motto of the college was, "Knowledge is Power".

[37] "History of Foundation". Archived from the original on 12 July 2015.

11. DECCAN COLLEGE

The Hindoo College was started in October, 1821 by the Bombay Presidency Governor Mountstuart Elphinstone by using the Dakshina Fund to promote knowledge, cultural growth, social parity. The college later shifted to its current location and became a symbol of learning and archaeology. Major Candy, Mr. William Wordsworth, Sir Edwin Arnold were all part of the institution. Many of the big names from Poona had studied here, be it Lokmanya Tilak, Agarkar, Gokhale Mahadeo Shahstri Kolhatkar and others.

12. COLLEGE OF AGRICULTURE[38]

When the British set up a Department of Agriculture, Mahatma Jyotiba Phule, proposed to the British Government to start centres to cater to agricultural education. And thus in 1879 the College of Science was set up in Poona, this in 1907 grew into the College of Agriculture. First there was a 3-year diploma course which in 1899 led to the degree Licentiate in Agriculture (Lag.) from the Bombay University. In 1907 the Bachelor of Agriculture (B.Ag.) started and in 1937 Bachelor of Science in Agriculture B.Sc. (Agri.) started. The College of Agriculture at Poona was amongst the first 5 agriculture colleges to be set up in the country.

13.POONA ENGINEERING CLASS AND MECHANICAL SCHOOL

Was set up in 1854, to provide occupation related studies for junior officers of the Public Works Department. From being a small school, by 1879, the college got a new location and became the prestigious Poona Civil Engineering College, and later it got the name of the college of engineering.

14.TILAK COLLEGE OF EDUCATION[39]

In 1941, this teacher's training institute was set up due to Lokmanya Tilak, to cater to the pre-service training of teachers, under the umbrella of the Shikshana Prasaraka Mandali which was set up in 1880, and has since been providing education through its schools and colleges.

15.NATIONAL MODEL SCHOOL

Principal N. D. Nagarvala and Dr (Mrs.) Erin N. Nagarvala set up this school in June 1947, a few months before India attained independence, for the children belonging to middle class families and those from rural areas. The school has been functioning since on the motto of 'service is sacrifice'.

16.NEW ENGLISH SCHOOL (NESR), RAMANBAUG

38 https://acpune.co.in/
39 https://tilakcollegeofeducation.edu.in/

Was started at Morobadada Wada (the home of Moroba Dada Phadnavis, minister and statesman during the Peshwa regime), in 1880 Vishnushastri Chiplunkar, Bal Gangadhar Tilak, M.B. Namjoshi, and G.G. Agarkar, set up an private English-medium school to provide good quality education with an affordable fee. Initially there were 35 students but by the end 1880, there were around 336 children. After a few shifts in location, the school was then set up at Nana Wada, the residence of the famous Nana Phadnavis.

17. SHREEMATI NATHIBAI DAMODAR THACKERSEY (SNDT) WOMEN'S UNIVERSITY

It is well known that Maharshi Dhondo Keshav Karve set up the Shreemati Nathibai Damodar Thackersey Women's University[40] in 1916 to promote higher education for Women. This university had branches in Bombay and Poona. In 1921, first five women graduated from this University. The objective of the University has been to empower women with the help of higher education. The motto "An enlightened woman is a source of infinite strength" speaks much about the work the organization stands for.

18. GOPAL HIGH SCHOOL

Dattatray Gopal Chitale started a school in 1909 in the name of his father at his residence in Sadashiv Peth; in the next six years, the school had two branches the Shri Gopal Primary School for Marathi medium from 1st to 4th standards and the Shri Gopal Anglo-Vernacular School 1st to 3rd standard for the English medium. When Dattatray Chitale passed away in 1915, his friends set up the Shri Gopal Education Society and developed both the schools up to Matriculation. In the post-independence era to the school continued to function, but under a new management.

19. SARASWATI VIDYALAYA

The Saraswati Mandir Sanstha was established in 1920, since then it is known to provide education to needy students and through its existence it has managed to educate thousands and thousands of students through their pre-primary, primary, high school and colleges. The Society, has as its motto "Dnyam Balanam Balam" which translates as 'Knowledge is the greatest Power'.

20. TILAK MAHARASHTRA VIDYAPEETH

The TMV was established in 1921 to keep the teachings of Lokmanya Bal Gangadhar Tilak alive and to provide higher education through traditional and modern knowledge both. National Education was one of the most prime objectives of Lokmanya Tilak, the other three being Swaraj, Swadeshi and Boycott of Foreign Goods. The delegates of the first Maharashtra Provincial Conference on 6th May

[40] https://sndt.ac.in/abtus/history.htm

1921 under the Presidentship of Shrimat Shankaracharya of Karveer Peeth decided to have a National University, thus was born the Tilak Maharashtra Vidyapeeth.

21.NUTAN MARATHI VIDYALAYA

The Nutan Marathi Vidyalaya (NMV)[41] was established in 1883 in the memory Vishnushastri Chiplunkar, the founder of the Deccan Education Society and the New English School, he was also a well-known scholar and Marathi writer. To provide good and affordable education to all was the mission of the school. Krishnaji Dongre, Damodar Karambelkar, Krishnaji Ukidve, and Ramchandra Deo came together to establish the school. In 1888, they set up the Shikshan Prasarak Mandali, which was later registered under the Societies Registration Act, 1860. The intention was to give quality education in Marathi without the help of British funding was the aim of this institution. Prominent leaders of the Independence movement as well as historians such as Bal Gangadhar Lokmanya Tilak, Gopalkrishna Gokhale, N.C. Kelkar were associated with the rise and growth of the school. Some the famous teachers of the school in the pre – independence period were Sonopant (Shankar Vaman) Dandekar, the philosopher and educationalist; Prahlad Narhar Joshi a famous writer; Shripad Mahadev Mate, writer and former teacher; Datto Vaman Potdar, the famous historian; Vinayak Kulkarni, writer and researcher on Marathi Saint Literature; Chandrashekhar Agashe who went on to start the Brihan Maharashtra Sugar Syndicate. Some of the famous pre-independence alumni were Chintaman Vinayak Joshi the well-known Marathi humorist and a researcher of Pali literature; Sane Guruji the freedom fighter, social reformer and Yeshwant Vishnu Chandrachud the Chief Justice of India.

22.MODERN HIGH SCHOOL

It was established in 1934 by Shankarao Kanitkar, this was a co-educational, Marathi- and English-language school.

23.CAMP EDUCATION SOCIETY

The Camp Education Society had been set up in 1885 by Mahatma Jyotiba Phule, Rajanna Polas, Balkrishna Motadu, B. Dastur, Dorabji Booty, Gangaram Bhau Mhaske to generate social awareness and to spread education for those who were socially and financially backward. The famous social reformer and educationist Acharya Atre worked as its Headmaster for over twenty years.

24.DECCAN EDUCATION SOCIETY

[41] "Nutan Marathi Vidyalaya High School Pune - Pune, Maharashtra, India" Archived 14 July 2010 at the Wayback Machine, Names Database, *accessed 10 September 2009.*

One of the earliest educational societies in Poona; in 1880 V. K. Chiplunkar, Lokmanya Tilak and M. B. Namjoshi established the 'New English School' to provide good quality education with affordable fees. Soon V. S. Apte, G. G. Agarkar, V. B. Kelkar, M. S. Gole, N. K. Dharap, all joined the DES. Rajarshree Chhatrapati Shahu Maharaj and the Shirole family, gave land for the institution.

After preliminary dabbling's, mid-19th Century India saw western education making some progress, with the establishment of a few high schools and colleges in the larger cities of Calcutta, Madras, Bombay and Poona. The three Presidency capitals of Calcutta, Madras and Bombay saw the foundation of the three Universities. Graduates in those days, acquired jobs as mid-rank administrators, receiving much social and financial status. However, there was a large group of educated young men who saw past this social and financial advancement, and paid more interest to the needs and interests of the country. They also very well knew about the lacunas that existed in society; they thus, realised that, education was the best tool that could be used to eradicate the demerits that that clutched the Indian society acutely. It was in the mid- 1880's that a group of enlightened young men came together in Poona and set up a school and college, under the aegis of the Deccan Education Society, paving the way for furthering the educational needs of an awakening nation[42].

This work intends to look at the journey of the Deccan Education Society, its founders, its objectives and its role as change-maker in the field of education.

The East India Company set up its rule in Poona in 1818, when they routed Peshwa Bajirao II, bringing an end to the Peshwa regime. Subsequently the Bombay Presidency was established, this included Sindh, Gujarat, North-Western Karnataka and Maharashtra, however, Marathwada and Vidarbha were not part of it yet.

Western education

Governor Mountstuart Elphinstone was one of the early administrators who had grasped that education of the natives was a must for the smooth functioning of the colonial administrators. The Charter Act of 1813, could be said to be amongst the first of the efforts made towards the implementation of education ion India. The section 43 of the Charter Act of 1813, made it compulsory on the East India Company to accept the responsibility of the education of Indians. As soon as Mountstuart Elphinstone took the charge of the first governor of the Bombay Presidency, he wrote his famous minute on education and carried out an experiment for educational reorganization of the province. He believed that education would lead to the ending of evil practices like sati, female infanticide etc. It was clear from his experience that Indians were closely associated in educational

[42] Ghurye, G. S. (1952). Social Change In Maharashtra (I). *Sociological Bulletin*, *1*(1), 71–86. http://www.jstor.org/stable/42864477

reorganization of Bombay. All educational institutions except Poona College and Elphinstone Institute were managed by the Bombay Native Education Society which consists of large number of Indians. The Bombay Native Education Society conducted 115 primary schools of English medium. The prime aim of the educational system developed here in India by the British Government was to make it according to their colonial interests and that it should strengthen their colonial power. However, it was not until 1835, when Thomas Babington Macaulay gave his famous Minutes, through which he declared, the spread of education, to create a class of natives, who would be British in manners and attitude and word. Issues regarding what must be taught and how; what should be the medium of instruction, whether solely English or through vernacular languages, were issues that were being debated, until a solution was reached. The 1854 Despatch of Charles Wood, also known as "The Magna Charta of English Education in India." "A scheme of education for all India, a very comprehensive scheme than the Local or the Supreme government could ever have ventured to suggest." Soon after this the University Acts of 1857 was passed.

Education expanded the horizons and opened up newer avenues of thinking and showed how Western society functioned, bringing to light the rudimentary and orthodox customs which had gripped the Indian society. Subsequently, a wave of Renaissance swept the country; a need to work towards socio-religious reform, education of the masses, emancipation of women and the downtrodden, all began to attain centre stage. From Raja Ram Mohan Roy, to Mahatma Jyotiba Phule to Keshav Dhondu Karve, to Bal Gangadhar Tilak, Savitribai Phule, Pandita Ramabai Saraswati, Ramabai Ranade, Cornelia Sohrabji[43] and the likes, all generated a surge of inspiration for others to follow.
According to J.P. Naik and Syed Nurullah[44], there were three objectives which primarily discussed during the finalization of the British Educational policy in India:

i) To spread the Western Knowledge
ii) To secure properly trained servants for the public administration of the country
iii) The Indian masses would do the Sovereign's duty

The system of liberal education in India was organized with an emphasis of spread of the western knowledge and for this purpose the universities were established and attempts were also made for the education of women. And at the same time, a system of professional and the vocational knowledge was organized with the prime object of training Indians for government service. J.P. Naik and Syed Nurullah were against the common view that the sole aim of the British educational policy was to prepare servants for the administrative set up, and further argued that the pioneers such as

[43] Forbes, Geraldine (1996). Women in modern India. Cambridge University Press. ISBN 0521268125,pp 23.
[44] Naik, J. P., Nurullah, S. (1951). A History of Education in India During the British Period. India: Macmillan, pp 46.

Mountstuart Elphinstone, Lord Macaulay were of the view that there should be eradication of superstitious culture and at the same time there should not arise sentiments of rebel against the align regime by spreading western knowledge.

Why the need for the Deccan Education Society?

Schools like St. Anne's, the Bishop's School, and some others had already been established by the 1860's in Poona. They had been functioning successfully, when on 1st January 1880, Bal Gangadhar Tilak, Gopal Ganesh Agarkar, Vishnushastri Chiplunkar and Mahadev Ballal Namjoshi, started the New English School in Poona. This was the first school to be established in Poona, which was run by natives. Within no time the school gained good recognition for the standard of education it was imparting.

The founders saw the growing demand to expand into higher education and not to restrict themselves to only school level teaching. Thus, on 2nd January 1885, the Fergusson College was established. It was named after the then Governor of Bombay, Sir James Fergusson, who had donated a good sum of money for the establishment of the college, he was the first patron of the Deccan Education Society. (As a matter of interest, Sir James Fergusson was the son-in-law of Lord Dalhousie; the master of ceremonies at the inaugural function of the college was Sir William Wordsworth, grandson of the famous poet William Wordsworth and Principal of the Deccan College, Poona.)

By founding the Deccan Education Society on 'Vijaya Dashsami', one of the most auspicious days in the Hindu calendar, these great stalwarts began a journey of social change and a better society.

The establishment of the Fergusson College was an important, significant and logical continuation of the goal of spreading education to the higher classes. Principal Vaman Shivram Apte was the first Principal of the College; he was also the Secretary of the Society.

The activities of the Society grew, and one after another, other institutions - schools and colleges were established under it.

In 1935, on the occasion of the Golden Jubilee of Fergusson College, a technology institute was started on its campus.

The establishment of the Deccan Education Society, lay in the fact that, the society went on to become a landmark in Indian education. Many more such education societies were established after being inspired by it. The Deccan Education Society became a great example of a non-governmental effort in spreading education.

In the initial years, Bal Gangadhar Tilak and Gopal Ganesh Agarkar worked as teachers in the Fergusson College. Gopal Krishna Gokhale and Dhondo Keshav Karve were also life members of the society and taught at the college in the 1890s.

The society established the New English School at Satara in 1899. The society took over the Mawjee Madhavjee English School in Umbergaon in 1919, and the Dravid High School of Wai in 1934. In 1919, the society opened the Willingdon College in Sangli to fulfil the demand for higher education in southern Maharashtra. In 1939, the Society started a secondary education for girls by starting the Ahilyadevi High School for Girls in the historic premises of the Holkar Wada in Pune. In 1943, the society started the Brihan Maharashtra College of Commerce, for which the Brihan Maharashtra Sugar Syndicate Ltd. gave to the Society a donation of Rs. 2,00,000. Rulers of many Princely states like Bhor and Sangli were patrons of the society.

The aim of the Deccan Education Society[45] was declared to impart national education. Rajarshi Chhatrapati Shahu Maharaj was the president of the Deccan Education Society and helped it in its development.

The inception of the Deccan Education Society and the Fergusson College coincided with that of the Indian National Congress. All of this brought about a spirit national awakening and self- respect. It was a time, when the country was going into a phase of socio-political progress. It was unique coming together of events, when an educational institution as the Deccan Education Society was established by the Father of Indian Unrest, Bal Gangadhar Tilak, and was nurtured by the influential political leader, Gopal Krishna Gokhale. The Deccan Education Society[46] has seen a whole wide spectrum of historical events in its journey since inception. In fact, the establishment of the Indian national Congress, ushered in an upsurge for the struggle for independence. The Golden Jubilee Year of 1935, coincided with the end of the non-Cooperation phase and the setting in power of popular ministries under the Irwin pact. In 1945, the year of the Diamond Jubilee, saw the end of the Second World War; as well as the Simla Conference, where seeds were sown for the establishment of an Interim Government. In the next few years, India would witness the horrific partitioning of the country and the attainment of independence. Subsequently, in the next few years, a university would be established in Poona.

Today, even after 134 years, the Deccan Education Society is a name to reckon with. It is a dynamic and vigorous conglomeration of now over 45 institutions; known for the quality of education they impart. These institutions are spread through Pune, Mumbai, Sangli, Satara and Wai, they consist of

[45] Limaye, P. M.; The history of the Deccan education society, Neelkamal Prakashan; Bomaby 1935; pp 66.
[46] Johnson Gordan; Provincial Politics and Indian Nationalism: Bombay and the Indian National Congress 1880-1915; Cambridge; Cambridge University Press; pp 68-78; 1973

pre- primary, primary and high schools, under graduate and post-graduate colleges in Arts, Science and Commerce, Management, Agriculture and Law and research institutions. There are also institutes of technical and vocational education including nursing and physiotherapy.

The Deccan Education Society has rendered priceless service to the country through the scores of students who passed through its hallowed portals. Several of its students have been renowned patriots, thinkers, philosophers, poets, writers, teachers, social workers, scientists, industrialists, administrators, defence officers, sports persons and film makers. Every walk of life is enriched by Fergussonians, who have achieved eminence in their respective field. The College has gained worldwide reputation and recognition. Whether it was Vinayak Damodar Savarkar, former Prime Ministers P. V. Narasimha Rao and Vishwanath Pratap Singh, P. L. Deshpande, Prahlad Keshav Atre, R. P. Paranjpe, Shriram Lagoo, Smita Patil, J. B. Kripalani , Madhav Gadgil , Sai Paranjpye, Dr. Cyrus Poonawalla, and many others, all of whom have in more ways than one contributed immensely to the nation. Whether it was its founders or its students, the Deccan education Society was blessed to have luminaries.

Institutional histories have been many, but it would not be incorrect in saying that the Deccan Education Society, has been by far unique. It came up at the time of the beginning of the freedom efforts, when it was not known that the exertions would take shape into a movement of independence. It was started by individuals who had carved out a niche for themselves and were pioneers in the field of the freedom movement.

The Deccan education Society had also been blessed in securing patronage from even the British, as much as from the Governor himself. This was however, also the time, essentially the post- 1957 era, when the British were playing it safe, by using the Safety Valve Theory; as they were now, not in the mood, position or condition to risk another Revolt, like the one that had taken place in 1857.

Whether it was out of genuine desire to improve the educational set up in the nation, or was it a continuation of Macaulay's policy of educating the natives for fulfilling the administrative needs of the Raj, or out of the concern of pleasing the natives in order to avoid revolt. Whatever, may have been the accurate purpose; it worked in the favour of the founders of the Deccan Education Society, who, in many ways were the game-changers, and ushered in an era of transformation.

Today, the Deccan Education Society and its institutions have garnered a great and enviable stature in teaching and research in the Sciences and Humanities. It continues to play an important role in the field of education and is surely a pioneer in setting a change in the society.

25 THE SERVANTS OF INDIA SOCIETY, founded by Gopal Krishna Gokhale in 1905, aimed to train national missionaries to serve India and promote the true interests of the Indian people through constitutional means. It focused on nation-building activities like education, social welfare, and uplifting the downtrodden, particularly targeting underprivileged, rural, and tribal populations.

Gopal Krishna Gokhale established the society in Pune, Maharashtra, in 1905. His vision was to create a cadre of selfless and intelligent individuals dedicated to the service of the nation.

The society's activities encompassed education, social welfare, and uplifting the downtrodden. They aimed to address social issues and promote unity among diverse communities.

The society[47] is considered the first secular organization in India to focus on the welfare of marginalized groups, including tribal, rural, and underprivileged populations.

The society trained its volunteers to be "nationalist missionaries," who took vows of renunciation and dedicated themselves to their work.

The society engaged in various initiatives, including:

Education: Promoting literacy and providing educational opportunities.

Social Welfare: Addressing social issues like untouchability, poverty, and exploitation.

Health: Setting up medical camps and providing healthcare facilities.

Women's Rights: Promoting gender equality and advocating for women's rights.

Childcare: Establishing orphanages and shelters for children.

Disaster Relief: Providing assistance to those affected by natural disasters.

26.THE BISHOP'S SCHOOL[48]

The school had been set up in 1864 after Reverend Bishop of the Bombay Diocese, agreed to offer education to the children of European, Anglo-Indian and Christian communities as per the principles of the Anglican Church and to the children of Warrant Officers and Non-Commissioned Officers who had as yet not been assigned a Regiment. The fees per month for each child was Rs. 5/-. Corporal Mansfield was the first School Master with 15 children. The school began in one of the Old Army Barracks with furniture. The Bombay Gazette dated 14th June, 1864, speaks about the

[47] Servants of India Society to celebrate centenary". Indian Express. 9 June 2005. Retrieved 14 July 2009.
[48] Dasture Pramila; Thorough: The Bishop's Saga 1864-2014; The Bishop's School Camp; Pune; 2018

establishment of the school. The school received grants from the government under the old grant-in-aid Rules for European and Eurasian (Anglo-Indian) Schools. The famous philanthropist, Khan Bahadur Pudumjee Pestonjee, gave his land and later even the Wadia family donated funds to erect some school buildings.

Mr. Lunn was the headmaster of the school in 1947, although an Anglo-Indian but technically he was the first Indian Headmaster of the school. He had written the school song, a part of the lyrics of which have been mentioned below, to show the way he wanted to bridge the Anglo and the Indian together.

"The pure Deccan winds waft our theme
to the world.
We are proud of our past and today,
May God bless our dear school and
enkindle the flame
In each spirit that within her works and plays.
The flowers all around speak of beauty serene,
And as symbols of strength the hills stand,
While the "Mulla" like progress flows on
through the days,
Nature's lessons are before us to command……

26.ST. MARY'S SCHOOL

The school had been established in November 1866 by Judge Lloyd and Archdeacon Leigh Lye. Until the year 1878[49], the school didn't make much progress; consequently, the Sisters from the Community of St. Mary the Virgin in Wantage, Oxfordshire, England, took over the administration and ran the school until 1977. The school even today is sort after by many as a favourite choice.

27.SADHU VASWANI MISSION

[49] https://smspune.com/history-of-the school.php#:~:text=The%20School%20was%20founded%20on,to%20children%20of%20all%20communities.

This association had been set up by Sadhu T.L. Vaswani[50] in 1933, as the Sakhi Satsang and later to, as the Brotherhood Association in order to offer and encourage spiritual ascension of the soul, and to produce humanitarian values and conduct actions for all castes, creeds and colour. After 1966, under Dada J.P. Vaswani the organization re-emerged as the Sadhu Vaswani Mission continuing the legacy of providing education to girls to make them self-sufficient and self-reliant, thus in 1933, the Mira School for Girls was started.

28.PROGRESSIVE EDUCATION SOCIETY

The Progressive Education Society had been set up in 1934 by Shree Shankarrao Kanitkar, with the motto "Ever to Excel", they had their mission statement as "Dnyanamayo Bhava" taken from the Rigveda, to deliver education to children from pre-primary to in the later years up to post-graduation.

29. Pune Vidyarthi Gruha

A freedom fighter, philanthropist, and educationist, Balukaka Kanitkar co-founded the Pune Vidyarthi Gruha[51], where needy students were provided accommodation.

Gajanan Narayan Kanitkar, fondly known as Balukaka Kanitkar, was born in Pune in 1886 to a well-to-do family. He was educated in Marathi and Sanskrit at Nutan Marathi Vidyalaya, and after his matriculation in 1903, he pursued his BA from Deccan College and graduated in 1908.

On May 12, 1909, he co-founded the Pune Vidyarthi Gruha, where needy students were provided accommodation to allow them to pursue their education. During the early years of the establishment, the students were housed in Kanitkar's palatial mansion at Nagnath Par. Balukaka Kanitkar had a wish that this institute should gain its name and fame not only giving education and shelter to the needy and destitute children, but also to hold a fame for offering "National Education", i. e. My Country, My Religion, My Language", which indulges into the fields such as Physical, Intellectual and Professional Education. His contribution to the welfare of these students was in line with his life's work as a philanthropist and educationist.

An earnest follower of Tilak and Gandhi, Kanitkar actively took part in the Indian freedom struggle. He established national institutes to provide vocational training to students to support nationalist causes, and was one of the main organisers of the Mulshi Satyagraha. Held in Mulshi *taluka*, Pune, the *satyagraha* was a protest against Tata Power Company, which had acquired farmlands for the construction of a dam. The period between 1920 and 1933 saw Kanitkar playing a significant part in

[50] J.P. Vaswani (2002). Sadhu Vaswani: His Life and Teachings. Sterling Publishers Pvt. Ltd. ISBN 81-207-2462-3.
[51] "Pune Orphanage Home now Pune Student Home Anniversary" . *www.bytesofindia.com*

the Non-Cooperation Movement, Simon Commission Boycott, Dandi march, and the Quit India Movement, which led to him being imprisoned several times.

In 1944, owing to differences with Mahatma Gandhi, he resigned from the Indian National Congress and established an institute called the Hindumata Mandir, which worked for the upliftment of villages and cleanliness activities. Kanitkar made use of the press to disseminate his vision and ideas on national development schemes to the masses. He also authored several books such as *Amache Senapati*, *Daridri Narayanache Chrani*, *Swavalambi Gramsanghama*, *Marathyanche Mulkhant*, and *Bhoodan Yagna*.

Alongside his own projects, Kanitkar served as the president of the Rashtriya Shikshana Parishad, Khamgaon, in 1926, and of the Labour Conference in Nasik in 1935. Towards the end of his life, Kanitkar began living an ascetic existence, till his death on December 12, 1959.

CONCLUSION

The list of educational institutions at one point may end but the list of contributors and those who shaped the scores of generations is limitless, it would not wrong in saying that there are so many unknown names of teachers who changed the life of so many children; this chapter, thus in many does not have a full stop[52].

[52] Chandra, S. (2009). Mimicry, Masculinity, and the Mystique of Indian English: Western India, 1870-1900. *The Journal of Asian Studies*, *68*(1), 199–225. http://www.jstor.org/stable/20619679

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WOMEN'S EDUCATION AND EMANCIPATION

4.3.1 INTRODUCTION

The history of women's education during the Maratha period was unique; education was not accessible to women; but where women were denied this right, they in turn mastered other skills; like the memorising and recitation of religious hymns; competence in painting, weaving, drawing, knitting, stitching, sewing. During the rule of Chhatrapati Shivaji Maharaj, Rajmata Jijamata his mother, was the most dynamic lady of the times; Rajmata was a steady source of inspiration to the empire. Rajmata Jijabai is widely revered as a symbol of women's empowerment in Indian history, particularly for her role in inspiring Chhatrapati Shivaji Maharaj to establish the Maratha Empire. She is remembered for her courage, determination and foresight.

During this time, some amount of education was introduced for women, but it was limited only to women of the royal family and that of the rich and eminent families of the sardars and others. Basic accounting, reading, horse riding, wielding of weapons, warfare strategies were taught. One also hears of the wife of Chhatrapati Sambhaji Maharaj Yesubai. The wife of Chhatrapati Rajaram Maharaj, Rani Tarabai who went on to become an excellent administrator and proficient warrior. In fact, Rani Tarabai's story serves as a compelling reminder of the importance of female leadership and the potential for women to break free from societal limitations. Her legacy continues to inspire modern-day women to fight for their rights and equality.

During the Peshwa period, the state government didn't hold any responsibility towards education. Instead, it was up to the parents to provide education to their children. Work related to occupations were taught, for example for potters, goldsmiths, blacksmiths and others; this was so because education for men was divided into a. religious b. occupational c. military.

In the Peshwa[1] period one hears of a few ladies belonging to the Royal families, who got some amount of education, such as Radhabai, the wife of Balaji Vishwanath Bhat, Kashibai, the wife of Bajirao-I, Sagunabai, the wife of Janardhanpant Bhanu, Anandibai, the wife of Raghobadada, Bhiubai, the daughter of Balaji Vishwanath, Gangabai, the mother of Sawai Madhavrao, Bhavanibai, the wife of Chimaji Shankar Sachiv; Anutai Ghorpade, the wife of Yenkatrao Ghorpade, chief of IchaIkaranji; were just a few names, who were taught at home through private tutors.

[1] Kulkarni S Uday; The Peshwa Trilogy: A three-book set Product Bundle, Mula Mutha Publishers Mumbai 2023, p. 44-46

Times changed, and soon European trading companies appeared on the Indian soil. A new gentry began to influence the mindset of the local natives; this brought in a new socio-political, cultural, religious and economic consciousness in western India. The defeat of the Marathas and establishment of the East India Company rule in Poona, changed the course of the history of the city and that of women too.

This new awareness slowly, yet steadily mobilized new ideas, thoughts and practices in the society; the missionaries who had come before, along with and after the arrival of the trading companies, began to spread their religious gospel. They also spoke about the upliftment of the poor and needy and even that of the women. As it is known that after initial ban and resistance on missionary activities, their work picked up again. The new Company Sarkar decreed administrative laws and socio-economic policies which were different than what the society was used to; English education being part of this.

With this initial background it seen that the entire of the 19th Century began to look like a very significant century for western India. The British began with the policy of consolidation thus keeping themselves as away as possible from the existing societal norms. According to Lokhitwadi[2], the English were well aware that society and religion went hand in hand here. Western India managed to make quicker societal changes towards women's education and emancipation, as although conditions were sad, it was still many steps ahead of the rigidity in other parts of the country. Lokhitwadi himself believed in the importance of education for women and actively promoted it through his writings and support for educational initiatives. He criticized practices like arranged child marriages, dowry, and polygamy, which he saw as detrimental to women's lives and well-being and the society at large.

Poona in the 19th C was a unique place in many ways; on one side it was ridden by casteism and on the other hand it was on the brink of modernism. Women were in the middle of these two distinctions. They were amongst that class of society who had been kept at the side-lines, only viewed upon as the ones who would carry the mantle of motherhood and be by the side of her husband. As was known, that women were also made to go Sati, at the funeral pyre of her husband; other women, faced the plight of having their hair tonsured, they were made to wear, plain white or dark maroon sarees; they were kept away from any household ceremony or an auspicious occasion. Many widows would become the target of men who would impregnate them and leave them. Such women were looked down upon by society, and their children were also not accepted. Such destitute women would

[2] Garge, S. M., Editor, Bhartiya Samajvigyan Kosh, Vol. III, Page. No. 321, published by Samajvigyan Mandal, 1945; Pune; p.33

be outcasted from society and were terribly looked down upon. Mahatma Jyotiba Phule and Savitribai opened homes for such women who were in need of shelter and care.

Survival was the need of the hour of women who belonged to the more traditional areas of the city, education came later. Several social reformers worked towards the upliftment of women, provisions for their education and subsequent emancipation. (A point of clarification needs to be made here, that, the above mentioned, cannot be termed as generalised statements, but rather instances or examples of what was happening in Poona)[3]. On another front, women in the Cantonments were exposed to schools that were run by churches and nuns; other than that, they had better avenues of education, which gave them a chance to progress, in terms of status. Yet for example, when opportunities emerged for students from Poona to go to MIT (Massachusetts Institute of Technology, USA), it was only men who were sent, but there exceptions too. However, there were many who were path breakers and those who set examples for others to follow suit[4].

This chapter will discuss about the type of education that was provisioned for women through the British policies; it will also look into the reformers, both men and women, who worked tirelessly towards the upliftment of women; also, those women, who took a leap of faith and went overseas and made a career for themselves; and even those who came from out of India and worked for the women here.

4.3.2 DEBATES ON WOMEN'S EDUCATION:

The idea of tutoring women didn't get a clear reception, by those in the forefront of social affairs. There was a section amongst the Brahmans who were not in the favour of providing education to women. Examples of social changes from 19th Century Bengal towards this issue, was sought through those of Ishwar Chandra Vidyasagar and others who favoured female education. One example from the period of 1881- 1882, shows that while around 1051 girls were enrolled for studies at the Bethune College in Bengal, at the same time, Maharashtra had not seen the establishment of a secondary level school for girls; but classes lower than this, did exist.

While speaking about the pre-British society in Poona, one can clearly see the domination of the varna system, along with the Peshwai; with the lopsided gender and caste distinctions. once the peshwa regime came to an end, and the British took over, a subtle wave of change began to be seen. Social renaissance came about flowing from Bengal into Maharashtra. The Brahmo Samaj, had laid the foundation for many reform societies in the country, particularly in Western India. (It is essential

[3] Bassett, R. (2009). MIT-Trained Swadeshis: MIT and Indian Nationalism, 1880–1947. *Osiris*, *24*(1), 212–230. https://doi.org/10.1086/605976

[4] https://economictimes.indiatimes.com/news/politics-and-nation/how-gandhis-india-created-indian-techie-how-at-least-100-of-them-received-degrees-from-mit-before-1947/articleshow/51663038.cms?from=mdr/How Gandhi's India created Indian techie & how at least 100 of them received degrees from MIT before 1947

to note here, that the wave of intellectual change that hit Bengal, rippled into a period of Renaissance in the Presidency. The next region to be hit by the same wave of Renaissance was Western India). There were societies like the Prarthana Samaj, the Poona Sarvajanik Sabha and so on. Even as early as the 1840's there were people like Lokhitwadi, who voiced their opinions about women's education, which would help women to be away and protected from the oppression of a patriarchal society; Lokhitwadi was open about his thoughts of how he felt that the Brahmins were butchers and killers of their daughters. Jyotiba Phule opined that women were kept away from education by men, so that they could safeguard their own superiority, and thus he set up schools for girls. Whether it was Lokhitwadi, Jyotiba, or others who raised their voices for women's upliftment, were all criticised. A welcoming change was seen when Lokmanya Bal Gangadhar Tilak began the Mahratta and Kesari in 1881 where he published articles which spoke about social reforms, and political opinions as well as caste and gender inequalities which were prevalent in society. It was well known that like Justice Mahadev Govind Ranade[5] began a girls' high school at Poona, Maharshi Dhondu Keshav Karve[6], began a women's university. There were several varying thoughts about the establishment of such schools; while some opined that exposing women to English education, would take away their nationality from them and that it would also de-womanize them. On the contrary, it was also said that, if women were educated in both English and their own vernacular languages, women could also add to literary writing.

There were further debates stating that women should be taught subjects which would help them in their daily life. (If one draws comparison, it would be understood that American feminist writers like Simon de Beauvoir in the 1940's in her book *The Second Sex* and Betty Friedan in the 1960's in her book *The Feminine Mystique* (1963) wrote how women in America were taught subjects like home science, how to take care of their homes, and were made to live the dream of life on a manor with their husbands and families). (A point which can be made here is, if this is what was happening in USA in the mid-20th C, and India went through the same in the late 1800's and early 1900's, then we were probably better placed in terms of the progress we were making). Nonetheless, back in India, few believed that women should not be taught beyond their capacity of retention and power of understanding; truly holding women in low stead. Another set of people preached that if English education was taught to Hindu women, they would lose their traditional values and this would make them sinful and immoral. Housekeeping, sanitation work, needle work and teaching in vernacular should be imparted for women, instead of teaching them science and mathematics; history, geography, philosophy, being out of the question. Another section felt that, since society was still not

[5] Wolpert, Stanley A. Tilak and Gokhale: Revolution and Reform in the Making of Modern India; Oxford: Oxford University Press. 1991; p. 302.
[6] Jag Mohan (1990). Documentary films and Indian Awakening. Publications Division; New Delhi; 1990; p. 128.

receptive towards widow remarriage and even the marriageable age for girls was not being raised, it would be a good idea to educate women, who could find livelihoods for themselves.

Justice Ranade believed in the education for women, and should be similar to that given to boys, consisting of science, arithmetic and literature; he also advocated equality and was a supporter of the co-education that was introduced at the Fergusson College. Even Gopal Ganesh Agarak held similar thoughts, and said that both men and women should be given equal opportunity at education and at work. Soon, educate women, began to contribute towards the teaching of junior classes. (A very important point needs to be noted here that, the first trained teachers of Western India were Savitribai Phule and Fatima Shaikh, who acquired a formal D.Ed. degree from Ahmadnagar.)

Yet the opposition to women's education continued as, it probably was seen as a challenge to men and their authority, Ramabai Ranade, Rakhmabai, Pandita Ramabai were all seen as threats to the society. Rakhmabai[7], had come into limelight after the Age of Consent issue emerged and gained public notice; she preferred to go to prison instead of staying with Dadaji Bhikaji her husband, when he filed a case to seek the restitution of conjugal rights. Such cases sent shock waves through society, where people were alarmed at the so called 'audacity' of the rebellious women. However, in a series of positive developments, it was seen that in the years 1890 and 1891, women were gathering for public meetings in the Bombay Presidency in the support of this very Age of Consent Bill.

Huzurpaga[8] a girl's school located in the heart of Poona faced severe criticism, as a result of which no other girls' school was established for over 20 years in the city. As far as the school is concerned by 1900 it was seen that the school had 230 girls; 128 of whom were Brahmin, 73 non-Brahmin, and 30 were Parsi, Jews and Christians, with time the numbers steadily grew. Social reformers like Justice Ranade, R.G Bhandarkar[9], G.G Agarkar and G.K. Gokhale strongly believed that education alone could elevate the position of women in society. The national education proposed by Lokmanya Tilak during the Home Rule Movement comprised of rejecting the English language, along with the establishment of religious and moral education, and studies on karma and God.

4.3.3 WOMEN IN PUBLIC SPACE

[7] Chandra, S. (1996). Rukhmabai: Debate over Woman's Right to Her Person. Economic and Political Weekly, 31(44), 2937–2947. http://www.jstor.org/stable/4404742

8 Deshpande, M. M. (2015). Pune: An Emerging Center of Education in Early Modern Maharashtra. International Journal of Hindu Studies, 19(1/2), 59–96. http://www.jstor.org/stable/24631793

9HEIMSATH, C. H. (1964). THE LOCAL SOCIAL REFORM MOVEMENTS IN BOMBAY, MADRAS, AND BENGAL. In Indian Nationalism and Hindu Social Reform (pp. 230–275). Princeton University Press. http://www.jstor.org/stable/j.ctt183psfb.14

By the time the nationalist discourse came to be effectively articulated in the mid-1880s, the public space in Maharashtra was dominated not only by male reformers but also by women like Tarabai Shinde[10], Pandita Ramabai and Rakhmabai. They began to question Brahmanical patriarchy much more articulately than the male reformers. In 1881, an incident of female infanticide was reported in Gujarat, where Vijayalakshmi, a widow, had killed her child due to societal pressure. The district court at Surat sentenced her to be hanged while the high court converted the sentence to transportation for life. The Bombay government, as an act of clemency, reduced the sentence to five years' imprisonment. In the debate that followed, almost all men were concerned about female immorality and treated women's conduct as the central and crucial barometer of the moral health of the society. Tilak supported capital punishment. These writings provoked Tarabai to make a frontal attack on the patriarchal stereotypes about women in her book Stri Purush Tulana in 1882. She justified her endeavour that since no man came forward to protect women from this kind of defamation or to fight the cause of widows by attacking the prohibition on their remarriage, she had felt compelled to assume the role of protector herself.

Tarabai, in her book Stri Purush Tulan, ridiculed all men who used the Shastras to justify their superiority. She criticized the one-sided, partisan code of conduct of pativratya by questioning 'if the husband is really to be like a god to his wife, then shouldn't he behave like one'? Her attack on Brahmanical patriarchy has its close resemblance to Phule's mockery of the Brahmanical mythology. She criticized the Dharmashastra's view that the 'woman is only the axe that cuts down trees of virtue', by listing the crimes committed by men, from taking bribes to murder, and raised the question as to how many prisons were filled with women.

Pandita Ramabai[11] entered the public arena in 1882. She established the Arya Mahila Samaj and advised women to be self-reliant." She denounced the Dharmashastras for their partisan and opportunistic prescriptions against women, which were based on negative images of women as being full of malice, misadventure and guile. In her book Stri Dharma Niti, she argued that the denial of the right to education was at the root of the anaemic health of Indian women and the consequent degradation of childcare and children's health. She gave lectures at various places on issues of social reform. Men could attend her lectures only if accompanied by women of their families. The nationalists violently opposed her activities. Rabindranath Tagore attending one such lecture wrote that 'men turned rowdy as soon as she got up to speak and that she had to sit down without finishing her speech,

[10]O'Hanlon, Rosalind. 2000. A Comparison Between Women and Men : Tarabai Shinde and the Critique of Gender Relations in Colonial India. Delhi, Oxford University Press, 2000, p.144.
[11] Kosambi, Meera. "Indian Response to Christianity, Church and Colonialism: Case of Pandita Ramabai." Economic and Political Weekly (1992): WS61–WS71

Pandita Ramabai's activities were not limited to the mere intellectual criticism of patriarchy. She called for a meeting of the Arya Mahila Samaj on 18 July 1884, which was attended by one hundred women. The meeting decided to start a high school for girls and drafted a memorandum requesting the government to give liberal grant-in-aid for it. The next day Ranade and Bhandarkar addressed a massive public meeting, which passed a resolution to support the memorandum drafted by Ramabai's meeting. In addition to the establishment of a girls' high school, Ranade's meeting also proposed to start a female teachers' training college at Poona and formed a committee headed by the Maharani of Kolhapur, who was also the regent of the young Maharaja, to carry it out. Within a week, the reformer B.M. Malabari published his 'Notes on Infant Marriage and Enforced Widowhood", in which he appealed very effectively to the public conscience regarding the inhuman condition of child wives and child widows. The nationalists welcomed Malabari's proposal and condemned Ramabai and Ranade's efforts to establish the first girls' high school. They argued that 'educated women would become immoral' and 'India would lose its nationality and its individuality as a separate nation'

Tilak held discussions with the managing committee of the girls' high school to dissuade them from teaching English. The committee, consisting of the Maharani of Kolhapur, Bhandarkar, Ranade, Gokhale, Agarkar and other reformers who were also deeply involved in supporting Malabari's proposal of raising the marriageable age of girls, summarily rejected Tilak's proposal. They also took a decision to admit non-Brahmin and untouchable girls in school." The reformers argued that the basis of women's education was individual freedom. This freedom had two important connotations. First, like social reformers elsewhere in India, they insisted that women's education was essential to change society and to bring about all round development of a national life as a nation could not have a politically advanced system while it was economically and socially backward. 24 So, women's education was needed in all branches of knowledge. Hence, Ranade refused to discriminate between men and women about the kind of education to be imparted. Second, the reformers emphasized that the liberating influence of education would further bring women into the public arena as all paid employment and professions would ultimately be linked with brain power and ability; hence women were equally entitled to it. Agarkar[12] emphasized that 'freedom should be available to men and women to practice the profession of their choice, to acquire as much knowledge as desired, to pass the examinations and obtain the degree of their liking, and to marry whenever they wish and to run their family as they wish'. Gokhale was not prepared to make any concession as he claimed an equal position for women and supported the introduction of co-education in Fergusson College. He looked

[12]Richard I. Cashman; The Myth of the Lokamanya: Tilak and Mass Politics in Maharashtra. University of California Press; 2018; p. 222

forward to the day when grown up boys and girls would choose for themselves and care neither for caste nor creed.

The nationalists led by Tilak immediately turned hostile to both Malabari's proposal and the girls' high school. Tilak countered the reformers with twin arguments that women were 'incapable of understanding English, history, mathematics and science as it interfered in the natural aspect of a woman's life. So, the girls should be taught at the most Sanskrit, sanitation and needle work, Tilak used the police reports, the scandals reported in the press to prove that educated women would become corrupt and immoral. Agarkar, reacting to Tilak's opposition to the girls' high school, declared that it is plain foolishness to assume that women will become immoral and irreverent because of education'. Agarkar expressed confidence that 'these foot-soldiers will not be able to make even a dent in the fort of women's education',

4.3.4 RAKHMABAI

The nationalist opposition to allow women to be visible in public space was challenged by Rakhmabai in 1885. Rakhmabai wrote in The Times of India under the name 'A Hindu Lady' on issues pertaining to women's education, child marriage, and she criticized V.N. Mandalik for opposing legislative intervention regarding a rise in the marriageable age of girls. Tilak ridiculed the 'Hindu Lady coming to the front in a manly way to take up the cudgels on behalf of the oppressed and downtrodden half of the Hindu community. Rakhmabai's letter very sensitively portrayed the position of women, particularly that of a daughter-in-law in her mother-in-law's house, who suffered a loss of mental and physical freedom. She wrote that a daughter-in-law worked

an option of refusing to work or change masters whereas a daughter-in-law was bound for life. Rakhmabai criticized Manu for assigning a demeaning position to women and Hindu men for perpetuating it. She divided the nineteenth-century Hindu men into categories. The first consisted of those who opposed all reforms and who thought too meanly of the female sex to grant any liberty; the other category consisted of those who were in favour of reform, but were not courageous enough to pursue it[13]. Hence, she suggested that reforms should be forced on society in a similar fashion as Manu's Code was forced on society centuries ago. Tilak doubted 'whether it was a genuine production of Hindu lady and thought that 'some irresponsible enthusiast had caught hold of a school girl to subscribe for him'.

Rakhmabai was the daughter of Jayantibai from her first husband, Janardhan Pandurang, who died when she was two and a half, and her mother merely seventeen. He left behind some property and

[13] Jaswal, G. M. (2007). The Age of Consent Bill: Response and Reactions in the Hindi Belt; Proceedings of the Indian History Congress, 68, 989–1000. http://www.jstor.org/stable/44147905

willed it to his young widow. After six years of her husband's demise, Jayantibai married Dr Sakharam Arjun, a reformer of repute and transferred her property to Rakhmabai. When Rakhmabai was eleven years of age, she was married to Dadaji Bhikaji, the poor cousin of Sakharam Arjun, with an understanding that Dadaji would educate himself and 'become a good man' and Sakharam Arjun had to take care of his expenses. Dadaji resented the disciplined life required for pursuing education and started living with his maternal uncle, Narayan Dhurmaji, who lived an immoral life and influenced Dadaji to slide into indolence and irresponsible existence. Dhurmaji had a mistress, whom he had brought to live with his other family members and, as a result, his wife attempted to commit suicide. In the meantime, Rakhmabai[14] acquired education, and upon realizing the futility of living with Dadaji, refused to join him. So Rakhmabai was not challenging the point that her husband's house should necessarily be the residence of the wife but declined to go there because of the nature of the household where she was required to live. Rakhmabai decided to face imprisonment instead of living with a husband like Dadaji. The Rakhmabai Defence Committee organized meetings and published articles defending her. Principal Wordsworth called upon the educated youth 'to consider it as their sacred duty to support reform within the Hindu community." Telang circulated a memorandum opposing the court order. Tilak criticized the committee for upsetting the social institutions among the Hindus and argued, 'the case for abolition of imprisonment for disobeying the decree of the court ordering a wife to go to her husband must be made to rest on grounds similar to those for the abolition of imprisonment for debt'.42 Tilak gauging the widespread support for Rakhmabai advised Dadaji 'not to pursue the matter...recover his costs and leave Rakhmabai to her fate'. The Brahmanical orthodoxy refused to support Tilak in his attack on the girls' high school and opposed his tirade against Rakhmabai. Diwan Bahadur Raghunath Rao, a respected name among the orthodoxy, called the judgement against Rakhmabai as 'preposterous and unjust'. He opposed Tilak by stating that 'whatever may be the Shastric injunction regarding the restitution of conjugal rights, it is barbarous to send a woman to jail' and wondered 'how can any sane man think of it'? The nationalists insisted that the Hindu law-givers had confined the women to the house,

The restitution of conjugal rights in Rakhmabai's case was not a novelty. As early as 1843, a Parsi woman by the name of Perozeboye sued her husband for restitution of conjugal rights, when her husband refused to let her live with him. In the 1870s, a Hindu woman Yamunabai refused to return to her husband on the grounds that 'he was of unsound mind who could not take care of her or her property or protect her from his male relatives with whom she could not live with honour and decency. The court ordered the wife to return to her husband."

[14] Chandra, Sudhir; "Rukhmabai and Her Case". In Chandra, Sudhir (ed.). *Enslaved Daughters*. Oxford University Press; 2008 pp. 15–41.

Max Mueller entered the debate to defend both Malabari and Rakhmabai from Tilak. He was appealed by an orthodox pundit, Narayan Keshav Vaidya of Poona, who stated that he had been receiving appeal from numerous Sanskrit scholars and traditional pundits to seek intervention. of Max Mueller on behalf of the child widows. Vaidya stated that the number of child widows according to 1880 census was 20,930,62 of whom 78,976 were under 9 years of age, 2,07,385 under the age of 14 and 3,82,736 were under the age of 19. Max Mueller[15] supported Rakhambai by stating that 'as a product of English education and having learnt the dignity of womanhood she would rather die than to submit any longer to the mortal slavery to which custom had reduced her.' He also quoted Manu to prove that Rakhmabai did not transgress the provision of Dharmashastras. Max Mueller pleaded on behalf of, girls of fourteen or fifteen whose heads are shaven, who can eat only one meal with a single coarse garment are deprived of everything including participation in family feasts...girls who are treated like lepers who are goaded into suicide or infamy who have no idea what happiness in life means and I do not despair that some hearts will be moved ...a new era of happiness for the women and for the men of India a real step in advance in the true welfare and prosperity of a country whose own law giver said: where women are honoured, there the Gods are pleased."

Max Mueller stated that a sum of 70,000 pounds had been collected by the women of England and India and proposed for the utilization of a part of the sum for establishing a widows' home in Poona. Tilak reacted, 'no Hindu who is not denationalised feels pleasure in contemplating the idea of a women, especially a widow, living in the house of a stranger...such an effort has denationalising influence upon the society'. 49 He agreed that Max Mueller, whose knowledge of Sanskrit and the Rigveda was widely respected, had immense influence among the Sanskrit pundits of Poona and advised the people 'to treat Max Mueller with respect though not with approval. He criticized the reformers and women like Ramabai and Rakhmabai for 'unsettling the balance of mind of many a misguided philanthropist and learned men by their imaginary owes.' He called Max Mueller 'a victim of the new race of quacks who have no obvious purpose but that of gaining a cheap notoriety expose the inner most recesses of the Hindu society. He called on the people to defend Hinduism from 'these sentimental foreigners, misguided philanthropists. Tilak's outburst against Max Mueller was also aided by the fact that when Ramabai embraced Christianity in 1883 in England she was staying at his house. Later throughout her sojourn through America until the establishment of Sharada Sadan, Max Mueller had stood by Ramabai with moral and material support. Thus, Max Mueller had supported two most rebellious women when they revolted against the debilitating constraints of the nineteenth century Hinduism. Tilak hoped that this 'the combined forces of Max Mueller, Malabari and

[15] Sinha, M. (1995). Potent protests: the Age of Consent controversy, 1891. In Colonial masculinity: The “manly Englishman” and the “effeminate Bengali” in the late nineteenth century (Vol. 24, pp. 138–180). Manchester University Press. http://www.jstor.org/stable/jj.21996550.9

Samagists (those belonging to Prarthana Samaj) will never succeed. Tilak discussed threadbare the allegations and counter allegations made by both the parties and concluded that Rakhmabai's public reply was defamatory. The Rakhmabai controversy ended in 1887 when she bought her freedom from Dadaji for a sum of two thousand rupees."

4.3.5 THE AGE OF CONSENT

The Rakhmabai episode intensified the debate on the Age of Consent. The nationalists attacked the reformers for 'perverting the Shastras to bring women out into the public while the Hindu Law givers have confined the women to the house." Unlike Bengal, where the Age of Consent was fought tooth and nail, in Maharashtra it was a less contentious issue. The orthodoxy was opposed to the Age of Consent but supported education for girls. The nationalists opposed the education of girls but favoured a raise in the marriageable age of girls even up to sixteen. This took the steam out of the opposition to the Age of Consent[16]. The Age of Consent Act, 1891, raised the age of consent for sexual intercourse for girls, married or unmarried, from 10 to 12 years in all jurisdictions of British India. This act was passed in 1891, made violation of this age of consent a criminal offense, equivalent to rape.

4.3.6 PHULMONI'S CASE

When Age of Consent was still being debated and the colonial government was undecided regarding its stand, the death of Phulmoni[17], a ten-year old girl at the time of intercourse with her husband Hari Maiti, stirred the conscience of the people. The reformers called it as a 'rape murder of a child-wife. Tilak argued that it was not murder as the husband had no intention to cause death or knowledge that his act would cause death'. Tilak discussed it in disgusting details. He took up the issue on behalf of Hari Maiti and asked the people not to 'heap upon his head underserved abuse' as he had already suffered by losing his wife and argued that 'the law of rape did not apply between husband and wife. The entire discussion of brutality was sidelined by stating that, it was not the issue of a brutal husband full of excessive lust.... On the particular night in question, it is quite probable that his wife happened to be ill or suffering and in a weak state and the result of his act was so disastrous to the astonishment and grief of the husband.

A reformer in Bengal quoted the 1881 census to prove that the death rate among the women was higher in the age group of 9 to 14 while for men it was the middle age. He argued that according to one estimate about thousands of girls in the age group of 9-14 died in the past decade and there were

[16] Sinha, Mrinalini; Colonial masculinity: the 'manly Englishman' and the' effeminate Bengali' in the late nineteenth; Manchester: Manchester University Press. 1995; p. 138.
[17] Himani Bannerji (2001). Inventing Subjects: Studies in Hegemony, Patriarchy and Colonialism. Anthem Press. UK; 2001; pp. 74–76.

only 793 girls per 1000 boys in that age group. Quoting several instances of female infanticide and sati that he had personally known, he questioned 'had the British not taken the initiative to abolish these two evils, then Indians would be still living with female infanticide and sati. He called upon the people to 'crush Hari Maitism as they crushed satism'." In the meantime, a criminal case was filed against Phulmoni's husband, he was tried and sentenced to jail for a period of one year.

The National Social Conference intensified its campaign for the Age of Consent Bill. It urged the colonial government 'on behalf of the daughters of India' to immediately pass the Age of Consent Bill. Tilak criticized it by stating that 'the Conference had no right to call itself national as the ideas advocated by it were against the national interest', The Social Conference sought support from the Shankaracharya who complied immediately." Telang drafted a memorial, which carried one hundred signatures including those of reformers, orthodox, and professionals like editors and lawyers, judges and educationists from both Bombay and Madras Presidency. The memorial proposed that the right age for consummation of marriage was at sixteen and discussed at length the number of rapes and deaths of girls below the age of fifteen at the hands of their husbands."

The death of Phulmoni[18] forced the colonial government which was hitherto silent, to act immediately. Law Member Andrew Scoble introduced the Bill, and the discussions began in the Imperial Legislative Council. Dayaram Gidumal proposed that the age of marriage could be raised by a simple revision of the panel code making twelve, not ten, the minimal legal age for consummation. The Government accepted the proposal. Tilak condemned the reformers for making a 'mad attempt' and hoped that the Viceroy would not 'appreciate the illogical nature of the Mahrattas. He criticized government for interfering in the internal affairs of the Hindu community." Tilak also warned that by punishing a husband with imprisonment for having intercourse before the wife reached twelve, the government was in fact punishing the wife, as husband going to jail meant 'the civil death of a Hindu wife'. Tilak's effort to arrogate himself to the position of the leader of orthodoxy did not materialize. Shankaracharya had not revoked the excommunication of Tilak. So technically and in the eyes of the orthodox Brahmins Tilak was not even a Brahmin at that point of time. The affluent Brahmin and other upper caste pleaders of Poona, who had supported Tilak in his agitation against the Deccan Agriculturists Relief Act, held a meeting without his knowledge and decided to support the Bill. Tilak criticized the pleaders 'for not calling for a public meeting of all pleaders as he was sure that the proposal would have been defeated'." Tilak had no access to professional bodies; however, he could always dominate the public meetings with his few violent but loyal supporters.

[18] Tanika Sarkar, (2020) Intimate Violence in Colonial Bengal: A Death, a Trial and a Law, 1889–1891 38(1) Law and History Review, 177-200

This proved true within a fortnight when the reformers called for a public meeting at Kridabhuvan in Poona where they were physically attacked by Tilak's supporters whom he defended as nationalists.

The support to the Bill[19] came from various sources. Throughout western India, separate meetings were held by Prarthana Samajis, Arya Samajis, Marathas, Maratha women, Gujrathis, school teachers to support the Bill. The popular support for the Bill can also be judged from the fluctuations of weekly's circulation during this time. The circulation of Mahratta came down from 850 to 400 while that of Agarkar's Sudharak went up from 1600 to 2565 by January 1891. Tilak still did not acknowledge popularity of the Bill. He criticized the reformers for misleading the government 'by manufactured reports of public meeting and by misinterpreting to them facts regarding the state of public opinion'. Tilak argued that, 'the Brahmins, we know are fighting for freedom and any measure that places restrictions upon the liberties of any body will not be acceptable to them',

it, killing the vitality of the nation. 'Persons convicted of being drunk and disorderly are excommunicated; those who celebrate remarriages cannot be pointed to as the enemies of Hindu religion'." Tilak's attack on the reformers in the name of defending the national interests did not go down very well with the people of Poona. Tilak was forced to apologize to 'the fellow citizens who are more orthodox than the others.' He now called them 'orthodox reformers'." The passing of the bill was a victory to the reformers, in spite of aggressive stand taken by Tilak in the writings and speeches and physical violence used by his supporters against the reformers.

4.3.7 PANDITA RAMABAI

Ramabai Dongre, better known as Pandita Ramabai was a high-caste Hindu who converted to Christianity but she became known for the work she did to provide women with education. She earnd the titles of "Pandita" and "Sarasvati" for her learning. She lectured about social reform and education. In 1887 she published her first English book, The High-Caste Hindu Woman, a merciless indictment of Hindu India's treatment of its women. She opened a non-proselytizing institute for the education of young Hindu widows, known as Sharna Sadan; there was also the orphanage at Kedgaon. With inmates of Sharada Sadan embracing this caused opposition which caused Sharada Sadan to shut down and it did in 1893 but reopened in 1898. Ramabai's attempt to revive the institution was supported by reformers. Agarkar published open appeals for funds in his weekly Sudharak[20]. Atmaram Pandurang Tarkhadkar and R G Bhandarkar presided over several meetings to raise funds unsuccessfully. Ramabai toured the famine affected districts and brought back widows to

[19] Whitehead, J. (1996). bodies of evidence, bodies of rule: the Ilbert Bill, revivalism, and Age of Consent in colonial india. Sociological Bulletin, 45(1), 29–54. http://www.jstor.org/stable/23619695

[20]Ganachari Aravind; Gopal Ganesh Agarkar - The Secular Rationalist Reformer. Popular Prakashan, India. 2005.

Poona, and established a home for them at Khedgaon where they got education and vocational training. The Indian Social Conference[21] too expressed concern over the sudden increase in the number of widows due to famine and plague and urged the individuals and institutions involved in social reform to take measures to arrange widow marriages. Ramabai also visited Mathura and rescued 7 widowed girls who had been forced into prostitution.

4.3.8 RAMABAI RANADE

Ramabai Ranade was a women's rights activist and reformer; who was married to Justice Mahadev Govind Ranade. He insisted on Ramabai receiving an education after their marriage; since her husband was a jurist and social worker with a keen interest in issues such as welfare, literacy, and gender equality, Ramabai found her footing in social work as well. She went on to edit a volume of her husband's lectures on religion, and worked with the Prarthana Samaj. In 1885–86, along with scholar R.G. Bhandarkar and reformer Vaman Aabaji Modak both Justice Ranade and Ramabai were involved in setting up the Huzurpaga Girls' School, founded by the Maharashtra Girls' Education Society. After her husband's death, she intensified her efforts to mobilise and uplift women. She set up the Arya Mahila Samaj in 1882. She also got in touch with Lady Dufferin Fund.

In 1909 she set up the Seva Sadan for the safety of widows, estranged wives, and divorcees; it later also provided education and also expanded into the Seva Sadan Nurses and Medical Association. .

Apart from the field of social work, Ramabai also undertook syllabus-making work commissioned by the British government. Between 1920 and 1922, she was part of the suffragette movement in India, championing the franchising of women under the leadership of Sarojini Naidu.

4.3.9 MISSIONARIES AND WOMEN'S EDUCATION:

In British Poona, missionaries actively promoted women's empowerment, particularly through education and social reform. There were significant figures like Pandita Ramabai who played a key role in establishing organizations namely the Arya Mahila Samaj[22] and Mukti Mission to advance women's education and fight against practices like child marriage.

[21] The Indian National Social Conference, founded by M.G. Ranade and Raghunath Rao in 1887, was a social reform cell of the Indian National Congress. It aimed to address social issues like intercaste marriages, child marriage, and polygamy.
[22] Shetty, P. (2012). Christianity, Reform, and the Reconstitution of Gender: The Case of Pandita Mary Ramabai. Journal of Feminist Studies in Religion, 28(1), 25–41. https://doi.org/10.2979/jfemistudreli.28.1.25

They often saw their efforts as a way to uplift the "ailing masses" through reform, which they believed was best implemented through their religion.

Missionaries established schools, including those for girls, and provided vocational training for women, aiming to empower them through education and skills. Missionaries sometimes challenged existing social norms and practices that were detrimental to women, such as child marriage and the oppression of widows. In the initial years, education, always meant for only boys; the Christian missionaries[23] soon realised that if they intended to foster proselytization, they needed to expand their base and thus they began to encourage education for girls.

Education for girls was almost unknown in Western Maharashtra, many thought of it as anti-religious to educate women, and it was thought that education would lead to widowhood and thus women were left illiterate. After restrictions on the work of the missionaries was lifted, they immediately plunged into efforts towards the education for girls.

Initially the girls who enrolled for education belonged to lower classes in the social hierarchy. A good thing was that Maharashtra did not have the Purdha system; the missionaries had however also introduced the Zenana education system[24] in areas, that restricted women's activities under the Purdha.

The period between 1813, the Charter Act, until the Wood's despatch, was period of educational experiments. Amongst some of the first missionary schools established, there were schools at Ahmadnagar, at Ratanagiri, at Salem (which was only for the Jews, however, some native girls also enrolled in the school. Things changed with the establishment of the American Mission's Girls' School at Bombay, several other missions were encouraged to venture into this field; thus started the Church Missionary Society's Girls' School in Bombay in 1826 and in 1830 the Scottish Missionary Society established three girls' schools in Bombay. Many other schools were set up in Poona too. Girls would be taught History, Geography, Astrology, Marathi, Knitting, Sewing, arithmetic, and other such subjects. An article of the Darpan, spoke about the positive approach girls education was getting. Meanwhile, two Scottish Mission schools were set up in Poona. There were the girls Boarding Schools, orphan girls were also admitted to these schools.

Poona also saw the establishment of Training schools for teachers. Whether it was the John Wilson Teachers Training for lower standards, the Ethel Gordon Teachers Training School or the Tilak College of Education for Teachers Training for Higher Education; slowly yet steadily education was picking up.

[23] Khandpekar, Neeta; Missionaries the pioneers of education in Western India :Maharashtra. Published in Shodh Sarita; 2021;259-265.
[24] Ross Malcolm; Scattered Seeds: Or Five Years' Zenana Work In Poona (1880); Kessinger Publishing; 2010; pp.23-25

At all the schools and colleges, the system of regular examinations existed, but many times the attendance of the girls was irregular, due to domestic problems, religious rituals, festivals, marriages and many such reasons, including child marriage and thus by the age of 8 or 9, they dropped out of school. In the Ph. D. thesis of Shiravati Shingaonkar on "Protestant Christian Missionary Movement in Maharashtra"; she mentions that girls would join school at the age of around 4 and were out of schools mostly by the age of 12. Other girls in the school would be either Indian Christian, or orphans, widows and destitute living in the boarding houses.

A mention needs to be made here that Cornelia Sorabji from Poona went on to become the first graduate lady from the Bombay University. Her sister Susie Sorabji set up the St. Helena's School and her other sister went on to graduate in medicine.

There was also the Zanana Mission system of schooling women who were restricted to step outdoors, were provided with private teaching facilities and tuitions were provided by the missionaries. Many high-class women employed private teachers, for example Miss Hurford would teach Ramabai Ranade, members of the Bhandarkar and Bhat families too.

The efforts of Mary Carpenter[25], the British women's activist and philanthropist who supported higher education for women, juvenile delinquents Indian social reform; she demanded the establishment of Female Normal Schools for training women teachers cannot be ignored.

4.3.10 ALL INDIA WOMEN'S CONFERENCE

The first All India Women's Conference which was held in January 1927 in Poona, focused on educational reform, social welfare and women's rights; it was founded by Margaret Cousins[26] and was attended by over 2,000 people. The conference was dedicated to the upliftment and betterment of women and children. The first session was presided over by Maharani Chimnabai Saheb, Queen and wife of Maharaja Sayajirao Gaekwar of Baroda. She also presided over the National Council of Women in India. She authored the treatise The position of Women in Indian Life (1911). A progressive woman, she worked toward education for girls, abolishing the purdah system and child marriage. Other ladies who presided over the conference were Jahan Begum of Bhopal, the Rani of Mandi, Sarojini Naidu, Lady Vidyagauri Nilkanth, Hilla Rustomji Faridoonji,Margaret E. Cousins, Amrit Kaur, Vijayalakshmi Pandit, and Kamladevi Chattopadhyay, to name a few.

[25] Gehring, T., & Bowers, F. B. (2003). Mary Carpenter: 19th Century English Correctional Education Hero. Journal of Correctional Education, 54(3), 116–122. http://www.jstor.org/stable/41971151

[26] Ramusack, Barbara N. (2004). "Cousins, Margaret Elizabeth (1878–1954)". In Cannadine, David (ed.). Oxford Dictionary of National Biography. Oxford Dictionary of National Biography (online ed.). Oxford: Oxford University Press.

4.3.11 MAHATMA PHULE- THE PIONEER OF WOMEN'S EDUCATION:

In 1848, Jyotiba Phule visited a girls' school in Ahmednagar run by the Christian missionary Cynthia Farrar; it was the same time that he read Thomas Paine's book, 'Rights of Man' and developed a keen sense of social justice. This made him realize the social discrepancies against women and the underprivileged sections that were prevalent in the Indian society and that education of these sections was vital to their emancipation. Mahatma Phule first taught reading and writing to his wife, Savitribai[27] and to his maternal sister Sagunabai Kshirsagar, and then the couple started the first indigenously run school for girls in Pune.

The conservative upper caste society of Pune didn't approve of his work. But many Indians and Europeans helped him generously.

According to the book, 'Education and the Disprivileged: Nineteenth and Twentieth Century India', Jyotiba and Savitribai Phule started schools for children from the then untouchable castes such as Mahar and Mang. Jyotiba Phule realised that even under the British rule the Brahmans continued to supress the lower classes. He felt that the 'British Government was incorrect in assuming that through education the Brahmans will stop dominating the come Shudra communities and women.

During the Islamic rule in Bengal, it was seen that the rulers did not meddle with the internal concerns of the Hindu society, and they offered space for discussions and societal revolts, which led efforts in women's education and social reform.

Women's education was not accepted well in the pre-independence period. It was a known fact that the patriarchal Brahmins, were not too much in favour of providing women educational facilities; according to historian Parimala Rao, the Brahmins felt that if women and the depressed classes were given education, there would be loss of identity and nationality for them.

Loss of nationality, because women were regard as the embodiment of a nation. This was because every civilization valorises the idea of a feminine. Women were considered to be the custodians of a nations culture; this culture then passes down to the next generations, as women are the force for nurturing. (It's a different story whether women were looked as equals or not, whether they were provided with education or not, or work opportunities or not) but yes, they were certainly looked at as the Mother, the symbol of a nation- 'Dharti Maa'.

The Peshwa society was a state run on Hindu lines[1], (a clarification is needed here to understand, that no religion teaches discrimination, it is the people in positions of power instead, who

[27] Bhattacharya Sabyasachi; Ed. Education and the Disprivileged: Nineteenth and Twentieth Century India. (2002). India: Orient Longman; UK; 2002; pp56-57.

suffer from fears and insecurities of the loss power and emasculation; thus, create rules of suppression and domination, to feed their over inflated egos- history, throughout the world, has been replete with examples of such individuals.) In continuation, the patriarchy of the Brahmins, the varna system leading to control over the caste and gender were all very common. Every part of the society, even the smallest and remotest part of the state was under the Peshwa control. According to historian Uma Chakravarti, families who did not get their girls married off soon were punished.[28]

As early as in the 1840s writers like Lokhitwadi, spoke about the education for women. He also strongly said that the "Brahmins were the killers and butchers of their daughters"; and to protect them from this patriarchal set up was most needed. In the years that followed, organizations like the Prarthana Samaj, worked on the obliteration of gender and caste disparities; but they always received criticism for their work.

Jyotiba Phule considered that 'women had been kept unenlightened by men in order to preserve their own superiority'[29] . From 1848, Jyotiba started schools for the education of girls.

Sr.No.	**Year of establishment**	**Location**
1.	1/1/1848	Bhidewada
2	15.5. 1848	Maharwada
3	1.9.1848	Hadapsar
4	05.12.1848	Otur
5	20.12.1848	Saswad
6	1.7.1849	At the house of the Alhat family
7	15.7.1849	Naigaon
8	18.7.1849	Shirwal, Satara
9	1.9.1849	Talegaon Dhamdhere
10	8.9.1849	Shirur
11	3.3.1850	Anjeerwadi, Mazgaon
12	6.3.1850	Karanja, Satara
13	19.3.1850	Bhingaar
14	1.12.1850	Mundhawa
15	3.7.185	At the Wada of Anna Saheb
16	17.9.1851	Nana Peth

[28]Uma Chakravarti, Rewriting History: The Life and Times of Pandita Ramabai; Zubaan; New Delhi; 1998; p.56.
[29]Heimsath Charles; Indian Nationalism and Hindu Social Reform; Princeton University Press; 2015; p.88.

17	17.9.1851	Rasta Peth
18	15.3.1852	Vetal Peth

All these schools became stepping stones for larger changes that were soon to be seen in the years to come.

Jyotiba Phule's schools had a profound impact, primarily because they challenged the existing societal norms and promoted social justice. His initiatives opened doors to education for girls and marginalized communities, particularly those from lower castes, who were historically denied such opportunities. This laid the foundation for broader social reforms and empowered individuals to challenge existing inequalities. By providing educational opportunities to women and lower castes, Phule's schools aimed to break down the barriers to social mobility and equality. Education according to Jyotiba was a tool for personal and social empowerment. His schools equipped individuals with knowledge and skills to challenge existing power structures and advocate for their rights.

Mahatma Phule[30] opened schools for girls and for people of the low castes. Mahatma Phule's ideas on education came to light on the Brahmans Teachers in the education Department which was published in 1869 and at the Memorial address to the Education Commission, 1882, the Hunter Commission on education in India. Phule opposed the favour of brahmins, asked for text books, training of teachers' scholarships for students. He opposed early marriages of girls and promoted widow remarriage. Poona Sarvajanik Sabha and its working alongside its standards and participation. Sarvajanik Kaka got a great deal of help from Ranade for his work. Later in 1853, the Organization changed its strategy, because of which numerous Sardars from Poona set up to gain benefits.

Vicharvati Sabha was laid out in Poona, the main contributors were, Saraswati wife of Sarvajanik Kaka and one more Saraswati the wife of Sadashiv Govind, Justice M.G.Ranade, R.G. Bhandarkar and Bal Ganesh Wagale. - Vasudev Balwant Phadke - joined as a representative with the tactical records division, Poona. His tutor was Krantiveer Lahuji Vastad Balm (Hindu Dalit dissident and social reformer).

Lahuji procured the title of expert or vastad). Talim -community for teaching against English and opportunity contemplations joined Mahatma Jyotiba Phule this Satyashodhak Samaj was to free and instruct the discouraged classes. Mahatma Jyotiba Phule figured out how to safeguard himself and his better half, because of Lahuji for all the actual assaults they bore.

[30] R. Kulkarni, Mahatma Jyotirao Phule Samajik aani Shaikshanik Karya, Diamond Publication, 2011 Pune.

Lahuji would enroll numerous Dalits from Jyotiba Phule's Schools. This motivated the Dalit cause. Lahuji gave military schooling to the young people of Poona at the foot slopes of Parvati on the Gultekdi Maidan - fight procedures were instructed. Numerous young people would accumulate there these included Lal Bahadur Tilak and Vasudev B Phadke. V B Phadke would go to addresses conveyed by M.G. Ranade which talked about the manipulative English monetary strategies and got impressed by it. He set up the Aikya Vardhini Sabhha in request to produce mindfulness among the adolescent. Phadke had been among the graduates in the Bombay Administration and accordingly in 1860, he alongside other social reformers set up the Maharashtra Education Society. Sarvajanik Kaka also got a ton of help from Justice Ranade for his work.

4.3.12 VISHNU SHASTRI CHIPLUNKAR AND SOCIAL REFORM

Vishnushastri was a strong critique of both Lokhitwadi and Mahatma Phule, he said that all reformers who work for gender and caste equalities would fail. However, strangely enough Chiplunkar aling with Lokmanya Tilak started the Kesari and the Mahratta in 1881 to speak about gender reforms and inequalities within the caste system. Chiplunkar was known for his contributions to literature and his advocacy for social change through his writing. He is recognized as the "Father of Modern Marathi Prose" and a key figure in the revival of Marathi literature. Chiplunkar used his influential writings, including the magazine Nibandhamala, to address social injustices and advocate for reforms. Chiplunkar advocated for changes in areas like the age of marriage for both girls and boys, the abolition of the dowry system, and the prohibition of liquor. He argued that education was crucial for women's self-improvement and empowerment. He was a strong supporter of widow remarriage and the abolition of the dowry system

4.3.13 GOPAL GANESH AGARKAR AND WOMEN'S EMPOWERMENT

Gopal Ganesh Agarkar is held as one the foremost reformers who sought for social transformation that spoke against worn-out customs, traditions and religious rituals. He advocated the power of human reason and criticized the blind dependence on tradition and false glorification of the past. Agarkar was a student of European Enlightenment and was deeply influenced by the Utilitarian and writings of 18th and 19th century Western thinkers, like John Stuart Mill, Herbert Spencer, August Comte, Thomas Huxley, John Morley and Edward Gibbon. He was thus aware of the social orthodoxy

that existed. Gopal Agarkar is known for the promotion of a welfare society and eradication of social evils such as child-marriage, widow marriage and rigid rituals.

He helped in establishing the 'New English School' in Poona; he also contributed to the 'Kesari' and 'Maratha' publications, him being the first editor of Kesari. Agarkar believed that child marriage was serious crime leading to an increase in the number of widows and that child-marriage must be banned by law.[31] 19th century Maharashtra was caught in a web created of religious superstitions and social dogmatism. Idolatry and polytheism were prevalent. The position of women was very distressing, the birth of a girl was unwelcome, her marriage, a, burden and her widowhood inauspicious. Infanticide was not uncommon. At the bottom of the ladder came the untouchables or scheduled castes, which formed about twenty per cent of the Hindu population. The untouchables suffered from numerous and severe disabilities and restrictions.

According to Agarkar, "marriage system was very dreadful and immoral. The way Lord Betting banned Sati practice by enforcing legal action, similarly people in society will accept verdict by government against inhuman practices of child-marriage. widow-marriage and divorce[32].

Agarkar wrote an article titled 'Maharashtriyans Anavurtta Patra' (an anonymous letter to Maharashtra people) in 'Sudharak' in February 1893 about social reform, he also contributed to the 'Dnyanprakash[33]. Agarkar believed that "to achieve reformation in society first of all the public must be made ready to accept it; similarly, any such reformative act must be backed by legal provisions only then the ill-famous practices can be removed from society[34].

[31]Altekar, M. D. Gopal Ganesh Agarkar Charitratmak Nimbandh: Bharat Gaurav Granth. Mumbai, 1930.p.23-24
[31]Phadake, Y. D. Agarkar; Mauj Prakashan Gruha, Mumbai, 1996, p15-16.
[32]Kolhe, Avinash, Sudharar Karte Gopal Ganesh Agarkar, Shri.Gandharv-Ved Prakashan, 2010 p 6-7.
[33]Pradhan, G. P. (ed.) Agarkar Lekhsangrah Sahitya Aademi, Delhi, 1960 p 8-9.

4.3.14 M G RANADE AND SOCIAL REFORM

Mahadev Govind Ranade was a key figure in the Indian social reform movement, significantly impacting women's rights and education. He advocated for the upliftment of women through education, widow remarriage, and opposition to child marriage. Ranade's efforts led to the establishment of organizations like the Prarthana Samaj, the Poona Sarvajanik Sabha and the Vaktruttvottejak Sabha, which actively promoted social reforms. He actively campaigned against the ill-treatment of widows and advocated for their right to remarry, challenging traditional norms. Along with Vaman Abaji Modak and Dr. R. G. Bhandarkar, Justice Ranade established a Girls' High School[35]. In 1861, Ranade co-founded the Widow Marriage Association to promote the remarriage of Hindu widows. Ranade criticized the rigid caste system and its negative impact on Indian society. He advocated for a more egalitarian society where individuals were not restricted by their caste status. Ranade was the prophet of Indian nationalism[36]. He was the first Indian thinker to insist that national development must be based on the principles of democracy, secularism and liberalism[37]. He himself summarized the mission of the Indian Social Reform Movement as being to "Humanize, Equalize and Spiritualize," the implication being that existing Indian society lacked these qualities[38]. He campaigned against the 'purdah system'. He was a founder of the Social Conference movement directing his social reform efforts against child marriage, the tonsure of widows, the heavy cost of weddings and other social functions and the caste restrictions on travelling abroad[37].

4.3.15 THE SACRIFICE OF AN INNOCENT LIFE:

19th century Poona had several mixed social currents flowing with gender bias, inequality, caste discrimination and so on; women did not have social and economic freedom and education was restricted. Things began to change when the great social reformer, Jyotiba Phule started the first girls'

[35] Ranade M G ; Kolasker M B; Religious And Social Reform: A Collection Of Essays And Speeches originally written in 1902; Kessinger Publishing 2010; pp.55-56

[36] Ross Bassett, The Technological Indian, Harvard University Press, Harvard, 2016, p 11

[36] Hulas Singh Rise of Reason: Intellectual history of 19th-century Maharashtra. Routledge; London; 2015; pp. 303

[37] Chisholm, Hugh, ed. "Ranade, Mahadev Govind" . Encyclopædia Britannica. Vol. 22 (11th ed.). Cambridge University Press; 1911; p. 884.

school at Bhidewada. However, things were not as easy as they seemed and along with Jyotiba and Savitirbai, anyone else too wished to support this noble cause were ostracized.

A relevant example of this can be found in the unfortunate case of the very young Kashibai, whose tale became famous as Bahuli Howd[39] which was built her father Dr. Vishram Ramji Ghole. Rao Bahadur Dr. Ghole was the 'Honorary Surgeon to the Viceroy'; he was a social reformer with a liberal mindset and was a Fellow of the Bombay University.

The howd or water tank was made to commemorate the little 9-year girl Kashibai who was in all probability the first known victim of the support women's education in Poona.

This structure, which was provided with water from Katraj, was built in 1880, three years after the death of the young Kashibai. Dr. Ghole who was a strong support of womens' education would send his daughter to school; but people around them, did not appreciate this, and since their objection was ignored by Dr Ghole; his daughter was by trick made to eat a sweet which had crushed glass pieces in it, leading to the death of the young child. A distraught Dr. Ghole erected this water tank with a plaque mention his daughter in it; the water tank was kept open to people of all religions and castes. The water tank was inaugurated by Dada Bhutkar, an important social reformer who belonged to the Matang community.

This incidence brought to the fore how women were treated back in the day, as well as the opposition Jyotiba and Savitribai faced. Society laid emphasis on the obedience to sacred scripture, religious notions and customs were predominant, along with child marriage, sati and the likes; thus, education had no place in all this.

4.3.16 SYMBOLIC RESISTANCE:

Late 19th C and early 20th C Maharashtra saw women participating in symbolic forms of protest through their literary skills; where women wrote short stories, novels, plays, and folk songs. In 1912, Girijabai Kelkar, the first female playwright of Maharashtra wrote a play titled 'Purushanche Band' (Men's Rebellion), which spoke about the gender equations in the Maharashtra society; Girijabai was a well-known essayist and novelist, essayist, and even a social commentator, who had also written 'Striyancha Swarga' (Women's Paradise).

Womens' issues, fears, matters of education, finances were all written in this book. Issues of Women's freedom and sexual rights appeared in the book Palkicha Gonda (The Tassel at the Centre

[39] Shraddha Sudhir Waghmare, Two Tales of Women's Education Bhide Wada And Bahuli Houd, Mahratta, Multi-Disciplinary Journal ISSN No- 2581-9879 (Online), 0076-2571 (Print)

of the Palanquin) by Kashibai Kanitkar, written in 1928. Rosalind O'Hanlon in her essay on *Comparison between Women and Men* spoke about this resistance[40].

4.3.17 WOMEN'S MOVEMENT:

Many women were seen joining agitations in Maharashtra for socio-political reform in the mid- and late 19th C, which can be the early signs of the feminist movement, in a society which saw women bowing down to societal dogmas, of the ban on widow marriages, child marriages etc. Women were looking at strengthening their internal and external positions in society. The innocence of women, in terms of world affairs, blind faith, illiteracy and superstition was to be dealt through programmes designed via education programmes. Traditional legal systems, such as caste panchayats and village councils, had shown flexibility and understanding in such circumstances. The erosion of such institutions meant that, before the work of reformers had made an impact, women had to feel

4.3.18 ANANDIBAI JOSHI

She was the first lady to study medicine. In 1884, Anandibai Joshi was invited to address an audience of ladies – who convened for a missionary anniversary – she spoke on 'child marriage', she surprised the audience by defending it and spoke about the difficult life of a high caste women. She was in USA as a Hindu and had to return as one. She fought every circumstance, resolved as a Hindu to live and work for the upliftment of her sisters (but it went in vain and she died 26th Feb 1887 at (Poona) upon her return. Upon her death February 27, Kesari, 1887 edition carried the following- Dr Anandibai Joshee has left us to abide in the next world but the example she has set will not be fruitless[41].

It is indeed wonderful that a Brahman lady has proved to the world that the great qualities – perseverance, unselfishness, undaunted courage and an eager desire to serve one's country – do exist in the so-called weaker sex. This debt of gratitude to Anandibai cannot be better discharged than by providing a lady who will be willing to study medicine with all the pecuniary aid necessary. Anandibai her perseverance, is undaunted courage and devotion to her husband were unparalled. Dr Joshee is worthy of a high place on the roll of historic women who have striven to serve and to elevate their native land. She suffered from her illness – without uttering a word – papers said – Anandibai Joshi thought it her present duty to suffer silently and cheerfully. When Anandibai Joshi was ill, her husband performed rituals to avoid the wrath / anger of the Gods, and avert her death. The priests did it all well and no issues. Her cremation too was done without any issue. (Papers said, it should and

[41] O'Hanlon Rosalind; A Comparison between Women and Men: An Essay to Show Who's Really Wicked and Immoral, Women or Men? Oxford University Press; Madras; 1994. pp.87-88

was a remarkable proof of their advanced views.) this was reported on (March 2nd 1887, Dnyana Chakshu)

4.3.19 EDUCATION FOR WOMEN:

The curriculum of English education was in tune with the colonial economic and employment policies. All higher appointments in almost all the services were in effect reserved for the British. Added to this was the lack of any concrete ideas for industrialization.

This meant limited opportunities for qualified and trained Indians excepting perhaps in the lower echelons of the bureaucracy and in teaching. English education thus created a large number of 'unemployables.'

The educational system in vogue before the colonial conquest was the unorganized Gurukul. Believed that the British brought in the broad-based educational system with universalistic criteria of enrollmen[42]t.

Classification of Pupils in Girls' Schools and of Girls under Instruction, 1896 – 97, these numbers grew with time.

Province – Bombay

In Public Institution for girls

- Total pupils – 46,526
- Boys – 1,524
- Girls - 45,002
- In public institution for boys
- Girls – 26,051
- Percentage of Total Girls – 37
- Total Girls in Public Institutions – 71,053
- Girls in Private Institutions – 11,110
- Total Girls under Instruction – 82,163
- Percentage of School Age – 4.19[43]

[42] Bombay (Presidency). (1873). Report on the administration of the Bombay Presidency. [Reports]. In *Report on the administration of the Bombay Presidency.* Bombay : Printed at the Govt. Central Press. https://jstor.org/stable/saoa.crl.24841242

[43]Maharashtra State Archives, Education Department, Progress of Education in India,1892-93 to 1896 – 97, p. 285

[43] Maharashtra State Archives, Education Department, Progress of Education in India, Chapter XIII, Education of girls, p. 213

Source: Maharashtra State Archives, Education Department, Progress of Education in India, 1892-93 to 1896 – 97, Pg. 285

- Bombay has more than one third of its girls in boys' schools.
- The distribution of girls in secondary and primary schools (excluding those for Europeans) according to stages of instruction, for the several Provinces in 1896 – 97.
- Girls in Secondary and Primary Schools for Indians according to Stages of Instruction,
- 1896 – 97
- Province – Bombay
- High – 215
- Middle – 492
- Upper Primary - 8,539
- Lower Primary (A) – 24,482
- Lower Primary (B) – 35,175
- Total – 68,903

Source: Maharashtra State Archives, Education Department, Progress of Education in India, 1892 – 93 to 1896 – 97, pg. 287

- Shows the increase in number of the girls going to school:
- Education of Girls (1907 and 1912)
- Province – Bombay
- Number of Girls at School (1907) – 108,716
- Percentage of girls at school to girl population of school going age (1907) – 5.9
- Number of Girls at School (1912) – 153,090
- Percentage of girls at school to girl population of school going age (1912) – 7.8
- Percentage of Increase in numbers at school – 40.8[44]

Source: Maharashtra State Archives, Education Department, Progress of Education in India, Chapter XIII, Education of girls, Pg. 213

- The number of girls enrolled in various institutions kept on increasing continuously over the years – from 1,424,422 in 1922 to 4,297,785 in 1947.
- The trend about women and education grew between 1921 – 1947.
- Women had come to receive education in large numbers.

- Female students were receiving instruction in the same branches of general and professional knowledge as men.
- The less number of secondary schools for Indian girls was chiefly due to the lack of girl students. There was considerable advancement in the number of girls who were sent to school but only till the primary level. The secondary level still did not attract large number of girls.
- The promotion of female education encountered peculiar difficulties. These difficulties arise chiefly from the customs of the people themselves.

The material considerations, which have formed a contributing factor in the spread of boys' schools, are inoperative in the case of girls.

The system of early marriage and the rigid seclusion of women. These causes prevented the most elementary education from being given to girls.

The lack of trained female teachers and the alleged unsuitability of the curriculum, which is asserted to have been, framed more with a view to the requirements of boys than those of girls, form subsidiary reasons or excuses against more rapid progress.

In Poona in the middle stage, girls could substitute any portion of science for domestic economy.

In Poona, separate standards were prescribed for girls in primary schools. There were six classes, comprising an infant class and five standards.

Reading and language, writing and composition, arithmetic, history and geography, domestic economy, and needle-work. Prose and poetry were also taught. Arithmetic went up to decimals and discount and included household book-keeping. History had the elementary history of India (with special reference to the British period). The geography included was the general geography of the world.

4.3.20 D. K. KARVE

He established the Indian Women's University in Poona in 1916, with the special aims of providing an educational system suited to the special needs of Indian womanhood.

Shrimati Nathibai Damodar Thackersey Women's University was established in 1916 in Bombay with the objective of giving higher education for women. Karve and his friends started the 'Sneha-Vardhak Mandali'. In 1896 'Anath Balikashram Association' was started. The Ashram was established in Pune.

Karve went from town to town and collected money. In 1900 the Ashram was shifted to Hingne, a village four miles from Pune.

Parvatibai Athavale, Kashibai Deodhar, Venubai Namjoshi, and several such educated ladies volunteered to work for the Ashram.

Many young widows were educated there and became self-supporting.

4.3.21 PARVATIBAI ATHAVALE was a close associate of Dr. Dhondo Keshav Karve, one of India's great social reformers. She made major contributions in social upliftment of women, particularly Hindu widows.

Parvatibai Athavale was born in 1870 in Devrukh, a small town in Kokan region on the west coast of India. Her maiden name was Miss Krishna Joshi. She was married at the young age of eleven with Mr. Mahadev Narayan Athavale. She gave birth to three children after her marriage but only one son (Mr. Narayan Mahadev Athavale) survived[45].

Later in her life, Parvatibai went to the U.S. to collect funds and donations for the widow education and upliftment, in associated with Karve. She herself became a widow early in life and had to shave off her head and stopped wearing any jewellery and took on the traditional dress of a Maharashtrian Brahmin widow, as was the tradition during those times. After working in the Widows Home, Parvatibai realised that if a change had to come, it had to be initiated by the widows themselves and to set an example, she decided to discard the signs of widowhood. In 1912, she stopped shaving her head and gave up her widow's garb. She says she was criticized a lot, but she did not give in to those insults.

Parvatibai Athavale has also penned down her autobiography, later translated in English by Justin E. Abbott and published in 1930, by the name of *My Story: The Autobiography of a Hindu Widow*, which makes a social impact even today.

4.3.22 N. C. KELKAR popularly known as Sahityasamrat Tatyasaheb Kelkar[46] was a lawyer from Miraj as well as a dramatist, novelist, short story writer, poet, biographer, critic, historian, writer on philosophical and political themes. He was born in Chitpavan Brahmin family. He was a literary and political figure in Maharashtra, India, and also both editor and trustee of the newspaper *Kesari*. He served as editor twice when Tilak was imprisoned in 1897 and 1908.

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45 Kosambi, Meera (2008). Smith, Bonnie G. (ed.). The Oxford Encyclopedia Women in World History. Oxford University Press.; 2008; p.77

46 Watve, K.N. (1947). "Sri Narasimha Chintaman "Alias" Tatyasaheb Kelkar". Annals of the Bhandarkar Oriental Research Institute. 28 (1/2): 1947; pp.156–158.

He was associated with Shikshana Prasarak Mandali Pune, an education society in Pune established in 1904. He was also closely associated with Bal Gangadhar Tilak in the Indian independence movement. He had also served as the president of Marathi Granth Sangrahalaya, Thane

After the death of Tilak in 1920, he became one of the foremost leaders of the Tilak faction in the Congress party. He was elected to the Central Legislative Assembly, the lower house of the Imperial Legislative Council in 1923 and served until 1929. He was president of Akhil Bharatiya Hindu Mahasabha twice at Jabalpur in 1928 and Delhi at 1932.

The Shikshan Prasarak Mandali, Pune, is one of the private educational societies in Maharashtra. It was established in 1883 with the aim of imparting western education in Marathi language but without any help from the then British government. The Nutan Marathi Vidyalaya (NuMaVi) was established by this society in the same year in the memory of Marathi writer and scholar Vishnushastri Chiplunkar. In 1916 it went on to establish the New Poona College (later named as Sir Parshurambhau College) for Arts, the Haribhai Deokaran High School, Solapur (est. 1918), the Tilak College of Education, Pune (est. 1941) and the Ramnarain Ruia College, Bombay (est. 1937) were also established.

4.3.23 CORNELIA SORABJI

First female graduate from Bombay University. First woman to study Law at Oxford University. First female advocate in India and she was also the first woman to practice Law even in Britain. Cornelia Sorabji[47], studied at the Deccan College, Poona Cornelia's mother, Francina Santya Ford established several schools for Parsi, Hindu and Muslim children in Poona. After Oxford, Cornelia began her legal work on behalf of the Purdanashins, women who were veiled and forbidden to communicate with the outside male world. Cornelia was great writer. She wrote a number of books, short stories and numerous articles for journals. Her two autobiographies were, *India Calling: The Memories of Cornelia Sorabji* (1934) and *India Recalled* (1936).

Parsi families in Maharashtra also produced powerful women advocates of female education, whose activism was still mostly internal to empire and borne partly out of relatively long family commercial collaborations with raj trade and commerce. These women were vested with the self-confidence to reach out to international Western education communities, partly because their forebears had learnt in commerce to understand a global scene that went beyond India. Furthermore, their activism often cut across the usual East/West binaries that defined women engaged in some way with the raj and as a result, by the 1920s, this orientation established more nuanced philosophies regarding female education. Most notably in this category was Cornelia Sorabji (1866–1954), fifth daughter in a Parsi

[47] Forbes, Geraldine Women in modern India, Cambridge University Press, Cambridge, 1996, p 24.

Christian family at Poona. The first woman graduate of Bombay University, she used her degree to eventually gain admittance, on scholarship, to Somerville College, Oxford to read law. This came after she had spent time teaching English literature at Gujarat College at Ahmedabad. While in England, she met luminaries such as Gladstone, Asquith, Balfour and Nightingale and she was presented to Queen Victoria. Sorabji showed little sympathy for the Indian Nationalist movement and was one of Gandhi's sternest critics. However, she returned to India to work for twenty years melding legal and education work with Indian *purdahnasheen* (behind the curtain) women with her brand of social service work, infant welfare and district nursing. For Sorabji, the Indian girl was best taught in single-sex schools and, despite her own conversion and Parsi heritage, she advocated only Hindu Vedic ethics as their religious fare. In the early 1930s, Cornelia's Sorabji's Sister, Susie Sorabji (1868–1931), was also able to build networks out to international organisations and benefactors, even though many of these networks really failed to engage fully with the issues that faced the education of Indian women and girls in India[48]. These committees ranged from the National Missionary Association, the Women's Temperance Movement and even the Indian chapter of the Canadian Daughters of the Empire. Her membership of these organisations reflected her deeply held Christian beliefs and explained her later alliance with the CMS in Bombay. Loyal to the empire, Susie Sorabji was wise enough to build an international profile for what she regarded as her non-racially predicated education work in India. Like her sister, she achieved the building of this profile through international charity networks and she travelled to the USA three times to raise funds for her girls' high school, St Helena's at Poona. Susie Sorabji was able to establish networks of benefactor friends in both the USA and in Canada, and her visits also included direct personal representations to President Teddy Roosevelt in 1906 and John D. Rockefeller – the latter enamoured by her 'Indianess'. The Sorabjis were an exceptional case. More typically, other influential women, without such a relatively privileged background, followed the course of Ramabai Ranade, who belonged to the previous generation. Ranade's early voice concerning the ethics of Indian women's issues was partly positioned by her academic and social-reformer husband, Mahadev, whom she married at just eleven

years of age and whose teaching helped her to escape illiteracy as she 'Better mothers', 1870–1932 became proficient in both Marathi and in English.127 In 1908, Ranade founded the Poona branch of the *Seva Sadan* (Home of Service) that developed into what Margaret Cousins later viewed as 'the finest education institution in India for married women' with a daily attendance of 900 by the early 1920s.128 Closely supervising the *Seva Sedan,* Ranade worked on social service initiatives to help widows and women in jail, while advocating Indian women's social awakening through compulsory

[48] Bombay (Presidency). (1873). Report on the administration of the Bombay Presidency. [Reports]. In *Report on the administration of the Bombay Presidency.* Bombay : Printed at the Govt. Central Press. https://jstor.org/stable/saoa.crl.24841242

elementary education for girls and legal rights equal to men. There was also Pandita Ramabai (1858–1922), referred to in the preceding chapter, and founder of the *Arya Mahila Samaj* (Noble Women's Society) in Maharashtra. Her work was perhaps the most influential in inspiring similar ventures in this part of India, even more so than that of Ramabai Ranade. Although more sympathetic to the national movement in India than the Sorabjis, Pandita Ramabai's agenda was in many ways a precursor to their work. A key influence was her Christian conversion and employment at Dorothea Beale's Cheltenham College in England in 1883.129 She shared, along with Josephine Butler and other like Western women, a perspective of Christian teachings that saw these teachings as social doctrine and the embodiment of social equality.130 As a result, and through the Arya Mahila Samaj, Ramabai built networks of Indian women, who were mostly the wives of Indian officials, to offer urgent women's relief work in times of famine or plague. These actions were not merely about the placement of 'charitable works'. They also had important political, socio-cultural and educational implications for Indian women. Unlike the Sorabjis, both Ramabai Ranades and Pandita Ramabai's intimacy and affinity with India's poor gave them greater access to an evolving and broader tapestry of Indian social service and philanthropic organisations. These organisations could be critical of India and Indians, as well as of the seemingly perennial inaction of the colonial state. However, their prescriptions for action and modernity to alleviate suffering could also cause educated Indians to internalise a belief in a superior Europe and to relegate a less developed Asia and Africa. *Margaret Cousins, 1927–32* Margaret Cousins (1878–1954), operating as part of the next generation of activist women in India, also presents a complex colonial predication in her prescription for the betterment of Indian women. Writing in 1922, Cousins' thoughts on the education of women and girls followed on from the agenda of Gopal Krishna Gokhale and others who had failed to convince the British to introduce compulsory elementary education in India in 1911[49]. At one level, Cousins lauded the Women's Charter of Freedom of Opportunity that had been passed by the first Women's India Association in 1917, that she had convened with Dorothy Graham Jinarajadassa. Cousins saw the charter as being ahead of the West in seeing gender as no barrier to any woman 'entering any position or profession for which she shows herself capable'. However, her deconstruction of the ideal was qualified by what she saw as the Indian female condition. Furthermore, strong concessions to nationalist sentiment regarding women took her away from arguing a purely feminist case. For Cousins, the want of female education denied the Indian nation of being able to better deploy the 'natural' feminine attributes of 'imagination and sensitive emotion' that were embodied in its child bearers. The view chimed with the nationalist spiritual image of the Indian woman as 'goddess' or

[49] Moorthi, S. K. (2003). DEVELOPMENT OF EDUCATION FOR WOMEN IN BOMBAY UNDER THE BRITISH RAJ; THE FIRST GIRL GRADUATE OF THE BOMBAY UNIVERSITY. *Proceedings of the Indian History Congress*, *64*, 1110–1115. http://www.jstor.org/stable/44145538

‘mother’ and that erased her sexuality in the world outside the home.133 However, Cousins also used a simpler rationale that only really employed a European perspective. She saw the need of Indian women to escape from the zenana, given its ‘lack of fresh air and sunlight’ and the need for physical exercise as the best means of invigorating the female intellect. If not a eugenics predication, this view strongly borrowed from the calisthenics movement abroad, as well as concerns now often voiced about Indian, especially Hindu, racial weakness and decline. There was nothing particularly unusual in appropriating Western thought and applying it to India’s educational future in this way. In fact, in the early twentieth century, India, along with Japan, was a fulcrum for thought on adolescent health and fitness. For nationalists such as Gokhale, and Punjab education reformer Lajpat Rai, British education was a means to address the problems of colonial oppression.

4.3.24 WANTAGE SISTERS[50]:

The "Wantage Sisters," officially the Community of St. Mary the Virgin (CSMV) from Wantage, Berkshire, England, were instrumental in establishing and supporting various charitable and educational institutions in Pune (formerly Poona). Their work included establishing schools, caring for the sick and vulnerable, particularly women and young girls, and contributing to medical efforts, including nursing at Sassoon Hospital. The sisters extended their work to include social welfare initiatives, supporting the vulnerable and working among the poor, regardless of religion or caste.

The Wantage Sisters were deeply involved in supporting Pandita Ramabai, a prominent Indian social reformer and scholar, who established the Mukti Mission near Pune. They helped Ramabai with her education in Britain and supported her mission for the education and upliftment of women[51].

In 1877 the Bishop of Bombay called Sisters to India to serve God among the people of Poona, by setting up schools and taking care for the sick and poor and mainly children and women. The sisters from wantage set up the Epiphany School with over 700 children; there was also the St Michael’s Hostel for girls who were orphans or were ill or were children of prostitutes or were extremely poor. There was the St Hilda’s School for girls and the St Mary’s school[52]. St Marys was an all-English school while at the others education was given in Marathi language; maths, science and English was taught.

[50] Personal Interviews conducted with the Sisters of Wantage, at Wantage, Oxford, UK

48Victor, R. M. (2024). Pandita Ramabai: A Forgotten Hero of Indian Hermeneutics. In A. Berlis & C. de Groot (Eds.), Nineteenth-Century Women’s Movements and the Bible (pp. 213–232). The Society of Biblical Literature. https://doi.org/10.2307/jj.13524459.1

[52]Elwin, E. F. (1922). Forty-five Years in Poona City: Being the History of the Panch Howds Poona, City Mission, India. The Early Portion, Covering Thirty-four Years. United Kingdom: A.R. Mowbray.

4.3.25 GODAVARI PARULEKAR:

She was a freedom fighter, writer, and social activist, who was influenced by Marxist ideologies, worked for the rights of the farmers and working class. She studied at the Fergusson college and also acquired a law degree. She had actively participated in Satyagrahas and was put behind bars in 1932[53].

She was also a part of the Servants of India Society; she began a literacy campaign in Maharashtra, while bringing domestic workers together. During World War II, Godavari and her husband shamrao did not support the British war efforts. The two soon joined the Communist Party of India in 1939 and thereafter worked for the organization of the workers and farmers

4.3.26 REBECCA REUBEN NOWGAOKAR[54]:

This lady was of Jewish origin, who studied in Poona; she was a writer and even an educator, in her later years she became the director of the School Committee of the Bene Israels in Bombay.

Rebecca received inspiration from her grandfather, Rubenji Suri Nowgaoker, who was a famous Marathi poet of the early 19th century. Her maternal grandfather, Avraham Samuel Nagavekar was an engineer who became one of the first academics belonging to the Bene Israel community. Another of her relatives Major Samuel Moses Nagavekar had participated in many Indian Revolts. Her father, Ezra, was a judge while her mother became the first women to graduate from the Bene Israeli community. Rebecca attended the Huzurpaga school in Poona , where education was provided in Marathi , Sanskrit and English. She also knew Hebrew, she became the first woman to get the highest score at an entrance exam to the Bombay University, she studied history there; and at the University of London, she studied pedagogy and Hebrew and Jewish Studies at the Cambridge University. In 1913, she wrote the book The Bene Israel of Bombay which was a Cambridge Jewish Publication.

She became a teacher, upon returning to Poona and also taught at the Huzurpaga School and started a magazine Balikardash. Wrote English textbooks called Ashok. She carried out a lot literary work, travelled for work across the country, worked for the bene Israeli community and continued educational activities and public service in India until her demise in 19577.

53 Javalgekar, Aishwarya (9 August 2017). "Godavari Parulekar: A Life Of Activism | #IndianWomenInHistory". Feminism in India.

[54] Feinberg, Miriam P.; Shapiro, Miriam Klein; Hear Her Voice: Twelve Jewish Women Who Changed the World. Devora Publishing. 2006; pp. 79–80.

4.3.27 SAVITRIBAI PHULE AND PANDITA RAMABAI – TWO STALWARTS

Savitribai Phule and Pandita Ramabai, stand out for their remarkable contributions towards women's education. At a time and age when women didn't have a voice. To see both these women stand up for their kind, is heart wrenching, but more inspiring. It is a matter of common knowledge that, for centuries, women were looked down upon as second-rate citizens, with practically no rights, as a result of social prejudice, with the man in the position of power socially and of course in the family.

Oppression and discrimination were commonplace. Emancipation for this section of the society, from this hegemonic control mechanism (which comprised of nearly half of it), was an urgent need. Education was thus seen as the best way to generate awareness against the orthodoxies that had plagued the society. Savitribai Phule and Pandita Ramabai, as despite opposition, they worked tirelessly throughout their lifetime; which worked to bring about radical change in the social order, leading to emancipation.

For centuries, Indian society had never been open to the fact that women needed any kind of rights. It is common knowledge that the patriarchal society was quite severe towards the women folk. Backwardness, rudimentary mind set and superstition, rigid control, all kept women totally dependent on the men in the family. Societal and cultural dogmas kept the women confined to their homes. The education for women was largely limited to the household arts, looking after the children and vocational training. In some cases, women of rich families learnt basic reading and writing to keep accounts if not to read for a pious recreation.[55] (Geraldine Forbes (1996), "The New Cambridge History of India, IV (2), Women in Modern India, Cambridge. Cited by David Moles (2000), "Mothers, Memsahibs, Goddess and Whores: Debate over Women's education in late Nineteenth Century India. P.12). It was feared that if women were educated it would make them aware of their rights; thus, it was deemed right to keep women away from education. However, if any, education was believed to take women away from household activities leading to hired of servants. Given this prejudices, Indian families could not look on educating their daughters other than an economic liability whereas an educated son could find work outside. In maintaining the patriarchal hegemony, the Indian families piously misled that an educated daughter would be unable to find a husband and so end up drained on her parents' resources.[56] (M. Borthwick (1984), "The Changing Role of Women

[55] (Geraldine Forbes (1996), "The New Cambridge History of India, IV (2), Women in Modern India, Cambridge. Cited by David Moles (2000), "Mothers, Memsahibs, Goddess and Whores: Debate over Women's education in late Nineteenth Century India. P.12).

[56] (M. Borthwick (1984), "The Changing Role of Women in Bengal: 1849-1905", London: Princeton Publication.)

in Bengal: 1849-1905", London: Princeton Publication.) The concept of patriarchal supremacy and control stemmed out of the Manusmriti, the foundation of traditional Hindu societal norms and regulations. Western Education: English education saw its foundation in India, in the 18th Century. Missionaries travelled with the East India Company and while here, they resorted to several methods to educate the native population. These missionary activities, however, was not solely restricted to the spread of education, but it also included the conversion of the local gentry towards Christianity. In the initial years of the East India Company rule, the Company and its men, laid more interest in trading activities. During this time, they paid little to no attention towards the education of the natives.

The Charter Act of 1813 could be said to be amongst the first of the efforts made towards the implementation of education ion India. However, it was not until 1835, when Thomas Babington Macaulay gave his famous Minutes, through which he declared, the spread of education, to create a class of natives, who would be British in manners and attitude and word. Issues regarding what has to be taught and how; what should be the medium of instruction, whether solely English or through vernacular languages, were issues that were being debated, until a solution was reached. However, the issue pertaining women's education was much graver. There was the 'purdah' system, child marriage[57].

There was an overall indifference of parents towards the education of their own daughters; this was so due to the thought that, upon marriage, dowry was to be paid to the groom; moreover, it was the prerogative of the son to give a light to the funeral pyre of the parents, then why is there a need to teach the girl, who would eventually go to the husband's house. All off these points added breaks to the progress of female education. The female gender was expected to be dependent and one who would carry out social customs and household chores and duties. Her general appearance was the main criteria in being selected as a bride. All off this prevented even primary education for the girls. The 1854 Despatch of Charles Wood, also known as "The Magna Charta of English Education in India." "A scheme of education for all India, a very comprehensive scheme than the Local or the Supreme government could ever have ventured to suggest." Soon after this the University Acts of 1857 was passed. Wave of change: After the wave of renaissance that swept the country, a need to work towards the attainment of liberty from suppression of women in India during the 19th century.

From Raja Ram Mohan Roy to Mahatma Jotiba Phule to Keshav Dhondu Karve and many other social reformers worked hard towards women's emancipation and education. There were a number of women too who emphasised the fundamental needs of women education. The first Indian

[57] Sharmila Rege. (1998). Dalit Women Talk Differently: A Critique of "Difference" and Towards a Dalit Feminist Standpoint Position. *Economic and Political Weekly*, *33*(44), WS39–WS46. http://www.jstor.org/stable/4407323

women feminists who stoutly demand for emancipation of women and struggle to effect formal education among the Indian women regardless of caste, creed and colour is Savitribai Phule and Ramabai Saraswati. There were others like Ramabai Ranade as well. The lives of women like Cornelia Sohrabji, Anandibai Joshi and the likes, generated a surge of inspiration for others to follow. Pandita Ramabai and her efforts towards women's education and emancipation: Pandita Ramabai lived between 1858 and 1922. Her life, had its own share of struggles. As a widow she underwent the agony and horror of singlehandedly bringing up a child. She experienced the defects and misconceptions of societal patriarchy. Despite everything, Pandita Ramabai crusaded for women around the world. Through this crusade of hers, Pandita Ramabai, gave lectures from place to place to different sections of the society. She also travelled to America, speaking strongly about the true issues that Indian women had to deal with. Pandita Ramabai, did not get discouraged and instead she relentlessly continued to propagate proper education for women, and worked towards denouncing child marriage.

Education for widows was primary aim for her, as she felt, if widows were educated, they would become independent and self-reliant. She went on to set up institutions, schools, training centres and working units for girls, which provided basic education, as well as housekeeping and even nursing, along with other types of vocational trainings. During this time, it was also realised that women doctors were very few, as a result of which a large number of women, went without medical treatment, and lost their lives. In the year 1882, Pandita Ramabai set up the Arya Mahila Samaj which worked towards the promotion and protection of women's rights; this was despite all the opposition she got from the society; she continued to work for the inhuman treatment that women received[58].

Unfortunately, there were times when, her actions were seen as a defiance to the set norms of a Hindu society. In 1883, Pandita Ramabai took a bold step and converted to Christianity in protest against the inherent discrimination against women in Hinduism. She also visited England to study medicine, but could not continue due to health reasons. Soon after she visited the United States of America, speaking about the promotion and setting up a school for widows. Her efforts bore fruit in the form of the Ramabai Association in Boston. Upon her return she managed to set up the Sharada Sadan in Bombay in 1889; this went on to become the first residential school for high caste Hindu widows and unmarried girls from Maharashtra. Secular and vocational training both were imparted at the Sadan. Two years later the Sharada Sadan was shifted to Poona with an objective to felicitate

[58] Mugali, S. Y., & Amadihal, P. S. (2008). MAHATMA JYOTIRAO PHULE'S VIEWS ON UPLIFTMENT OF WOMEN AS REFLECTED IN SARVAJANIK STAYADHARMA. *Proceedings of the Indian History Congress*, *69*, 691–700. http://www.jstor.org/stable/44147232

more widows in the orthodox heartland of Maharashtra. Ramabai was very particular and did not propagate any religion; despite this some girls embraced Christianity, however, due to this, the Sharada Sadan was alienated from the mainstream and left only with a few poor and homeless widows.

Despite this, Ramabai did not get discouraged and continued to find new ways to rescue the homeless widows. Pandita Ramabai's occupation with missionary activity and the outbreak of plague in Poona resulted in shifting the Sharda Sadan to Kedgaon in 1898, and soon after the Ramabai Association was converted into a Christian missionary known as Mukti Mission. More than 2000 became members of the Mission, they were mostly famine victims from depressed castes, and their needs ranged from creature comfort to character building, secular and spiritual education. The Mukti Mission of Kedgaon had enormously expanded with diversification on its activities. Pandita Ramabai's dream of self-reliance for women had come true, but remained outside the reach of upper caste widows whom she had desperately tried to help all her life.

The great personality breathed her last in 1922. Savitribai Phule and Women's Education: Savitribai Phule's life was an example of grit and determination. She lived from1831 to 1897. She criticised the authority and grip of men over women. She and her remarkable husband Mahatma Jyotiba Phule, opened a formal school girls and generated consciousness about the biases and discriminations against women, which existed in the Indian society, and had been growing under the garb of religion and male dominance. Savitribai also spoke out against, gender bias, widow remarriage, banning of child marriage, banning the custom of sati and ensuring women's right to education. But she gave most of her time towards women's education. Mass education, for her was top priority, especially that of women and low caste children. She felt that illiteracy and exclusion of women was causing subordination and in turn was an obstacle in nation building. To Savitribai Phule the evil of patriarchal system is domination over the girl, women, mother and property by men. She lucidly says that it was the promotion of blind faith in the religious texts, but education lays the key to a fundamental change in social attitudes[59].

Her goal in promoting education for women and poor masses was simply not to raise temporary standard of living for few individuals, but to reshape the entire future of the nation. Subsequently, Savitribai Phule had done what is forbidden under the Dharma of Manu, something what a woman from the low caste was never supposed to do; gain knowledge. Education for Savitribai was never only about literacy, knowledge, or classroom practices but rehabilitation of the emergent

[59] Deshpande, M. M. (2015). Pune: An Emerging Center of Education in Early Modern Maharashtra. *International Journal of Hindu Studies*, *19*(1/2), 59–96. http://www.jstor.org/stable/24631793

generation to be more in image and growing more into the likeness of the Creator of us all. She travelled to different parts of the country her husband Mahatma Jyotirao Phule. Her visit to Ahmednagar was a turning point in the history of India. The tour gave her a culture shock, this led to the opening of a school for girls in Pune in1851 – revolutionizing Indian education. Savitribai Phule ran her school from the contribution of her generosity of friends and individual British administrators. Through 1848 and 1852, Savitribai Phule and her husband opened up 18 schools mainly for women and the backward communities; thus, paving a towards India's modernity[60].

In 1853, the Government and Board of Education, honoured her efforts with a public felicitation. Despite all the Savitribai's mission faced incalculable complications, financially as well as the lack of female teachers to sustain her mission of empowering women. Yet, notwithstanding these drawbacks she did not pull and continued to work assiduously. However, after the death of her husband in 1890, she limited her activities, but continued to work with her companions in enhancing the schools for girls' education. This towering personality passed away on 10th March 1897. Conclusion An educated woman is the pillar of change in a society. The work of Savitribai Phule and Pandita Ramabai transformed the condition of women in modern India. Their work stands out beyond doubt as a mark of a shift from orthodoxy towards a better future.

4.3.28 WOMENS PARTICIPATION IN THE FREEDOM MOVEMENT ON DIFFERENT OCASSIONS

The support of women in Poona for the Swadeshi Movement can be seen from their participation on October 6, 1905. Approximately 120 high-caste Brahmin ladies gathered at Natu's temple in Shaniwar Peth, Poona to carry out the haldi kunku ceremony (a Marathi ritual, where married women put turmeric and red turmeric powder on each other's forehead). However, the nature of the meeting was political when women under the presidentship of Parwati Bapat carried out lengthy discussions on Swadeshi. Essays on the 'Swadeshi Question' were read by Saraswati Bhanu and Miss Bhatkande. The assembled women resolved that they would refrain from purchasing various items of European manufacture such as glass bangles, rock-oil chintz (a type of printed fabric), children's toys, and other similar products. This decision was a form of protest against British colonial rule and aimed to promote Indian-made goods instead. The participation of women in the Swadeshi movement was crucial as it highlighted their active role in the fight for independence and their commitment to

[60] DEVIKA, J., JOHN, M. E., KANNABIRAN, K., SEN, S., & SWAMINATHAN, P. (2013). Sharmila Rege (1964-2013): Tribute to a Phule-Ambedkarite Feminist Welder. *Economic and Political Weekly*, *48*(32), 22–25. http://www.jstor.org/stable/23528021

promoting indigenous industries. Their support added strength to the movement and helped in spreading its message across different sections of society[61]."

The women of present-day Maharashtra like Gujarat also started to attend the session of the Indian National Congress in 1889. They also participated in more numbers from the beginning of the Swadeshi Movement. Bal Gangadhar Tilak and his followers had already popularized the Swadeshi movement in Maharashtra. As it is, the concept of Swadeshi was not new to Maharashtra as it was first stated by Lokhitwadi around 1850. In 1870, due to the efforts of and educational progress of Satara for over four decades. From 1915 to 1920, Satyabhamabai demonstrated her strong leadership within the Congress organization in Satara. Her inspiring presence motivated numerous men from Satara to actively join the national cause. Satyabhamabai, Ramabai Kuvalekar, Dwarkabai Ghaisas, Ramabai Biniwale, and Anandibai Joglekar were colleagues from Poona who actively engaged in the constructive programs of Mahatma Gandhi and showed a strong commitment to the promotion of khadi[62]. In 1920 Padmavatibai Harolikar, supported by Anandibai Joglekar, founded the Poona Spinning Committee, emphasizing the significance of spinning and weaving as part of the movement for self-reliance and empowerment.

Yesubai Savarkar, popularly known as Yesuvahini in Maharashtra, was another woman whose name has disappeared from the pages of history. She was the sister-in-law of Vinayak Damodar Savarkar, a renowned nationalist. Inspired by her husband's work, Yesubai wholeheartedly supported and collaborated with him in his endeavours. Babarao Savarkar used to organize the youth in Nasik and launched a revolutionary organization named 'Mitra Samaj' which was later renamed as 'Abhinav Bharat. She along with her husband Babarao founded an organization Armanishtha Yuvati Sangha', (Believer's Young Women Organization) at Nasik in 1905. The president of the organization was Laxmibai Khare[63]. It was under the guidance and leadership of Yesubai that the organization gained stability and witnessed a significant increase in membership, reaching fifty to sixty members within a short period of time. The organization played a significant role in promoting the Swadeshi movement and generating political awareness among the women of Nasik. The members would gather every Friday evening for their activities. One of the main activities of the organization involved reading newspapers, through which they could stay informed about the political events of the day.

[61] Government of Bombay. (1957). Source Material for a History of the Freedom Movement in India. Government of Maharashtra, Mumbai, pp. 611-12

[62] Kunte, B. G.; Swatantrya Sainik Charitrakosha (Marathi). Part III. Government of Maharashtra; 1979; P.117

[63] Patil, P. A.; A Pioneer woman Freedom Fighter: Dr. Indumati Naik. Proceedings of the Indian History Congress, 64, 946-952. 2003; http://www.jstor.org/stable/44145521

The organization also commemorated the birth anniversaries of national heroes such as Shivaji and Rani Laxmibai[64]. Additionally, they celebrated religious festivals like Makar Sankranti and Dasara, where women from Nasik were invited. During these occasions, the organization took the opportunity to introduce the women to the new ideas of swadeshi and boycott of foreign products. Consequently, the women became familiar with these new concepts and created patriotic songs instead of lullabies for their babies. Furthermore, on the Makar Sankranti festival, the organization members would symbolically discard foreign sugar received during the Vermillion program (haldi kunku), as a gesture of supporting the Swadeshi movement.

Yesubai was fairly unknown, but she dedicated her life to the nation's cause. This included abstaining from using sugar when Swadeshi sugar was unavailable, and disuse of glass bangles, a symbol of a married woman, amongst other things. She not only abstained herself and inspired other women to do the same. The situation came to such a level, wherein the menfolk were forced to invest in a glass factory, so that women could wear desi bangles. A Swadeshi glass factory was established in Talegaon, in the Poona district, with the support of public funds known as the Paisa Fund. Wearing bangles produced in this glass factory became a symbol of patriotism and women often preferred them. The question that often arises in the mind is when did married women find time for the nationalist activities? Yesubai and many other women utilized their leisure time, usually in the afternoon, to promote the nationalist agenda."

As a revolutionary Yesubai endured a life filled with hardship. After the arrest of her husband, In 1909. Yesubai demonstrated immense courage and diplomacy. She took the bold step of destroying the handmade bombs that were kept by Ganesh Babarao Savarkar in the house of Bhave, located near Nasik. She had to run away from her house. She could however forebear the hardships undeterred with great dignity and poise. She continued to fight for freedom and inspired other women to do so.

Similarly, Yashodabai Bhat, another unheard voice, dedicated her life to the country. She, like other women mentioned above, actively participated in various movements, from the Swadeshi.

The Paisa Fund Glass Factory was established in March 1908 by Sarvajanik Kaka. Dr. Hanasaheb Deshmukh, and B.G. Tilak. The concept of the Palsa Fund was initially presented by Antaji Damodar Kale at the Lucknow Congress of 1809, proposing the collection of one paisa per head from the people of India. However, his idea was initially overlooked[65]. Subsequently, Kale met Sarvajanik

[64] Gokhale, D.N.; Krantiveer Babarao Savarkar. (Marathi). Shrividya Prakashan. Poona; 1979; p.68

[65] Deogirikar, T. R.; Gopal Krishna Gokhale Publications Division Ministry of Information & Broadcasting; 1964 pp.362-64

Kaka and B.G. Tilak in Poona, where they discussed the matter. B.G. Tilak promoted the idea through Kesari, a prominent newspaper, and the people responded positively. Consequently, various branches of the Paisa Fond were established across Maharashtra. Donating to the Paisa Fund because a symbol of patriotism during that time. Active participation symbolized their determination to challenge oppression to the greater cause of freedom and self-determination.

Outside the influence of greater political leaders, women on their own began to join together and participate in the non-freedom struggles as well. A large number of women made a common cause with freedom fighters but stuck to issues that were important to them. For instance, in In Maharashtra, women got themselves involved in the Mulshi dam project. The participation of women in the Mulshi Satyagraha was not only significant but also groundbreaking. It marked a pivotal moment as, for the first time, women in Maharashtra joined together as a group to actively participate in the non-cooperation movement. This was the first time that women were sentenced to imprisonment.

Women such as Jaibai Bhoi, Janakibai Ghaisas and Sarswatibai Bhuskute who along with her young baby and mother-in-law, traveled from Poona to participate. She led a procession towards the blasting site and positioned herself near the blasting area, where she sustained injuries and was arrested. Annapurnabai Ghare also participated despite having a little baby. Other women such as Parvatibai Parchure and Vaishampayan from Chembur also actively participated in the movement.

During the Mulshi Satyagraha, a total of 425 Satyagrahis were arrested out of which eleven were women. The women who participated in the Mulshi Satyagraha made a remarkable and indelible contribution to the movement. Their involvement shattered the barriers of traditional gender roles and brought about a transformative change in society. With great courage and determination, these women stepped forward, joining the Non-Cooperation movement alongside their male counterparts[66].

Wives or daughters of mill owners, the majority came from less privileged backgrounds, Gangaben Vaidya, who became a widow young age of sixteen. Inspired by Gandhi's struggle in South Africa, she met him in and became a resident of Sabarmati Ashram. Leading a procession of 1200 women in Gangaben faced a brutal lathi charge, enduring severe beatings and profuse bleeding. Despite the hardships, she remained steadfast, refusing to let go of the tricolour flag she carried. Gangaben continued her involvement in the freedom struggle, enduring multiple arrests and imprisonments until 1934. Afterward, she settled in Bochasan and dedicated herself to constructive work in rural areas,

[66] I CHIMANLAL. (n.d.). The Centre of South Asian Studies. https://www.s-asian.cam.ac.uk/archive/audio/collection/i-chimanlal/3 Bhuskute, V.M. (1968). Mulshi Satyagraha. Pune: Dastane (in Marathi).

Yashodabai Bhat dedicated seven years of her life as the secretary of Azad Hind Mahila Samaj, an organization established by Avantikabai Gokhale in Bombay. She possessed the skill of delivering Kirtanas, which she utilized for social, educational, and political purposes. Through her Kirtanas, she collected contributions for various institutions such as the Shraddhanand Mahila Ashram in Bombay, the Orphanage of Pandharpur, and the Swadeshi Sangh Hostel of the National Medical College. In 1930, she employed her Kirtan skills for the Indian National Congress. She embarked on tours to several places, including Satara, Poona, and Ichalkaranji, where she delivered Kirtanas and collected a sum of thirteen hundred rupees for the Congress. Yashodabai holds the distinction of being the first Marathi woman to serve as a member of the Executive Committee of the Indian National Congress.

During a serious outbreak of non-violence in Sholapur, the Government declared Martial Law to restore order and regain control over the town. Yashodabai Bhat, despite her age, travelled to Sholapur and actively participated in the flag Satyagraha. Despite facing severe beatings from the police, she clung to the flag, refusing to let it go. Yashodabai was subsequently arrested and sentenced to one and a half years of imprisonment. While she was ill during her sentence, the superintendent of the jail decided to release her. However, Yashodabai fearlessly expressed her willingness to sacrifice her life for the nation and refused to leave the confines of the jail. The focus of this Satyagraha was more symbolic than practical, with participants delivering pre-prepared anti-war speeches adhering strictly to the prescribed guidelines. Gandhi emphasized that this movement aimed to assert the fundamental right to freedom of speech. On 9th of August 1942 Quit India movement was started. At this time Gandhi was arrested. During this Kasturba Gandhi, who had never addressed a public meeting before, fearlessly stepped forward to take the place of Mahatma Gandhi, who was scheduled to address a mass meeting alone in Bombay. These mass meetings held at Shivaji Park were significant events at that time. Kasturba volunteered to speak because Gandhiji was under arrest. Despite the police trying to block her path, Kasturba remained undeterred, insisting on her right to address the gathering. Her determination led to her arrest, and within a few hours, she joined her husband at the Aga Khan Palace in Poona. It was a remarkable transformation for Kasturba who had never ventured forth to speak in front of even a hundred people, was ready and willing to address tens and hundreds of thousands of them[67]. This incident exemplified the miraculous empowerment of Indian women through political forces during the period of emancipation. Another example can be cited of Savitri Madan, originally from Punjab, who relocated to Poona in 1936 after her marriage. Savitri Madan joined a school in Poona and eventually became the vice principal. During the Second World War, schools were asked to contribute funds, but she refused. In 1939, she participated in

[67] Collections A. DASTUR. (n.d.). The Centre of South Asian Studies, https://www.s-asian.cam.ac.uk/archive/audio/collection/a-dastur/6

Gandhiji's Basic Education Movement and received six months of training at Mahila Ashram Wardha, where she had the opportunity to meet Gandhiji and learn lessons of bravery and strength. During the Quit India Movement, she resigned from her school as she wanted to join the movement directly and actively too. All the girls from the school came out. They wanted to know as to what they should do, and Savitri Madan[68] replied "Nothing, you must continue with your studies". That day there was a full-fledged strike in the school and the girls walked quite a long way with Savitri Madan[69] when they returned home. From that day until October 2, 1942, which marked Gandhi Jayanti week, Savitri Madan established a small office at Dr. Datar's house in Sadashiv Peth. They held daily meetings and organized various programs. One of their tasks was delivering bulletins, and Savitri was among those assigned to this duty. They took precautions to ensure that the information they conveyed did not reach the police. Additionally, they sent information to individuals in jail, as the process of sending people to jail had commenced on 9th August Tarabai Limaye and Lakshmibai Vaidya were helping Savitiri Madan. Five girls from Agarkar High School had also left the school along with Savitri Madan to join the movement and in this, Sardar Raste's daughter Pramila Raste also joined them.

Savitri Madan took an active part in the Quit India Movement and during the movement only she had prepared herself for being sent to jail after her husband was arrested on the 15th of August. It was informed to Savitri Madan by Datar, who had been involved in Individual Satyagraha, that if she had to go to jail, her 15-month-old child should not be taken with her. It was explained that there would not be enough milk and the atmosphere would not be good enough, she also sent her other three-year-old children to her sister-in-law's home. When asked about the possibility of pardon, Savitri Madan firmly stated that the question of pardon did not arise Women considered jail as their second home. As Savitri mentions in her interview that once a woman went out and she came back again. When she asked her why she is again in she replied: "Bai maje maher ahe", that means the jail is my mother's house. Sarvitri Madan discovered that some women prisoners had a routine of coming to jail whenever they were pregnant because they received proper care, including medical attention and nourishment, which they lacked outside the prison. That woman told her that she is having her fifth child this time in jail. In Jail the government initially permitted blood relations to visit each other. Savitri Madan applied to see her husband, but the request was initially denied, citing that a husband is not considered a blood relation. They willingly embraced the task of promoting the welfare and

[68]Interview Mrs. Savitri Madan-Part1. (n.d.-a). The Centre of South Asian Studies, https://www.s-asian.cam.ac.uk/archive/audio/item/interview-mrs-savitri-madan-part-1/9

[69] Mrs. Savitri Madan-Part2. (n.d.-b). The Centre of South Asian Studies, https://www.s-aslan.cam.ac.uk/archive/audio/item/interview-mrs-savitri-madan-part-2/13

empowerment of their fellow women. The shift of women's space from private to public can be seen as women being in the forefront in many places after the freedom struggle. These were the same women who had worked towards the attainment of the goal of independence of the nation. For instance, Savitri Madan aimed to develop and advance the country towards independence, aligning their work with the programs envisioned by Mahatma Gandhi. They established the Poona District khadi and Village Industries Sangh, a cooperative institution promoting khadi and village industries. During the wartime, they opened a khadi and Village Industries Store at Congress House, providing essential commodities like rice. The store also served as a platform for propaganda. engaging with women in queues, discussing their difficulties, and raising awareness about responsible parties. They organized a Village Industries Exhibition, showcasing various rural products, near Congress House. This initiative aimed to propagate the significance of village industries as a means to approach Swaraj (self-rule). After Kasturba Gandhi's death, committees were established across states, including Maharashtra, to collect funds in her memory. Savitri Madan, along with Haribhau Phatak and Balasaheb Kher, who was made the chairman of the committee. Once the collection phase was completed, a committee was formed to determine the utilization of the funds, which were entrusted to a central trust under Mahatma Gandhi's supervision[70]. Savitri Madan served as the joint secretary and later became part of the advisory committee of the trust. She worked closely with Haribhau Phatak, dedicating several hours each day to manage the trust's affairs, including correspondence and organizing training for women representatives called "Pratinidhis." These representatives were appointed in each state to represent the trust, following Gandhi's preference for women in these roles and Savirti Madan was made Pratinidhi of Maharashtra.

Further, Goshiben in her interview talks about her experience of working in the All-India Village Industries Board during Chairmanship during 1946 to 1954 of the village Industries commission of Maharashtra, Gujarat and Karnataka. The example of Vidyagauri Nilkanth and Shardaben Mehta has been enumerated above. They were very prolific. Aside from wearing badges of being reformer women, the sisters also propagated Swadeshi. Sulochana Mehta also participated in the Swadeshi Movement. Women of Surat, Baroda, and Ahmedabad organized meetings to protest against the partition of Bengal. The support of women in Poona for the Swadeshi Movement can be seen from their participation on October 6, 1905. Approximately 120 high-caste Brahmin ladies gathered at Natu's temple in Shaniwar Peth, Poona to carry out the haldi kunku' ceremony (a Marathi ritual, where married women put turmeric and red turmeric powder on each other's forehead). However, the nature of the meeting was political when women under the presidentship of Parwati Bapat carried out

[70] Ghosh, D. (2004). Gender and Colonialism: Expansion or Marginalization? *The Historical Journal*, *47*(3), 737–755. http://www.jstor.org/stable/4091763

lengthy discussions on Swadeshi. Essays on the 'Swadeshi Question were read by Saraswati Bhanu and Miss Bhatkande[71]. The assembled women resolved that they would refrain from purchasing various items of European manufacture such as glass bangles, rock-oil chintz (a type of printed fabric), children's toys, and other similar products. This decision was a form of protest against British colonial rule and aimed to promote Indian made goods instead. The participation of women in the Swadeshi movement was crucial as it highlighted their active role in the fight for independence and their commitment to promoting indigenous industries. Their support added strength to the movement and helped in spreading its message across different sections of society. They also participated in more numbers from the beginning of the Swadeshi Movement. Bal Gangadhar Tilak and his followers had already popularized the Swadeshi movement in Maharashtra. As It Is, the concept of Swadeshi was not new to Maharashtra as it was first stated by Lokhitwadi around 1850. In 1870, due to the efforts of Vasudev Balawant Joshi and Justice Ranade, the movement picked up when co-operative Swadeshi stores in the cities of Maharashtra were opened. With the co-operative stores women Joined. Gradually women's participation grew in numbers, especially after the Swadeshi Movement. Madam Cama, Savai Ambutai Vaidya, Yashodabai Bhat, Avantikabai Gokhale and many others played a very important role in the pre-Gandhian era of the national movement in India. Following is an account of some of the prominent women of the time.

Perinben Naoraji, also known as Perin Captain, was born on 12th October 1888 in Mandvi, a port town in the Kutch State[72]. Her father held the position of doctor-in-charge at the State Civil Hospital. Perinben Naoraji was the granddaughter of Dadabhai Naoroji. At the age of seven, she commenced her education at Cathedral Girl's High School in Bombay. She successfully completed her matriculation from there and then attended Elphinstone College for a year. At the age of seventeen, she went to Europe to pursue further studies. During their time in Paris. Perin was closely associated with Mrs. Cama. Shyamji Krishna Varma, Sarojini Naidu, and brother Virendra Chattopadhyay. In Paris, Perin had the extraordinary opportunity to listen to the groundbreaking ideas of Madam Cama, an experience that sparked a profound transformation within her, turning her into a true revolutionary." Perin Naoroji was known to be an active sympathizer of the militant nationalist Vinayak Damodar Savarkar. 20 In December 1910, Perin, brimming with revolutionary ideas, returned to India." After this she continued to play an important role in all the mass movements including the Gandhian mass movements.

[71] Government of Bombay. (1957). Source Material for a History of the Freedom Movement in India, Govemment of Maharashtra, Mumbai, 1957; pp. 611-12

[72] Vaidya. 5 and Kothekar, S. A Maharashtratil Swatantrya Ladha (1885-1920) Government of Maharashtra. Bembary; 1985; p.79

Satyabhamabal Kuvalekar[73] from Satara was another prominent woman from the Maharashtra region who played a significant role in the nationalist movement during that era. Her husband held a prominent position in Satara. While specific details about her personal life are not available, it is known that she embraced the Swadeshi movement in her personal life. Satyabhamabai also pursued an education in homeopathy and actively contributed to social change.

4.3.29 CONCLUSION

Thus, in conclusion one can say that there were so many inspirational women who received western education in Poona, their lives itself was an inspiration that influenced so many others to follow suit. These ladies did not sit silent, but themselves worked for the promotion of education to other women. Where the start for women's education was difficult, to break away from the age-old shackles of patriarchal thought processes; the future became a glorious one, with so many shining stars in the sky of women achievers. As has been stated this chapter has tried to focus on only a select few women who carved a niche for themselves; their mere presence changed society.

Women's emancipation led to their schooling system and end to their subjugation. It made society progressive. There was an increase in knowledge. Lots of young women went to vernacular schools. They were taught reading, writing, arithmetic, needle work and embroidery. The main separation among young men and young ladies in the lower classes stages girls were taught needle work.

For girls to adapt to the studies of the boys the boys' curriculum manual training, agriculture, patwari work, science, and mathematics was omitted and needlework and drawing continued.

Many times, it was noticed that the books utilized in elementary schools by girls was different from those of the boys.

However, despite all the hiccups, women's education was a very integral part of the growth of the modern Poona society. The British system of education helped to provide academic nourishment to the society, this helped in expanding the society phenomenally. The western thought process helped in eradicating the socio-historical differences in the orthodox society.

The curriculum for girls expanded, from home science, to sociology, to philosophies, to math and in the later years, law, medicine, engineering. Thus, making women a super intelligent section of the society. In the later years it was also seen how women could procure jobs, handle their homes and families making them efficient multi-taskers.

[73] Miss G. Captain Part 2 (n.d.). The Centre of South Asian Studies, https://www.s andan.com.ac.uk/archive/audio/tem/interview as-g-captain-part-2/22

At a time when European conquest led to the political decline of Indian states, and indigenous schools began to decay, Catholic missionaries began schools; Protestant evangelicals also set up schools in many parts of the country. Initially with no to less colonial interest in education missionary endeavours were at times support and at times were not. But later things began to change slowly. Even women missionaries began elementary classes for girls, who learned English through the Bible and converted to Christianity. It was known that Rani Lakshmibai and Parvatibai of Travancore gave financial help to missionaries for their educational work.

In 1849 the government started at Calcutta a girls' school, with the help of J. E. D. Bethune, Ram Gopal Ghosh, and Jaikissen Mookherjee. In 1854 Charles Wood's Despatch on Education started a new policy of giving aid to private schools. Gopal Pillai asked for a grant for his girls' school in Madras. After 1848, and Mahatma Phule's efforts many schools were started; another major breakthrough for girls' secular and high school education occurred in 1877, when Mary Carpenter, the eminent educator, asked the government to establish secular teacher training centres in the Presidency capital towns of Calcutta, Bombay and Madras.

Child marriages were a major block to girls' education; the Hindu girls were married before puberty, until which time they could attend municipal or mission schools. After their marriage, girls were no longer allowed to attend classes; if they were lucky, they were taught at home. ln 1930, the Sarda Act raised the age of marriage for girls to fourteen years, but the rate of female literacy did not improve. Christian converts were known to educated their daughters, and their literacy rates were higher. The daughters of Hindu reformers did not study at mission schools, and instead sent their daughters to schools with a secular curriculum. In 1904 Dr. Annie Besant wrote a book called *The Education of Indian Girls*[74], which gave a broad idea of a curricular foundation for girls' schools. The reform organizations like the Prarthana Samaj, the Arya Samaj, the Ramakrishna Society and even the Theosophical Society started schools where Indian culture as well as Western subjects and thoughts were taught and at many cities occupational training institutions for working-class women were also taught.

Education is a catalyst of change, no one can deny that. And the same occurred in India, when a new system of thinking was introduced in the country. Western education, led to wide thinking on the lines of the demerits that had engulfed the nation. Social rudimentary customs were now questioned. It worked in the form of generating awareness about technological institutes like the Massachusetts

[74] Daniel H. H. Ingalls. (1965). The Heritage of a Fallible Saint: Annie Besant's Gifts to India. Proceedings of the American Philosophical Society, 109(2), 85–88. http://www.jstor.org/stable/985783

Institute of Technology [75]or even about the various law colleges that provided law degrees overseas, to military institutes like the one at Sandhurst and other such. Social lacunas were now coming to the fore, this generated a set of social reformers, who championed the cause of education for all, women's emancipation and the upliftment of the downtrodden. New vocations were emerging in the country. However, one crucial impact of the British educational policies was, that along with British run schools and colleges, a new set of indigenously run schools and colleges came up across the nation. Although low enrolment rates were witness from time to time. Yet the unification that English education brought about in the country, also by way of newspapers, was a very important impact of western education.

[75] Bassett, R. (2016). The Technological Indian. United Kingdom: Harvard University Press.

EFFECT OF EDUCATION ON THE DEPRESSED CLASSES

4.4.1 INTRODUCTION

This chapter looks at how western education influenced the depressed classes and the impact it had on them; in terms of acquiring education as well as work opportunities and social mobility.

The term "depressed classes" refers to groups of people who were historically marginalized and discriminated against in society. They faced severe social, economic, and political discrimination due to their caste status.

The etymology of the term Dalit can be traced back to the 19th Century when Mahatma Jyotiba Phule used this term to describe the outcastes and untouchables as the oppressed and crushed victims of the Caste system.

The word Dalit literally means oppressed. It is used as a synonym for untouchable. It also refers to casteless sections of society. Dalit is also called out caste. It is a self-designation for a group traditionally regarded as untouchables.

19th century Maharashtra, saw the "untouchables," particularly those from the Mahar community, face extensive discrimination and social marginalization based on their caste. They were even denied the access of basic necessities like public wells, they were denied entry into temples and often forced to live outside the main village areas. This discrimination was deeply entrenched in societal norms and practices, with the upper-caste Hindus viewing lower castes as ritually impure and polluting. Professions involving the use of leather were reserved for untouchables[1], they were also social boycotts and were excluded from community gatherings and meals. Access to education and opportunities for advancement were limited. They were also faced with physical violence and abuse from upper-caste individuals. They were prohibited from participating in certain religious rituals and ceremonies. They were forced to work for minimal wages and were denied fair compensation for their labour.

An important aspect to point out here is to explain the terms of dalit[2], shudra, atishudra, untouchable; these were terms used to give an identity to individuals who belonged to different castes,

[1]Thorat, A., & Aquil, M. (2022). Historic Legacy of Untouchability and Caste Enslavement: A Case of Reparative Justice. Journal of Social Inclusion Studies, 7(2), 107-116. https://doi.org/10.1177/23944811221084404 (Original work published 2021)
[2] Robinson, Rowena; Christians of India. New Delhi: Sage Publications 2003; pp. 193–96.

whether they were from the Mali, the Kumbhar, the Parit, the Kunbi or any other such community; today these are known as the OBC category. Mahatma Phule used the term atishudra, for those who were considered to be lowest in the rigid social hierarchy; they were made to stay beyond the village boundaries as it was thought that they would pollute the society; but they were supposed to provide all services to the village and the upper caste Hindus who were termed as Savarna.

The term 'Dalit' is known to have had its origin from Sanskrit, to explain 'downtrodden, broken or oppressed'. Gandhiji gave the term Harijan[3] to explain the Depressed Classes, they were considered as outcastes, they were outside of the traditional four-fold Varna system. There was the "Scheduled Castes" or also called as the SC category by the government. The Dalits suffered from a lot of discrimination and injustice due to casteism. The Mahars were the most predominant caste amongst the Dalits[4].

Societal imbalances are created by way of inequality. More importantly caste creates a hindrance in the progress of any society. It is known that change is always constant, in this context, social change and amends are a continuous and constant process; they could differ from place to place. This is so because, several elements are variables and constants, such as culture, economy, political scenario, presence of technology. However, in all of this educational awareness plays a much higher and vital role in the overall growth and transformation of any society[5]. The reduction in importance of the Dalits, women and religious minorities were looked at as if they don't have a past and only have a present, thus implying, that when you don't have a past, your foundation is weak and can crumble anytime. It has been seen that many times history has been very harsh to this section of the society and its presence; it's as if history doesn't want to speak about them; in the context of this chapter the depressed classes. The Western education thus introduced by the British, was significant in promoting social change during the colonial period. This education was not something the colonisers probably intend to introduce but the awareness that education created in general was responsible for making the social reformers realise that that there were many unnecessary, sad and inhuman discriminations existing in society, which urgently need to be exterminated.

[3]Jagriti, M.; A Research Review on the Socio-Religious Approach of the Harijan Movement; www.jetir.org (ISSN-2349-5162); October 2024, Volume 11, Issue 10; JOURNAL OF EMERGING TECHNOLOGIES AND INNOVATIVE RESEARCH (JETIR); An International Scholarly Open Access, Peer-reviewed, Refereed Journal

[4] Teltumbde, Anand; Dalits: Past, Present and Future. Taylor & Francis,2016 pp. 57–59

[5]Thapa R, van Teijlingen E, Regmi PR, Heaslip V. Caste Exclusion and Health Discrimination in South Asia: A Systematic Review. Asia Pac J Public Health. 2021 Nov;33(8):828-838. doi: 10.1177/10105395211014648. Epub 2021 May 24. PMID: 34024157; PMCID: PMC8592103.

4.4.2 SOCIAL BACKGROUND

The rigid caste system was prevalent in Maharashtra when the British rule started in 19th century. There was a social hierarchy consisting of many castes.

The caste system in Maharashtra, like elsewhere in India, arose from a complex interplay of historical factors, including the influence of different religious groups, the rise of powerful dynasties like the Marathas, and the enforcement of traditional social hierarchies. The spread of the caste system was also influenced by factors like hereditary occupations, ideas of purity and pollution, and the policies of various rulers. The confrontation of different ethnic groups, the clash between patriarchal and matriarchal societies, the hereditary occupation and guild restrictions, the ideas of magic and pollution, and the policies followed by different rulers, must have contributed to the growth of the caste system.

The traditional caste-ridden society[6] manifested its ugly features during the declining period of the Maratha rule. The outcastes like Taral, Ramoshi, Chambhar, Mahar, Mang, Berad were treated very harshly. If the members of these castes committed any crime, a heavy fine was imposed on them and inhuman punishment was awarded to them. They were treated as unfit for the protection of law. Most of these outcastes were treated as criminal castes. The inequality of the castes was the main feature of the social structure[7]. All were not equal before the law. Even among the high castes there were many sub-divisions. It was generally believed that the Hindu Society was a graded society. Some of the Vedic Pundits would declare that there were only two self-exclusive groups of Hindus, Brahmins and Shudras. There were no Kshatriyas or Warriors by birth and the merchants were treated as among the Shudra caste only. The Brahmans however had the privilege to follow any trade or profession. They were appointed to civil and military offices and many a Brahman was engaged in the gold and jewellery trade. Some of them were rich money- lenders who lent money to the sardars and the Peshwas.

Maharashtra consists of four different regions, the coastal strip of Konkan, Western Maharashtra, Vidarbha and Marathwada. Among these there is some regional variation. Until the reorganization of states in the Indian Union, Vidarbha was attached to Madhya Pradesh and Marathwada formed a part of the erstwhile state of Hyderabad under the Nizam. Economically and socially, these two

[6]Bates, Crispin; "Race, Caste and Tribe in Central India: the early origins of Indian anthropometry". In Robb, Peter (ed.). The Concept of Race in South Asia. Delhi: Oxford University Press, 1995; p. 244.
[7]Eaton, Richard Maxwell; A social history of the Deccan, 1300–1761: eight Indian lives. Cambridge, UK: Cambridge University Press; 2005; p.185.

regions have remained backward as compared to Western Maharashtra which came under British rule much earlier, even so, there exists considerable homogeneity in Maharashtra as a whole.

The Marathas are the largest peasant caste of Maharashtra. They formed a sizeable majority in every region. Unlike the peasants in Karnataka and Andhra Pradesh, the peasants here are not divided into two or three major castes. Amongst the different regional religious sects in Maharashtra the Varkari sect was the most influential and it continued to be popular till the seventeenth century. The morality and tolerance which this sect preached, the religious equality and brotherhood it fostered and the pride in Marathi language and culture which it generated are supposed to have reduced caste barriers and created something similar to a national consciousness in the Marathi speaking people, In this way it prepared the background for the rise of Maratha power in the seventeenth century, Unlike the Jains or the Lingayats, the Varkari sect never turned into a caste. That explains why, despite religious differences and political conflicts, the unity of the Maratha caste was never endangered. The dominance of one big peasant caste provides the basis for the enduring political stability in Maharashtra in the days of democratic politics.

At the lower end of the social scale, there were three main untouchable castes, of which the Mahars formed the largest single group. It is said that the boundary of Maharashtra is co-terminus with the spread of the Mahar caste[8]. The Mahar in the past usually was a Balutedar and a petty government servant in the village. Due to the absence of any traditional occupation, the Mahars were ready to go in search of employment wherever it was available. Many of them were recruit-ed in the armies of the Peshwas and later into those of the East India Company, The Company, in its effort to build a modern army, made education compulsory for its recruits and thus opened an avenue for the Mahars to enter the modern age. The superannuated Mahar officers and their children living in separate settlements and liberated from the shackles of the village economy were the pioneers of the movement for the emancipation of untouchables Maharashtra. One important feature of the caste structure is the absence of an indigenous trading caste of any significance except a small Vani caste in some parts of Konkan, the traders and money-lenders in this region were migrants from the neighboring territories. In the eighteenth century, with expansion of trade and finance as a result of Maratha conquests, the Maratha rulers invited traders from other areas to come and settle in important towns. To this day, the bourgeoisie in Maharashtra belong to the same trading communities that control the economic life of other states of India.

The elites in medieval Maharashtra were mainly from the Maratha, Brah-min, and Kayastha Prabhu castes. The Deshmukhs or the Zamindars in this part of the country were largely from the high-status

[8] Bayly, Susan, (1999), Caste, Society and Politics in India from the Eighteenth century to the Modern Age, The New Cambridge History of India, 4.3, Cambridge, Cambridge University Press, pp. 123 - 24.

Maratha families, Under the Adilshahi and Nizamshai kingdoms, many Deshmukhs rose to the position of court noblemen and commanders. Some of those who distinguished themselves rose to be Jahgirdars and a few such as Shahaji or Jadhavrao could even be king-makers. The Brahmins, in addition to being priests, were appointed as diplomats and administrative officers. The Kayasthas were commanders of forts. Their formal training enabled them to act both as civilian and military officers.

In the reign of Shivaji, a balance of power was maintained amongst the different castes at the court and in the administration. But after Balaji Vishvanath was appointed Peshwa or of Prime Minister by Shahu, grandson of Shivaji, this balance of power was disturbed. Within a few years, the Peshwas usurped all political power, and used it for caste aggrandisement, The Peshwas brought young Chitpavan. Brahmin boys from Ratnagiri to Poona, offered them educational facilities at State cost and absorbed them in the administration. Brahmins were now appointed army commanders. Jahgirs and inams were bestowed upon them. The revenue on land owned by Brah mins and the customs duties on goods they imported were reduced. Considerable sums of money were distributed among learned and not-so-learned Brahmins as dakshina from the State treasury. This concentration of religious, political and economic power in the hands of one small caste was bound to arouse the jealously and resentment of other castes. The Maratha army commanders such as the Scindias, Gaikwads, and others, carved out independent States for themselves on the periphery of the Peshwa's kingdom. The Deshastha and Saraswat Brahmins and Kayastha Prabhus migrated to these kingdoms which offered them opportunities for employment and promotion. The suspicion and antagonism bred by this narrow sectarian policy led to conflict between Brahmins[9] and non-Brahmins. A modern capitalist sector gradually emerged from the womb of the old economic order under the impact of the British rule. The rate of growth of this sector remained extremely low due to British imperialist domination. Different provinces in India were conquered by the British at different times, and this fact determined the nature of their economic development, within each province, the opportunities for each individual for entering the modern sector were determined mainly by his caste. The old social order was characterised by the uneven economic and cultural development and unequal life chances for different groups within the community. This inequality continued in the new system. The disarmament of India and suppression of local armies by the new rulers led to the decline of the old ruling classes, The Brahmin diplomats and administrators attached to different local princes lost their means of livelihood when the princes were subjugated by the British, But their long well established tradition of learning help ed the Brahmins to avail themselves of the facilities afforded by new educational institutions set up by the British rulers. Within a few years, they could monopolise the

[9] Zelliot, E. (1992), From Untouchable to Dalit: Essay on Ambedkar Movement, New Delhi, Manohar Publishers & Distri, p. 78-201.

avenues of employment opened out by government departments, educational institutions and commercial establishments. A few of them entered the new professions of lawyers, physicians, and journalists, With the spread of education, many persons of the non-Brahmin castes also obtained the requisite qualifications to enter these occupations. But they could not compete successfully with the Brahmins who were firmly entrenched in these fields for some decades before their entry. Even to this day, most of the posts at higher level of administration in the public and private sectors are held by Brahmins. The Brahmins also continue to dominate the intellectual and cultural life of the Deccan, Unlike in Northern India, the British introduced the ryotwari system of land revenue in the Deccan and recognised the rights of the old cultivating classes in land. But the class relations in agriculture were bound to change under the rule of the new colonial State[10]. With the introduction of private property in land, the growth of the money economy and the development of the means of communications, the beginnings of the process of transfer of land, from the hands of the cultivating classes to the hands of the traders and money-lenders, could be observed by about 1870, It was through this process that the money-lenders slowly turned into landlords, A very large percentage of these absentee landlords and traders came from the Marwari trading communities; but the Brahmins were also conspicuous in their ranks. The setting up of the British courts of law, and the principle of sanctity of contract' which they were supposed to uphold, helped to inflate considerably the importance of village land records. The suppression of territorial armies had reduced the power of the village headman who was generally one from amongst the Maratha peasants. On the other hand, the Brahmin village accountant, being a keeper for land re-cords and the only literate person in the village community, found himself in a position of power that would enable him to grab the land of the cultivator. When disputes came to be settled in a court of law, the Brahmin lawyer, the Brahmin sub-judge and the Brahmin mamlatdar often ranged themselves on the side of the Brahmin money-lender much to the detriment of the cultivator's interest, Tris concentration of power at the lower rungs of the bureaucratic ladder, and its use for ignoble selfish ends, evoked resentment and anguish among the cultivator, If it did not assume the form of collective fury against the Brahmins, it was because the Brahmin's person was protected by religious sanction,

4.4.3 CASTE AND SOME OTHER ASPECTS

The educated middle class of Brahmins was extremely small in size but was united by caste bonds, economic interests, and a keen nostalgia for lost political power. In the power vacuum created by the decline of the old ruling classes and the weakness of the indigenous bourgeoisie struggle for survival under the pressures of foreign competition, the educated middle class gained an importance out of all proportion to its size and economic strength. The social and political life of Maharashtra in the

[10] McCully, B. T. (1966), English Education and the Origins of Indian Nationalism, Gloucester, Mass, Peter Smith, p. 217.

nineteenth century. Bears the imprint of the aspirations and achievements, the limitations and weaknesses of this Brahmin middle class[11]. The dominating position of this class was undermined only by the rise of the industrial bourgeoisie after the First World War. English education threw open for the upper caste intellectuals in Maharashtra a window on the outer world. Their study of English constitutional history, classical political economy, the social philosophy of Bentham, Mill and Spencer, and the religious teachings of the rebel Protestant sects, developed in them an awareness of modern social values. They began to examine their society through Western eyes. The achievements of the Europeans in modern science, their religious tolerance and the freedom of the individual in social and economic affairs, struck them as impressive enough to make them want to emulate them. The development of democratic political institutions and the superior techniques of production and economic organisations in the European countries made a strong appeal to them. Slowly, they came to realise that, unless feudal fetters were broken and new social values assimilated, no social progress was possible. MG Ranade a judge was the chief spokesman of this group of liberal social reformers. He defined social reform as "a change from constraint to freedom, from credulity to faith, from status to contract, from authority to reason, from unorganised to organised life. From bigotry to toleration, from blind fatalism to a sense of human dignity". With this end in view, he encouraged the establishment of different associations such as the 'Society for the Propagation of Widow Re marriage', a school for women, the Sarvajanika Sabha, the social conference, etc. The programme which the social reformers advocated covered such modest reforms as the prohibition of the tonsure of widows and of child marriage. They demanded that the age of consent for intercourse within or without marriage be increased, that widow remarriage be allowed, and female education encouraged. This programme amounted to a reform of the family system and better treatment of women rather than total social reform as such. But the educated middle class, and the commercial bourgeoisie from which these social reformers arose, could not accept even such limited reforms because their own status and privileges, as Brah-mins, were based on the hoary traditions of the past, Abolition of caste inequality could not even be put on the agenda of social reforms. By the end of the nineteenth century, the issue of social reform receded into the background, and the educated classes turned their attention to obtaining more political concessions from the British,

4.4.4 NATIONALISM REVIVED

Tilak was the leader of the anti-social-reform group of middle-class Brahmins, most of whom had received modern education. He largely succeeded in convincing his followers that social progress was not a practical pro-position under the alien rulers and that political reform should get precedence

[11] Guha, Sumit, "The Birth of Caste", Beyond Identity and Power in South Asia, Past and Present, Delhi, Permanent Black; 2013 pp. 38-39.

over social reform. He appealed to his followers to concentrate their energies on political propaganda and agitation. The British could be persuaded to give political concessions, Tilak believed, only if the Indians persistently and unitedly pressed for them. He felt that social reform being a domestic matter was bound to antagonise certain social groups and would divide the Indian public opinion which he was so assiduously trying to build up. Moreover, Tilak thought that there was nothing basically wrong with the Indian social system. It did help India to survive the onslaught of alien poli tical rules and cultures, whereas the civilisations of ancient Greece and Rome crumbled under the blows of foreign invasion. The main cause of India's defeat was not its social and cultural backwardness but the lack of technical knowledge and the disunity which helped the British play one local ruler against another. National unity was the need of the hour; social reform could well wait till India had achieved its political independence. Tilak was the first political leader in Maharashtra who realised the importance of articulate public opinion as A weapon to pressurise the British in the granting of political concessions. Through his speeches and writings, he continuously roused the people to Combat the British. But since he represented a class which was not willing to share its privileges and power with the masses, he tried to mould national Unity through evolving national symbols and ceremonies, He initiated the public Ganapati and Shivaji festivals. In the Second half of the nineteenth century, Maharashtra had witnessed a Renaissance[12] of classical Sanskrit learning. After the establishment of the University of Bombay in 1857, Indian students were introduced for the first time to the research made by West-ern scholars in Eastern philosophy. Sanskrit literature, and ancient Indian history. A large number of Sanskrit works on different subjects were translated into Marathi. Native scholars embarked upon their independent studies of medieval Marathi literature and history. The eulogies showered on ancient Indian learning by Western philosopher's and Indologists helped to remove the inferiority complex created among the first generation of educated Indians by the initial influence of Western civilisation. This was now replaced by an excessive pride in India's heritage and civilisation, a development that was extremely con-genial to the mental make-up of the educated middle-class Brahmins who were longing for a return to past privileges and power, Tilak based his nationalism on a deep respect for the universalistic Hindu Philosophy, the cultural heritage of ancient Aryans, the regional identity of Marathi-speaking people, and their sense of pride in the military exploits of the Maratha armies under the Peshwas. Despite the indomitable courage and idealism of Tilak and the self-sacrifice he willingly made for the national cause, this sentimental nationalism did not muster many adherents to the extremist party from the non-Brahmin masses of Maharashtra. The party remained essentially. Confined to middle-class Brahmins. The revivalistic

[12] Singh Hulas; Rise of Reason Intellectual history of 19th-century Maharashtra; Routledge India; 2017; pp26-27

nationalism of Tilak has continued to be the mainstay of the ideology of the Brahmin middle class of Maharashtra to the present day.

4.4.5 MAHATMA PHULE AND THE SATYASHODHAK MOVEMENT

The last quarter of the nineteenth century witnessed the emergence of an educated middle class and a petty bourgeoisie from the ranks of the non-Brahmin castes in Maharashtra. Through English education, they also learnt the liberal social values and. Having imbibed them, they proceeded to challenge the old social order. Many of the non-Brahmin intellectuals who came forward in this period were educated in the English schools opened by the Protestant missionaries of the Free Church Society, Unlike the Jesuits and other Catholic missionaries who had come to India with the Portuguese and who compromised with the medieval caste system, the Protestant missionaries commenced their effort at conversion with an attack on Hindu religion and the traditional social order. The special targets of their attack were the customs of sati and infanticide. The cruel treatment meted out to upper caste widows, the ideas of religious pollution, and untouchability. The Puritans had revolted against the religious bigotry and the church hierarchy in their own country. Their insistence on the right of each individual to have direct communion with the Almighty was a typical feature of that sect. It is no wonder, therefore, that the Indians who were deeply impressed by such a philosophy should ex-press serious objections to the caste hierarchy and to Brahmin privileges[13].

Phule opened a frontal attack on the caste system. He asserted that the Vedas, Puranas, and other religious books of the Hindus, did not represent divine relations but were simply products of upper-caste intellectuals interested in upholding their caste privileges and in the exploitation of the common people. He tried to show, how-ever crudely, that the history of India is a history of the Brahmin upper castes trying to dominate by means fair and foul the common people, the shudras, and the atishudras, the untouchables. The shudras, he said, for the first time in Indian history now had an opportunity to overthrow the hated yoke of Brahmin domination. Divine dispensation had, as it were, bestowed on them the rulers who were sympathetic to their cause. They should now liberate themselves from the age-old traditions and superstitions and united fight for their religious and social Rights. With this end in view, in 1873, he established the Satyashodhak Samaj and raised the banner of revolt. The Satyashodhak Samaj encouraged the non-Brahmin castes to perform different religious rituals without the intervention of Brahmin priests, His supporters were mainly the urban non-Brah-min traders and contractors of which Telugu Malis formed a significant pro-portion. Phule sympathised with the misery of the agriculturists and urged the British government to ameliorate their lot through the introduction of compulsory primary education, provision of credit, and other facilities.

[13] Srinivas, M. N.; Mobility in the Caste System, In Structure and Change in Indian Society, ed., M. Singer & B. S. Cohn, Chicago, Aldine Publishing Co.1966, pp. 189-200.

Lokhande, the editor of Deenbandhu and the father of the Indian trade union movement, was a leader of the Satyashodhak movement in Bombay. However, in Phule's time the Satyashodhak movement was confined to a few urban centres and had little impact on the non-Brahmin peasantry in Maharashtra,

A new chapter opened in the history of the non-Brahmin movement in the first decade of the twentieth century when Shahu Chhatrapati, the ruler of Kolhapur and a descendent of Shivaji, became its acknowledged leader. Shahu's interest in social reform originated in a personal experience of the time when the Brahmin priest in the royal household had re fused to perform the religious rituals according to Vedic rites on the ground that the ruler was not a Kshatriya. A heated dispute ensued between the Maratha landed gentry claiming Kshatriya status and the Brahmins who opposed them on the ground that After the annihilation of Kshatriyas by Lord Parshuram no Kshatriyas were left in 'Maharashtra. The 'extremist' nationalists sided with the conservative Brahmins and fanned the flames of caste antagonism.

Shahu Maharj was sympathetic to the aspirations of the untouchables[14] and worked in his own way for the eradication of untouchability and the advancement of the scheduled castes, However, the main thrust of his effort was to encourage the formation of a modern elite from among the non-Brahmin peasant castes. He assisted students to get higher education, encouraged the educated people to settle in the higher professions, supported non-Brahmin journalists and encouraged promising candidates to participate in the politics of the then Bombay Presidency. Though sympathetic to social reform, he was personally more inclined towards the Arya Samaj, which believed in the sanctity of the Vedas and in the continuity of tradition, than towards the heretical teachings of the Satyashodhak Samaj. The non-Brahmin elite under Shahu defied the supremacy of the Brahmins in the religious and social fields.

However, both when Phule and Shahu Chhatrapati were prominent on the political scene the non-Brahmin leaders remained loyal to the British government. They contended that only the Brahmins stood to benefit from political rights and political reforms, The acquisition of power by the Brah-min politicians would help perpetuate caste domination. The non-Brahmins, they said, should concentrate their energies on social reform where the foreign rulers would assist them. These conflicting attitudes to the problems of social and political reform reflect the caste and class interests of the Brah-min and non-Brahmin elite in this period.

[14] Lynch, Owen; The Politics of Untouchability: Social Mobility and Social Change in a City of India, New York, Columbia University Press; 1969 p.12.

4.4.6 NON-BRAHMINS IN POLITICS

The First World War helped to rouse political awareness among the wider strata of the Indian population, The British government had declared the progressive realisation of responsible government, as the aim of their policy in India. The growth of democratic institutions created new aspirations in the non-Brahmin elite that could envisage its majority in any elected legislative body. A non-Brahmin political party was formed. Satyashodhak propagandists went from village to village arousing the peasants to resist actively the Brahmin domination. Despite the Congress call for non-co-operation with the British Raj, the non-Brahmin party[15] contested the elections to the provincial legislative assemblies and a few of its leaders even held ministerial posts under diarchy. With political power in sight, however, the enthusiasm for social reforms diminished. Phule's dream of a united revolutionary movement of the Shudras and the untouchables proved to be ephemeral and the non-Brahmin party gradually disassociated itself from the movement for emancipation of the untouchables which was taking shape under the leadership of Ambedkar.

With the emergence of Gandhi as a national leader, all-India politics was taking a new turn. Gandhi tried to form a united front of different classes. And castes under the leadership of the bourgeoisie against the British imperialist power. His satyagraha proved to be more efficient technique for mobilising public opinion and for pressurising the British. His constant reference to the welfare of the downtrodden as the only justification for the demand for Swaraj endeared him to millions of his countrymen. He openly opposed caste inequality and untouchability. Upholding the dignity of labour, he induced scores of his devoted followers to work in the villages for constructive programmes. The new generation of non-Brahmin elites, therefore, realised that their long-term interests lay in joining the Indian National Congress and, under the leadership of Keshavrao Jedhe, they took the plunge in 1930 by responding to the call of civil disobedience.

4.4.7 BRAHMINS AND THE HINDU MAHASABHA

Gandhi's non-co-operation movement, however, was anathema to a large section of the Brahmin educated middle class of Maharashtra. The boycott of legislatures, government. Posts, educational institutions and courts of law could deprive them of their means of livelihood. They ridiculed Gandhi's ideas as irrational and impracticable. The growth of democratic politics was disturbing to them as it would lead to their subordination to the non-Brahmin majority. Gandhi's advocacy of social reform was too bitter a pill to swallow and so, at the time the non-Brahmins joined the Indian

[15] V.M.Sirsikar (1999). Mariam Dossal; Ruby Malon (eds.). State Intervention and Popular Response: Western India in the Nineteenth Century. Popular Prakashan. p. 11

National Congress, the Brahmin educated classes in Maharashtra left it to join the Hindu Mahasabha, The rise of Fascist parties in Europe in the 1930s was a beacon light which They were only too eager to follow, and the Rashtriya Swayamsevak Sangh was formed with the brown shirt as uniform. After his release from detention. Savarkar became leader of the Hindu Mahasabha and he pursued with vigour the policy of opposing the Congress, on the ground that it was pro-Muslim. The gulf between the non-Brahmin majority in the Congress and the Brahmin-dominated Hindu Mahasabha kept widening, producing great bitterness. When Gandhi was assassinated in 1948 by a Brahmin, this bitterness erupted into anti-Brahmin riots. To this day, the Brahmin middle class and petty bourgeoisie. Have retained their fidelity to the Hindu communal forces in Maharashtra.

Not all Brahmins, of course, supported the communal parties. A sizeable minority with a liberal background continued their association with the Indian National Congress and provided Gandhi with constructive workers devoted to work in the villages, they won for Congress the spontaneous support of the poor. The success of the Russian revolution fascinated the intellectuals in the undeveloped colonial countries and introduced socialist ideas. The Communist and the Congress Socialist parties came into existence. The leadership of these Leftist parties was drawn mainly from the upper-caste intellectuals and the party's following was drawn from the industrial proletariat. After Independence, the intellectuals of the non-Brahmin castes[16] also established a socialist party namely, the Peasants and Workers party. But when the Indian National Congress accepted socialism as its credo, there was little to distinguish the other democratic parties from the Congress, The Leftist political parties have been functioning only in a few big towns and cities, with hardly any foothold in the rural areas. The Congress, since Independence, has been essentially in Maharashtra, party of Maratha peasants, united by strong caste bonds, Under the leadership of Y B Chavan, it remained more or less liberal in outlook. It accommodated promising young men from other non-Brahmin castes who could show some caste following. No opposition party was able to make any inroads into this Congress stronghold

Till the general election of 1977. After the establishment of adult franchise, the Brahmins who formed an insignificant minority in the whole population were thrown out of the Political field, The decline of Brahmin power has reduced the severity of the Brahmin versus non-Brahmin conflict. The implementation of land reform drove out from the village the absentee landlord, many of whom were Brahmins, owing to the growth of industry and the Indianisation of bureaucracy, many opportunities were opened for technicians and administrators most of which were seized by the Brah mins who invariably possessed the requisite technical qualifications. Some have even started their own business

[16] Kantak, M. R. (1978). "The Political Role of Different Hindu Castes and Communities in Maharashtra in the Foundation of the Shivaji's Swarajya". *Bulletin of the Deccan College Research Institute*. **38** (1): 44

firms and have become entrepreneurs. All Brahmins, however, do not belong to the bourgeoisie. A large proportion of them belong to the lower middle classes, working as clerks or primary and secondary teachers.

Caste influences[17] are still very deep rooted, and educated Brahmins suffer from the complex that job reservation for the scheduled castes and the poli tical leverage of the Marathas keep them away from those posts which they deserve to occupy on the basis of their qualifications. This feeling comes to the surface in times of crisis, such as the recent Marathwada riots. However, the Brahmins are not much of a political force today. The Jan Sangh could not win in Maharashtra any parliamentary seat in the general elections. The Hindu communal forces, however, have secured a new lease of life after the victory of the Janata party in the elections of 1977 and 1978. Yet, the fact that the Janata party could form a ministry in Maharashtra only after the defection of Sharad Pawar bears testimony to its own feeble rural support.

4.4.8 SCHEDULED CASTES AND THE STRUGGLE FOR INDEPENDENCE

After Independence, the main battle lines have been drawn between the caste Hindus on the one hand and the scheduled caste Mahars or Buddhists on the other, Unlike the Marathas, there was no landed gentry nor any tradition of political power for the scheduled castes. They belong to the lowest strata of the rural population, being poor farmers and agricultural labourers. But the ryotwari system has saved them for the abject servility from which their brethren suffered in the North. In medieval times, the Mahars were recruited to the Maratha armies and that tradition continued under the East India Company and the Crown. The modern army gave the Mahars the opportunity to enter the modern age.

When Lord Kitchner became the Commander-in-Chief of the Indian army in the last decade of the nineteenth century, he discontinued the Mahar recruitment on the plea that the Mahars did not belong to the martial races of India. The Mahars reacted by sending a memorandum to the government request. Ing it to reconsider its view. Thus began. A political movement which served as a precursor to the movement for the emancipation of the untouchables, which took First World War. Keen edge after the

The scheduled caste struggle for their religious and social rights started in 1923, when Ambedkar returned after completing his higher studies in England and the US and established the Bahishkrita Hitakarini Sabha. In the first phases of the movement, the programme consisted of assertion of the rights to public places and entry into Hindu temples. A satyagraha was organised in 1927 for drawing. Water from a public tank at Mahad in Kolaba District, followed by satyagraha for entry into temples

[17] Balhatichet K.A., Social Policy and Social change in Western India (1818-1830), Oxford University Press, London, 1961.

in Pune and Nasik. The invitation given by the British government to Ambedkar and Rao Bahadur Raja to participate in the Round Table Conference in 1930 as representatives of the scheduled castes served to promote in them a conscious-ness of their political power and to bring the issue of scheduled castes to prominence in the political field.

Unlike non-Brahmin leaders who gave precedence to social reform over political reform, the scheduled castes now decided to discontinue their movement for religious and social equality and concentrate on the demand for political rights. The consideration which weighed with them was that a struggle for social and religious rights was bound to rouse the indignation of the caste Hindus and provoke them to hostile action. The scheduled caste people were too small in numbers and too weak and unorganised to withstand such offensive. Secondly, the strategy that the caste Hindus adopted in the face of scheduled caste satyagraha was the obtaining of a stay order from the Court on the ground that the said places were private property and that the scheduled castes did not even have the customary right to their use. The untouchables in such cases could achieve their end by resorting to civil disobedience which would create a law-and-order problem and antagonise the British authorities. The scheduled caste leaders. Therefore, turned their Attention to the political field. How ever, they refused to make common cause with the Indian National Congress. Instead, they relied on the British Government to provide them the safeguards which they thought essential for protecting their interests from caste Hindu majority in the emerging political set-up.

At the Round Table Conference, Dr Ambedkar made a demand for separate electorates for the untouchables. The "Communal Award', which followed, provoked Gandhi to declare a fast unto death and a compromise was reached on the basis of reserved seats and joint electorates. This failed to satisfy the scheduled caste leaders, and they continued to press for additional safeguards. The constant pressure from the scheduled castes worked as a counterweight to the conservative and revivalist forces in the Congress and helped the Congress leaders to take a secular and democratic stand. How ever, the reliance of the scheduled castes on the British government and their opposition to the Indian National Congress opened a gulf between them and the anti-imperialist progressive forces, which is difficult to bridge even 30 years after Independence, The Mahar leaders indicted the Congress for being indifferent to the distressing conditions of the scheduled castes and advised their followers to beware of Gandhi. The Congress, in its turn, sup-ported the Chamars to capture the reserved seats and caused an estrangement between the two scheduled caste communities.

4.4.9 THE HAPPENINGS-IN AND AROUND:

The defeat of the Marathas by the British an establishment of their government; the entry of Missionaries, and subsequent appearance of colonial education in Western Maharashtra and

particularly Poona, disturbed the social and religious set up, and caused confusion in the minds of the people about the certainty of their future. Although there was this fear of the unknown yet there was a curiosity about what was impending. At this time social reformers thought it best to use education as a tool to train people about the things happening in and around them; this approach was good as it slowly yet steadily led to social renovation and transformation.

A good change that was witnessed was that this new political scenario created room to contest the established social stratification and the set structures of gender and caste authority and supremacy, which was dominating the shudras and atishudras, who were the labouring and untouchable castes and classes. Governmental and missionary educational mediations were seen to uplift the lowest strata of the Western Indian. Over time social activists by way of literature, writings, public performances tried to generate awareness in the society towards the injustices meted out to only certain sections of the society which was something that had been happening for centuries. This led to an anti-caste movement, also known as the Non Brahmanical Movement[18], which eventually led to the incorporation of social and educational changes. Colonial education policy was rectified from time to time; new opportunities were seen, but struggles over gender, caste, education, privileges, inclusions, and exclusions still existed. Despite this it cannot be ignored that by and by steps were taken towards democratic approach to the widespread implementation of education in the country.

Education brought about awareness amongst the intelligentsia who in turn worked to break way and free the society of rudimentary thought processes and rigid practices. Modern education which was introduced in several Asian and African countries proved to be path breaking. According to Italian philosopher Antonio Gramsci[19], colonialism is an integral part of the history and heritage of most of the third world countries and in more ways than one, it continues to influence the economic and cultural relation between these nations and the countries of the West.

A unique feature of colonialism was that it created a class, a middle class[20], as known in India, which became a mediator between the ruled and the ruler. This class was educated, socially and economically it was thriving mostly on government and ancillary jobs and was stable and most

[18] Gelders, Raf; Delders, Willem, "Mantras of Anti-Brahmanism: Colonial Experience of Indian Intellectuals", Economic and Political Weekly, 2003; vol. 38 (43): p.4611–4617.
[19] Kiernan, V. G., Miliband, Ralph (eds.) "Intellectuals" Blackwell Publishers Ltd., London,1991 p. 259.
[20] Omvedt, Gail; Development of the Maharashtrian Class Structure, 1818 to 1931. *Economic and Political Weekly*, *8*(31/33), 1417–1432. http://www.jstor.org/stable/4362921, 1973.

importantly it was rising with less amount of social rigidity and class differences. Here one cannot say that all the caste differences were eliminated, but surely this was the beginning of its reduction. Therefore, education plays a very important and significant role in propagating colonial ideas and rule amongst the native Indian population.

Some writers are of the opinion that education is crucial ideological weapon of the rulers to see to it that their ideas and interests are engrained into young minds from the very beginning and thus it will in no way be erased in any way from their minds and mannerisms. This was also important in terms of the caste system, where the age-old practices of 'exclusion' were followed, education was in many ways working as an equalizer and in future would also become a tool for 'inclusion'.

Thus, as Gramsci[21] said, education and work to do away with social hegemony, dominance, supremacy, and authority.

However, if education is limited to only a certain section of the society, then it can work for the higher ups. Earlier education was limited to provide few skills of literacy and proficiency, but with changing times, lots of value, technology, ethics, skills, specialization were also provided; schools which were convents, had lessons of Catholicism for the catholic children and moral science for the non-Catholic children; again, such activities brought about a form equalization in the society. The history of education holds importance as it generates societal change, at times rebellious, but always liberating and revolutionary, and on most occasions bringing about fraternity and equality.

Since the Vedic age, education was used to maintain control over the society by restricting it to the upper castes, the *Dwijas*. Women and the lower classes were not given the chance for education and in turn became a tool of exploitation. The Gurukul system was a privilege for a particular section of society; thus, the Brahmin was above everyone. Here whether one belonged to the lower classes or were women, even the Brahmin women were excluded from the education; no one was allowed to read or learn the Vedas, and if anyone was even to listen to the Vedas, very severe and horrendous punishments were given to them, like boiling lead was poured into the ears of the people.

Thus, the recitation of Vedas and only by the Brahmins caused a severe deterioration in the educational system. This led to a reduction in any kind of reading, learning, research, even rationality and enquire.

[21] Gramsci and Education, edited by Carmel Borg, Joseph A. Buttigieg, Peter Mayo United Kingdom: Rowman & Littlefield, 2002, p.56-58

The law book Manusmruti bizarrely probed rationalism and instead made the Vedas complete and absolute. In the years that followed Lord Buddha promoted the rejection of all forms of inequalities and even spoke about opening the portals of education to women people from all castes (it is well known that Lord Buddha challenged the challenge to the Varna system stating that all the four varnas had equal status, and that none was superior or inferior than the other); thus, many years later, entire sections of the society under Dr. Ambedkar embraced Buddhism due to its ability to encompass and include everyone. Liberation, rationalism, equality, progressivism was promoted by Buddhism; meanwhile Brahmanism through its idea of education tried to maintain a control over society.

The above were mere examples of how educational hierarchy began from the ancient times; in the years that followed, such kind of see-sawing of rules and principles towards education and its outcome can be seen in India. The medieval times, saw the appearance of madrasas and pathshalas, but religious studies always remained pre-dominant irrespective of time and age. By the time one comes down to the modern period of Indian history, the caste system has a very strong grip in society, and it seemed as if it was very difficult to cut those roots. The differences in the castes and their terminologies and their role in society, was kind of defined.

According to social historian Roy. C. Amore[22] The Dalits, were referred to as the "Untouchables" and generation-after-generation they were continually subjected to prejudice and distinction, and they were also given the most tedious and perilous jobs to do. The term 'Dalit' means "Oppressed Ones" which describes their lives and their realities in society.

A series of events shook the Maratha state, they lost their dominion, along with the setting up of a foreign administration that was known to function in a disciplined and systematic manner; along with this appeared western philosophical thinking, liberalism, fraternity, which began to slowly yet steadily seep into the Indian society. This brought about a huge change in the way the society functioned. As is known, the Indian social order had been divided into classes.

The age-old caste system had given rise to a class which in terms of the depressed classes; society had been partial to them for centuries. The caste system had created a huge cultural division and caused them a terrible loss in terms of individualism and human rights. A point to be noted here is that religion never discriminated with anyone; and even though this class was very much part of the Hindu societal structure, it was the people, who considered themselves to be of superior birth;

[22] Amore Roy; Religion and Politics in the World's Hot Spots; Sloan Educational Publishing, New York; 2016, pp 56.

denied them the entry to places of worship, and they were also subjected to religious persecution and social victimization. They were mainly landless labourers or those engaged in menial work.

The impact of western education policy was not the same on every section of the society, as there were many undercurrents and so much more was happening than what was seen. The influence of education on the outside and the influence that took place on the inside, was far more than could be fathomed.

In 1936, Dr. Ambedkar stated in his work 'Annihilation of Caste[23]', "…unless you change your social order you can achieve little by way of progress. You cannot mobilize the community either for defence or for offence. You cannot build anything on the foundations of caste. You cannot build up a nation, you cannot build up a morality. Anything that you will build on the foundations of caste will crack and will never be a whole."

The rise of Dr. Babasaheb Ambedkar, as their messiah and champion, was the best thing that society could have seen for them. Under the able leadership Dr. Ambedkar, this was organized as the Schedule Castes, thus giving them an identity and a legal place in society.

The social hierarchy prevalent in society caused a lot of uneasiness and stress. In the old form of education, as is well known, women and the depressed classes were not permitted to procure education. The western education system was based on western egalitarian thought and advanced ideas and was shared with the objective to promote the western lifestyle. Research scholars opined that the spread of western progressive education supported the process of social and cultural reforms and also aided in developing rationalism, democracy, liberty, equality, scientific and analytical viewpoints, which came in only due to the result of the study of subjects such as English, history, geography, literature, philosophy, maths and science[24].

Mahatma Phule, was aware of the unfair, prejudiced, caste-based nature of the Hindu society; he was also aware of the high ability of education in bringing social change because he felt the most important feature of education is to bring about thinking and knowledge; he also knew that once education was made openly available everyone in India, this could create a revolution.

Thus, a lack of knowledge and education was killing human rights.

According to Mahatma Phule, schooling should be free and should be powerful enough to stir the majority; where individuals ought to get to know their own past, local history and that of their local area and of how they are being taken advantage of by the framework.

[23] Ambedkar, B. R. (Bhimrao Ramji), 1891-1956. Annihilation of Caste: An Undelivered Speech: New Delhi: Arnold Publishers, 1990, pp 87-93

[24] Ramsharan, Y., 2012. Socio-Political Changes For Depressed Classes In Colonial Era. International Journal of Advanced Research in Management and Social Sciences, (2278-6236).

Mahatma Phule made strong appeals to the government to spread education amongst the masses. Education according to him should spread the western ideas of humanism, equality, liberty, brotherhood etc. Thus, Mahatma Phule was very much interested in teaching the Bahujan Samaj, i. e. non-Brahmins. He looked at education as a tool to help non-Brahmins to improving their way of living and their economic standards. In many ways Mahatma Phule's thoughts were very close to the Theory of Social Revolution through Education by Paulo Freire[25]; where Freire spoke about the 'Cultural Action for Freedom' as well as the 'Pedagogy of the Oppressed'; wherein he desired a strong social revolt against the pre-existing social discrimination of the non-Brahmins and he wished for education to create a new society which would be equal, without the deprivation of human rights.

Social reformers like Ranade, Lokhitwadi, Agarkar and others believed that Brahminical superiority had denied the rest of the society with the right to education to them. Lokhitwadi said: "The Brahmins have monopolized learning through unfair means……. The Brahmin
Pandits have threatened to leave their profession rather than teach the holy language Sanskrit to non-Brahmin students." The contribution of Rajarshi Chhatrapati Shahu Maharaj, Karmaveer Bhaurao Patil and even the missionaries and the other European and British schools and colleges cannot be denied for the dispelling of caste rigidities[26].

Liberty, equality, justice, humanism, fraternity, liberalism, scientific temperament helped in opening the eyes of the native Indians, who were thus compelled to rethink all that was happening in society, and whether it was acceptable or not; this in turn led to the emergence of the socio-religious reform movement in Maharashtra. What is significant to note that most of the social reformers belonged to the Brahmanical elite and since they realised the injustices prevalent it society, they thought it necessary to change the social look of the times, whether it was widow remarriage, child marriage, the reorganization and reconstruction of the Hindu society; but the upliftment of the downtrodden was still ignored, the mantle of which was taken up Mahatma Phule, Dr. Ambedkar[27]; and Rajarshi Chhatrapati Shahu Maharaj[28] who became known as the 'Father of Reservations in India', as he strongly supported the concept of reservations to the non-Brahmins.

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[25]Freire, Paulo; Pedagogy of the Oppressed; Translated by Ramos, Myra Bergman. New York; Herder and Herder; 1971; p 25.
[26] Aparna Basu, The Growth of Educational Policies in India 1898-1920, Delhi OUP, 1974.
[27] Ahir, D. C.; The Legacy of Dr. Ambedkar. Delhi: B. R. Publishing; 1990; pp.34-35.
[28]Copland, Ian;"The Maharaja of Kolhapur and the Non-Brahmin Movement 1902–10". Modern Asian Studies;1973. JSTOR 311776.

4.4.10 NASCENT STEPS

During the British regime, the depressed classes got a little relief from the clutches of social prejudice discrimination, and these ostracised groups began to get some liberty from the practice of untouchability. In this regard, one of the first steps that the British government took was in 1858, when a young boy who was an untouchable, was not given admission in a government school at a town close to Mysore; thus, it was declared that all government run educational institutes have to enrol students of any caste; this was a big step, on paper though, but in reality this kind of acceptance would not come in so soon. Although this incident took place far away from Maharashtra, but it had its impact on the mind of the British governance, and they would take further action towards including children from different classes and castes into the education fold.

4.4.11 DALIT REFORMERS FROM POONA

The downtrodden section of the Indian society experienced fundamental change under the British administration. With the introduction of modern education and emphasis on secular subjects in the school curriculum and the access to education was given to them. This people were also absorbed in the British administration, altogether this change enabled them to come out of the age old dogmas about their status in the society and fixed frame of their life.

Education played major role in the social movement but the theoretical knowledge and the access to education was half side of the Dalit movement, the major task in front of the early enlightened people was to inculcate the modern values like equality and fraternity in the society and in this attempt persons like Shivram Janba Kamble, G.B. Walangkar.

G.B. Walangkar[29] was the first to fight for the rights of the Mahars in Maharashtra. He retired from military service in 1886 and mobilized people and made them conscious about their human rights. He highlighted the grievances of the people through his writings in two Marathi newspapers, Dinbandhu and Sudharak, in which he argued that casteism and untouchability had no religious base and were creations of the Hindus. To prove his theory, he wrote a booklet titled "Vital Vidhvansak".

He established Anary Doshpariharak Mandali at Dapoli in the localities of Ratnagiri district, where the untouchable castes such as Chambhar and Mahar pensioners lived. In 1890, recruitment of the Mahars, the Chambhars, etc., was stopped. On top of it, those in service were also asked to leave. Upset with this, Walangkar petitioned the British government demanding that the so-called "untouchable" castes be taken back into the army. In 1895 at Social Conference held in Poona, he

[29] Valunjkar, T. N.; "Dalit Social Consciousness in Western Maharashtra in Colonial Period 1880-1910". In Pathak, Bindeshwar (ed.). Continuity and Change in Indian Society: Essays in Memory of Late Prof. Narmadeshwar Prasad. Concept Publishing Company; 1998; pp. 207–208

appealed to all Hindus to open their schools, wells, lakes, and entry in different trading activities and public services to Dalits.

Anarya Doshpariharak Mandali was succeeded by the Oppressed India Association of Shivaram Kamble. Kamble founded this association in 1917. Kamble became the unanimous leader of the "untouchables" in Poona, and started a Marathi newspaper Somawanshi Mitra, in Pune in 1909 to educate the masses. He began the struggle from within the fold of "untouchables" to do away with the customs of Devdasi and Potraj[30] prevailing among the Mahars and the Mangs. He taught at a night school and was a leader in the Parvati Temple Satyagraha, organized by the untouchables and a few caste Hindus in 1929. Kamble used such methods as forming an organization for action, submitting petitions, opening schools and libraries, etc., he asked the British Government to provide employment opportunities to the Mahars in the military. He worked with Dr. Ambedkar on several "untouchable-related" issues."

Due social awakening movement started by Shivram Janba Kamble and Maharshi V. R. Shinde, untouchables in Poona had become aware about the cause of their sufferings and simultaneously awareness was created about their rights. That's why they took active part in Dr. Ambedkar's movement.

The Communal Award declared by J. Ramsay Mac Donald, the then Prime Minister of Great Britain, conceded Separate Electorates to the Depressed Classes, was the crowning glory of the splendid and stupendous work done by Dr. Ambedkar at the Round Table Conference. On account of his magnificent, learned and unparallel contribution to the Round Table Conference in the spheres of social, political and constitutional reforms, Dr. Ambedkar was acclaimed as the uncrowned king of the Depressed Classes. But, opposition and fast unto death by Mahatma Gandhi led to "Poona Pact". The crux of the Poona Pact was Separate Electorates granted by the Communal Award which were ultimately withdrawn and the method of Joint Electorates was introduced with the principle of reservation of certain seats for Depressed Classes in the Central as well as the Provincial Assemblies. The Poona pact was the result of an agreement generously and graciously agreed by Dr. Ambedkar to save the life of Mahatma Gandhi, although he knew that it was no splendid gesture on the part of Caste Hindus."

Ambedkar complained of blackmail; the pact marked the start of movement against untouchability within the Indian nationalist movement. The Poona Pact was one of the major events in the struggle against social injustice and after this the nature of national movement got new turn and the questions

[30] Ruspini, Elisabetta, Bonifacio, Glenda Tibe (11 July 2018). Women and Religion: Contemporary and Future Challenges in the Global Era. Policy Press. p. 108

were raised about the position of downtrodden sections of Indian population, specially who victims of the caste system are.

The Poona District Untouchables Council's first Conference[31] was held at Narayangaon, on 23 and 24 May 1931 under the chairmanship of Dr. Ambedkar. About 5 to 6 thousand people from different parts of Pune district had gathered for this conference. Munshi Sheth, Devidas, Ramchandra Anaji, Butte; Honorary Magistrate and president of Taluka local board Junnar, Dashrath Panduji Bankar, Member district local board Pune, Gajanan Raoji, P. Bhujbal; Vice-president of Taluka local board Junnar, Bhimaji Genuji, P. Khabade, Dumbare, Pate, Tambe, Shinde, Mistri, Bhujbal were the local and Subhedar Ghadage, Thorat, Gaikwad, Choure, Chandanshive, Ghogare, Madhale, Ranpise etc. were prominent leaders from Pune. On 22 May 1938 second conference of Pune district Vatandar Mahar Council' was held at Ghodegaon. Dr. Ambedkar presided over the conference. R. R. Bhole, K. R. Madhale, Revaji Dagaduji Dolas, R. R. Borikar, Shankar Mohanji Mistry, Gajoba Dudhavade and from Pune V. B. Bhalerao, Gaikwad Master, Maruti Sabaji Gaikwad and Walhekar attended the conference.

Social change or reform and transportation has complementary relation with each other as change could take place after interaction and for interaction to take place mobility of the people is required and in this manner transportation system play its role in bringing social change. Introduction of education and modern industries which had created employment opportunities in the Poona city, this caused the migration of people to Poona and helped in bringing composite nature of society in this process the improved transportation played crucial role.

4.4.12 POLITICAL DELIBERATIONS:

In the period after the demise of Mahatma Phule[32], Rajarshri Shahu Maharaj did his best to work towards the upliftment of the masses, and also contributed in terms of efforts and monetary help to promote education by setting up many educational organizations and societies; whether it was the Akhil Maratha Shikshan Parishad. In the period after the 1920's, the non-brahmin movement picked up further and took a new turn; this was after the Montague- Chelmsford reforms were announced; also, due to adult suffrage, this movement came into the foreground. In the elections of the 1920's to elect representatives to the Provincial Councils and even the Imperial Legislative Council many

[31] https://countercurrents.org/2023/09/poona-pact-a-reappraisal/Poona Pact: A Reappraisal in Annihilate Casteby S.R. Darapuri 24/09/2023

[32]Keer, Dhananjay (1974), Mahatma Jotirao Phooley: Father of the Indian Social Revolution, Mumbai, India: Popular Prakashan, ISBN 978-81-7154-066-2

non-brahmins got elected, resulting which a Non-Brahmin political party was set up. Adjacent to this, a new debate emerged in the 1930's, when the Dalit issue was looked at differently by different leaders, for Gandhiji the Dalit issue was a social one while, for Dr. Ambedkar it was an eco-political issue which had been generated by those who belonged to the upper castes. In the later years, the legal reforms which Dr. Ambedkar introduced as the Law Minister, were included in the Constitution.

In 1932, there was a major announcement that was made by the British Government about communal electorates, which would be the creation of separate seats and extra votes for Muslims and the Dalits. Gandhiji looked at this as a stunt to further the gap between the sensitive sections o the society, he thought of this as a manipulation and went on a fast unto death. Subsequently, Dr. Ambedkar bargained into getting reserved constituencies for the depressed classes. This 1932 Poona Pact became the basis for the Government of India Act, 1935, which provided reservations to the depressed classes.

There was some non- Brahmin activities going on in the areas a little outside off Poona; for example Senapati Bapat (Pandurang Mahadeo Bapat) the first Indian to have studied in Paris, started to teach the children who belonged to the households of the untouchables in the district of Ahmednagar district, he also provided them with books, in fact his efforts of visiting the houses of the untouchables to send their children to school did not go waste.

There was another famous reformer, Bhaurao Paigonda Patil who gave up his education during his matriculation year from the Raja Ram High school. He was influence by the ideas of Chhatrapati Shahu and he set up a study centre at Dudhgaon in the district of Satara.

4.4.13 THE RISE OF THE MAHAR REGIMENT:

A mention of this community needs to be made here, as a large number of them contributed to a significant piece of history[33], which displays a growing consciousness towards their own identity. Social stature and upliftment was a result of educational exposure The members of the Mahar community served in the armies of the Deccan Sultanates, Bahmani Sultanate, and the Mughals as well as with Shivaji Maharaj they worked as guards at forts and as soldiers in the army. Under the colonial rule, huge numbers of Mahars took up military duty given by the East India Company and later under the British Raj. The famous Battle of Koregaon (1 January 1818) is remembered with the Koregaon pillar—which had been erected where the battle took place. A medal had also been issued

[33] Basham Ardythe, Untouchable Soldiers: The Maharas and the Mazhbis, Gautam Book Center, New Delhi, 2008 p. 12

in 1851 for the same. The pillar on the Mahar Regiment crest till Independence had the names of 22 Mahars who had been killed at the battle, the victory pillar is a symbol of Mahar heroism.[34] The Mahar regiment had been in service from around 1750 in the Bombay Army and the British Marine Battalion; they were part of the Second Anglo-Maratha War, Third Anglo-Maratha War, Second Anglo-Sikh War and Second Afghan War.

After the 1857 revolt, the British became concerned of the caste system and did not want another rebellion, this time based on caste; their over cautious policy led to a change in their recruitment policy and thus the Mahars, other low castes were henceforth not recruited in the army.

Under the policy of instituting "class regiments" in 1892, the Mahars were not included and were no longer recruited in the Indian army. The Mahar troops Viceroy's Commissioned Officers and Non-commissioned officers and Sepoys were removed. Many efforts were made to persuade the Government to let them serve in the Army again. Petitions were written by former soldiers and Gopal Baba Walangkar in 1894, and even Shivram Janba Kamble in 1904, supported by Gopal Krishna Gokhale, and the Indian National Congress. The lack of men during the First World War led to large scale recruitments and the Mahars were taken back until 1921. Again, after the Second World War they were taken back. In 1941 when Dr. B. R. Ambedkar became the Defence Advisory Committee of the Viceroy's Executive Council; he asked the Mahars to join the Army in large numbers, in the same year the 1st battalion of the Mahar Regiment was made at Belgaum , the second was at Kamptee . At the Second World War, the Mahars served at the Province, at the Burma Campaign and even at Iraq. After 1946 the officers and men were absorbed by the other three battalions of the regiment and were converted into a machine gun regiment, and the regimental centre was established at Kamptee.

4.4.14 THE REMARKABLE PAWLANKAR BALOO- A DALIT HERO:

In 1892, at the Poona Club, for Rs 4 a month, a young 17-year-old boy Pawlankar Baloo[35] was appointed to put up the nets, and mark the pitch meant exclusively for the Europeans; he did this same work at the Parsi Club, a.k.a the Parsee Gymkhana. When needed he had to bowl to the British batsmen at the nets; this helped him grow into one of modern India’s greatest cricketers who became the backbone of Indian cricket. It was thus not a surprise that he became the hero of the 1911 tour of England taking 114 wickets. According to historian Ramachandra Guha, “He was an extraordinary

[34] Kosambi, Meera, Intersections: Socio-cultural Trends in Maharashtra. Orient Blackswan, New Delhi, 2000 p. 47
[35] Guha, Ramachandra; A Corner of a Foreign Field: The Indian History of a British Sport, Pan Macmillan; 2003.

cricketer who battled incredible discrimination." He was also India's first Dalit cricketer, who hasn't been spoken about much and there are probably only a handful of textual records and oral histories.

Baloo was the eldest of four brothers in a family of leather workers, his father was serving in the British Indian army. Baloo and his brother Shivram learnt to play cricket with the equipment discarded by the British officers in Poona. Caste and faith inclinations dominated Cricket in India during this time. The Hindus in Poona had started a club but were not sure whether to invite Baloo; but he was called in and he helped his team get many victories against the Europeans. By 1896, Baloo played at Parmanandas Jivandas Hindu Gymkhana at Bombay. In 1906, the Bombay tournament was held when the independence movement was picking up. At the 1911 England tour, Baloo made remarkable records; after returning Baloo was celebrated widely. But before tha at Poona where Baloo's career began, at tea intervals he would be given tea outside the pavilion in a disposable clay pot. To wash his hands and face, a fellow Dalit attendant would help him; lunch was in a separate plate at a separate table, but when the caste barriers were removed, Baloo became one of the first public Dalit figures to dine with the upper-castes. He lost out on captaincy several times due to prejudice; but every time Baloo gained success, it was looked as a great symbol and moment of Hindu unity and cricket. In 1920, Baloo was not made of the playing team; in protest his brothers Vithal and Shivram left the team. "Social or educational status has no place in sport…that such matters as caste should be the determining factor in cricket is more than we can quietly bow down to," the brothers said in a letter. Later, Baloo was given the vice-captain. Baloo was no less than a modern Dalit icon. Dr. Ambedkar was several times heard mentioning Baloo in his speeches. The Poona Pact however, saw ideological differences between Baloo and Dr Ambedkar. Baloo actively participated in the politics of the day. Palwankar Baloo was the greatest Indian cricketer of his time who came up despite oppressive caste prejudices and became an inspiration for many to follow.

4.4.15 VITTHAL RAMJI SHINDE

Maharshi Vitthal Ramji Shinde[36] was famous a socio-religious reformer who was liberal thinker. He was known for his activism towards building social equality in the society; he openly opposed 'untouchability' and worked towards education of the excluded classes. He was influenced by the work of Sant Tukaram, Sant Eknath, and Sant Ramdas and also by the works of G G Agarkar, Hari Narayan Apte, Justice Ranade, R G Bhandarkar, Max Mueller, J S Mill, Herbert Spencer. He studied at the Fergusson College. He later joined the Prarthana Samaj and was inspired by the members there;

[36] Gore, M.S.; Vitthal Ramji Shinde, An Assessment of his Contribution, Tata Institute of Social Sciences, Bombay, India; 1989; p.45.

through the samaj he visited England to study comparative religion. Maharaja Sayajirao Gaekwad III, of Baroda, financed his travels. Upon his return he spent his time in socio-religious reform to the remove untouchability. In 1905 he set up a night school for the children of untouchables in Poona. Soon he set up the Depressed Classes Mission and also set up the Murali Pratibandhak Sabha. A conference titled "Asprushata Niwaran Parishad" was also organised by him. Maharshi was successful in getting a resolution passed by the Indian National Congress which criticized untouchability. He wrote a book titled Bhartiya Asprushyatecha Prashna. His main contribution was towards getting rid of untouchability; providing them educational facilities; starting schools, hostels, and hospitals; and resolving their social problems.[37]

4.4.16 BRIEF RESISDENTIAL BREAK UP

The residential break up has been done in order to show, that the schools which were located in the city areas, would get children from the following households.

This however was not hard and fast, but it was general break up. Socially Poona was divided into zones, which were the settlement areas of different castes and classes Mahar. Mangs would stay at Mangalwar Peth, Nana Peth, Bhawani Peth, this was happening since the 13th Century and it continued on to the 18th Century. Improvement in trade and commerce brought out changes in the residential locations too; it was observed that the non- Brahmanical professional classes began to settle in eastern Poona, mainly at Rasta Peth and Somwar Peth; this happened due to the growth in the number of factories, and government offices. Most artisans, who were weavers or brass and metal workers stayed at Vetal Peth and Ganj Peth. The new traders stayed at Shukrawar Peth. Raste, Bhide, Khare, Gadgil- Chitpavan, Kokanasth brahmins who were money lenders, grew huge at the time of the Peshwas, they had their armies, land, and would also mint their own money; they were patronized by the Peshwa – were without a doubt the stamp of the brahmin supremacy, and in their practices stamp of orthodoxy. They too continued to stay in the Peth regions.

The social status of a person was determined by his economic status, and the caste was also dependant on their social status; but the caste stratification, social and economic status can all be flip sided.

4.4.17 EDUCATION AND THE CASTES IN POONA DURING THE COLONIAL RULE:

Many leaders emerged to work towards the upliftment of the depressed classes; everyone was of the opinion of equality, doing away with the caste system, humanism, individualism, brotherhood. The orthodox caste system found a challenge in western education, as it promoted, democracy,

[37] Kshirsagara, Ramachandra (1994). Dalit Movement in India and Its Leaders, 1857-1956. M.D. Publications Pvt (. Ltd. p. 128. ISBN 81-85880-43-3. Retrieved 7 January 2008

liberalism, and equality. the idea that education should be available to everyone was a big win for society. The importance of education was highlighted for the progress of members of various castes; scholarships were granted or other assistance was given, educational organizations and societies which ran schools, colleges and hostels were undertaken for different castes by Rajarshi Shahu Maharaj, Shree Sayajirao Gaikwad, Shree Karamveer[38] Bhaurao Patil and others. Along with educational assistance, medical help and financial help was also provided to the needy. It was also seen that Western education supplied the idea of liberalism and it also created new social classes to uphold this principle.

The following is a list of castes in Poona and what was their perception towards education and whether they were open towards permitting their children to obtain education:

Daivadnya Brahmin (Sonar): This community was conscious about social progress; they had several organizations in Poona for social and educational advancement of their community. These organizations would organize lectures, and debates on various topics; they would also provide scholarships to deserving students from their communities.

Namdeo Shimpi: Although this community belonged to one of tailors, and area adjoining the Kasba Peth had the Shimpi[39] Ali, this was a conscious community aware of the benefits of education and had an organization similar to that of the sonars.

Somavanshi Arya Kshatriya: This community promoted education from their community and even the needy ones for fees, books and other things. Marriage and funeral expenses were also given to the members of the community. They worked as apprentices.

Sena Nhavi: For promoting education in this community a free primary school was set up which was attended by around 30 to 35 students, boys in particular, who were trained in the traditional occupation.

Twashta Kasar: There was an organization to manage the cooperative society which conducted a quarterly "Twashtra". The conferences of this community provided free education classes and libraries for their children and gave them gifts of books and fees.

Paradeshi Kumbhar: Since 1930 there had been an education fund of Rs. 4,000 for this community in and outside Poona. Books and fees were given to students in this community. Most members of

[38] Ghugare S., Renaissance in Western India, Karamveer V.R. Shinde, Himalaya Publishing House, Bombay, 1983p 34.
[39] Murphy Anne ed.;Time, History and the Religious Imaginary in South Asia; New York; Routledge; 2011; pp25-27

this community were literate sand the traditional occupational skills were taught by the old and trained craftsmen.

Maratha Kumbhar: This community was helping students through grants-in-aid of books and fees and annually around Rs. 50 to Rs. 75 was spent. There was also a night school for promoting literacy amongst adult males of this community. They were known to pass down traditional skills through apprenticeship to the young members of this caste.

Maheshwari Bania (Marwadi Vaishnav): sent their children to school and had a boarding house for children of this community.

Misgar: This community owned a mosque, along with a school for religious education, and even a funeral ground and 3 houses in the Peth areas of Poona. Children of other communities were also permitted in the school for religious teaching. For the promotion of education scholarships were given to students, and deserving students were sent overseas for education.

Daudi Boharas: There were schools for the children of this community; primary and secondary schools had boarding house attached to accommodate around 100 students. Many of the students in the boarding house came from outside Poona. Most shops belonging to this community paid a madrasa tax. The tax was paid on religious and social occasions too. During the month of Ramazan, an education fund would be raised, by way of subscriptions for people within and outside Poona. It was the responsibility of the madrasa committee was responsible for the upkeep and the working of the school and the boarding house. (Even though this community was progressive in their outlook towards education, but they were not the same when it concerned the girls of their community, who were being subjected to female genital mutilation (FMG), in order to keep them from committing any sin. This was a paradox in itself.)

Musalmans: Many of the boys of this community and especially those in the cantonment, learnt English, and were employed as Government and railway clerks, and also rose to high positions in the police and in the army.

The following is a table identifying some of the other communities[40] in Poona and whether they sent their children to school or not; it showed the awareness and outlook the communities had towards education in general: -

Sr. No.	Name of Community	Occupation	Boys- Sent to school	Girls- Sent to school
1.	Dhobi	Washermen	--	--

[40] Gadgil D. R.; Poona, a Socio-economic Survey. India, Gokhale Institute; Pune; 1952; p,67-69

2.	Pakhali		--	--
3.	Takaras		--	--
4.	Bhatyaras	Did menial jobs for the Europeans	--	--
5.	Momins	weavers, constables, messengers	Yes	--
6.	Gaokasabs		--	--
7.	Pinjaras		--	--
8.	Gaundis	masons	--	--
9.	Saltankars		--	--
10.	Bagban	gardeners	--	--
11.	Shaikhs		Were taught Persian, Marathi, & English	
12.	Tamboli	Metalsmiths	--	--
13.	Rangreez	dyers	--	--
14.	Bakarkasabs		--	--
15.	Patvegars		--	--
16.	Mahawats		--	--
17.	Kalaigars	metalsmiths	--	--
18.	Kafshgars		--	--
19.	Pathans		Were taught Hindustani & Marathi, & some went to English schools	--
20.	Attars		Were taught Marathi & Hindustani	
21.	Sikalgars		--	--
22.	Dravidas		Yes	--
23.	Deshasthas		Yes	--
24.	Devrukhes		Yes	--
25.	Govardhan		Yes	--
26.	Syeds		Were taught Persian, Arabic, Marathi & English	--

27.	Barutgars		Yes	--
28.	Tirmalis		Yes	--
29.	Vir		Yes	Yes
30.	Dadhivale		--	--
31.	Panguls		Yes	--
32.	Vasudev		--	--
33.	Sarvade Joshi		--	--
34.	Kolhatis		--	--
35.	Jangams		Yes	--
36.	Joharis		Yes	--
37.	Mangs		Yes	
38.	Bhats		Yes	--
39.	Gondhils		--	--
40.	Mhars		--	--
41.	Vanjari		Yes	Yes
42.	Dhors		Yes	--
43.	Thakur		--	--
44.	Rajputs / Pardeshi Rajputs		Yes	--
45.	Ramoshis		--	--
46.	Lodhis		Yes	--
47.	Dhangar		--	--
48.	Koli		Yes	--
49.	Gavli		Yes	--
50.	Bhandari		--	--
51.	Nhavi		Yes	--
52.	Parit		--	--
53.	Teli		--	--
54.	Tambat		Yes	--
55.	Sonar		They were taught reading, writing & counting	--
56.	Namdev Shimpi		Yes	--
57.	Shimpi		Yes	--

58.	Raul		Yes	--
59.	Salis		Yes	
60.	Lakheris		Yes	
61.	Lohar		Yes	
62.	Lonaris		Yes	
63.	Kataris		Yes	--
64.	Kumbhar		--	--
65.	Koshti		Yes	--
66.	Khatri		Yes	--
67.	Halwai		Yes	--
68.	Ghisadi		Yes	--
69.	Kasths		They sent their boys to school & college till the age of 25	Till they were 12 yrs of age
70.	Chambhars		Yes	--
71.	Bhavsar		Yes	--
72.	Gaundi		Yes	--
73.	Baris		Yes	--
74.	Kachi		Yes	--
75.	Burud		--	--
76.	Beldar		--	--
77.	Badhai		Yes	--
78.	Mali		Yes	--
79.	Vaishya Vanis		Yes	--
80.	Pahadi		Yes	--
81.	Kunbi		Yes	--
82.	Marwar Vanis		Yes	--
83.	Vanis		Their boys went to school till the age of 16; They were taught to read, write, and make accounts.	Girls till the age of 8
84.	Gujaratis		Yes	--

85.	Lingayat		At the age five years a of this community was boy sent to school, at the age of twelve he is taught the sacred verses of Lord Shiv.	At the age of sixteen girls were taught these verses.
86.	Kirads	traders	Their boys went to school until they could read and write and work on accounts.	--
87.	Tambolis		--	--
88.	Brahma Kshatri	traders	Yes	--
89.	Komti		Yes	--
90.	Agarvals	traders	Yes	--
91.	Pathare Prabhus	writers	Their boys attended Government schools and colleges and some took the Bachelor of Arts and Bachelor of Laws	
92.	Velalis	writers	yes	--
93.	Dhruv Prabhus	writers	yes	--
94.	Kayasth Prabhus	writers	yes	--
95.	Marwari		Yes	--
96.	Trigul		Yes	--
97.	Vidur		yes	--
98.	Karhadas		yes	--



Source: Internet www.youtube.com (viewed on 15th January 2023; In a shadowless Town – Bin Savlyancha Gavat)[41]. The yellow portions on the map are mainly Brahmin dominated regions and the blue regions were dominated by other communities.

4.4.18 SOME MORE AREAS OF IMPACT

Education had a deep and varied impact on the depressed classes in British India, affecting them across social, economic, and political spheres.

a. Social, Economic and Political Impact

1. Enablement, liberation, consciousness and awareness: Like all sections of the society were impacted, similarly education also touched the depressed classes and it raised an understanding amongst them about and the social settings and restrictions that they had got used to over the centuries, it made them realize about the orthodoxy and discrimination that existed in the society and how they can acquire rights; education thus helped empower them to not only contest the rigid societal norms but it also helped them speak up for their rights and advocate against social discrimination.

[41]Internet www.youtube.com (viewed on 15th January 2023; In a shadowless Town – Bin Savlyancha Gavat).

2. Social flexibility, mobility and progress: Education unlocked prospects for social mobility; although the process was slow and acceptance by the rest of the society even slower; there was progress. Yet, with degrees, better job prospects came up, which in turn improved the living circumstances as well as the social status improved.

3. Caste and Social Reform: Education played a crucial role in the efforts of social reformers like Dr. B.R. Ambedkar and Jyotiba Phule. Their educational initiatives and advocacy aimed to dismantle the caste system and promote equality.

4. Education offered opportunities for social mobility, new ideas, and some political representation, while also facing challenges like limited access, discrimination, and a focus on a particular social class.

5. Western education provided social mobility and access to new ideas and opportunities, helping some members of depressed classes move into more privileged social and economic positions.

6. Education increased literacy rates and exposed individuals to new concepts like democracy and individual rights, potentially leading to greater awareness and challenge of traditional social norms.

English education, coupled with the introduction of Western values, helped to break down some of the traditional social barriers and hierarchies that had kept the depressed classes marginalized.

British education helped produce a new class of educated Indians, including some from depressed classes, who became leaders and reformers.

7.Employment Opportunities: Education improved employment prospects for individuals from depressed classes. It enabled them to enter professions that were previously closed to them, such as teaching, administration, and other skilled jobs.

8. Economic Improvement: With better jobs and skills, educated individuals from these communities were able to improve their economic conditions. This gradual economic upliftment contributed to breaking the cycle of poverty[42].

9.Political Representation: Education helped increase political awareness and participation among the depressed classes. It enabled them to organize and demand political representation and rights.

10.Legislative Changes: Educated leaders from these communities were influential in advocating for legislative reforms. For instance, Dr. Ambedkar's efforts were instrumental in shaping policies and constitutions that aimed to protect the rights of the marginalized communities.

[42] Gazetteer of The Bombay Presidency: Poona (Part 2). Government Central press. 1885. p. 156.

As the years passed the Poona Pact and other British initiatives set aside legislative seats and a portion of educational grants for the depressed classes, ensuring some representation and political influence.

However, there were some challenges as despite some efforts, education was not always accessible to all members of the depressed classes, and discrimination in some institutions remained a significant barrier.

The British education system tended to focus on producing a small, elite class of educated Indians who could serve the British administration, sometimes neglecting the needs of the broader population.

While the British did introduce Western education, it often reinforced the dominance of upper castes and the traditional social order, rather than completely dismantling it.

The British education system often marginalized traditional knowledge systems and indigenous languages, further isolating the depressed classes from their own cultural heritage.

Thus, British education in India offered some benefits to the depressed classes, particularly in terms of social mobility, literacy, and political representation. However, it also faced significant challenges in terms of access, discrimination, and the dominance of a particular social class within the system.

Despite these benefits, access to education was not uniform. Many depressed class individuals still faced significant barriers, including economic constraints and social discrimination.

The quality of education available to these communities was often subpar, reinforcing inequalities rather than alleviating them. Many schools in rural areas were underfunded and lacked resources.

Even with education, caste-based discrimination persisted in various forms, affecting the ability of educated individuals from these communities to fully integrate into society or achieve equal status[43].

Education had a transformative effect on the depressed classes in British India, contributing to social awareness, economic upliftment, and political activism. However, the impact was uneven and often constrained by the broader social and economic structures of the time. The legacy of these educational efforts continues to influence the struggle for equality and social justice in contemporary India.

[43] Kadekar, LN; A Reader in urban sociology. London: Sangam; 1991; pp. 154–155.

4.4.19 CONCLUSION

Social crusaders have for long held education as a supreme catalyst for societal transformation. After Bengal, Modern Maharashtra became a classic example of how a society can convert itself and take it to places, by introducing the concepts of dignity, self-respect, rationalism, human rights, individualism etc. In the social history of modern Maharashtra, education has played an integral role in creating change.

All the social reformers whether it was Mahatma Phule, Rajarshi Chhatrapati Shahu Maharaj and Dr. Babasaheb Ambedkar and a host of others laid emphasis on the upliftment and emancipation of women and the downtrodden; and knew that education as an instrument for liberty, and therefore they demanded and themselves worked to instruct through education by the establishment of schools for girls and the downtrodden[44].

All were products of English education who were aware of the social backwardness, the caste system, the social and the economic inequalities, the gender inequality, superstitious evil practices such as untouchability, Sati, child marriage, etc. Women and dalits are deprived of human rights. Women were kept under control of men through their life; the dalits were meant to serve upper castes. Due to lack of education women and dalits were subjugated and so they did not revolt. The Brahmins performed the rituals, wrote religious books and enjoyed social supremacy. The Peshwa period had the highest amount of social discrimination, atrocities. The British Government their educational policy helped in remoulding society. But they also knew the need to support dominant primary caste, and so they developed a policy of appeasement and in turn got a permanent supporter class for their colonial government. The British were smart in turning their 'Educational Colonialism' to promote their 'Economic Colonialism'.

The British officer and Resident of Poona, Mountstuart Elphinstone were well aware of the requirement of a mediator class between them and the common people. They were in many ways also favouring the educated class. The Brahmin castes were in control of the Hindu society; education was therefore limited to the Brahmins and other higher castes. However, the opposite happened in the British period, when education began to seep to the other classes, even to the Dalits and women, who had been excluded for generations.

When the colonial government first took up the responsibility for mass education. Public funding for schools was less and kept exclusive; this was because of the strong disapproval of the dominant castes, particularly the Brahmins towards the education of the Dalits. There were many instances where compromises were made of the colonial state towards the equality of education;

[44] Michael, S.M.; Untouchable, Dalits in Modern India; Lynne Rienner Publishers; London; 1999;p.66.

although that was later taken care of. One cannot ignore the struggles of the excluded and denounced castes, and the little attention they received. Instead, they had been side-lined for generations. The changing time, led to a lot of efforts which were put into by the social reformers, from outside and from within the community. The role seemed radical and revolutionary. The efforts of Jyotiba and Dr. Ambedkar with respect to education is path-breaking and needs serious acknowledgement.

The efforts that several social reformers put in to bring in societal change towards the caste system in Maharashtra in the pre independence period, saw its fruit in the form of the ban on and abolishment on untouchability through Article 17 of the Indian Constitution[45].

The other side of the picture is the increasing consciousness about civil and political rights amongst the scheduled castes particularly the Buddhists. The long tradition of political movement and the social consciousness. It created have helped the Mahars to avail themselves of the concessions offered by the government in the educational field. The educated scheduled caste men are now competing with the caste Hindus for administrative posts and other jobs in industry. This increasing competition from the scheduled castes combined with large scale unemployment is the main cause of the widespread social tensions in the underdeveloped regions of Maharashtra such as Marathwada.

With the growth of education in the towns, new ideas and moral values spread gradually to the rural areas, The social life of an Indian village is still centred round the village temple. The conversion to Buddhism induced the Mahars to sever the bond which bound them to the feudal order. They have given up the flaying of dead cattle and other such degrading tasks allotted to them by the traditional division of labour in the village economy. They now depend for their earning mostly on wage-labour, The emancipation of the Mahars from the feudal yoke, their rejection of Hindu religion, their desire to improve their economic lot, and the resistance which they show to social oppression, have enraged the dominant caste and class groups and has exacerbated the class conflict in the village.

The caste background of different social groups has created many problems for the Marxist political parties. A large number of Marxist party leaders are recruited from middle class Brahmin families as the Brahmins were in the forefront of the political struggle. But a Brahmin, though a Marxist intellectual, finds it more difficult to overcome the caste barriers than those of class, Marx expected Socialists to be declassed and every middle-class intellectual is made aware of his class bias from the time he joins the Communist party. But there is no mention of caste in the classical Marxist textbooks as they were written against the back-ground of Western historical experience. Caste is not, however, a group which one can join by acquiring income or wealth. It is hereditary and right from birth Hindu

[45] Laxmikant M; Constitution of India; Cengage Learning India; 2018; p. 77-79

inherits a whole cultural tradition. A person's physique, his likes and dislikes in food, his language, the manner of speech, and his whole bearing, show the impress of his caste heritage. Except for those who are completely Westernised and thus alienated from Indian society, no in-dividual can efface the influence of his caste upbringing. Amongst the Brahmin Marxists, caste influence might take various forms. On the intellectual plane it is expressed in greater affinity towards Tilak's rev revivalist nationalism than towards Gandhi's liberal humanism. The revivalists argued that political reform should get priority over social reforms and all problems created by religious orthodoxy and social inequality could be postponed till political independence. The implicit belief of the Marxist, that a proletarian revolution would solve the problem of untouchability and caste inequality, is equally unrelated to the realities of the Indian situation. All Marxist theory and practice, even though avowedly revolutionary, is strictly confined to the economic sphere. The s social, religious and even the cultural aspects of social life are generally ignored. Communism is not looked upon as an all-round movement for the fundamental reconstruction of the whole social order on the basis of new moral values but is taken to mean only a reformation of the eco-nomic system and the relations of pro-duction. This total indifference towards the problems created by social inequality is one reason why Communists have failed to attract the lower castes towards them,

A typical upper-caste intellectual or trade union leader is unable to over-come easily the overbearing superiority. And exclusiveness, veiled though it is, fostered by his caste background. Its outward form is Intellectual snobbish-ness and the inability to move with others on a footing of equality. The mode of his behaviour and intellectual powers being far different from the labourers, he cannot act as one amongst equals. The wide gap between leaders and followers impedes the evolution of leadership from below[46].

On the level of the individual village, caste and class many a time completely coincide. The upper class of traders, moneylenders or kulaks generally belong to some higher or middle level caste cluster and the landless labourers are either untouchables or tribals. Marxist movements in the rural areas of Maharashtra have been confined to the tribal pockets. As the landlords belong to a different caste than the labourers, tribal loyalty, cohesion, and organisation can be used to wage a class struggle. This is amply illustrated by the Warli revolt in the Thana district under the guidance of CPM leader Godavari Parulekar. But the conscious-ness of the labourers remains essentially tribal and comes in the way of spreading the movement to other areas, For the same reason, the organisations of the agricultural labourers cannot be co-ordinated with other organisations of the proletariat at the state level. The tribals who have not yet lost their independence of spirit and who have not imbibed the Hindu philosophy of fatalism can perhaps be more roused to revolt than the depressed classes in

[46] Chakrabarty, Bidyut. "B.R. Ambedkar" *Indian Historical Review* (Dec 2016) 432 pp. 289–315.

Hindu society. But they cannot form the vanguard of revolution. For, they are too backward culturally and too much isolated from others to give effective leadership to other classes.

The Brahmins generally belong to the bourgeoisie and the scheduled castes on the whole to the most exploited sections of society. It is, however, the caste loyalties of social groups which have arisen from the middle-level pea sant castes that create real obstacles to the growth of revolutionary consciousness[47]. Marx characterised the industrial proletariat as the vanguard of the revolution, since, according to him, it had nothing to lose but chains and a world to win. This characterisation is wholly true of no class in the Indian Society. Each caste, however low it might be in the caste hierarchy has some group which it believes to be lower than itself in rank and prestige. It is therefore, unwilling to give up its claim to superiority on that count, The industrial labourer joins his fellow workers belonging to diverse communal groups in the factory in fighting for higher wages and bonus against his employers. Yet, he does not wish to discard the privileges of caste. The leader who insists on the workers changing the old practices is afraid of being unpopular and of rousing the antagonism of the majority. So, even in factories with Leftist trade unions,

Caste injustices continue. And let the city worker go back to his village for rest or worship of family idols, he will use all his energies to fight against his caste enemies and to show the untouchable 'his proper place'. His caste loyalty can be easily roused at the time of elections and he would vote for his caste fellow irrespective of the political party, The narrow economism of the trade unions has deep roots in the caste affinity of the worker.

The peasants in any country are by nature averse to social change. But in the caste of India their conservatism is further strengthened by their feeling of caste loyalty to the Kulak. The institutions which have naturally sprung up or been deliberately fostered by the States in rural India, such as the Panchayati Raj political institutions, the co-operative organisations, and the educational bodies, have helped the kulaks to mobilise the caste loyalties of the middle and small peasants. It is, therefore, becoming extremely difficult to mobilise them on a class basis[48]. The willing co-operation given by the small peasants, the natural allies of the land less agricultural labourers to the dominant class groups in the atrocities against Buddhists is the most disturbing feature of the recent riots in Marathwada.

Caste is too restrictive a social group and caste feeling is closely associated with mixed feelings of superiority and inferiority. As such, it should have no place in future Indian society. Yet it has been exploited in a most opportunistic manner by all political parties in their competition for votes in the

47 MG Ranade, "The Miscellaneous Writings", Manoranjan Press, 1945, pp 351-352
48 "Encyclopaedia of Social Sciences". Volume III, p 536.

context of parliamentary democracy. Marxist realism is essentially different from this opportunism. It bases itself on the knowledge of the real factors in the existing situation, making at the same time an attempt to dialectically overcome them. Theoretic ally, this implies that the Marxists should give

up their narrow economism and work on all fronts for a basic transformation of Indian society. The problems created by religious bigotry, sway of tradition, and social inequality, were tackled in Western Europe in the renaissance, the reformation, and the social struggles associated with the industrial revolution. Indian society is yet to take such a leap. In India, social inequality is extremely deep rooted, much more so than the economic inequality and unless a party devotes its energies and exerts simultaneously for a social and cultural Revolution, its success on the political and economic front would help only a few upper caste groups amongst the peasants and workers, leaving out the more depressed other social groups. This fear itself has kept the depressed classes away from the Marxist parties.

In the words of Dr. Ambedkar, Men will Not join in a revolution for the equalisation of property unless they know that after the revolution is achieved, they will be treated equally and that there will be no discrimination of caste and creed. The assurance of a socialist leading the revolution that he does not believe in caste, I am sure, will not suffice. The assurance must be the assurance proceeding from much deeper foundation, namely the mental attitude of the compatriots towards one another in their spirit of personal equality and fraternity[49]. That the social order pre-valent in India is a matter which a socialist must deal with, that unless he does so, he cannot achieve his revolution and that if he does achieve it as a result of good fortune, he will have to grapple with it, if he wishes to realise his ideal, is a proposition which in my opinion is incontrovertible.

[49] Ambedkar. B.R.; "States and Minorities"; Thakkar and Company; Bombay;1947; p.32

CONFLICTING IDEOLOGIES AND THE INDIAN MIND

4.5.1 INTRODUCTION:

To understand this chapter, we need to recognise, what 'conflicting ideologies' means. The word 'conflicting' here means parallel and paradoxical. It does not mean disagreement or clash. The reason behind using this title was to generate curiosity to find out, exactly which streams of thoughts or actions were running parallel to each other in Poona during the period of this study.

Therefore, this chapter looks at the numerous parallel ideas and thoughts that appeared and even those that co-existed due to the presence of Westerners in particular, the British on the Indian soil; it is well known that their education policy led to the generation of awareness amongst the native masses, as well as socio-political and economic consciousness.

A very important point which needs to be made here, in terms of the parallels that were simultaneously running in Poona, was the point of identity. Brahmin Orthodoxy[1], the Nationalists alongside the Indo-British imprints, the Parsi-Jewish hues, the Shia-Sunni-Bohri tones; all these various communities and identities were living together in the melting pot that was Poona.

This chapter focuses on the numerous windows of opportunities and thought processes that western education opened for the residents of Poona. It also concentrates on the colonial concept of 'White Man's Burden'[2], its impact, and its response. It looks at some significant individuals and their way of thought and their contributions, organizations, concepts, fashion trends, which were responsible for change in Poona during the said period. Efforts have been made to understand the awareness that led to the economic exploitation of the country because of western education, as well as the rising tide and consciousness of nationalism[3] because of the spread of education have also been studied.

[1]O'Hanlon Rosalind; Caste and its Histories in Colonial India: A reappraisal; Modern Asian Studies; Cambridge; Vol. 51; Issue 2; March 2017; p. 432-461
[2]Crosby, Ernest (1902). The Real White Man's Burden. Funk and Wagnalls Company, 32–35.
[3] Desai. A. R.; Social Background to the Rise of Indian Nationalism; Popular Prakashan; India; 1966; p.55-62

4.5.2 POONA: A UNIQUE MIX OF DIFFERENT RELIGIOSITIES

A clear understanding needs to be made here, that, the title of this research thesis, states 'colonial rule'; the Portuguese were certainly present in India much before the advent of the British, they also set up educational organizations, but these mainly concentrated in the regions to the south of the Bombay Presidency, whether it was Cochin, Goa, along the West Coast, in Bassein and other places along the same route. In Poona, there was a small Portuguese settlement during the days of the Peshwas, this later dwindled off. What followed thereafter was the appearance of Christian Missionaries from different parts of Europe; they were mainly French, Swiss, Scots, Austrian, and German. (It needs to be noted here that, despite the presence of the missionaries in Poona, in the period post the downfall of the Peshwa regime, the ruling government was that of the British, who belonged to the Anglican Church).

A religious parallel that existed in Poona, was a mixed population of the Protestants[4] who belonged to the Anglican Church and there were also Roman Catholics. Along with this, there was also a population of Jesuits, the Pentecostals, and others. All these different religious beliefs, had schools belonging to them, creating a unique assortment, churning out students with myriad understandings.

Most of these schools were Convents, which means they were run by either nuns or fathers who belonged to specific Christian religious orders. Sunday school was run on the weekends after the religious mass conducted by members of both the Catholic and the Protestant faiths. The Sunday school was related to religious studies meant for the children of particular communities to study about the Christian faith and their doctrines.

Studies during regular school consisted of languages, science and history; classes based on the Chirstian religion were also conducted once a week. It is important to note that this mainly happened in the Catholic schools. Initially, students of all faiths would attend these classes but with time only those who belonged to the Catholic faith were given these lessons; for all the other non-Catholics there would be a subject called as Moral Science, in which basic moral based life lessons were taught, alongside etiquettes, manners and value education was imparted. Many of the Convents also provided boarding facilities along with day-schooling. For example, schools like St. Annes', St. Felix, St. Marys' School, the Bishops School, St. Vincents School, all provided boarding facilities. One reason for this was that students from different cities and states of the country and children of royal families

[4] Croil James; the Missionary Problem: History of Protestant Missions; Presbyterian Printing House; Montreal; 1883

took admission here. La Martinière, Lucknow (1845), Lawrence School, Sanawar (1847), Bishop Cotton, Shimla (1859), Sherwood College, Nainital (1869) Mayo College Ajmer (1875), Barnes Deolali (1925), Doon school (1935) are a few examples of the numerous schools that came up across the country during the aforesaid period of study imparting a similar pattern with day schooling and boarding facility.

The students who passed out of the Convents in Poona, were well read and were very Western in their behaviours, mannerisms, and thoughts too. Most of them, went on to secure higher education in colleges, either in the Cantonment region, or they shifted to the Deccan College, or Elphinstone College in Bombay some even earned scholarships to go overseas. Admissions to the Convent schools was open to everyone, irrespective of caste and religion. At Catholic schools, those who were from Catholic backgrounds, were taught Catholicism and those who were non-Catholics were taught Moral Science. This however was not the case in the Protestant schools[5], where religious studies were not part of the curriculum, but instead it was part of practice. Visiting the church attached to the school, was a common practice in both set ups. Having a Chapel within the school premises was also a common practice. This is a significant point here as socially children belonging to can caste or religion were

4.5.3 MODE OF CONDUCT:

a) In terms of how the educational institutions were being run was unique; on one side there were the government grants-in-aid, while on the other hand there was the funding given by the missionary[6] organizations, there was also self-funding, and in several cases, education was being imparted for free.

This is an incredible point to be noted because, the main focus was the spread of education; so for this, if the funds were received, by way of the support by the government or not, if there was the backing by the society or not; if required, education would be spread for free; it did not matter how, but spreading education was the main aim.

b) Sometimes there would be a matter of acceptance and non-acceptance of the other. It was well known that the orthodox and even the unorthodox elements of the city had joined hands against the Christian Missionaries; this was probably due to the fact, that the latter belonged to alien nations, and they were trying to involve themselves in the affairs of the natives. Education here would be a sensitive issue as it was understood that education can be used to train the mind. One instance that

[5] Dasture Pramila, 'Thorough: The Bishops' Saga 1864 – 2014, The Bishops School Camp, Pune, 2018, pp. 24-25
[6]Srivastav Gouri; The Christian Missionaries: The Evolution of Female Education in Western India, 1857-1921; Proceedings of the Indian History Congress Vol. 52 (1991), pp. 737-743 (7 pages) Published By: Indian History Congress

appeared in Poona, for example was when, both the missionary schools and the native schools desired to spread education, and both would be following the above-mentioned methods, but there was an issue in terms of the parallel existence of the two was acceptable to the other. For example, the Maharashtrian Girls Education Society[7] set up the Huzurpaga School[8] and the New English School came up due to the actions of the Deccan Education Society, although these schools did not much appreciate the presence of the missionaries and their schools; they were however working on the same principles of the missionaries of providing education at low to no fees.

c) One other flip that can be seen in Poona was that there was no missionary college in Poona, instead there were a large number of schools run by the missionaries unlike the big cities like Travancore, Bombay, Lucknow, Madras which housed missionary colleges.

4.5.4 THE APPEARANCE OF LIBEARLISM, RATIONALISM AND NATIONALISM:

a) A very important effect was the rise of consciousness in terms of the intellect and philosophy. India's native educational organization was replaced by colonial education. The language, the mode of instruction, the assessment and knowledge, the understanding and expertise of the British became obligatory for the native populations of the colonies to abide by. Who would have thought that education could be a cause of bewilderment and partisan, this particularly need not be taken in a pessimistic way; anything arousing one to think, will lead to new thought processes and new paradigms.

b) English education and the newly born, educated middle class cultivated western thoughts, ideas and ideals, thus becoming the harbingers of Liberalism; they were responsible for the substantial alterations that changed the 19th Century economic and socio-political condition of Maharashtra.

c) Personalities like Nana Shankarshet[9], Dadoba Pandurang Tarhadkar[10] and B. S. Jambhekar were known to be the propagators of Liberal principles. The other famous Liberal thought promotors were Mahatma Phule, M. G. Ranade, G. G. Agarkar and G. K. Gokhale.

d) Liberal and progressive thoughts entered Poona through western education and liberal thoughts that were doing the rounds there. The Christian missionaries and their contributions, later the British and their administrative policies and their socio-political actions came through the British and other Western nations.

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[7]Ghurye, G. S. (1954). Social Change in Maharashtra, II. Sociological Bulletin

[8]Chandra, Shefali (2009). "Mimicry, Masculinity, and the Mystique of Indian English: Western India, 1870-1900". The Journal of Asian Studies.

[9] Chisholm, Hugh, ed. (1911). "Shankarsett, Jagannath" . Encyclopedia Vol. 24 (11th ed.). Cambridge University Press. p. 801.

[10] Rao, Vasant D. (1966). "A maker of modern Maharashtra: Dadoba Pandurang (1814-1882)". *Proceedings of the Indian History Congress*. 28: 442–448. JSTOR 44140475.

e) The American War of Independence and the French Revolution, helped in influencing societies around the world, and the same was the case with Western India. In Poona we witness the influence of revolutionary liberalism in the writings of Lokhitwadi (He produced combined works on liberal thought with Mary Carpenter[11]). There was also the works of the great Mahatma Phule. (What is significant here, is that both of them knew the distinction between revolution and revolt).

f) During this time, the writings of John Stuart Mill, Herbert Spencer, Thomas Paine, Charles Darwin, Emmanuel Kant, August Comte and a host of other exceptional writers, whose philosophies had shaken up the western world, reached India and Poona; and when they did; it was bound to create a roar. It's important to note here that G. K. Gokhale[12] in one of his articles acknowledged the influence of English teachers, and their influence. G. K. Gokhale was the founder of the Servants of India Society (1905), this was the country's first secular organization which had been established to unite and train Indians of different ethnicities and religious backgrounds for welfare work, for the people from rural and tribal backgrounds and those who were underprivileged; to provide them with social help and work on their literacy. This organization is still very much in function.

e) A good amount of liberal and rational thought came through the writings of Mahatma Phule, whether it was in his book Gulamgiri[13], or in the Sarvajanik Satyadharma Pustak, or in the 'Nirmik' or 'Nirmankarta, where he openly spoke about the caste discrimination prevalent in the Indian society, and how detrimental the caste system had been for the society in general and particularly for the lower classes.

f) One writer who was considered as the prophet of liberalism was the famous J. S. Mill, who was by far the most influential western thinker; most educated Indians were impressed by his writings. Many of Mill's books were translated into Marathi, be it the 'Political Economy or the 'On Liberty', Subjugation of Women', and 'On Representative Government'.

g) The following stalwarts were all products of western education, Justice M. G. Ranade was an Elphinstonian, as was G.G. Agarkar, while Lokmanya Tilak[14] studied from the Deccan College and the Government Law College; all three of them were responsible for stimulating the three

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[11]Cathy Hartley, ed.; A Historical Dictionary of British Women. Routledge; London; 2003. p. 84.
[12] Talwalkar, Govind; Gopal Krishna Gokhale: His Life and Times. Rupa & Co.; Bombay; 2006; p.7
[13]Waghule, Pradnya; "A Reading Of Jotiba Phule's Gulamgiri: A Seminal Text On Caste". Feminism in India. Retrieved 2024-01-29
[14]S.P. Sen, Social and Religion Reform Movement in the 19th and 20th centuries; Calcutta, 1979; p.34

powerful lines of thought that gave shape to modern Maharashtra, 'The 'Liberalism of Ranade', the 'Rationalism of Agarkar' and the 'Nationalism of Tilak'.

h) Few of the first to graduate from the Bombay University were Dadabhai Naoroji, Justice M.G. Ranade, Lokmanya Tilak, G K Gokhale, Maharshi Karve, Dr. Ambedkar, Pherozshah Mehta, Jamshedji Tata, Dinshaw Wacha, Badruddin Tyabji, Sir Ramkrishna Gopal Bhandarkar and others. All of them were in many ways responsible for the socio-political changes that took place in the Bombay Presidency and even in Poona. But prior to this Lokmanya Tilak, G. G. Agarkar, Gurudev Ranade, Krishnashastri Chiplunkar, V. K. Rajwade, Vaman Shivram Apte, all had graduated from the Deccan College Pune. (Ref: Interview with Dr. Ajit VArtak, former faculty of the Deccan College)

4.5.5 SABHAS, ASSOCIATIONS AND THE MEN WHO MADE A MARK:

a) The history of Poona speaks largely of institutions such as the Maharashtra Education Society, the Deccan Education Society, the Modern Education Society, the Akhil Bharatiya Maratha Shikshan Parishad, the Servants of India Society, the Poona Sarvajanik Sabha, the Shivaji Maratha Society, the Depressed Classes Mission, the Bharat Itihas Samshodhak Mandal, the Widows' Home Association; the Poor Students' Home, the Bishop's Education Society, the Maharashtriya Mandal, the Bhandarkar Oriental Research Institute, the St. Crispins Home, the De Nobili College, the SNDT and so many others; all of these institutes strove hard to create a social and largely succeeded in this endeavour.

b) Like these institutions, there were men of great scholarship like Mahatma Phule, Lokmanya Tilak, Justice Ranade, Gopal Krishna Gokhale, Gopal Ganesh Agarkar, Shankar Balkrishna Dikshit, there was R. G. Bhandarkar, the famous historians V.K. Rajwade and D. D. Kosambi, the famous Shridhar Venkatesh Ketkar, N. C. Kelkar, Wrangler Paranjpaye, M. R. Jayakar, H. N. Apte, V. N. Joshi, D. K. Karve and others who played significant roles in the history of Poona.

c) The **Vaktrivottejak Sabha**[15] had been set up in 1868, in Poona; it had been established to encourage people to speak at public platforms, the topics of discussion went on to revolve around, religion, politics, society, economics etc. this could be the first public organization to speak about political actions of the government. Vaktrutvottejak Sabha was known for hosting the Vasant Vyakhyanmala (the traditional annual spring lecture series) every year since 1875 in Poona. Justice Mahadeo Govind Ranade founded Vaktrutvottejak Sabha.

d) The **Poona Sarvajanik Sabha**[16] was established to mediate between the government and people. There was also the Poona Association, the Deccan Association, all of which spoke for the common people to the British. The Sabha represented the issues of the peasants to the government;

[15] Vasant Vyakhyanmala' (Spring Lecture Series) – A Great 140 Year Tradition". 20 April 2014. Retrieved 10 December 2014.
[16] Johari, JC (1993). *Voices of India Freedom Movement*. Anmol Publications Pvt. Ltd, 1993, Pune, p. 10-15

Swadeshi was also promoted by them, in fact Ganesh Vasudeo Joshi went to the Delhi Durbar (1877) wearing a hand-spun khadi outfit; later Gandhiji popularised it and made it a symbol of Indian Nationalism. The Poona Sarvajanik Sabha, founded in 1870 in Poona was a significant socio-political organization in British India. It served as a platform to represent the interests of the Indian people and advocated for social reforms, civil rights, and increased Indian participation in governance. The Sabha also played a role in the early nationalist movement by fostering patriotism and mobilizing public opinion. The Sabha championed social reforms, advocating for the eradication of evils like untouchability, child marriage, and the dowry system, and promoting equal rights for all.

e)There was also the social reform society the **Satyashodhak Samaj**[17] established by Jyotiba Phule and his wife Savitribai Phule, the society worked towards education for women and also spoke about social rights for the underprivileged. The Samaj worked for promoting social equality, rational thinking, and the elimination of caste discrimination. The Samaj was committed toward education, there were also actions aligning with anti-brahman activities. The organization attracted individuals of all castes, religions, and professions, including Brahmins, Muslims, Rajputs, lawyers, merchants, peasants, land-owners, agricultural labourers, untouchables, and government officials[18]. Jyotiba thought that the Samaj would help in uplifting the disadvantaged communities through collective action and organized movement, and the first step to doing so was educating low caste individuals about the misdeeds of the Brahmans. In order to spread their ideas more effectively, the Samaj published a newspaper named *Deenbandhu* from 1877 to 1897.

f) **Vasudev Balwant Phadke**[19] worked as a clerk with the military accounts department in Poona. His mentor was Krantiveer Lahuji Vastad Salve, the social reformer and Hindu Dalit activist. Lahuji, was a wrestler who was known as vastad, a title he earned. He would protect Mahatma Phule from physical attacks. (Lahuji's Talim which had been set up 1824, after the generous help of Sardar Raste; became a center for learning wrestling, in 1848, the Talim served as a school to impart education through the school set up by Savitribai Phule.) Phadke was highly impressed by the lectures of M. G. Ranade; he set up the Aikya Vardhini Sabha to promote education and generate awareness; this also why Vasudev Phadake is known as the Father of Militant Nationalism. He went on to become the founder of the Poona Native Institution which later became the famous **Maharashtra Education**

[17] O'Hanlon, Rosalind; Caste, conflict, and ideology: Mahatma Jotirao Phule and low caste protest in nineteenth-century western India; Cambridge University Press; Cambridge; 1985; pp. 220–251.
[18] Bhadru, G.;"Contribution of Satyashodhak Samaj to the Low Caste Protest Movement in 19th Century". Proceedings of the Indian History Congress; New Delhi; 2002; pp.845–854.
[19] Khan, Mohammad Shabbir; Tilak and Gokhale: a comparative study of their socio-politico-economic programmes of reconstruction. Ashish Publication House; Calcutta;1992; p76

Society[20]; Vasudev Balwant Phadke, along with Lakshman Narhar Indapurkar and Waman Prabhakar Bhave, set up the Bhave School for boys and a host of other institutions.

g) The **Prarthana Samaj**[21] was set up by Atmaram Pandurang Tarkhadkar[22] who was the first in his generation to be educated in English. The Samaj understood that the treatment of women in the Hindu society had been unreasonable, and that the society had a huge number of widows, including child widows; and so, they began to promote widow remarriage, by using the reference of old scriptures, stating that even they supported widow remarriage. The establishment of the '*Prarthana Samaj'* was on the lines of the *Arya Samaj* in Bengal was supported by intellectual leaders like R.G. Bhandarkar, Justice Ranade and others but did not receive as much popularity as its parent movement in Bengal and instead remained limited to only a handful of intellectuals.

h) It is well known that the **Deccan Education Society**[23] had been set up by Lokmanya Tilak, G. G. Agarkar, Vaman Apte, M. S. Gole, N. K. Dharap and Mahadev Ballal Namjoshi to promote the education of the masses, mainly in English as they felt that English language was a very important force that could help in the promotion of democratic and liberal thoughts. The website of the Deccan Education Society states that in the year 1880[24], V. K. Chiplunkar with Lokmanya Tilak and M. B. Namjoshi started 'New English School' in Poona with the objective of 'cheapening and facilitating education', in due course V. S. Apte, G. G. Agarkar, V. B. Kelkar, M. S. Gole and N. K. Dharap, joined them. This was a revolutionary step at that time as then only agencies involved in promoting education were the government institutions and the Christian missionaries. Private enterprises in education were discouraged. The Deccan Education Society came up with the idea of providing education to rouse the intellect, will and conscience of the masses. On the 13th August 1885 the Society was registered under Societies Registration Act XXI of 1860.

4.5.6 FOCAL AND ANCILLARY CONTRIBUTIONS: THE PRESS

a) In 1881, the newspapers Mahratta in (English), and the Kesari in (Marathi) were started, by G. G. Agarkar, Lokmanya Tilak and Vishnushastri Chiplunkar. Chiplunkar had previously written thought-provoking political articles in his Nibandh Mala[25]. Since 1844, there was also the 'Mitroday',

[20] "Celebrations as MES turns 150 - DNA - English News & Features - City-Pune - dnasyndication.com<". dnasyndication.com. Retrieved 21 December 2017.
[21] Sharma Suresh K and Sharma Usha; Cultural and Religious Heritage of India; Vol. VIII: Cultural and Religious Reform Movements; Mittal Publications; New Delhi; 2004; p 89.
[22] "The Late Dr Atmaram Pandurang". The Bombay Gazette. 4 May 1898. p. 6.
[23] Karve, D. D.; "The Deccan Education Society", The Journal of Asian Studies; Pune; 1961;pp.205–212
24 https://www.despune.org/des-history
25 Madkholkar, G.T.; Chiplunkar - Kaal ani Kartrutva (in Marathi); 1894; Pune; p.6.

which could possibly be considered as Poona's first newspaper; the main content of this newspaper had been to spread western ideologies along with collective and societal consciousness.

b) After this came Krishnaji Trimbak Ranade's Gyanprakash, there was the Gnyanchakshu by Gangadhar Govind Sapkar (1866), there was also Raoji Shridhar Gondhekar's Dakshintar (1868), and the Jagadhhitechu which came out in 1869, there was also the 1877 Gnyanprakash by Mahadev Balal Namjoshi's. Each of these newspapers did their best to promote moderate and extremist concepts from time to time. They also spoke about political questions, administrative machinery, socio – economic issues, exploitation etc. In April 1881, an article about the British government and public education appeared which brought to light the issues related to it.

c) A unique series of events took place in 1893 and 1895, these were the Sarvajanik Ganesha Utsav[26] and the Shivaji Maharaj Festival, which were used to bring society together. Lokmanya Tilak played a big role in the initiation and promotion of these two activities. One was religious in nature and the other a commemorative reverence of one of the finest military leaders of medieval India. It was thought that these public gatherings could be used to discuss the latest happenings in the political front of the country and what could be the actions that the citizens could take.

d) In another act Shri G.P. Pradhan[27] consciously worked towards the promotion of the concept of 'muscle – power'; this was to be used as a tool in response to the British government. The idea was therefore to promote the erection of Hanuman or Maruti temples in every street; the actual agenda was to promote intellectual and public education. It was understood that if people are given a reason, a religious one at that, it would help in bringing the people together to colonial consciousness.

4.5.7 TALIMS

Amongst various institutions of Poona, the prominent institution for encouraging physical capacities and wrestling were "talims". The promotion of 'Talims'; training schools for wrestling; which was also used as a medium for public gatherings, picked up during the British regime. Although this was not a new concept, but has been in practice since the Peshwa period, it was revived in the British period. Talim training was a grand affair, from the material used to make the ground to practice on (rose water, bakul flowers, dried roses, lime juice, cloves, camphor, oil, buttermilk, cinnamon and other items were used to make the ground), to the diet and exercise of the wrestlers, to the ustaads and their functioning. The oldest talim was set up in 1783, the 'Chinchechi talim', this talim once again gained popularity in the 1920s and 1930s.

[26] Bhagwat, A.K.; Pradhan, G.P.; Lokmanya Tilak – A Biography, Jaico Publishing House; New Delhi; 2015; pp. 44-46
[27] "Socialist leader G P Pradhan passes away". The Times of India. 2010-05-30. Retrieved 2024-06-25.

It needs to be noted here that in the initial years, the British did not have much to say or do about the talims; but after the Chaphekar brothers assassinated the Rand the British official at Poona, the British became suspicious of the them and began to keep a keen eye on them, to control any anti British activities, as they suspected of the talims to be fostering secret societies for rebellion against British rule. It was an open secret that the talim of Lahuji Raghu Wastad at Ganj Peth was aggressively engaged in anti-British activities[28].

During the Swadeshi Movement, the talims were re-popularized; Lokmanya Tilak promoted their revival as places from where nationalism could spread. Even Mahatma Jyotiba Phule is known to have promoted the talims; he stressed the need for the youth to become physically tough and disciplined through exercise and lathi training. a unique point to be noted here is that the wrestling was an inclusive sport as the Talims saw visits of members belonging to various communities such as Gavali, Giri-Gosavis, Rajputs, Marathas, Brahmins, cobblers, Mahar, Mang, Muslims and even ascetics.

4.5.8 PARSEES AND EDUCATION

Coming into India from Iran, around the 8th century AD., in the wake of Arab persecution, Parsis remained largely a farming community, until the advent of the British in India, which changed the Community's fortunes and culture. The Parsees believed that, just as lighting a candle dispels darkness, so does lighting the mind through knowledge and literacy, dispels evil. Knowledge and literacy are the key that can unlock doors to socio-economic progress and prosperity.

The patriarch of the Tata family, Jamsetji, formulated the philosophy on "constructive philanthropy" and launched the J.N. Tata Endowment Scheme for Higher Education in 1892, sending abroad future administrators, scientists, doctors, lawyers and engineers. R.D. Sethna Scholarship Fund too provided scholarships; students of all communities even today make use of these schemes for overseas studies.

Ms Freny K.R. Cama was the first to gain a scholarship in 1892 to study to become a gynaecologist. Between 1905 to 1909 the J.N. Tata Endowment Fund provided funds to scholars like A.R. Dalal, who became a Member of the Viceroy's Executive Council; J.C. Coyaji, later Chief Justice of the Bombay High Court; B.N. Rao who rose to be a Judge of the International High Court at The Hague; Dr. Jivraj N. Mehta, Chief Minister of Gujarat; noted economist Dr. Raja Ramanna and former President of India, Shri K.R.Narayanan.

The Sir Ratan Tata Trust (1918) and the Sir Dorabji Tata Trust (1932) also provided funds for educational purposes.

[28] https://indianexpress.com/article/cities/pune/pune-heritage-talims-extinction-wrestling-9797732

The philanthropic work of Sir Jamsetjee Jejeebhoy is unparalleled. His contribution to public works and charities between 1822 and 1859 aggregate to over Rs.2500000 /-.

At a time when primary education was lacking in India, Jamsetjee gave money to establish a School of Arts. The J J School of Art[29] was set up in 1857 and even today it is one of the country's premier Art Schools. Jejeebhoy not only advocated female education but set an example by educating his only daughter Pirojbai who became one of the first Parsi women to learn English. Jejeebhoy was convinced that education was a powerful weapon to end all social evils and superstitions. He established 19 schools during his lifetime.

There are many other Parsi families who contributed significantly to the cause of education. Sir Cowasji Jehangir started not just a Girls' School at Bombay but contributed towards the Elphinstone College building and the Convocation Hall at the University of Bombay. The Petit family built an orphanage for boys at Poona in 1888, the hall at the Victoria Jubilee Technical Institute and the J B Petit School as also the Bai Avabai Petit School for Girls at Bandra in Mumbai. The Patuck family established a variety of educational institutions including an Industrial School in 1934 a Technical High School in 1945, an Industrial Training Institute in 1981, a Junior College in 1981, a Primary School in 1994 and a College of Commerce and Management in 2001. The Godrej family established the Udayachal School in Bombay. Manockjee Cursetjee established The Alexandra Girls' English Institution which was the first school in Bombay to provide education in English to Indian girls. Bachoobai Moos's zeal to promote education for girls led to the establishment of the Girton High School for girls in 1888. The Wadia family set up the Modern Education Society in Poona in 1932 under which over the years colleges were established in Poona and Bombay; the flagship being the Nowrosjee Wadia College[30]. The Parsees believed strongly that education is the most effective agent of socio-cultural change.

In 1848, Bombay's first Parsee school came up under the leadership of Dadabhai Naoroji who also started along with English teachers and some Hindus, the 'Students' Literary and Scientific Society"; this society started 9 schools for girls which were attended in 1855 by 740 girls, 475 of them Parsis, 178 Maharashtrian Hindus and 87 Gujarati Hindus. Parsee schools initially taught in Gujarati, English was added as a language of instruction after the 1970s. As a forerunner of this trend the 'Alexandra Native Girls Educational Institute' founded by Maneckjee Cursetjee in 1863 had come into prominence. The role of the Parsi community in promoting education and particularly education for girls is stellar.

[29] Mumbai's oldest and most prestigious art institution, the Sir JJ School of Art. *Times of India*, 6 October 2002
[30] https://nowrosjeewadia.mespune.org/

4.5.9 PARTICIPATION IN THE INDEPENDENCE MOVEMENT:

The reason this point has been included in this chapter is, although there was a total surrender and surety of the people to join the freedom movement; yet there was an uncertainty of the outcome of this struggle.

There was also a section of the society which was in favour of the British Governance and then on the other hand there was a section which was in favour of breaking the shackles of colonialism. The strong suppression, the imprisonment, the struggle, was happening, this section generally belonged to the middle class and the ones who were comfortable with British rule were, the ones who were at high positions in society. One cannot make a general statement here that there was this clear-cut distinction, but this is what was visible on the exterior. For example, according to historian Dr. Bhushan Phadtare's research, people belonging to all classes in Poona joined the freedom movement; many women participated in the farmers agitation. Dr. Phadtare[31] mentions that Gandhiji's three mass movements saw a tremendous response from both men and women from Poona; some names of women who joined the freedom movement from Poona were Lilatai Joshi, Parvatibai, Nalini Dubhashi, Manjulabai Vesavekar. (More details of womens' participation in the freedom movement were mentioned in the chapter on women and education.)

Many villages from the zillas and the taluka regions of Poona, were involved in the freedom movement, whether it was at Bori, or in the Indapur Taluka, at Talegaon Dhamdhere, in Shirur, in Umbraj, in Junnar Taluka, at Ghodegaon, at Ambegaon, at Saswad, at Purandar, or at Baramati, all these places saw involvement. Even in the city in areas like Ganeshkhind Road (where the Chapekar brothers shot the British official W C Rand), Sadashiv Peth, Narayan Peth and Deccan, witnessed the beginning of the freedom struggle.

Historian Mandar Lawate[32] states that although the city has upgraded itself, it still owes a lot to the freedom fighters who gave this city its foundation. "The city's Peth areas were where the fight for freedom began. It was in 1818, when the Union Jack was unfurled atop the Shaniwar Wada; it was time for the Punekars to release their pent-up anger against the Britishers," states Lawate.

[31] Phadatre Bhushan; Bharatiya Swatantryaladhyat Pune jilhyache Yogdan; Diamond Publication; Pune; 2013 pp. 34-40
[32] Phatak Ajit, Lavate Mandar; Punyachi Smaranchitre Shatakpurvi va Aata; Sakal Prakashan; Pune; 2016; p.23

The sparks of uprising were seen in 1857 when Vasudev Balwant Phadke who lived at the Narsingh Temple at Sadashiv Peth, learnt weapon training at the Khunya Murlidhar temple and began addressing people against the usage of English language.

Freedom fighters like Lokmanya Bal Gangadhar Tilak as well as Gopal Ganesh Agarkar lived in Tambat Ali in Shaniwar Peth. Tilak later shifted to Vinchurkar Wada, and then at Gaikwad Wada which is now known as Kesari Wada in Narayan Peth. This was where he started the Kesari newspaper, a mouthpiece for 'Swaraj. Tilak's home and visitors were perpetually under the British scanner, as it was the seat of Tilak's political activity and crucial meetings were held there, like deciding to celebrate the Ganesh festival and Shivaji Jayanti on a public scale.

The Phadke temple, Sinhagad road, bears testament to Vasudev Balwant Phadke's firebrand revolutionary tactics; this temple was built by Haripant Phadke, a general in the Peshwa's army. Phadke formed a group called Ramoshi consisting of the Ramoshi, Koli, Bhils and Dhangar communities of Maharashtra. The group started an armed struggle to overthrow the British. They would raid rich Englishmen to fund their activities. The temple served for various activities of the Ramoshi group be it hiding their weaponry or training aides in the usage of arms[33].

The Chapekar brothers who lived at Nagnathpaar, are famous for their plan to assassinate General WC Rand at Ganeshkind. Chapekar along with their friend Mahadev Ranade planned the assassination at Khazgiwale Wada behind Nutan Marathi Vidyalaya in the Peth area, they were however later executed.

During this time, the students also got involved where Veer Savarkar, who was then studying at Fergusson college, was inspired and participated in the Swadeshi Movement; in 1905, the vicinity of Vimlabai Garware School witnessed a huge bonfire of British cloth and goods. Tilak and Veer Savarkar began the cause of Swadeshi goods in the city. The message was loud and clear – "Be Indian, buy Indian, and contribute to India's growth".

Some years later Nutan Marathi Vidyalaya, Mahatma Gandhi's clarion call in August 1942 about Quit India (Chale Jao Andolan) took a violent turn in Poona. The arrest of Gandhiji and other prominent leaders led to widespread unrest and protests through the country, including Poona. This unrest was part of the wider Quit India Movement.

"For the first and last time in the city's history, tanks and machine guns were used by the Raj on unarmed citizenry. Several innocent lives were lost in the firing," states Lawate.

[33]Phadtare Bhushan; Bharatiya Swatantryaladhyat Pune jilhyache Yogdan; Diamond Publication; Pune; 2013 pp. 55-57

While at Faraskhana, Bhaskar Karnik, an employee of the Khadki ordnance factory, would smuggle bombs out of the factory, which were subsequently converted into time bombs by his team. The goal was bombing the capitol talkies in the cantonment area of the city, frequented by Englishmen. On January 26, 1942, they managed to achieve it.

4.5.10 STUDENTS PARTICIPATION IN THE FREEDOM MOVEMENT

The origin of student's participation in Indian freedom struggle can be traced back to 1903 with the establishment of **Abhinav Bharat Society** which is also known as 'Young India'. The organization was established by social reformist Vinayak Damodar Savarkar with help of his brother Ganesh Damodar Savarkar. The main aim behind the establishment of this society was to initiate a platform for students to raise their voice against the corrupt British India government. Savarkar drew the idea of Abhinav Bharat Society from Giuseppe Garibaldi's 'Young Italy', which was an organization established to fight against the corrupt Italian government, aiming to bring about the Unification of Italy. Savarkar's plan was to have an organization which would mobilize the youth, especially students and the learned.

The Abhinav Bharat Society initially had only a few members but within a short period of time the number of activists increased drastically and grew into one of the largest organizations with a number of branches all over the country with a branch even in London which was established in 1906 when Savarkar went to London to study Law.

Activities conducted by Abhinav Bharat Society were the assassination of Lt. Col. William Curzon Wyllie political aide-de-camp to the Secretary of State for India and the assassination of M.T. Jackson. Later on, Savarkar and his brother Ganesh was found guilty in the Jackson assassination case and they were sentenced to lifetime imprisonment. Gradually the Abhinav Bharat Society started losing its popularity. Abhinav Bharat Society can be marked as the beginning of student organization in India. Abhinav Bharat Society exposed the strength of students and young people and capability of what they can do, which was absent in Indian freedom struggle till 1903.

Students Role in **Swadeshi Movement**: - The Swadeshi Movement[34] is regarded as the trigger point of the Indian freedom movement, from where the movement gained acceleration. It was a first big event in the history of Indian freedom struggle after the revolt of 1857. Various classes of society came out together among them women, students and scholars played a vital role. Swadeshi Movement was initiated by the leaders like Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai, Dadabhai

[34] Bandyopadhyay, Sekhar. From Plassey to Partition - A History of Modern India (2004) pp 248–62

Naoroji. The main aim was to avoid using British products and facilities in all aspects of the society, in education, in administrative, in trade or politics.

One of the major objectives of Swadeshi movement was "National Education". British education system was based upon a western policy which was neglecting native language, art, literature, and cultures. Soon Indian students realized the importance of local education and raised voice against the western system of education. Students were the most enthusiastic participating force of the movement. They arranged bonfires of the foreign stuff and picketing of -shops. The method of the boycott had played an important part in the Irish history and it is necessary to recall that the history of Great-Britain and her colonial and imperial ventures were read and digested by at least two generations of educated Indians. No doubt Indians borrowed some of their political strategy from those nations which had successfully defied British authority. Later the students participated in other movements to attain freedom like the Vandemataram movement, the non-cooperation movement[35], the civil disobedience, the Quit India movement. In many provinces, schools refused their grants in aid to become free of government control. In other words, they became national schools. The movement made its impact even in England. Kamala Devi Chattopadhyaya, the socialist leader, left her college in England and returned to India. A.K. Pillai, who was studying at the Oxford University, gave up his studies on account of the Non-cooperation Movement. The movement attracted a large number of students who later on played an important role as freedom fighters. Some of them were: Zakir Hussein, Lai Bahadur Shastri, T. N. Singh, B. V. Keskar, Naba Krishna Chaudhary, Jayaprakash Narayan, Ganga Saran Sinha, Hare Krishna Mehtab, Pyarelal, J. N. Sahni, Lala Jagat Narain, Lala Feroze Chand and Chandra Shekhar Azad.

The boycott of schools and colleges was accompanied by the opening of national schools and colleges. National Universities like the National Muslim University (Jamia Millia) at Aligarh, the Gujarat Vidyapeeth, the Kashi Vidyapeeth, the Bihar Vidyapeeth and Tilak Maharashtra Vidyapeeth were opened. In these universities the system of education was national, and emphasis was laid on the freedom of the country. To inculcate the spirit of patriotism among the students, histories of Ireland and Italy were taught.

Burke's Reflections on the French Revolution and John Stuart Mills' on Liberty also found a place in the course of one of the universities, this inspired the youth toward freedom and revolution, this produced students like Lal Bahadur Shastri, Chandra Shekhar Azad, Bhagat Singh, Sukhdev and scores of others.

[35] "Non-cooperation." Encyclopaedia Britannica, 15 December 2015. Retrieved 2021-08-10.

Students Role in **Civil Disobedience Movement**: - At the Lahore Congress in December 1929 the Indian National Congress declared its aim as complete Independence for the nation and opened the way for Gandhi to inaugurate a civil disobedience campaign. As the wave of freedom swelled the students across the nation were not far behind, they organized protests, strikes, and boycotts, they formed volunteer forces, like the "Vanar Sena," to promote swadeshi and discourage foreign goods. They organized processions, disrupted government offices, and rallied support for the movement, encouraging the use of Khadi. Students disrupted government functions, including schools and colleges, to protest against the British government. Some students even engaged in revolutionary activities. The work assigned to the young school going boys was chiefly picketing before the liquor shops, hoisting the national flag on school buildings, singing patriotic songs and shouting slogans. Soon after the summer vacation of 1930, the educational institutions became the strongholds of youth agitation.

The C.P. Marathi War Council issued four leaflets appealing to the students to leave their institutions and devote themselves wholeheartedly to the national movement, and to their parents and guardians to persuade them to do so. They initiated a Forest Satyagraha at Talegaon, where a batch of volunteers, led by Ganpatrao Tikekar, violated forest laws. The movement, which also saw arrests of key figures like Punamchand Ranka and Nilkantharao Deshmukh, aimed to challenge the British government's authority over forest resources. Meanwhile, a warning was issued by the Education Department that if picketing and boycott were continued by students the government would be compelled to close down the educational institutions[36]. This warning did not serve to subdue the students' spirits. Students from a different part of India led many violent protests, organized strikes, hartals and for the first time, big number of students were arrested in Punjab, Bengal, UP, and Bombay. This can be considered as a most active phase of student activities in the freedom struggle in India. Student's organization wings spread all over the country and reached to a greater extent. Students not only participated in freedom issues, but they also participated in programs like the removal of untouchability, casteism, encourages the use of Khadi, encourages religious harmony in the nation.

Students Role in the **Quit India Movement**: - In 1942 the Indian National Congress announced the Quit India Movement and Gandhiji declared in his speech 'Do or Die', this motivational speech attracted a huge number of students. The elites, the intelligentsia, the middle and lower classes, lawyers, women's, students, workers, artisans, craftsmen, and peasants, all participated

[36] Nanda, S. K. (2006). Cultural Nationalism in a Multi-National Context: The Case of India. *Sociological Bulletin*, *55*(1), 24–44. http://www.jstor.org/stable/23620521

in the movement. Schools and Colleges were closed and students organized mass demonstrations but a they also suffered massively in terms of loss in their educational career.

Mulshi Satyagraha

Pandurang Mahadev Bapat or Senapati Bapat[37] the key player in the Satyagraha after schooling was admitted to Pune's Deccan College post which he went to England to study at Heriot College in Edinburgh. He met British socialists and Russian revolutionaries who introduced Bapat to Bolshevism. He gave a fiery speech against the British in India House in London, which cost him his scholarship. Senapati Bapat returned to India met Veer Savarkar, after which he went to Paris and learnt the technique of making bombs. By the year 1920, Senapati Bapat had adopted Mahatma Gandhi's Swaraj. After this, he led the anti-dam movement Mulshi Satyagraha. He was given the title of Senapati after this satyagraha being run for the rights of farmers.

4.5.11 EXAMPLES OF CHANGE

To bring about change is difficult, but not impossible; but to bring about social change is a little of the tougher side. And when there are many different streams of thought existing at the same time, it becomes a slightly perplexing for society to pick and choose from. However, what, was becoming increasingly clear is that the rope of independence thoughts was becoming

The following two instances were narrated by Dr. S. V. Joag, the son of Late Prin. V. K. Joag[38] of Nowrosjee Wadia College-

The first instance- goes such, where at the Fergusson College as a student and active member of the freedom movement, Veer Savarkar, made some fiery speeches at the campus, igniting the minds of many but also earned the wrath of the British. This led to Savarkar being rusticated as a student.

The other instance is about how his grandfather a life member of the Deccan Education Society was removed from services of the Fergusson College, when an ideological conflict occurred amongst the management. Prin. Joag and a few others had raised objections against some anti nationalist activities, that had taken place in the college campus. They believed that encouraging such activities will send out a wrong message, while the others felt that it would be ok to ignore the incidence, the college was still under British patronage. The loss of their jobs, eventually led to the establishment of another educational institute but in eastern Poona, which had been set up due to the munificence of the Wadia family.

[37] Y. D. Phadke; Portrait of a revolutionary: Senapati Bapat. Senapati Bapat Centenary Celebration Samiti; 1981; p. 2
[38] https://map.sahapedia.org/article/V.K.-Joag/2621

4.5.12 A FEW HAPPENINGS:

By 1872, Poona had a population of around 907,235 of which there were Government, Municipal, and Local Authority, there were also some Doctors, and those in the education filed, those in services, others in commercial trades, and others in agriculture. There was a large number of women engaged in agricultural work, and others were domestic servants. The Chitpavan community from the Konkan came to Poona, they were cultivators in the Konkan, while in the Desh area, there were hired land tillers. Members of this community would go on to play an integral role in the socio-religious reform and education of the Poona city. It was known that most Brahmins in Poona were educated and occupied educational jobs, in the field of education, people were given jobs of maintenance at primary schools and technical schools. No cultural activities were directly under-taken by the Municipality.

There was the Reay Industrial Museum. This museum had the exhibits of indigenous articles and handicrafts it later came under the control of the Municipality. It was revived by the Poona City Municipality in 1930. The Museum had a library and a reading room, with books on technical, scientific and industrial subjects, and had periodic inter-provincial Industrial Exhibitions. It conducted a scheme of museum education for the public and for students in schools. The Municipality did not have a public library or reading room. The Municipality gave grants to institutions which maintained libraries[39].

The creation of a military cantonment along the ancillary activities associated with it were responsible for the decline of old Poona City commenced. The Cantonment and adjoining areas saw growth in the second half of the 19th century as a socio-economic unit. The impact of these improvements on the existence of Poona was, neither quick nor significant. Hence, toward the start of the English rule there was a sluggish decay and later of equilibrium was accomplished.

A new class, would go on to be called the Middle class came up in Maharashtra, they had a different historical cultural background than that of either North India or Bengal, they did not have a strong feudal system, which was not the same in Maharashtra as it was not a very financially strong background. But with the help of western education – they became intellectual and thus adopted modernity, new governance, new life values, morals, new economic policies and thoughts and the middle class of Maharashtra gave a representation to the rights of others in the country and carried out a historical leadership role. This improvement had a ramification for financial life which was likewise huge. It implied that continuously the reins of monetary life were amassed in classes who

[39] Nalini Pandit. (1979). Caste and Class in Maharashtra. *Economic and Political Weekly*, *14*(7/8), 425–436. http://www.jstor.org/stable/4367360

were not associated with instructive action and who shouldn't be heads of neighbourhood society. All these changes saw the mushrooming of the middle class in Maharashtra in the 19th Century, which would only grow in the times to come.[40]

4.5.13 TRYING TO RETAIN ITSELF-THE STORY OF THE SANSKRIT ORGANIZATION

It was surprising to perceive how the impact of colonization was beyond merely geographical boundaries. British rule and its policies trickled down into the society.

At the point when we look at Maharashtra in the nineteenth century it appears as though a general public was confused about which path to choose towards progress. Public had seen progress from the presence of ground-breaking thoughts that surfaced due to western schooling, to the openness that society had through the manner in which different works that showed up in the press likewise such countless changes occurred because of the change which seemed due to the starting points of industrialization. all of this caused an adjustment of the manner in which individuals started to think and see about everything around them, this as a matter of fact was the greatest change that any general public ought to see during its progress. Economic progress was also seen.

In this a vital job was played by the social reformers. They had been answerable for setting up different schools at better places across the Bombay Administration and the whole of Maharashtra; by the 1830's the East India Company had set up its Postal Dept., there was also the printing press, which began to show signs of progress. After 1857, there was also the growth in higher education and universities. Western schooling, railway lines, roadways, all made progress.

It was a bewildering time where the general public was starting to have areas of strength for a with provincial perspective as far as training particularly that of liberal thoughts and they were gradually yet consistently starting to disappear from components of their customary past especially regarding normal practices.

The provincial ruler was here to receive rewards yet there was likewise this understanding that what might we at any point make the most out of this thus presumably what the English didn't expect was a finished change in how their presentation of western training and considerations could make individuals answer; they were most likely expecting a response for what they got was an acknowledgment as well as a longing to achieve change.

There were many occurrences where there were solid responses to the English arrangements as we will find in this part ahead how the contribution of the local populace was found in the political responses towards the pioneer rulers. this was anyway when a great deal of reasoning was happening

[40] Raja Dixit; Eikonisvya shatakatil maharashtra madhyavargacha uday, Diamond Publication, Pune 2009, pp 84-99

as has been expressed before that Maharashtra, especially Bombay and Pune were the centre point of renaissance thoughts[41].

As per student of history Shripad Bhat, a great deal of significance was given in the nineteenth 100 years to the investigation of Sanskrit the nation over Davos learning and perusing in current as well as conventional ways, Maharashtra especially saw the investigation of Sanskrit via basic examination off its text and similar verifiable and social readings.one of the main people to advance Sanskrit, when western training had spread the nation over, was Ramakrishna Gopal Bhandarkar.

Mention may be made here to show the contribution of the 19th century that the first and foremost among the modern Sanskrit Scholars was (1837- 1925). One of his basic contributions to Sanskrit learning was the composition of two graded textbooks on Sanskrit grammar in English. They were commonly used in secondary schools throughout India and soon made a deep impact on the Sanskrit studies in this country.

Bal Gangadhar Tilak, was well known for his 'The Arctic Home in the Vedas', 'The Orion', 'The Vedic Chronology' and the commentary on the Bhagavadgita. Shankar Balakrishna Dixit, wrote a history of Indian Astronomy in Marathi language, which took into account all available Vedic evidence on the subject. Kashinath Vaman alias Bhau Shastri Lele of Wai, was a Sanskrit Pandit of the traditional type and was particularly well versed in Vedic ritual and Dharmashastra. He edited for some years a journal called Dharma in which he published Vedic and Dharmashastra texts together with Marathi translations.

Thus, in the 19th century Maharashtrians made definite contribution in various branches of Sanskrit literature. It is, however, found that the philosophical schools like mimansà, schools of Vedànta, other than the contribution of Maharashtra to the Field of Sanskrit Literature Advaita, Nyàyavaisesika, and epics like Ràmàyana and Mahàbhàrata were not seriously touched in the 19th century. But also, studies were underwent of these schools which can be observed through the contribution made by Maharashtra Sanskrit scholars in the 20th century[42].

Anandashram[43] is situated in the Anandashram Sanstha building at Appa Balwant Chowk. This institution was founded by the famous and successful High Court Advocate Mr. Mahadevarao Chimanaji Apte. Mahadevarao got built a Shrisachchidananda temple inside the Anandashram. He also got the permission from the British Government, well in advance for his own Samadhi to be constructed below the temple. After this, his nephew Mr. Hari Narayan Apte, the eminent social

[41] Shakespear L. W.; Local History of Poona: And its Battlefields. Macmillan, London, 1916, p 34.

[42] Bhat Shripad, 'Contribution of Lokamanya Tilak Indian Studies', Tilak Maharashtra Vidyapeeth, Pune, 2006
[43] Dandekar R.N. 'Sanskrit and Maharashtra' University of Poona, 1972

reformer and historical and social novelist, thinker, journalist, and Sanskritist took up the work of the Anandashram Sanstha forward on the objectives outlined by the founder Mr Mahaderao Apte.

1. To encourage the progress and promotion of the Sanskrit language by publishing books in Sanskrit on all subjects of Hindu[44] religion as well as Indian culture. To collect, archive and preserve manuscripts of historically valuable Sanskrit works making them available to future scholars and researchers.

2. Encourage education of students by providing assistance for lodging, boarding, scholarships etc. The eligible students can study any discipline and should be of very good character. Over the years Anandashram Sanstha has been working persistently to continue the intentions set by the founders

4.5.14 CHANGE IN ATTIRE AND APPEARANCE:

a) It is true that, culture travels with people wherever they go; this includes their food habits, dressing style, mannerisms, their sports and modes of entertainment. It is equally true that the culture of the country they travel to, in turn also influences the traveller, and once they become settlers then there is further intermingling of practices and faiths.

The above statement can be made clearer by the example of the book 'The White Mughals', authored by William Dalrymple, where he speaks about the intermingling of cultures and faith in early 19th C Hyderabad; very finely narrated through the love affair, conversion to Islam and marriage between Lt. Col. James Achilles Kirkpatrick the local Resident and Khair-un-Nissa Begum[45].

b) Coming back to Poona we see that were was a clear distinction in the way the city had been divided during the British period; where on one side we had the city at its core from the Kasba Peth area, expanding further around it; there was then the two cantonments of Poona and Khadki. The cantonment regions were predominantly British, in the style of architecture, bungalows and barracks were common sights there. The city had essentially had alleys and wadas.

Similarly, it was seen the dressing style was rather different in both these regions; there was the traditional attire of the native Poona population and there was British attire, all formals. Slowly these began to intermingle, where the traditional attire began to incorporate some part of the British dress.

[44] Jaffrelot Christophe, Hindu Nationalist Movement and Indian Politics: 1925 to the 1990s. New York: Viking Press, 1996

[45] Dalrymple, William. White Mughals: Love and Betrayal in Eighteenth-Century India. New York: Viking, 2003.

c)The attire of the Hindus in Poona included a blend of different items, which could be said to be in common with the dress of the rest of India, but over time British influence seeped in.

Following has a description of the clothing:

Men:

Dhoti, ijar, tuman, pujama, (pyjama) survar (salwar), uparni, sadara, barabandi, kudte (kurte), kopri, angarkha, ackan(ajkan), servani, topi, pagadi, rumal, patka, safa. The ones who were very economically weak wore the only the langota; but wrestlers would wear the same during their gymnastic activities. The Marathi dhotar, was a popular attire amongst men. There was also the barabandi, bandi were clothes worn by the labouring classes. There was also the pairan, dagla, the ackan, along with the pagote used at dignified occasions, there was also the pheta worn by Maharashtrians. There was also the rumal. A Maharashtrian male after he was given the sacred thread had to keep hair in a particular manner, most of his head had to be clean-shaven and the tuft of hair at the back had to be tied up neatly. In this respect the Maharashtrian male was different from the Chinese men who also had a similar hair style.

Women:

Had the choli, parkar, saadi, lugade, patal, sal, salu, paithani. The children wore the Angde and galute, topare, kucde, kunci for the head. The sari worn by Maharastrian ladies is generally eight to nine yards in length, and is known as sadi or lungade. It has kinar or katha and the padar. Soon Saris of five-to-six-yard length started to come in vogue[46].

The reason this point has been added here is that, the area known as Lashkar or the Cantonment in Poona, was basically the region of encampment or where the British had set base when they came to the city. This was thus a new area, with new inhabitants. Although a good number of people who belonged to the Catholic and Protestant faiths resided here. (The farthest point of the Peshwa reach was till what one would call the present-day Solapur bazar area, which had the Kotwal Chawdi, under the control of infamous Ghashiram.) (The very well known, posh and elite area known as Koregaon park today, was a forested region, which was a hide out for the train robbers, and the thief's who would rob from the nearby Poona railway station and hide this jungle.) attires of the British were different from those that were worn in the peth areas of the city. The Long and waist length coats, the over coats, the hats, for the day and the hats for the evenings, the tight pants for the men, the cigar

[46] Kosambi, Meera;"Glory of Peshwa Pune". *Economic and Political Weekly*. **24** (5): 247; 1989.

fashion and that of liquor came into practise. The famous gin and tonic drink which was commonly consumed, had its origins in India; the tonic being quinine to fight cholera. The women wore long gowns and headdresses to match it; with little umbrellas, handkerchiefs, and dainty footwear. There were some women who knew how to ride the horse or the bicycle; such women would wear pants and a shirt neatly tucked in.

Initially the difference in the areas were stark and evident, but with time the borders dissolved and the traditional British attires particularly of the women (the gowns) transformed into meedis, frocks and skirts. Women wore the six-yard saari, pants, long frocks. The traditional formal attire of the British men, became celebratory outfits for the men to be worn on special occasions. the shirt and trouser became a common outfit for men. For school children, the skirt and blouse, the pinafore, bloomers, shoes, socks were common for the girls; while the boys wore their shirts, and shorts and long pants, shoes and socks.

4.5.15 THE WHITE MANS' BURDEN:

According to the Merriam-Webster dictionary the concept of the white man's burden can described such that, 'it is a duty of the white people to manage the affairs of the non-white people whom they believed to be less developed, less cultured and uncivilized' this non to less civilization, could include anything from dressing style, to lack of education to socio-religious practices etc.

Thus, the introduction of western education by the British, was also looked at, by them, as an act of upliftment and mercy to civilize the uncivilized pagan native.

b) The British during the days of the East India Company had drowned themselves in what they proudly called was the 'Ethos of Improvement'; this gave them a sense of responsibility, which caused them to a moral obligation to improve the Indian society; which they felt was decaying in many ways, be it socio-cultural norms or religious rigidity or orthodox practices; and thus deemed it upon themselves to rid the society of social evils.

One of these social disasters, called Sati; there are various kinds of wrongs or issues that distresses the bigger sections of society, the subject of instruction; who approaches schooling, what is the idea of state funded training, young ladies, young men all need state funded instruction, common individuals, lower class individuals, all need training[47].

Despite the fact that the most extreme number of Sati cases at the time of Lord William Bentick was maximum 700 all over the nation. The English picked this point to show the

[47] Gadgil, D. R.; Poona A Socio-Economic Survey Part I. Pune, India: Gokhale Institute of Politics and Economics; 1945, p. 13.

backwardness that existed in India; and it was the job and responsibility of the British to civilize the uncivilized lot and rid them off sin. There are different issues that burden just ladies, Sati, and the restriction on widow remarriage, these restrictions were found in the upper classes, lower down the social order, there were lesser restrictions, this was so as if there were no restrictions, there was more scope for sins.

Most British writings that emerged during colonial regime, had to have a narrative on the sighting of a Sati being performed; this was also found to be very exotic, to see a woman either voluntarily or involuntarily sitting on a funeral pyre of her dead husband. The Poona ghats were known as "Sati Vrindavan's", places, cultural tensions and prejudice. This was possibly one of the most savage ceremonies that were prevalent; of course, there was female infanticide and female genital mutilation, tonsuring of the hair etc. Well known European painter, James Ribs, showed up at the English Residency at Poona in 1792, he happened to see a Sati at the junction of the Mula-Mutha.



Sati burning at the confluence at Poonah by Henry Salt. (SOURCED)

James Grains, who was interested about neighbourhood customs and was a sharp onlooker, couldn't help notice the continuous Sati penance that occurred close to the Mula-Mutha juncture during his visit at Sangam Home. He made painter Robert Mabon to sketch this custom and the

commemorations of Sati nearby around the Residency. Between 1815 and 1825 there were around 8,000 Satis; a ban on this was put in 1826[48].

4.5.16 NEW IDEAS:

How the thought of modern lady arises in current Europe-there is a little type of woman's rights, the universities still shut to ladies, but schools accessible a little women's movement--suffrage movement. The main peculiarity in new India is the development of public awareness which has been credited by different experts regarding the matter to causes other than the improvement of English language like the cross-country fomentation contrary to the unfamiliar rule and the soul of the age with the conspicuous ramifications that even without the presentation of English as the vehicle of guidance and of communication India would. A sensation of public feeling was building up speed during the Viceroyalty of Lord Ripon. It before long communicated itself thoughts in the association of the Indian Public Congress which plays had an unequivocal impact in forming India's predetermination. Here it ought to be seen obviously that the unfamiliar rule itself had led to and caused the sensation of Ethnicity and public solidarity in the Indian psyche. This sensation of Ethnicity and Public solidarity embraced the whole nation and enlivened its populace communicating in various dialects and rehearsing various religions. By that it isn't expected to convey those individuals of India had been absolutely oblivious to the opinion of Ethnicity before the coming of English rule in India. Yet, Western journalists like Percival Griffiths are of the assessment that before Western schooling was presented there was no sense of Nationality. As a response to Percival Griffiths, it could be said that a kind of political solidarity as communicated in a typical Government was to be found under the Mauryas. There was likewise social solidarity which gave them a typical scholarly life and bound them together by normal social, moral and strict thoughts which were upset by the on-surge of unfamiliar components. Here additionally Perceval Griffiths varies and he is of the assessment that before the presentation of English and Western training a portion of these components of Ethnicity were non-existent or on the other hand assuming they were there they were unimportant. Political solidarity as per him was non-existent on the grounds that there was not one Government which practiced its influence over the entire of India. Social solidarity was likewise non-existent and there were just societies which were antagonistic to one another. In reasonableness to Griffiths, it should be yielded that however there was this feeling of Ethnicity it was areas of strength for not extraordinary enough to gain general appreciation before the coming of the English. Freedom yet it was in the idea of a mixture of numerous sloppy neighbourhood uprisings however they were

[48] Mullen, W.T.; Deccan Queen: A Spatial Analysis of Poona in the Nineteenth and Early Twentieth Centuries; unpublished PhD thesis; University of Canberra; 2001.

all somewhat roused by a craving to oust the English rule. We need to concur with Griffiths that material, moral and intellectual circumstances which alone might have created an overall public opinion were non-existent. Those conditions were provided by the English rule. The new powers that showed up with it, for example, an efficient arrangement of Government and improvement in the method for communication and transport brought individuals of far-off regions together and advanced among them a typical comprehension. In any case, the best power to the irresistible working of which India was oppressed by English rule was the presentation of English schooling. The English rule in India had acquired its train sure material improvements of which schooling is one. Seeds of Western training were planted during the English rule[49]. The warmed discussion between the people who wanted to advance the old Oriental learning and the individuals who asked the kick-off of rich fortunes of European idea and culture to the Indian brain like Macaulay and Raja Ram Mohan Roy, was gotten comfortable blessing of English training. Here the choice could have been somewhat affected by contemplations of managerial comfort. In any case, the actual choice was an extraordinary age making occasion. It affected the advancement of India's fate. Present day India is without a doubt the result of Western training. Its writing, science, governmental issues, financial matters and different parts of learning were acquainted with India. It is unjustifiable to disregard and look with slight on Western instruction and the tremendous great that it has done to this country. Present day India could not have possibly been anything she is today without the strong and advantageous impact of Western schooling. R. G. Pradhan appropriately sees that the effect of Western schooling was enormous and the impacts were extensive. They have contacted pretty much every circle and period of Indian idea and life. This might not have been of adequate size from certain perspectives, yet as per Griffiths the truth of this effect should be surrendered since clearly Western training eliminated notion and altered the heading of their viable working in each day life. Yet, in the area of social and political idea the effect and impact was practically progressive, says Pradhan. Western training has given India a typical language in which her informed classes uninhibitedly trade perspectives and thoughts. A typical language is of incredible assistance towards the development and development of public solidarity. The course of improvement of soul of Identity would have been troublesome as well as endlessly drawn out without the English language and the normal scholarly social intercourse it worked with however the Hindus had a typical social practice, there were Mohammadans who were outside the Hindu crease due to their particular racial, phonetic and social customs. Western training that the Hindus and different networks in India started to drink profound of the wellspring of Western writing, history and reasoning. Every one of the informed classes independent of local area guzzled the normal culture which led to normal perspectives and sentiments which are a key essential for the

[49] Heitzman, James; The city in South Asia. London: Routledge. 2008; p. 213.

development of Ethnicity. The conflict of certain history specialists even without Western schooling, India would have accomplished the place of an extraordinary present-day power particularly considering the way that the last 50% of the nineteenth century saw a resurgent of a feeling of Ethnicity all around the world to such an extent that the actual age is a period of Patriotism. It is very difficult and totally useless to hypothesize on what might have occurred in the event that the course of Indian history had been not quite the same as what it has been. Sardar K. M. Panikkar in his book 'Overview of Indian History' guesses as follows: ‘The particularisms considering vernaculars would have developed so enormously as to separate even the possibility of Indian Solidarity[50]. A large part of the new learning on which India's incredible recuperation has been based could never have been accessible to us. The logical improvement of the West would have contacted us second hand and support in the logical work of the world would have been a far off great'. To put it plainly, by going in for English schooling India joined the world local area. The Western instruction has stirred and cultivated the soul of Identity not just by the aberrant method for normal language and culture yet in addition by different means. It is difficult to get Western instruction without guzzling the soul of Identity since present day Western culture is synonymous with Patriotism, soul of enthusiasm and love of opportunity. No place do we track down the soul of Identity as throughout the entire existence of the West celebrated in its writing and history. It spread the thoughts that each country has an option to be free and no work or penance is too perfect in light of a legitimate concern for the Homeland. These were a portion of the principal lessons of Western culture and they are significant for public development. These thoughts were perceived and valued by youthful Indians who were given Western schooling. After all what is Schooling? Whatever be its mark, it will be completely futile in the event that it didn't prevail with regards to putting forth for the psyche its specific thoughts and standards. The brain is what schooling makes it and the Indian would have been an inquisitive person in the event that he had neglected to get familiar with the honourable lessons of Western training. High level patriots have honestly recognized the obligation which India owes to Western schooling. In the mid-twenties, Mr Vishnu Sastry Chiplonkar, the organizer behind the 'Deccan Education Society of Poona' and one of the staunchest patriots of his times has contrasted Western schooling with the Milk of the Tigress. As per him nobody who was Western instructed could neglect to soak up the primary temperances of affection for opportunity and freedom.

One more impact of English training was in the region of political thoughts. It has not just stirred and fostered the soul of identity however has drastically changed some of principal political ideas of the Indian public. Here the effect was practically progressive. Political ideas and opinions of the Indian

[50] Panikkar K M; A Survey of Indian History; Asia Publishing House; 1947; pp.5-7

public were totally different. The Indian who was administered by outright rulers started to see the value in sacred states, sway of individuals and the privileges of the person. Teacher Majumdar is of the assessment that the improvement of our political idea which was at an extremely low ebb was restored, renewed and created by Western schooling[51]. Western instruction had another extremist and broad impact on India. From the work in the previous sections that, calculated endeavours have been made to show the presentation of western or pioneer training affected the public activity of the Poona city. Poona was a multi-social focus with a huge assortment of positions, classes and networks; the European presence was engraining itself in the neo set up which was developing in the city. The introduced work has been pair with the title, 'Social Effect of Pilgrim Training in Poona-1818-1947'; be that as it may, as is perceived, schooling can't have a unidimensional effect, thus certain other immediate and backhanded impacts have likewise been referenced here. This study was taken up with a thought and the information on specific rudimentary realities and evaluations of the English schooling strategy in pioneer India, as a work, of the effect, especially on the city of Poona has not been found, exploring and assembling the information (essential and optional) has been very thrilling as a large number of perspectives came up to show the broad effect training can have in generally more modest geological position; it just stuns to see the effect instruction, as an executed strategy would have had on a country scale. Poona, was the seat of the Maratha power, which had presented difficulties to the biggest of contemporary powers of the day. In the ensuing years, it turned into a base for the Peshwai, when the city arrived at its level of political fabulousness and wonder. During this time, the Portuguese and different Europeans started to make their presence felt in the city. At the point when the Peshwai surrendered to a political end, because of the English; after a slight plunge in fortunes and political disgrace; Poona by and by started to ascend in influence and status, alongside its economy consistently balancing out. The English laid out the Bombay administration and Poona turned into its storm capital; the Lead representative would come down to Poona, as the downpours in Bombay were unmanageable. Throughout some stretch of time, with a developing assortment of settlements and expanding populace; Poona started to see an ascent in the foundations of financial nature and trainings establishments were not the same as this development. Before long, Poona saw the ascent of a working class; this obviously was by a wide margin the greatest commitments that schooling of a western sort might have advertised. Individuals from most divisions started to take it up as it gave social height to them[52].

[51] Mehta, Surinder K; "Patterns of Residence in Poona (India) by Income, Education, and Occupation (1937–65), " American Journal of Sociology; 1968; pp 496–508.

[52] Chhabra, G. S. (2004). Advanced study in the history of modern India ([3rd ed.] ed.). New Delhi: Lotus Press.; 2004 pp. 24–25.

Subsequently, it wouldn't be erroneous in saying that this work is a miniature work, as it concentrates on top to bottom around one city and the effect of schooling that was seen in its social set up.

It isn't new information that training as a lifestyle was not accessible in Poona before the coming of the English. It previously existed as a lifestyle, however was restricted to specific segments of the general public and just certain types of training was given. Every one of the subtleties of educational program and so on have been referenced in the previous parts. Training had been practically speaking since the old times India. The 'gurukul pratha' had been practice since a long time. India was known for Takshashila, Nalanda. Poona was accordingly moved by the common school system. Under the Marathas, training proceeded with additional regarding functional schooling. Under the Peshwai schooling started to be restricted to the upper positions; similarly, as with time, the rank framework had become rather simple and in reverse. A significant commitment that was made in the spread of training in Poona was overwhelmingly of Teachers who were continually streaming into the city. In this manner, with the foundation of the English administration in Poona as a component of the Bombay Administration specifically and in English India overall; for quite a long time, there was no instructive strategy by and by, so the previous set up proceeded; later, approaches were advanced, which, could be known as 'approaches really taking shape', i.e., or that which changed according to experimentation, or were modified as the response it got from the general public. Notwithstanding, when a strategy was made, changes came in a lot later.

Regardless, there was a strategy, which figured out how to manifest a respectable response; and it likewise figured out how to modify the set social milieu in Poona. endeavours have been made through this work, not to laud any one specific part of the general public, whether it be a local area, a strategy, an individual or establishment. In this manner, alongside being impartial in approach, endeavours have additionally been made not to decrease or downgrade the commitment of any angle, individual, layers, establishment, thought and belief system.

For a really long time, Poona has been known as the 'Oxford of the East'; subsequently, to sort out why the city holds this designation, has been the endeavour of this work. An investigate Poona's verifiable past under English rule, shows designs in the city's development from a minor metropolitan set up, to a prosperous capital city, to one which saw a huge expansion in its way of life.

A momentous model that arose throughout this examination, was that there was an extreme contrast in Poona. As was realized that the fundamental city developed, from around the area of the Gram-Daivat, the Kasba Ganpati. With the progression of time, the city developed. At the point when the This region came to be known as 'Camp' or 'Lashkar', as well as 'Cantonment' as that is where the

Cantonment was set up[53]. The first city was hence altogether different in additional ways than one in contrast with the Camp region, regarding segment homogeneity, the way of life, religion, strict practices, diet, dress, characteristics, houses, monetary patterns, political changes, thoughts and belief systems and in all things; in this way, the effect of training on both the areas were different according to the beneficiary.

One can't disregard the way that the period posts the 1857 revolt, saw a cross country rise and development in the opportunity development and Poona proceeded to turn into a centre point for nationalistic exercises; this extraordinarily affected the general public and the mentalities of the populace.

4.5.17 SOCIETAL CHANGE IN 19TH C WESTERN MAHARASHTRA:

The economic history of India under British rule between 1800 to 1947, began to see transformations; this was mainly due to the emergence of a new class due to modern education.

The introduction of modern education system was the integral factor that led to socio-economic changes in western Maharashtra.

An amazing fact is that the native Indians reaped the benefits of western/ English education when it had not even been implemented in the entire of Britain. The initial three to four decades did not see so much change in India, but gradually the pace picked up in the post 1840s period; when slowly a new educated class began to emerge which consisted of lawyers, government employees, and other professionals from the traditional high caste 'literati, who were already part of the British administrative set up, they were known for their erudite and intellectual professions and there were no artisans amongst them. As is known, the need for creating a set of people who would be helpful in the administrative work led to the introduction of English education, which produced clerks and lawyers, exposed the Indian students to scientific and technical knowledge just as the typical student in Britain received in his own country.

Aside from the English government, the commitment of the Christian missionaries in spreading present day schooling among the majority could be striking. They established the groundwork of present day; obviously, their endeavours were weak and couldn't fulfil the developing necessities of the pilgrim economy. Other than the public authority endeavours, numerous English nonconformists turned towards English education. It would be fascinating to take note of that most of the eloquent Orientalists and all Indians were 'Anglicists'. It is a point of debate, whether the new class invested

[53] Joshi, Ashutosh; Town planning regeneration of cities. New Delhi: New India Pub. Agency; 2008; p. 74

in the industrial sector and contributed to the development of the region. The introduction of printing press, railways and transport, post**,** telegraph and western education led to a huge social change**.** Social reformers like Raja Ram Mohan Roy, Gopal Hari Deshmukh, Swami Dayanand Saraswati, Mahatma Jyotirao Phule, Justice Ranade all struggled hard to popularize modern education and the new values of life.

The combination of press[54] and higher education was bound to create a revolution and certainly it did; the 'intellectual revolution' appeared with far reaching effects. Balshastri Jambhekar, first batch of university educated youths, began a vernacular newspaper '*Darpan*'in 1832, in the same year, when the British Parliament introduced its progressive and liberal policies. Darpan was known to have commenced a new era.

In 1836, Governor General Charles Metcalfe had stated that, 'the freedom of press would strengthen the British Empire'. G.G. Agarkar, started the,'*Sudharak'* a newspaper to generate life values and new idea, and to speak against the societal injustice and orthodox religiosity towards women and the depressed classes.

What needs to be understood here is that, the education imparted in India, was not a part of a gradual process instead it had been externally imposed; and thus, the new class which emerged was unable to strike a balance between the old and the new life. The middle class in the west was very different from the middle class in India; the latter being directly linked with their agricultural land.

The efforts to print in the vernacular were not much ineffective for a long while and the new education did not reach easily and deeply in the masses of the country. Moreover, the 'infiltration theory' of education did not succeed, as the middle class was concerned more with
their employment than with educating the masses for no benefit of theirs. Besides, the newly educated class developed contempt for manual work, which would never be considered as a positive feature of the change. Commentators have remarked that there was no middle class in India on the lines the west. The so-called middle class in the country was observed to be a 'parasitic' class, dependent on the state patronage. Easily, this influenced to lead to a wide split in the society into 'high' and 'low' class people. The common people could never realize the existence of new sciences such as economics, political science, sociology etc. which influence and guide the social composition of the economy. It would not be much exaggeration to comment that had the Mutiny of 1857, a revolt by a few princely states and native British soldiers against the 'raj' been successful, there would not have been much change. The country would have had re-established its old system of feudalism. Thus,

[54] https://www.printweek.in/features/print-history-representing-the-middle-class-printer-poona-press-owners-association-60252

there was observed a big variation in the pattern of social change and formation of the middle class in the west and in India.

This displays that the introduction and the spread of modern education in the country and the region acted as a vehicle of the growth of the modern industries in the region. Though, there was a big difference in the pattern of development of middle class in the west and in India, it certainly would have helped for economic growth. In short, the economy of Western Maharashtra in the period between 1818-1857 witnessed a mixed social change[55].

Some may say that the impact of economic change in the19th century would be more important than that of the social change. There was the strict varna structure based on the division of four professional classes. The *Brahmins*, the *kshatriya*, the *vaishyas,* and the *shudras.* The Maratha rulers paid more value to the first two classes and neglected the last two classes either partially or completely. As a result, the society paid its price for the negligence of the trader and merchant's class in the form of economic backwardness. With the fall of the Maratha rule, besides the considerable occupational change that occurred in the upper strata of the society, which has been discussed earlier in this chapter, there happened a reasonably milder change among the artisan class and petty workers. The soldiers, and artisans who were dependent on the royal army such as horse trainers evidently, lost their jobs. These people tried to shift from their traditional occupations to new sources of living such as painting, making artistic articles of leather and metal etc. This was a downward shift in their social and also economic status. However, almost no change was observed among the class of petty traders and small merchants who were engaged mainly in trading daily consumption goods and grocery products.

During the process of economic change, there ensued a rearrangement of labour from settled agriculture and handicrafts to the new lands in the country and overseas and new occupations in the fields of agricultural estate, mines, and public works. The process took a speed with the introduction of railways and telegraphs in 1850s. Growing imports from Britain led to economic boom in the region and in the country as a whole. Simultaneously, new jobs of big salaries emerged fast and were captured by the educated high caste class in no time. Also, the manual jobs rose fast and the migrated agriculturists from villages were benefited by these.

They also received hike in their wages. Beside the optimistic monetary change expressed above, there was noticed a negative financial impact in the general public. The ascent in open positions and pay levels was outperformed by the ascent in the costs of food grains, lease and so forth. It was seen that the food costs were expanding a few times quicker than the ascent in wages of the workers and

[55]https://gazetteers.maharashtra.gov.in/cultural.maharashtra.gov.in/english/gazetteer/Poona/PART%20VI/Chap%20(20)/Poonacity.html

craftsmans. Clearly, this prompted the decay in the norm of living of the majority[56]. The circumstance deteriorated toward the finish of the nineteenth 100 years, when the English government decreased tax on the imported yarn [from 5% to 2.5%] which prompted ascend in contest by unfamiliar factory proprietors with the homegrown fabric makers. The idea of duty strategy became backward which fell intensely upon the destitute individuals who utilized coarse homegrown material and was light on the rich class who utilized imported fabric. It was exclusively in the start of the twentieth hundred years, an unsettling against the crooked levy strategy of the English was driven by patriot pioneers. The course of de-industrialization examined prior could be connected with this issue to grasp the idea of way of life in the locale in the nineteenth hundred years. The job of the Royal states as a hero of country business and, surprisingly, uplifting homegrown business venture would be viewed as a desert garden in the desert of joblessness in the district.

The years between 1849-57 are considered as the birth time of the popular 'Swadeshi' development, however the real disturbance of the development was carried on as a powerful political weapon contrary to English rule just 1905 onwards in the capable authority of Tilak with a gigantic public help. The credit of starting the contemplations of the soul of the development goes to Mr. Gopal Hari Deshmukh pseudonym 'Lokhitwadi' who presented the idea of homegrown assembling against the imported products. He was among quick to teach the blacklist of unfamiliar products and supplant them with locally created merchandise. He attempted to persuade about a drawn-out advantage in utilizing coarse and dear fabric created at home than the prompt advantage of utilizing modest, fine quality imported material. His perspectives appeared to coordinate with that of Friedrich Rundown, the principal ally of monetary patriotism. His contention that had India have coordinated the political fomentation in 1857 with that of 'Swadeshi', she would have achieved political and financial freedom also could be given an idea by history specialists.

It was Dadabhai Naoroji, a patriot and the pioneer behind Indian financial matters, who demonstrated the consideration of the learned class of the country towards the nature and reasons for neediness in the country. Naoroji summoned the most common way of conveying abundance to England as 'financial channel', in his book, 'Neediness and UnBritish Rule in India' which made a transformation among the researchers.

Indian scholars, yet additionally global masterminds like Karl Marx, organizer behind communism called attention to the antagonistic financial impacts of English rule on India. Indeed, even before Naoroji showed the monetary side of the unfamiliar rule, the district of Western Maharashtra was

[56] Maguire, Joseph (2011). Sport across Asia: politics, cultures and identities 7 (1 ed.). New York: Routledge.

driving a job of being the trailblazer in rebuilding monetary scene in the nation through setting up of current ventures in mid nineteenth 100 years.

Despite the significant change in practically all fields of life, farming didn't show an extensive change either in the development strategies or trimming designs with the exception of the presentation of a couple of new harvests like potato and so on till the initial twenty years of the twentieth 100 years. There was just about zero level motorization. The overall inclination of the typical ranchers was to develop what was generally rehearsed. Additionally, incessant starvations deteriorated the circumstance and hampered the development of horticultural area. Incessant starvations alongside scourge plague were accounted for to have killed large number of individuals somewhat recently of the nineteenth hundred years. Surendranath Banerjee in his official location [1901-Ahmedabad Congress] examined the reason for starvations as not the disappointment of yields or meagre downpours, yet the neediness and absence of buying force of the majority which makes them unfit to purchase the necessary food at winning costs. Likewise, absence of helpful method of transport to convey food from surplus to the poor regions was one more explanation called attention to for the event of life-taking starvations. Consequently, in such an unfriendly monetary circumstance, where simple presence of life was viewed as an endowment of nature, it would have been shameful to anticipate any striking advancement on the facade of modern turn of events. Shockingly, on the unfavourable setting expressed over, the astounding financial change as ascent of the advanced businesses happened in Western Maharashtra, in mid nineteenth 100 years.

However, the peculiarity of ascent of current enterprises in the locale ought to be considered as a piece of the monetary change that happened in the nineteenth 100 years, it would be concurred that it ought to be contemplated with a different importance connected to it. The peculiarity, which is accepted to be brought into the world during the 1850s, was a consequence of a mind-boggling foundation and numerous occasions, which could be considered liable for the peculiarity to happen.
Prior to talking about the genuine peculiarity of ascent of present-day enterprises in India, it would be suitable to find in a word the comparative cycle for example Modern Upset in Extraordinary England for the most part during the time of eighteenth and nineteenth hundred years. The peculiarities are likewise named as 'ascent of present-day businesses' and is perceived as one of the best monetary phenomena in the cutting-edge history of the world. Clearly, it could have impacted on the pioneer economy of India.
However, it was a perplexing peculiarity to make sense of in a nutshell, following foundation could be considered liable for the occasion to happen. The accessibility of colossal dealer capital procured through a favourable exchange with its provinces and decrease in the monetary force of the ruler and

at the same time expansion in the powers of the Parliament, decrease in the volume of public borrowings by the Lord coming about again in the accessibility of a main part of capital in the possession of individuals which thusly was put resources into the confidential venture could be expressed as immediate explanations behind the ascent of present day businesses. Besides, a free society that invited change, with political steadiness and ideal geological situation with iron and coalmines and deficiency of labour supply which energized innovative creations were among other positive resources with Britain. All the more exactly, the dynamic job of the working class in Britain who endeavoured to design new innovation couldn't be disregarded. One of the fascinating highlights of the Modern Upset in England was that their it was continued with next to no think backing of the public authority. Subsequently, it would be no embellishment to remark that it was the genuine innovative soul of the British chaps that delegated their country with the situation with 'the studio of the world, the fashion of the world, the brokers of the world and world's most prominent transporter.' In this manner, the whole course of modern advancement was self-spreading without the conscious endeavours of the public authority. It is likewise speculated what's more that the backward tax collection could had aggregated capital among the rich class driving towards the interest in ventures. On this background, the circumstance in India is by all accounts a disconnected one. The interesting and characteristic 'culture of destitution' for example mass neediness throughout some stretch of time and the propensity for interest in gold and silver by the centre and rich class as a type of protection against the chances of farming and starvations might have barely brought about the gathering of capital which could be put resources into present day businesses. In addition, horrible unfamiliar exchange bringing about 'de-industrialization and a low status of a pioneer state could be considered as the principal snags during the time spent ascent of current businesses in the country. It very well may be obviously seen that there was a colossal contrast in the social and financial air of Britain and that of India.

4.5.18 SCHOLASTIC HERITAGE OF POONA

What is heritage? Isn’t it something that is timeworn, something that is inherited from past generations, maintained in the present and bestowed for the benefit of future generations?

Likewise, Pune or Poona as it was known during the British days has a unique distinction of being the carrier of the legacy of colonial architecture as well as that of western education.

Its colonial history started when, the English East India Company was exercising control in India through political steering which metamorphosed trade into territorial control; this happened through the establishment of groundwork in the major cities of Bombay, Calcutta and Madras.

Their power was reinforced in Bengal as they strategically aligned themselves with local rulers, initially as advisors and then as an armed force to the kings who soon become dependent on the Company's military support to maintain their autonomy from neighbouring rivals (Adams & Adams, 1971).

In the years that ensued, the British East India Company was seen to be on a methodical extravaganza of territorial procurement, until they finally reached the gates of Poona; the capital of the mighty Maratha Empire; they subsequently, brought the city under their sway; and put an end to the Maratha rule supplanting it with their own.

Political control brought in many changes that were seen in all spheres, social, economic and others as well.

A number of amends were witnessed in the city of Poona that came up as a result of the change of guard, essentially making the city a confluence of academics and architecture; two of the major contributions of the British rule.

Having seen several highs and low, Pune a medieval Indian city of native origin, had been wrecked several times only to rise of the ashes like a phoenix.

Pune's cosmopolitan predilection was henceforward a magnificent drapery of long-gone happenings; originally a fortified stronghold under the Bahamani's, transferred to Shivaji; when the old city center the Kasba gained eminence. An archaic cellular city design was established by the Peshwas, as a result making it a metropolitan of peths, which represented the town of Brahmanical hegemony.

Once the British seized control, Pune acquired a two-fold character. The traditional Maharashtrian ethics and philosophies were seen in the wadas and the organized colonial set up was observed in the massive social structures, villas, parade grounds, leisure areas and market districts. Pune seemed to have two portions, one the 'city' which had a majority of the Marathi speaking habitation and 'camp' which retained its colonial uniqueness and saw the settlement of folks from around the country.

Poona has been chosen as the focus of study; because historically, while the city held the position as the capital of the Peshwas; and during the British regime, it earned a significant military status, it was also used as the Monsoon capital of the Bombay Presidency; and with its sound educational system, the city went on to be known as the 'Oxford of the East'.

The period of study, of 1818-1947, has been selected keeping in mind the period of British rule in the city.

A certain amount of work has been done on the colonial policy of education, for example, Nurullah and Naik (1951) have put together an admirable overview of education and its development in British India.

Even, Bellenoit (2007) studied the effect of missionary education on Indians highlighting the complicated nature of the relationship.

Much has also been written about how English education influenced urban Indians (B T McCullly 1960).

The architectural history of India has been represented well in the writings of Christopher Tadgell.

The articles of Christopher Benninger on the architectural and historical past of Poona have thrown light on the city's statu[57]s.

Colonial structural design provided the sanctuaries of educational portals. The British left their mark on the structural monuments of the city, and it was seen everywhere.

The history of Poona, in the years post the end the Peshwa regime, until the independence of India, was witness to a number of vagaries and vicissitudes.

4.5.19 THE CHANGING POONA SKYLINE

The British unfurled the Union Jack on the Shaniwarwada and brought the entire city under their sway.

Their presence also, almost divided the city into two parts- the CITY and the CANTONMENT.

The Cantonment was "British" in nature; in practice and in almost everything.

The City, on the other hand, was its, complete opposite; it even became the hub of nationalistic activities during the freedom movement.

The Cantonment existed parallel-almost- as if-oblivious of the activities in the 'City'.

Evident in the layout of the Cantonment, was a 'mini home' which the British endeavoured to create.

Palpably perceptible was the distinctive synthesis of the Indo- European architecture in the residencies, schools, colleges, sports and office complexes.

The attempts of the regime to establish themselves was aided by the work of the Christian missionaries; who catered to the religious needs of the common gentry; they also provided to impart education along with health care facilities.

[57] Deshpande, M. M. (2015). Pune: An Emerging Center of Education in Early Modern Maharashtra. *International Journal of Hindu Studies*, *19*(1/2), 59–96. http://www.jstor.org/stable/24631793

Thus, Poona saw the establishment of structures like churches, schools, colleges and governmental buildings that worked to provide the above-mentioned needs.

The word 'Anglican' meant anything British; it also meant 'Protestant', thanks to Henry the VIIIth.

This paper intends to bring to the fore the Anglican (religious) cum educational assemblages and set ups in Poona, between 1818-1947; these establishments in more ways than one, changed the identity of the city.

The setting up of the Great Indian Peninsula Railway; the settlement of the regiments of the 17 Poona Horse, the Lancashire Fusiliers, the Maratha Light Infantry and the others, led to an increase in the population, as well as in the growth in the importance of the city on the whole; this mainly took place due to Poona, becoming the 'Monsoon capital' of the 'Governor of Bombay' thus, making Poona, one of the most important cities of the Bombay Presidency. (The residency of the Governor, later became recognized as the University of Poona)[58]

A number of churches soon dotted the Poona skyline. The churches ministered to the religious needs of the soldiers and of the British residents. The city saw both Catholic as well as Protestant set ups.

The root of churches in Poona dates prior to the advent of the British. The Peshwa had a number of Portuguese soldiers in his army, thus, in 1794 he donated a plot of land for the construction of the Church.

This became known as the City Church; it was consequently used by the British soldiers, who in 1887, established the Ornella's School there.

In 1835, Rev Britto, was appointed as the Military Chaplain, he in 1850, established the St. Patrick's Church, years later the St Patrick's School was established there.

Since this church became a little distant for the masses in 1860, the foundation stone of the St. Xavier's was laid, it was completed in 1864.

Adjoining it came up in 1860, the St. Anne's School and seven years later the St. Vincent's School.

Since most of the Britishers were Protestants, a large number of churches to cater to their spiritual needs were constructed.

[58] KAMERKAR, M. P. (2000). IMPACT OF BRITISH COLONIAL POLICY ON SOCIETY RELATING TO EDUCATION IN WESTERN INDIA DURING THE 19TH CENTURY. *Bulletin of the Deccan College Research Institute, 60/61,* 373–382. http://www.jstor.org/stable/42936626

The churches were typically British in architecture and indicative of the troops they catered to: Scottish, Welsh, Irish and English.

The oldest of the protestant churches was the St. Mary's Church; it had been constructed in 1825, to cater to the British officers, soldiers and their families.

Alongside came up the Bishop's School in 1864 which had been established to cater to the children of warrant and non-commissioned officers. (The Principal's bungalow, is reputed to have been used by Arthur Wellesley, the Duke of Wellington, the Prime Minister of England). Two years later in 1866, the St. Mary's School was founded, to provide for the education of the daughters of the officers of the British Indian army who were posted in Poona.

Soon came up the St. Paul's Church, whose foundation stone had been laid in 1867, to cater to non-officials, civilians and the Eurasian community.

Along with it came the St.Paul's School, which worked as a feeder school to the Bishop's School. Also came up in the vicinity of the church, the St. Helena's School.

Another church that came up around the same time was the Methodist Episcopal Church, in 1872, associated with it was the Hutching's School.

In 1885, came up the Panch Haud Tower Church or the Holy Name Church, alongside of which came up the St. Thomas School.

Along with these schools, the British also catered to the growing demands of higher education, thus came up the:-
Deccan College in 1821[59],[60]
College of Engineering in 1854,
Fergusson College in 1885,
Agriculture College in 1908, and
Nowrosjee Wadia College in 1932, as well as several other colleges and research institutions.

In conclusion, the Poona Cantonment stood widely in contrast with the rest of the city; with its crowd of elite colonial structures, which, even today holds its imperial charm.

The great era of educational reforms under the East India Company began after the Despatch of 1854.

[59] KULKARNI-JOSHI, S. (2004). THE DEVELOPMENT OF MARATHI LINGUISTICS AT THE DECCAN COLLEGE. *Bulletin of the Deccan College Research Institute*, *64/65*, 249–259. http://www.jstor.org/stable/42930650

[60] Possehl, G. L., & Kenneth A. R. Kennedy. (1990). Hasmukh Dhirajlal Sankalia (1908-1989). *American Anthropologist*, *92*(4), 1006–1010. http://www.jstor.org/stable/680657

The establishment of the three Universities gave stimulus for the opening up of new colleges. Considerable attention was paid for the expansion of secondary education, government and private schools sprung up.

The schools linked with the churches continued to contribute, like the others, towards the generation of Western Educated individuals.

The British encouraged the teaching of English in schools and colleges; as they needed people to work in the administrative offices as clerks and Babus. This helped in creating a new class of people, who aided in the governance as well as in controlling the many aspects of administration in the country.

Children were sent to these schools as it was thought that it would facilitate in getting jobs in government offices.

Fresh ideas from the West like freedom, democracy, equality and brotherhood began to have its impact on the intellect of the English knowing Indians; which gave rise to national consciousness; the educated Indians now though of freedom from the British.

The rest, as you know is history.

The Anglican scholastic heritage in Poona still stands tall, as they have been witness to the myriad themes that were part of the changing times and tides of the city. These schools and colleges still run today and are doing well for themselves.

Thus, in inference one can say, 'Poona' proudly holds high its epithet, 'Oxford of the East'- a legacy, it has long carried[61].

4.5.20 IMPORTANT AND RELEVANT FUTURE THOUGHTS BY GANDHIJI

For centuries throughout, the history of mankind, ideologies and philosophies have emerged and submerged in the social milieu; these have, in more ways than one, changed the way the world grew. Whether it was an ideology pertaining to swarajya, or democracy, to cast based ideologies, to religious ones, the concept of education, and other such; all of them have worked their way in society from time to time.

[6161] Deshpande, M. M. (2015). Pune: An Emerging Center of Education in Early Modern Maharashtra. *International Journal of Hindu Studies*, *19*(1/2), 59–96. http://www.jstor.org/stable/24631793

Be it Socrates, Plato, Aristotle, Machiavelli, Rousseau, John Locke, Ranke, Marx, Mahatma Gandhi, Martin Luther, Shivaji Maharaj and others; all these philosophers, thinkers, social and political activists have all had their fair share of fame.

However, it would not be wrong in saying that, the ideologies and philosophical thoughts of Mahatma Gandhi still find relevance in the contemporary world.

Mahatma Gandhi believed that education is one of the most important ingredients in the development of an individual, the society and the nation as a whole. A nation with educated citizens can develop at a far better speed compared to that of an uneducated population. He believed that every child in India must be educated as education is the key to a good living.

Living at a time and age when western education was being implemented throughout the nation at all levels, elementary, secondary. While alongside, emphasis was also being laid on higher education by the colonial government, all of course with an ulterior motive of generating an enormous English educated class of Indian 'Babus', who would in turn provide a steady work force for the daily administrative dynamics; Gandhiji, was slowly but surely coming up with his own thoughts on education as a policy to be implemented throughout the nation.

The primary focus of Gandhi's tenets in education was to develop both the moral sensibilities within the student as well as their commitment to social change. Gandhiji believed that education was essential to enhance the notion of individual and social change, believing that both are connected to one another. Education is not something to remain in the claustrophobic domains of books only[62].

Gandhiji promoted an educational curriculum, which he called as 'Nai Talim', or simply called as 'Basic Education for all'. It developed out of Gandhiji's experience with the English educational system and colonialism; which he thought was not the apt solution for India. Gandhiji's pedagogy rested on three pillars, namely, to focus on the *lifelong character* of education, its *social character* and its form as a *holistic process*. For Gandhiji, education is 'the moral development of the person'. According to Gandhiji, basic education was, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community. Nai Talim also envisaged a different role for the new teacher, not simply as a professional constrained by curricula and abstract standards, but rather as a person relating directly to the student in the form of a dialogue.

[62] Karve, D. D. (1961). The Deccan Education Society. *The Journal of Asian Studies*, *20*(2), 205–212. https://doi.org/10.2307/2050484

Gandhiji's disciple, Vinobha Bhave, developed the idea further as a means of social transformation, where the relationship between teacher and student had to be redefined, where the student was to live, work and grow with the teacher and his/her family, and would in this process learn the skill as part of a way of life, code of ethics, relationships and other things. Gandhiji thus placed an emphasis on the role of handcrafts such as weaving, metal work, pottery , spinning; they symbolized the values of self-sufficiency, Swaraj/ independence and Swadeshi.

In his influential article on education in *Harijan* in 1937 Gandhiji argued: "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means by which man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus, every school can be made self-supporting." Gandhiji's first experiments in education began at the Tolstoy Farm ashram in South Africa. It was much later, while living at Sevagram and in the heat of the Independence struggle, that Gandhi wrote his influential article.

A national education conference was held at Wardha on 22–23 October 1937. Afterwards two model schools were opened at Wardha. This, Wardha Scheme of Education, can be called the first blue print of a national system for education. The system promoted a concept of being job centric, value-based and mass oriented. It is the first model of vocationalization of education in India. In the Gandhian scheme of education, knowledge must be related to activity and practical experience. His scheme of education envisages, a close integration between the school and the community so as to make child more social and cooperative. This scheme was the first attempt to develop an indigenous scheme of education in British India by Gandhiji[63]. As a nationalist leader he fully realized that the British system of education could not serve the socio-economic need of the country. So he had developed a complete philosophy of education for the whole country. He, thus, put emphasis on vocational and functional education. “Earning while learning” was the motto of this education. This will increase the creativity in a student. By education, Gandhiji meant the improvement of morality within a student. Without being bookish, a student should adopt certain moral ethical codes like truth, nonviolence, charity and so on which will illumine his character. Thus, character building through education was a prime concern. Gandhiji wanted to keep the students away from politics. If students will participate in politics, they will be pawn at the hands of the politicians who will utilize them for fulfilling their desire. He visualized that children of free India would need to know the right values of social, political and economic life of the country. They must also inculcate the proper attitudes and

[63] Lawrence, H. S. S. (1950). Gandhiji’s Contribution to Education. *The Phi Delta Kappan*, *32*(2), 42–44. http://www.jstor.org/stable/20332000

skills as good citizens of India. Gandhiji believed that social service should be an essential part of education.

Gandhiji believed, that education must be reoriented so as to channelize manpower in the right direction to find solutions for the mounting educated unemployed young men and women.

Gandhiji's ideas, are more than relevant even in the current scenario; he spoke about free, compulsory and universal primary education; craft centric or vocational education, primary education should not be neglected. Colloquial language should also be used in imparting knowledge. Gandhiji also believed that Basic Education or Buniyadi Shiksha should be imbued with the cardinal creed of non-violence and idea of co-operative living. Gandhiji emphasised on the dignity of manual labour through active participation in productive work.

Mahatma Gandhi believed that education is one of the most important ingredients in the development of an individual as well as the society and the nation as a whole. A nation with educated citizens can develop at a far better speed compared to that with uneducated population. He believed that every child in India must be educated as education is the key to a good living[64].

Mahatma Gandhi wrote quite a few books that served as inspiration for thousands of people during his time and continue to do so even today. His publications include My Experiments with Truth, India of My Dreams, The Essential Gandhi and The Words of Gandhi. He also wrote articles on Basic Education that served as a motivational force to bring about reforms in the field of education in India. Mahatma Gandhi also edited many journals including Young India and Harijan. By way of his writings, Gandhiji tried to reach out to the general public and bring about positive changes in their lives.

In conclusion, one can rightly say that Gandhiji's contribution has been beyond immense in the field of education. His educational philosophy was naturalistic and idealistic. He suggested ideas to mould the education system in such a way that it ensured the all-round development of an individual, which can be found to be relevant even after several years of it first being propounded.

4.5.21 CONCLUSION:

It was expected that through western education, a class would be formed which was Indian in blood and colour but would be English in education and mannerisms. No doubt a class like this was

[64] Patil, S. (1979). Dialectics of Caste and Class Conflicts. *Economic and Political Weekly*, *14*(7/8), 287–296. http://www.jstor.org/stable/4367349

formed but it was one which was now going to listen to its mind and observe and analyse through its English eyes it received through western education. Thomas Babington Macaulays' thought from 1835, was looking at education being was entirely British and not at all Indian; as the teacher would be imported from England. The expected result of the Downward Filtration theory to seep through the government officials, clerks, lawyers, doctors and the intellectual class was not as it was desired. Western trained traders were less; but all this led to emergence of the Indian middle class.

The monopoly of the East India Company concluded in 1833, this led to others getting the rights to carry out trade in India. This led to the facilitation in the growth of the Indian middle class. There was also the establishment of the Rule of Law, the British also gave the provision for the protection of private property. There was also constitutional and administrative growth.

Laissez faire could be seen in labour and employment and in social reforms. All of this helped in the growth development of capitalism.

All the above happened as a new society began to develop and this created a feasible environment for societal progress. Production was given a boost, trade and commerce, transport and communication, railways were all given a boast. Companies grew and created new fields of employment; thus, society saw a push and momentum in growth. (This is all due to education – the common man didn't stay on being merely clerks, instead they continued to educate themselves, leading to their growth and thus that of the society.

This period was also replete with ideological debates and polemical (controversial) challenges; this was particularly caused by Thomas Babington Macaulay and his strange thoughts about India and Indians. (Much has been, mentioned about this in the earlier chapters.)

It was also seen that the rigid outlook the Indians had about the socio-political scenario in the country, was slowly diluting by the end of the 1800's; even leaders and thinkers like S.N. Banerjee and Arvind Ghosh began to support the idea that slowly yet steadily the Indian middle class had begun to appear[65].

British Administrators – said that the higher class in the former princely states – is the current middle class and their sufficient westernization hasn't occurred and therefore are not capable of becoming leaders / administrators as they are providing only to themselves and therefore, they have

[65] Naik, J. P. (1979). Equality, Quality and Quantity: The Elusive Triangle in Indian Education. *International Review of Education / Internationale Zeitschrift Für Erziehungswissenschaft / Revue Internationale de l'Education*, *25*(2/3), 167–185. http://www.jstor.org/stable/3443729

become (as per Lord Dufferin) the 'microscopic minority' some were off the opinion to provide education to only the elite class; but that of course would not be the case.

Indians asked for administrative representation – the British denied their right – saying that a thorough westernization has not occurred and are limited to only providing themselves (justification to not giving the Indian political administrative rights)[66]

One of the most important and evident social impacts of the rise of the Middle class in Maharashtra (or part of the Indian middle class but it has certain separate characteristics, even it has some similarities – as Maharashtra had had a different historical cultural background. E.g. North India / Bengal) was a beginning of the dissolution of the strong feudal system.

With the help of western education an 'intellectual class' was formed, which adopted 'modernity, new governance, new life values, morals, new economic policies and thoughts'.

It would thus not be wrong in saying that the middle class of Maharashtra gave a representation to the rights of others in the country and successfully carried out a historical leadership role.

Women's education like other states too had a low status. Child marriage, older man made to marry younger girls, the increase in female mortality rate was all a result of low- women's education. Polygamy prevailed; there was a ban on widow remarriage, the tonsuring the hair of widows, sati all which existed at the time of the Peshwas continued in the British Period. Child marriage was common amongst all castes and classes and D Pandurang and Jyotiba Phule worked for women's education. Mountstuart Elphinstone created a base foundation of modernity in Maharashtra 1779 – 1859

Western Education came in through the government policies, in social introspection, new aspiration and therefore Maharashtra got a boost in intellectual, cultural changes. Number of educational institutions were started. In 1815, Bombay education society started this institution worked for native education and in 1818 started a school of native children. He also encouraged the writing of books in vernacular languages. Therefore in 1820, the Native School and School Book Committee was started and this in 1822 became the Bombay Native Education and School Book Society .

Due to British rule in Maharashtra major changes took place – e.g. 1843:

[66] CHAUDHARY, L., & GARG, M. (2015). Does history matter? Colonial education investments in India. *The Economic History Review*, *68*(3), 937–961. http://www.jstor.org/stable/43910113

1. Economist – Ram Krushna Vishwanath's book got published in May 1843 – on economics. (*Hindustanchi pracheen va Sampratchi stitih va pudhe kay tyacha parinam honar ya vishayi vichar*)
2. Sept 1843 Narayan Seshadri – this Brahmin converted to (Bombay) Christianity but his younger brother aged 12, was not allowed to convert through a sustaining court order and the Bombay High Court and Shripad was reconverted to Hinduism (Shuddhikaran)
   This caused a major social upheaval in the society, big issue for B.S. Jambhekar had to face the Christian and Hindoos both
3. Three modern Marathi theatres were established in Nov 1843 – at Sangli, Vishnudas Bhave – with his benefactors – played the first drama (musical) of Sangeet (Sita Swayamwar)

Middle class in Maharashtra was financially weaker than those in Bengal and North India (as they were feudal) E.g. Bombay for urban centre. Sir Arskin Perry said the (Higher classes in Maharashtra – Maratha Brahmins, Shenvi, Prabhu were interested in education. Some classes were affluent not all. But a number of the ones who got interested in Education were those who wanted government jobs.

Parsees too got attracted towards education (many joined Elphinstone College post 1835 – as then Parsee trade began to reduce – Said by Perry – further – in 1845 – in the Grant Medical College as established – many of them belonged to poor Parsee families many took grants and scholarships from rich families sponsorship[67].

The rich were always used to their affluence –and were not interested in education – as they felt they didn't need it – ref of this got in the Education Dept. Directors Report – till the 1870's (no interest)

In 1861 – the Principal of Elphinstone and the Education Department's Director – Sir Alexander Grant – tried to attract children of rich families -initially he did not get not much success. But later children of government employees and poor Brahmin children joined in. They would get scholarship (shishya vrutti) but if the number of scholarships reduced – the number of students also reduced.

Well known educated members of the middle class were Krushna Shastri Chiplunkar Vishnu Shastri Pandit Manekji Kharsetji, D. K. Karve, Dadabhai Naoroji, V. Ramji Shinde, G. C. Agarkar, H. N. Apte – first novelist, Kavi Keshav Sut (Krushnaji Keshav Damle). Many of them worked and studied at the same time.

[67] Bala, S. (2005). GANDHIAN CONCEPTION OF EDUCATION-ITS RELEVANCE IN PRESENT TIMES. *The Indian Journal of Political Science*, *66*(3), 531–548. http://www.jstor.org/stable/41856147

Renaissance came to India by England. John Locke – his ideas gave rise to democracy and the rise of middle class in England. The writings of Edmund Burke, Adam Smith, J. Bentham, Charles Grant all came to India – via the British, Warren Hastings, Sir William Jones, Mountstuart Elphinstone, John Malcom, Lord William Bentick, Charles Metcalfe, Lord Macaulay and their work.

New administration, new education and spread of unity – this was the heritage that came from the west to India.

At the Sanskrit College Krushna Shastri Chiplunkar, Vishnu Shastri Pandit, Krushna Shastri Talekar, Mahadev Shastri Kolhatkar studied; they knew the importance of English education. Chiplunkar earned the title of 'Bruhaspati' given by his teacher – Morshastri Sathe – who said – if you are smart then you should learn English; although he started at the age of 25, within no time he became an expert in it and later became a well-known writer. Chiplunkar at one time had said British Education was the milk of a lioness.

Due to the presence of the Christian missionaries, there was a Promotion of Christianity this also led to Vicharpari Vartan – change of thought and therefore Maharashtra witnessed a huge ideological change – and it saw a religious criticism gro[68]w.

In the 19th century higher caste of the middle class had monopoly over education, not only traditional education but English education as well, example the Elphinstone College, Poona's Sanskrit College, but The Maharaja of Satara also started schools (colleges) where English was taught along with Marathi, Arabic, Sanskrit and Parsi. Monopolization slowly began to change.

High class and Brahmins helped Mahatma Phule in his work, not only for the school of the girls but also for school of the Mahars and Mangs.

Satyashodhak Samaj had members as contractors, people in construction field, traders, government servants, doctors, lawyers, many were from the Telegu speaking belt.

Ramchandra Hari Shinde – they took care of roads, canals, all these people were helped due to education. Some were English educated Shudras. Members of the Mali community left their traditional jobs and took up well-paying jobs due to the education they had received.

Bahujan Samaj – also saw the rise of mid class amongst them due to education. U. R. Shinde – too went to the vasti of the lower classes. Rashtravada (Nationalism), Udaratmavada (liberalism), Manavatavad (Humanism) came up.

[68] Desai, I. P. (1952). HIGH SCHOOL STUDENTS IN POONA. *Bulletin of the Deccan College Research Institute*, *12*(3/4), 271–393. http://www.jstor.org/stable/42929475

These people began to feel closeness (gratitude) towards the British as they received intellectual progress, democracy, gates of knowledge opened up, social equilibrium began to be maintained and idea of equality came up.

Another thing that happened due to education was the increase in employment and thus the emergence and increase in the number of cities. Epidemics and famines led people to come to cities thus, changing life drastically; Dr. Ambedkar said 'kheda soda – pragati hoil' this was also good as the cities saw a decline in the intensity of caste system.

As mentioned earlier, new utilitarian knowledge emerged due to the influence in writing of James Mill. Organizations like the Servants of India Society, managed to generate a social awareness. The reforms that were taking place were aided with literature and generated a Sahitya Sanskruti or 'Cultural Literature'[69]

Awareness of middle class grew; the history of Maharashtra's nationalism is the history of the educated and aware / awakened middle class. Reformers, whether the orthodox, the extremists, the nationalists, the moderates (all were educated middle class); and therefore, they were there in all fields, and that's why they also faced limitation as they were from the middle class. Some thought of British rule as curse and others as boon.

However, one could also see the emergence of Economic nationalism; the Navodita (newly born) middle class was a proof of this social and economic renaissance, thus they made huge impact in the 19th century.

[69] Omvedt, G. (1973). Development of the Maharashtrian Class Structure, 1818 to 1931. *Economic and Political Weekly*, *8*(31/33), 1417–1432. http://www.jstor.org/stable/4362921

CHAPTER 5

CONCLUSION

5.1 INTRODUCTION

Education has the capacity to change the destinies of societies and cultures; this can be said with certainty for the societal changes that took place in Maharashtra. This resulted in the collective upliftment of the society. New thought was brought up and people began to indulge in the conversations and later took subsequent actions. As it was seen in Europe during the Age of Renaissance, similarly, rational questions were raised, actions were taken to uplift those sections of the society which had been kept under the shackles of patriarchal supremacy and the burdens of social drudgery. Soon people began to realise the importance of human dignity. The backward and orthodox societal patterns which were meaninglessly being carried out for centuries flashed out strongly. In more ways than one, a broad spectrum of awareness and consciousness was generated as a result of the exposure to the Western world.

The history Poona in the context of Maharashtra, is one of transformation and growth. Whether it was Mahatma Jyotiba Phule, Lokmanya Tilak, Justice M.G. Ranade, Gopal Krishna Gokhale, Rajarshi Chhatrapati Shahu Maharaj, Dr. Babasaheb Ambedkar, Henry Charles Macnee, Thomas Savage, Cornelia Sohrabji, Maharshi Dhondu Keshav Karve, Pandita Ramabai and a host of other such luminaries, each one of whom knew and believed that education was a mighty weapon. A tool which could change anything, even the toughest social practice, whether it was the liberation and the upliftment of the downtrodden or the emancipation of women, or opening new avenues of learning, to new occupations to travelling overseas, and gaining degrees to shaping and reshaping their personalities, ideas and callings. As is said, ‘charity begins at home’; similarly, most of the social reformers were themselves a product of western education, proving that you can ‘change’ another only when you are ‘changed’. All of this helped immensely in altering the mindsets of the society towards, ritualism, casteism, superstition, Sati, untouchability, child marriage and other rudimentary practices.

As much as the entire society benefitted from the new wave of thinking, that education introduced, the bigger beneficiaries of it were the deprived classes and women, who were both looked down upon, the suppressed, exploited and considered as the weaker sections of the society.

In 2015, Congress Parliamentarian, the distinguished Mr. Shashi Tharoor, while addressing the students at the Oxford University, emphasised that it would not be right to give the British the

entire credit of reforming the Indian society, when, social change was certainly not on their agenda of introducing western education in the country; as according to Mr. Tharoor, there were certainly some genuine initiatives within our society that succoured in collective change.

Britain on the other hand stood by the statement 'Education is meant for better control of the colonial country rather than its development'. Therefore, it would not be wrong in maintaining that 'Macaulayism' over time converted itself into 'Colonial Interventionism'.

5.2 FEW DEVELOPMENTS

Poona, which was synonymous of the Peshwai; after its fall in 1818, saw many alterations, whether, socially, politically, demographically, economically etc. The socio-economic set-up continued in the same way for a while, but it only began to become dynamic with time, yet it created a situation for the rise social liberalism in the city. The policy of appeasement towards the Brahmins by the British, led to a neglect towards women and the depressed classes in the society; this attitude in turn had a fine influence, when thoughts, of individualism, liberation, fraternity, democracy, reformism, social upliftment emerged.

Poona could be said to have been divided into the Cantonment of Poona, the Cantonment of Khadki, the Sadr Bazar and the original city, which one could identify as the Peth areas; the formations of schools, colleges were seen in all these above-mentioned areas. A unique feature, that can be seen is; the educational institutions in the Cantonment regions, were located in vast areas and were spaced out (reason, being these areas were away from the original city limits, and so had little to none habitation, thus areas were vast and open) Thus, when the British came, they encamped away from the city, so the area came to be known as 'Camp' or 'Lashkar'); while those institutes that emerged in the city areas, had a sort of a cluster formation; this could be attributed to the density in population in those areas.

It must be noted here that, the Poona did not have its own University until after independence; thus, any higher educational institutes established in the British period, held their affiliations with the University of Bombay.

Changes in the way of idiosyncrasies and thinking were seen in Maharashtra from medieval concepts towards that of modernization. Many groups were formed, based on the requirements and demands of the individuals and the societies they belonged to; there were those who were looking for social first and then political changes, and the other group was looking for the opposite. But no matter which method was used, or which change was picked up first; the Poona skyline altered itself dramatically.

As a disclaimer, it needs to be clarified here, that no part of this work has intended to glorify or put upon a pedestal any individual, community, class, caste or rule; neither does it intend to put

any individual or any community down. This work is merely a critical analysis of the events that occurred and shaped and reshaped the Poona.

5.3 GENERAL EFFECTS OF EDUCATION ON SOCIETY

Some general impacts or effects of education have been purposefully stated here, in a bid to create a comparison, to see as to what was happening generally in societies that had been under British governance; and then to see what transpired in Poona.

Some of the broad effects of British education are thus mentioned below:

1. Societies which have a formal educational structure have been known to generate the idea of a democratic society.
2. The British education pattern once implemented upon India, had in totality seen the growth of the ideas of nationalism, thus making it clear that India was no longer looking at being dominated and ruled by a foreign power.
3. The writings of Dadabhai Naoroji, Romesh Chunder Dutt (Father of Economic Nationalism in India) and others, brought to the fore, the evils of economic drain, thus making people realize the slow degeneration and collapse of the Indian economy that had been taken place at the hands of the British.
4. The idea that India can have its own government and elect her own leaders, began to see the light of the day.
5. Social harmony, tolerance, and acceptance were learnt through education.
6. Education is a harbinger of change, for any society, any country and the world in general.
7. Education gave society a chance to rectify its past mistakes and also taught how not to commit the same errors again.
8. Education gave a chance for the deprived classes to rise and shine.
9. Education showed how badly certain sections like women, had been sidelined and suppressed and how if provided with education, this class too can rise and free itself from the shackles of social orthodoxy and male domination.
10. Education taught society that things can be resolved by means that are not violent.
11. One of the most important impacts of education was that it helped in generating a positive outlook towards the future.
12. Indians in general were shown how the ideas of modernity, secularism, rationality could see light of the day with the help of able leaderships.
13. A lot of literature writing, even in the vernacular languages was promoted and encouraged, thus creating a huge literary resource.

14. With so much to read, the Indians were now able to appreciate, treasure and value their own rich tradition and heritage.
15. Writing in the form of books, magazines, poetry and even in the print press made people aware of happenings around the country and the world.
16. The writings in political periodicals helped people to analyse and scrutinize the functioning of the government.
17. One of the most remarkable impacts of colonial education was the rise of reason and Renaissance; which in turn gave rise to the period of socio-religious reform movements.
18. The writings of famous philosophers, thinkers, sociologists like Niccolo Machiavelli, Montesquieu, Voltaire, Jean- Jacques Rousseau, Henry David Thoreau, J.S. Mill, Vladimir Lenin, Leo Tolstoy and a host of others were able to bring fresh thinking in the minds of the educated youth in India.
19. Whether it had been the American War of Independence, the French Revolution, the Industrial Revolution, or the Russian Revolution and other struggles that had occurred or were happening around the world, all had begun to have an influence on the Indian masses.
20. All of this led to rise of a new generation of Indians who were progressive in their way of thinking.

5.4 SOME SIGNIFICANT EDUCATIONAL DEVELOPMENTS AND SOCIAL CHANGES IN MAHARASHTRA:

1. Colonial education generated rationalism amongst the educated due to its secular and scientific nature and generated a questioning temperament.
2. Superstitious mentality began to shrink.
3. English Education introduced new western ideas of compassion.
4. Modern institutions like libraries, schools, colleges, research institutes were set up.
5. Missionaries carried out their proselytization work. Example the St. Andrews Hindustani Church near the Race Course at Poona, had many Muslims who converted to Christianity.
6. Medical health and its education were encouraged.
7. Technical education and engineering began to slowly become popular.
8. A new administration brought in a new judicial system which had its bases on liberalism, dignity and liberty.
9. Charitable institutions were set up example the Sadhu Vaswani Mission, the Christ Premi Ashram.

10. Maharashtra in the 19th C saw a remarkable revolution and transformation in the socio-economic sector, along with several administrative changes, with new revenue systems, military, police etc.
11. Communication systems improved with the introduction of the telegram, the telegraph, the post, the railroads as well as roadways. (In an interview with Mr. Boland Roberts, former Principal of the Bishop's School, it was told that many Anglo- Indians joined the railway services.)
12. Printing press and newspapers became common and very useful.
13. Societal renaissance and resurgence along with a great rise in awareness and consciousness of various lacunae in the method of operation became evident due to exposure to western education.
21. Rise of leaders to bring about drastic social changes was seen, whether it was Justice, Ranade, Lokmanya Tilak, G. K Gokhale, Lokhitwadi, Mahatma Phule, Rajarshi Chhatrapati Shahu Maharaj and Dr. Babasaheb Ambedkar, or Karamveer Bhaurao Patil, were all aggressive promoters of mass education, as they themselves were products of the modern education; this made them realise their role as harbingers of social change.
22. The period of British colonial rule was synonymous of socio- political struggle.
23. Religious backwardness, caste discrimination and gender inequality were barriers in the path of social progress.
24. Societies like the Satyashodhak Samaj or the non- Brahman movement managed to weaken the caste clutch and awaken self-esteem among women and Dalits.
25. Qualitative improvement in education due to increase in grants.
26. The late 1880 to the early 1900s up till the 1920s there was a good growth in the field of education. But after the Second World War and the increase in the intensity of the freedom struggle, the government began to tighten its grips. (In an interview with Mr. Joel Edwin, the Principal of the Bishop's School, Poona, narrated that the during the Second World War, the school was under the Headmastership of Rev. Cooper, the reduction in grants by the government in those had made the functioning of the school very difficult, so much so, that there came a point when discussions were being held to close down the school, or even to sell it to the Scottish Missionaries; but luckily for the school, they managed to procure some funds from the government, thus allowing the school to continue.)
27. The Education Department began to employ Indians Ministers through the Government of India Act 1919. This led to a good growth in mass education under the system of diarchy.
28. In 1937, Gandhiji put forth the Wardha Scheme of Education, in this he introduced the idea of 'Self Supporting Education'.

29. Adult Education was also introduced in order to promote literacy.
30. Western education was all encompassing and thus many women and Dalits acquired access to education for the first time.
31. Many received education at the hands of the missionaries and the Convent schools that were started.
32. Many educational organizations, schools and hostels were set up, under the benevolence of Rajarshi Chhatrapati Shahu Maharaj, of Kolhapur; whether it was the Akhil Maratha Shikshan Parishad or the All-India Shri Shivaji Memorial Society's Shri Shivaji Preparatory Military School.
33. Maharshi Vitthal Ramaji Shinde set up 'The Depressed Classes Mission Society of India' in October, 1906.
34. Karmaveer Bhaurao Patil started the 'Rayat Shikshan Sanstha' in 1919, through which he opened many schools and colleges with hostels in Maharashtra.
35. Dr. Babasaheb Ambedkar started the Bahishkrut Hitkarini Sabha in 1924 and the People's Education Society in 1945. He opened Siddharth College at Bombay and even the Milind College at Aurangabad.

5.5 IMPACT OF COLONIAL/ WESTERN EDUCATION ON POONA:

In terms of the five chapters that are core of this thesis it can be understood that there several micro, macro, permanent, temporary influences and effects that western education had over Poona. Whether, the impact could be seen in the context of the educational policies, or in the emergence of social change, or the impact that was felt over the women, or the depressed classes, or over the public in general; a whole lot of change was witnessed.

What needs to be noted here, is that the points mentioned under the general impact of education, were also seen in Poona; but in addition to the above there were many more changes that were seen in Poona, because of western colonial education.

There was also the downward filtration theory a suggested by Macaulay, but it didn't work as was expected, as only teaching a select section of the society was a. prejudiced and b. impractical. Thus, mass education had to be introduced.

The below mentioned points fall under the category of Poona specific changes:

Education is 'unique' in its own way, through its curriculum, through writings and through the exposure to it; very subtly, it helps in opening the eyes of the educated, by means of thoughts,

ideas, philosophies and much more. Education may not make a huge sound, but its impact is much louder than anything else available.

Then, when we speak about education in Poona, the 'Oxford of the East'; one realises that the two became a potent combination for some astonishing socio-political alterations (the economic followed suite), making Poona a centre and focal point and an attention of the whole country; that people began to throng to it from far and wide for various reasons.

Following are some points of relevance:

1. Political debauchery during the time of Ghashiram Kotwal came to an end.
2. The Dakshina privileges eventually came to an end, due to the efforts of Mountstuart Elphinstone.
3. Poona rose in name and fame and political status as the monsoon capital of the Bombay Presidency.
4. After Bengal, Western India and particularly Poona became the centre of renaissance and social change.
5. The socio-religious reform movement gave rise to leaders like Mahatma Phule, Dr. Ambedkar, Vitthal Ramji Shinde, Maharshi Karve, and a host of others.
6. Social reformers amongst women were also seen Ramabai Ranade, Pandita Ramabai and others.
7. Some individual ladies' lives became an inspiration for many to follow, like that of Savitribai Phule, Fatima Shaikh, Anadibai Joshi, Dr. Cornelia Sohrabji, Dr. Iravati Karve, Rebecca Reuben and others.
8. Individual academicians became inspiration for others to follow and emulate, whether it was G.K. Gokhale, G. G. Agarkar, R. G. Bhandarkar, Prin.V. K. Joag, Prin. R. D. Choksey, Dr. H. D. Sankalia, Dr. M. D. Dhavalikar, Dr. S. N. Rajguru, Dr. Samita Gupta
9. The first girls' school was set up in Poona by Mahatma Jyotiba Phule, paving the way for many more such schools.
10. A large number of schools and colleges were set up in the Cantonments Poona- There was only one pre independence era school in the Khadki Cantonment- the Alegaonkar school. Other schools, in the Poona Cantonment were the St. Annes's School for girls, the St. Vincents' School for boys, the Bishops' School, the St. Marys' School, the St. Helena's, Erin Nagarwala School, the Seventh Day Adventist School. There were Moledina Schools, the Anjum -i-Islam school, the Choksey School and others.
11. An equally large number of schools was set up in the old city region – some of them were, the New English Schools, of the Deccan Education Society, the schools under Maharashtra

Education Society, the Bhave High Schools for girls and boys, the Nutan Marathi Vidyalayas, the Huzurpaga, the Vimlabai Garware School, Ahilyadevi School, Kanya Shala and others.

12. There were a few pre independence era colleges as well, the Deccan College, Fergusson College, the S P College, the Indian Law School's ILS, the Nowrosjee Wadia College, the Garware College and others.
13. There were some technical institutes, research centres that also came up, the FTII, the Bhandarkar Oriental Research Institute, the Bharat Ithias Sanshodhak Mandal, the Shimla Office and other such centres
14. Rise of leaders was seen, Mahatma Phule, Savitribai Phule, Gopal K. Gokhale, R. G. Bhandarkar, M.G. Ranade and others was seen.
15. Rise of consciousness and awareness was seen.
16. Humanism and individualism came up.
17. One language of communication brought about unity.
18. Western thoughts and ideas began to grow.
19. With heroes like the Chaphekar brothers, revolutionary ideologies came up, thus paving the way for revolutionary activities and in turn this gave rise to the national freedom movement.
20. A very important impact was the rise of the middle class[1].
21. A good number of traders and money lenders began to realise the positive impact of education.
22. The fields of literature and writing saw positive impacts.
23. A very important, impact of Western education was seen in how, the society had begun to observe itself, and learn and rectify, the follies of social norms, that were in practice for centuries together.
24. Clarity was brought about the reality of the British Raj and its damaging effect on the society and thus, many got influenced to indulge in the freedom movement.
25. Appearance of the Chitpavan class came about as those who were striving for social change.
26. Reduction in the Brahmanical grip over society.
27. Emergence of the non-Brahmanical movement
28. The establishment of the Sadhu Vaswani Mission by Sadhu Thanwardas Lilaram Vaswani, gave an identity to the Sindhi community in the city and displayed their immense devotion to social work and upliftment of the masses and particularly of girls. The community through the teachings of its Gurus, also began to promote the spread of spirituality.
29. To cater to the religious and educated needs of the Christian British Soldiers and officers – the early colonial period saw the building of many protestant churches and schools associated with

[1] Dixit S.M.; Eikonisvya shatakatil maharashtra madhyavargacha uday; Diamond Publication; 2009; Pune; pp 189

them, such as The Bishops School, Hutchings High School, St. Mary's School, there was the St. Anne's and the St. Vincent's School – for the Catholic Community.

30. Wherever macadamised roads were made, along it research institutes came up. So was the Shimla office, later the Governors House was converted into the Poona University.
31. All the below mentioned roads had major institutes, schools and colleges. They were the main roads. They were tarred roads, asphalted and macadamised too- J. M. Road, Tilak Road, Karve Road, F. C. Road, Bajirao Road. The Bhandarkar Oriental Research Institute, the Law College, the B. M. C. C., the Garware College, the Modern College, Poona University; all of these were more or less at walking distance and so they developed and create an identity for Poona as an educational hub.
32. The British Government created a possibility of development of the suppressed castes, Dalits and women through education. Some of the Dalits who entered in the military services could get education and some others were educated by the Christian missionaries. These newly educated shudras, women and Dalits began to demand education to their caste fellows by knowing the importance of education as a tool of progress of them.
33. The Peth regions of the city developed very well, in terms of economy, trade and mobility.
34. A good number of schools came up in a clustered formation in that part of the city.
35. The appearance of Poona also made it grow, for example, after the 3rd Anglo – Maratha war, vendors in the city met British officers, seeking permission to continue their businesses, the vendors of Bhawani and Nana Peth shifted to the Cantonment; plots were allotted permanent shops were set up; thus, the Sadr Bazaar and the Reay market grew.
36. Although there was political change after the Marathas lost to the British but common man's life went on as it is.
37. The establishment of railways changed the destiny of the country. The Great Indian Peninsular Railway did the same for the Bombay Presidency, and so did the Southern Maharashtra Railway Company which connected Poona with Bangalore, Mysore, Madras.
38. Western movie reels would be brought from Bombay by railway to Poona, screened at the theatre and even at some schools, (which had Boarding facility, like the Bishop's School) over the weekend and taken back to Bombay by the Monday train. (An analysis of this can be that, the Bishop's School could be considered to be an elitist school and even one which was rich enough to afford this facility)
39. Westend theatre and Aryan cinema established in the late 1800's and 1916 respectively, began to change the social entertainment scene of Poona.
40. Train bogies would be kept reserved for the school children from the Boarding School from Poona travelling to Bombay and back.

41. Social life in the Poona Cantonment was very British. The British had clubs made, the Poona club, the Ladies Club; led to the establishment and spread of the 'Club Culture'.
42. Badminton and cricket were played commonly.
43. Swimming was introduced as a fashionable sport, along with tennis at the Parsee Gymkhana, which was established in 1885 by Pherozshah Mehta mainly for Parsee liberal men, who were western educated.
44. Elevenses', and fours, teatime practices became a common site with English tea, cakes, pastries and sandwiches thus giving rise to a large of bakeries in the city. A few of the oldest bakeries in Poona were the Royal Bakery (estd. 1910- famous for selling peti pav to the British); there was the Persian Bakery (estd. 1921) there was the Ramsar Bakery (estd. 1932) etc.
45. As the population grew, eating out too became a common feature, with many restaurants being established in the city. There was the Dorabjee and Sons established in 1878, there was the Ardeshir and Sons, established in 1884; there was the Aware Maratha Khanawal established in Sadashiv Peth in 1901; there was the Vidya Upahar Gruha established in 1910 , there was the Café Goodluck established in 1935.
46. Colonial style bungalows with gothic architecture dotted the streets of the cantonment, while wadas were a common feature in the city area.
47. The Racecourse was set up, giving rise to a culture far different than our own; this was a particularly British concept, which became part of the social milieu of Poona.
48. The weather observatory was established in Poona in 1928, at the hands of Governor Leslie Orme Wilson, making Poona a centre of climate studies. During the second world war the observatory was shifted to New Delhi in 1944, though the office continues to function from Poona.
49. The socio-economic surveys of Poona were carried out by the British, this led to the preparation of the gazetteers and later the census data collection and compilation; created a thorough method of recording in place; thus, providing yearly literacy rate, religion and region wise bifurcation of male / female ratio. It was observed that before the 1880's the male female ratio was almost as good as the western / European standards. But as soon as modern education progressed in India – the female ratio declined, mostly due to non-acceptance of the older generations to send girls to school.
50. Modern education gave emancipation to women's position and upliftment, but numbers were still falling. Before the appearance of modern education there almost equal numbers – 4970 female – 5170 males. There was, however, a surprising fall in the female numbers even in Bengal, the hub of social reform. But for example, Rajputana always had a low female ratio;

as the Kshatriya concept / Rajput expressions of masculinity contradicted the idea of female education and thus, these regions who were considered modern too saw a drop in female ratio. This drop in female ratio was seen at the Madras presidency – which were considered as a hub for western education.

51. Basic modern education also gave rise to modern medicine and law related courses.
52. One thing was observed that people in the city continued with their own traditional occupations, as for a long time the British Education system didn't have any incentives, like those that are present today – scholarships for minorities or economically weaker section, or as per the caste – then it is pure vocational, and money based.
53. When we consider the history of towns, Poona came 17th in the country (highest population); thus, in terms of education, the British administration got a large area under its control which was getting more attracted towards western education, in comparison to areas like Gujarat, Rajasthan, Hyderabad, and even the princely states.
54. In terms of Princely states, there were Satara, Sangli, Jamkhind, Miraj, Bhor (princely states), although they had the British Institutions or Sansthans, they cannot in size be compared to the states of Mysore, Baroda, Gwalior, Rajputana, educational efforts were seen here too.
55. The Budget Allotment of the Bombay Presidency for education had been consistently increasing, this also shows the demand that western education had in this region.
56. In the context of Culture and dressing sense, some sections of the Poona society were conscious - e.g. Brahmins, who took advantage of the benefits of being westernly educated but, they did not want to give up their privileged of being the upper castes in Poona. This can be explained via their dressing style, e.g. there would be the Kurta, dhotar, trikundak , along with a coat.
57. In the early1900's in Bishops School, there some local teachers who taught there, so this must have been a very big step, for the natives to come across and teach and even for the British to accept them. Such kind of parallels existed simultaneously.
58. Moreover, back in the day, if one travelled 2 to 3 kms from camp towards the city, one would reach Nana Peth, Ganj Peth, Laxmi Road and witness extreme cultural differences; this is in a way is true even today. So obviously in the British days, there would surely have been cultural differences.
59. Earlier the girls in the city areas would wear sarees to college, even those in the cantonment areas. There would be girls who would be seen wearing long frocks, but the transition of the Poona woman, who wore a 9-yard saree, to the younger girls wearing choli and parkar, to those wearing frocks and meedis and bloomers under their (pinafore) uniforms, to salwar kameez, to jeans; this has certainly been a very long, but successful journey. Thus, symbolically it

would not be wrong in saying the transition from Nawari to Saahwari was made successfully. Thus, a dress defines modernity or vice versa, cannot be hammered in to be correct, as a skirt wearer was considered to be more modern than a one who wore a trouser. Thus, modernity is subjective to the onlooker and completely different to the wearer. Betty Freidan in her book the Feminine Mystique, mentions about how, with time, the dress of the American girl transformed from the Victorian gown to the trouser, to use the cycle. Similarly in the Poona context probably the taking the padar/ pallu on both shoulders would have stopped.

60. Major social transitions were seen through individual efforts of Lokmanya Tilak, Mahatma Phule, Dr. Babasaheb Ambedkar, Anandibai Joshi, Pandita Ramabai and many others.
61. It all sums up to that the British are to be rightfully given credit for the changes due to the education given; the other side of the coin is that; surely the British did not know that the education they were introducing would have such far reaching effects and would impact all spheres of life.
62. In fact, British railways, metal roads and tar roads had been made for the mobility of their army, but they were later on used by Indian traders, e.g. grocers, fruit sellers, milk sellers.
63. The single most advantage / benefit of Education over all facilities, favours or skills given to Indians, by the Britishers was that; education once imparted cannot be taken back. Everything else could be taken back, salary, job, position, title; this is what the British did not anticipate at all.
64. Another impact that was seen was within the depressed classes, most of whom converted to Christianity for economic and political benefits. Also, here all were equal to each other.
65. The leaders at this time played a dual role, where on one hand they themselves were Elphinstonians and wanted National education and freedom (a sort of dichotomy existed) but unless one educated himself, how could others be educated.
66. One other unique thing that took place was the learning of Marathi by the British, one example of this was the Inamgaon Commission. The land survey was done by early British officers who were not trained in Marathi to survey the land, to fix the watan, jagir, deshmukhi therefore they learned the basics of Marathi (1824). Thus, a trend began to learn the native vernacular language in order to know what was happening. Also, there was a probable fear that, what if something wrong was being said or noted in the vernacular and the British would not even know.
67. Political – influences on educational policies: Till the Hunter Commission grant in aid courses got more allotment of money because they had growth and expansion and there was an increase in the number of primary and higher education schools / colleges; but it was only after the Woods Despatch that the major universities were formed.

68. Post the Hunter Commission, enrollments at higher education establishments increased and there is a reduction in primary education grant, and after the University Act of Lord Curzon there were variations in university and primary education allotment is reduced.
69. Like the Sarvajanik Ganesh Utsav and the Shivaji Maharaj festivals; similarly sporting activities in the city particularly the Talims for Malakhambs and Kusti, even the Ved prashalas were used as centres for promoting nationalistic thoughts and ideas.
70. A good number of individuals were being funded to study and acquire technical training at the Massachusetts (MIT), USA; this was possible due to the government scheme of overseas scholarships, for the advancement of technical training; reference of this can be found in the Central Bureau of Education, Progress of Education in India, Decennial Review 1937-1947.
71. Sir Joseph William Bhore was an ICS officer who went on to become the Diwan of the Cochin state and later also became the Chairman of the Health Survey and Development Committee also known as the Bhore Committee that mapped a course for public health investments and infrastructure in India. Sir Bhore had been educated at the Bishop's High School and Deccan College in Poona and later he went to the University College, London.

The negative impacts of British Education of education can be many pertaining from class to class, the following are only a few that have been mentioned here:

1. Capitalization of elite class – Some of the early educated Indians used their western knowledge to work towards social reform and became a harbinger of change in society; while others took on English jobs and became part of the English administration.
2. For some time after the implementation of western education it was thought that education should be given to only a few and they in turn will educate the others; but this concept of trickling down or the downward filtration theory was not much of a success.
3. There was an opposite trend that was also existing in India, where many of the Indians had either been Knighted or given titles like Raibahadur, Raisahab, Dewan Bahadur, Sardar Bahadur, Khan Bahadur and other such. This was a way to attract the native Indians into feeling a pseudo pride. Many of them were also attracted more by the lifestyle of the British and thus, took on to Western education overseas. This was also a way of imitating the lifestyle of the ruler.

Thus, in final conclusion one can easily say the western education pattern introduced in Poona, gave rise to a well aware, sophisticated educate middle as well as a growing rich class, a class that would soon become the future and the face of the Indian freedom movement. Moreover, the result was in keeping with the hypothesis that was assumed at the beginning of the research.

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APPENDIX -1

Questionnaire:

a) The need for information from the old educational establishments in Poona, led to the acquiring the data from the concerned institutions.

The format of the questions are as follows:

1. What is your name and age?
2. Name of institution (school/ college/ library/ reading room/ research centre)
3. Date of establishment and location of the institution?
4. How are you associated with this institution?
5. Which Educational society established the institution?
6. What is the history of the institution that you know off?
7. Who were the Founders?
8. History of the education society- from year of establishment till 194
9. History of the institution - from year of establishment till 194
10. Famous Principals/ teachers/ students/ guests who visited the institution?
11. How were the students in the earlier day?
12. Did the institution change after independence? Y/
13. If yes, then, in which spheres/ aspects/ areas could the changes be seen?

ANALYSIS OF QUESTIONNAIRE-

Overall, the people who I met, were able to give a history of the educational institute they belonged to. They also spoke about the history of the Poona city and gave their versions of how the city transitioned from Poona to Pune. They also spoke about the changing patterns of the educational set up, the change in syllabi, the change in hiring patterns how people from different cultural backgrounds were as teachers. They also spoke about the cluster pattern of growth as witnessed in the Peth areas of the city; this pattern was distinct of the old city, showing growth happening in certain concentrated areas, more like a patchy growth, which represented a mini city within the city. Many schools grew in one area and the city grew around it. This was stated by the interviews.

APPENDIX-2

ANALYSIS OF THE INTERVIEW

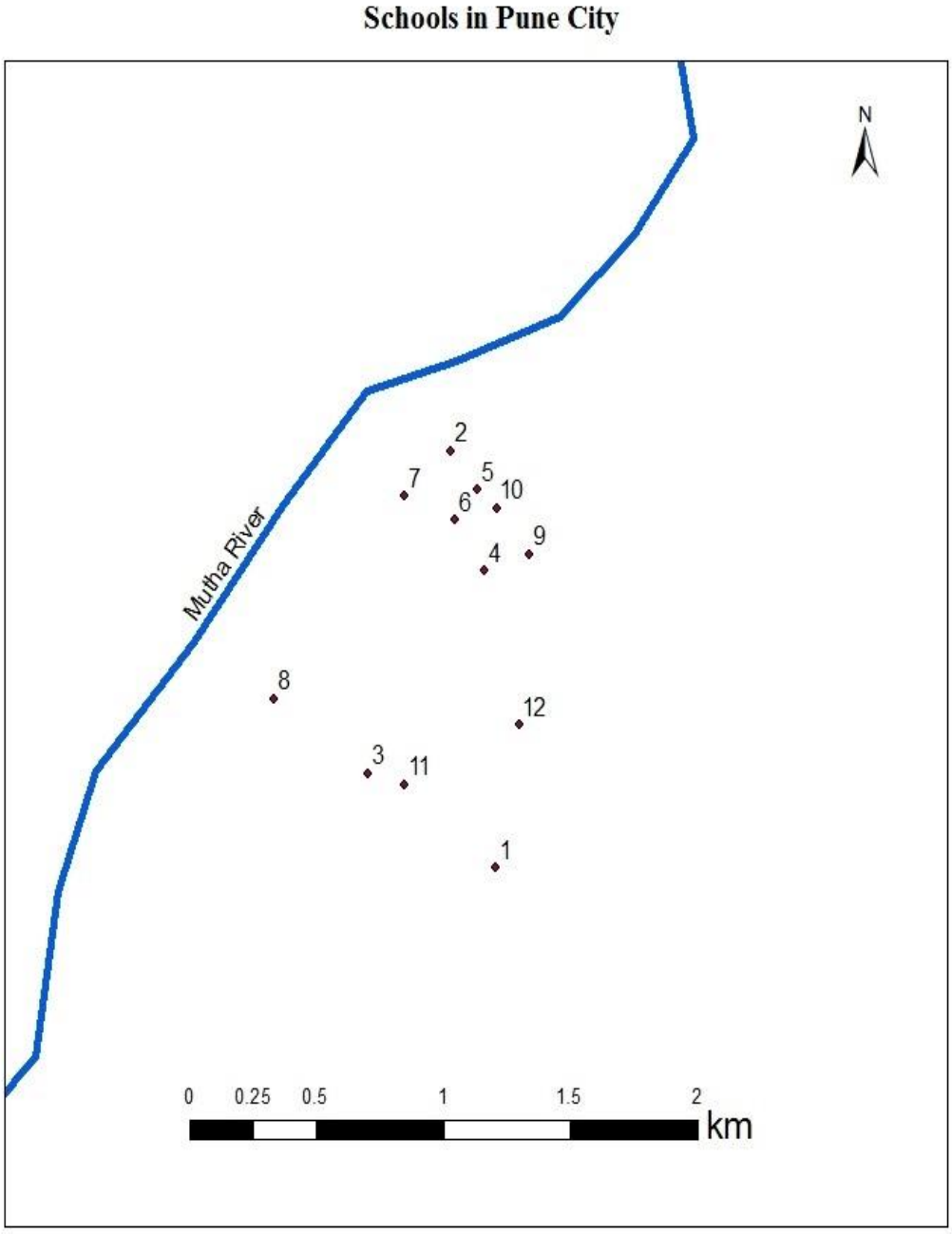
All participants were asked about their association with Poona, and the history of the city, and how they perceived the rise and growth of the school and college system in the city.

Sr. Nos.	Name of the Person	Age	Occupation	Opinion
1.	Late. Mr. Jamshed Darbary	86 yrs	Teacher	Was a student of the Bishop's School in the 1940's, saw the transition of from God save the King to Jana Gana Mana
2.	Late Mr. Vijay Purandare	65 yrs	Businessman	Lived at the Purandar fort, travelled almost 2 hrs daily to come to school. Received top notch schooling at the Bishops School
3.	Pastor Sumesh Jacob	45 yrs	Pastor (St Mary's Church)	Narrated the history of the St Mary's church and the schools in the neighbourhood
4.	Mr. Farrukh Dhondy	78 yrs	Author	Spoke about the socio-economic set up of the Poona Cantonment during the British days and during his school life in the 1950's. and spoke about Pune and its changing face through his book, 'The Poona Company'
5.	Late. Mr. Dilip Padgaonkar	72 yrs	Former Editor of the Times of India	Gave a newspaper review of the colonial history of the Bombay presidency

6.	Sister Valeria D'souza	76 yrs	Sister at Wantage in Oxford, England	Told about her stay in Pune when she was the Head of the St Mary's School, and also told the history of the Wantage Sisters in Poona
7.	Dr. Ross Bassett	62 yrs	Professor, North Carolina State University	Author of the book, 'The Technological Indian'. Dr. Bassett, spoke about his research at the Kesari Archives and his findings of how students from Poona were being sent to MIT, USA to study.
8.	Dr. Hayden Bellenoit	51 yrs	Professor of History at the US Naval Academy, Maryland , USA	Author of the book, ' Missionary education and empire in late colonial India 1860-1920 (Empires in Perspective). Dr. Bellenoit gave information about the various missionaries and their educational involvement in the city.
9.	Mr. Joel Edwin	56yrs	Principal, The Bishop's School, Camp, Pune	Mr. Edwin, spoke about the history the school beginning from its inception in 1864.
10.	Sr. Sylvie	58yrs	Principal, of St. Annes' School, Pune	Sister gave the history of Sr. Claudine Thevenet and how she came from France, and set up the Convent of Jesus and Mary Schools.
11.	Mr. Joag	77yrs	Son of Prin. V K Joag	Spoke about how his father, moved away from the Deccan Education Society to establish the Modern Education Society with the help of the Wadia family.

12.	Dr. Jyoti Aniruddha	51yrs	Head, Dept. of History, Nowrosjee Wadia College, Pune	Gave details about the non-brahmin movement in Pune city
13.	Mr. Rohan Jadhav	30yrs	Faculty, Dept of History, Nowrosjee Wadia College, Pune	Spoke about the growth and development of Poona, based on his historical research
14.	Late. Ms. Rashmi Condra	41 yrs	Faculty, Dept. of History, Rashtrasant Tukadoji Maharaj Nagpur University	Spoke about the British Education Policy in India and how it varied from time to time
15.	Ms. Himali Awomi	26yrs	Faculty, Dept. of History, Nowrosjee Wadia College, Pune	Gave information on the Christian Missionaries in Poona
16.	Mr. Eashan Bhatt	25yrs	Student at St. Marys' School, the Bishop's School, and Symbiosis School of Liberal Arts	Spoke about the history of the three institutions and the historical growth since inception and differences in them.
17.	Mrs. Sujata Mallick Kumar	56yrs	Principal, St. Mary's School, Pune	Gave the history of the school and how it grew and changed with time.
18.	Late Mr. Boland Roberts	88 years	Former Principal of the Bishop's School	Gave the history of the Anglo-Indian Community in India and in Poona.

****



1	Abhinav College
2	Ahilyadevi Girls Highschool
3	Gopal Gayan Samaj
4	Hujurpaga Highschool
5	Ideal English School
6	Kanyashala

7	NES Ramanbaug
8	NES Tilak Rd
9	NMV ABC
10	NuMaVi
11	S P College
12	Sarasvati Vidya Mandir

MAP O CITY AREA SCHOOLS MADE UPON OBSERVATION OF CLUSTER GROWTH

ADDITIONAL INFORMATION:

A CHRONOLOGY OF MEMORABLE EVENTS IN POONA

1817- (5th November) Battle of Kirkee, which brought Poona under the British rule.

1820- Sanskrit Pathshala opened in the Vishrambag Palace.

1826- First Marathi Primary School started.

1828- Wellesley Bridge near Sangam opened.

1840- Lakadi Bridge rebuilt.

1842- English class attached to the Poona Sanskrit College.

1848- Native General Library (present Nagar Vachan Mandir) opened.

1849- First Marathi newspaper ‘Dnyanaprakash' started.

1850- Bund Garden Dam completed.

188l- Normal School for Males opened.

1852- School for Depressed Classes opened by Jyotiba Phule.

1854- FirstTelegram sent to Bombay.

1855- First Post Office opened.

1856- Municipality established, Deccan College "instituted out of the old Poona College.

1858- Meeting for opening cloth mill, held in Rasta Wada.

1860- Railway Line opened.

1862- New Industrial School opened by Ramchandra Babaji.

1864- Construction of the Government House in Ganeshkhind started.

1865- College of Engineering built, lay-out of the Botanical Gardens made.

1869- Normal School for females opened.

1870- 'Sarvajanik Sabha' established.

1871- 'Vicharavati Stree Sabha' established by Sarvajanik Kaka.

1873- Three Swadeshi cloth shops opened.

1874- 'Nibandha-Mala' of Vishnushastri Chiplunkar started. First widow remarriage took place. Poona Native Institution ('Bhave School') started.

1878- B. J. Medical School opened.

1879- Budhwar Wada and Vishrambag Wada burnt.

1880- New English School started by Vishnushastri Chiplunkar.

1881-'Kesari' and 'Mahratta' started by Vishnushastri Chiplunkar.

1883- Nutan Marathi Vidyalaya started.

1885- Fergusson College started. Reay Market completed.

1888- Sudharak started by Agarkar. Kerosene Lamps first lighted.

1890- Consent Bill Controversy. Panch Howd Tea Controversy. Reay Industrial Museum established.

1893- Hindu-Muslim Riot.

1894- Ganapati Festival started.

1895- Indian National Congress 11th Session took place. Principal G. G. Agarkar died.

1896-Plague broke out. Anath-Balikashram (Hindu Widows Home) started by Karve

1901- Justice Ranade died.

1905- Servants of India Society started by Hon. Mr. G. K. Gokhale.

1908- College of Agriculture opened.

1909- Seva Sadan Society started by Mr. G. K. Deodhar.

1910- Bharat Itihas Samshodhak Mandal started by Rajwadc.

1914- Lokamanya Tilak released from prison. His Geetarahasya published.

1915- Hon. G. K. Gokhale died.

1916- Home Rule Movement started by Lok. Tilak. New Poona College (present Sir Parashurambhau College) started.

1917- Bhandarkar Oriental Research Institute opened.

1918- Electric Lights appeared for the first time in the streets.

1921- Tilak Maharashtra Vidyapeeth founded.

1924- Law College started by Gharpure.

1930- Gokhale Institute of Politics and Economics founded.

1932- Historic Fast by Mahatma Gandhi in the Yeravda Jail. Poona Pact signed and separate electorates for Harijans removed. Nowrosjee Wadia College started.

1939- Deccan College Post-Graduate & Research Institute started (Revival of the old Deccan College.)

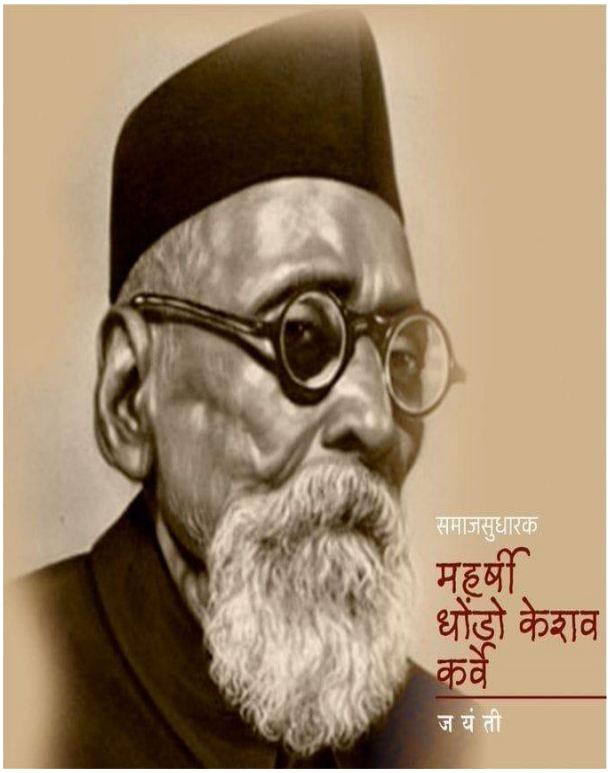
1945- M. E. Society's Arts and Science College started.

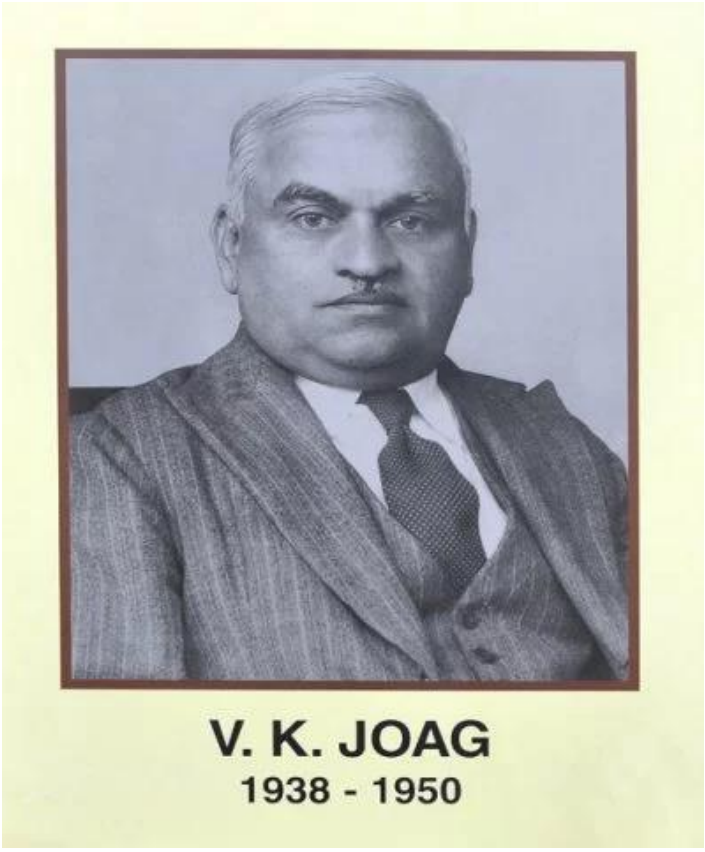
PIONEERS OF EDUCATION

1. Dr. H D Sankalia- Pioneer of Archaeological study in Poona at the Deccan College
2. Justice M G Ranade- A path breaker, social reformer and nationalist
3. Maharshi Karve – a pioneer in women's higher education
4. Prof V K Joag- Father of the Modern Education Society









BAHULI HOWD- PLACE OF THE GRUESOME ACT OF KILLING THE FIRST GIRL CHILD TO GAIN EDUCATION



Source courtesy: loksatta youtube channel

ESTABLISHMENT OF POONA COLLEGE WHICH LATER SHIFTED TO YERWAD UNDER NAME OF DECCAN COLLEGE



Source courtesy: National Archives, London

SOCIAL REFORMERS PAR EXCELLENCE



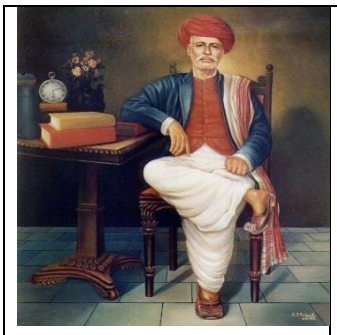
LOKMANYA TILAK

GOPAL GANESH AGARKAR



R G BHANDARKAR

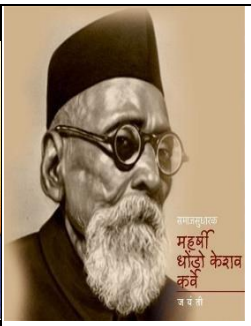




JYOTIBA PHULE



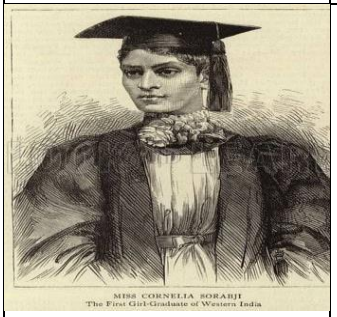
SAVITRIBAI PHULE



MAHARSHI KARVE



PANDITA RAMABAI AND HER DAUGHTHER MANORAMA



CORNELIA SORABJI



ANANDIBAI JOSHI



वेध न्यूज

प्रा. डॉ. गणेश राऊत

स्त्री शिक्षणाची १७० वर्षे

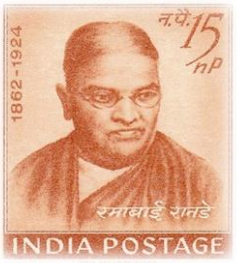
महात्मा जोतिराव फुले : आमच्या समाजक्रांतीचे जनक' अशा शब्दांत स्थाननाम लेखक व संशोधक धनंजर कीर यांनी महात्मा फुले यांचे वर्णन केले आहे. अज्ञानरूपी अंधःकारात अडकून पडलेल्या बीस शिक्षणरूपी उजेड वाखणिण्याचे अवघड काम करणाऱ्या जोतिबा फुले यांनी इतिहासे. गहाना फुले यांनी ३ जुले १८५१ रोजी सुरुवातीस मुलांकरिता शाळा सुरू केली. आता या घटनेस १७० वर्षे पूर्ण होत आहेत म्हणून या घटनेचे हे कुलह स्मरण.



ANJUMAN I ISLAM SCHOOL AND ORPHANGE



WOMEN WHO MADE A MARK IN THE FIELD OF EDUCATION IN POONA

 CORNELIA SOHRABJI	 ANANDIBAI JOSHI	 RAMABAI RANADE
 PANDITA RAMABAI	 REBECCA REUBEN	 IRAWATI KARVE
 RAKHMABAI	 SAVITRIBAI PHULE	 FATIMA SHEIKH



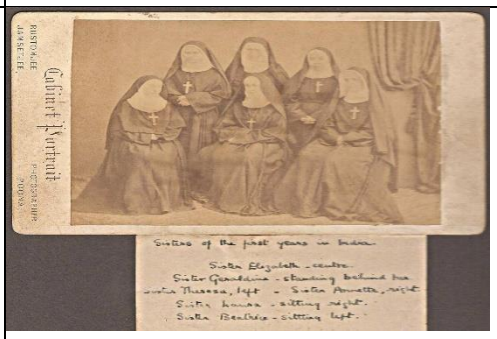
St Annes School in 1873



Women at Seva Sadan



Bene Israeli students at Huzurpaga



Sisters from Wantage England, at St Marys School Poona



1892 Rakhmabai and others at the Society of Apothecaries, London



College students in pre- independence Poona

SOCIAL IMPACT OF COLONIAL EDUCATION IN POONA-1818-1947

A Thesis
SUBMITTED TO THE
TILAK MAHARASHTRA VIDYAPEETH PUNE
FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

In Subject **HISTORY**
Under the Board of Moral & Social Science Studies

BY
PRAMILA P. DASTURE
(Registration No. PRN- 02113007594)

UNDER THE GUIDANCE OF
DR. NALINI AVINASH WAGHMARE

NEHRU INSTITUTE OF SOCIAL SCIENCE DEPARTMENT OF HISTORY

Month & Year APRIL 2025

80 C Recommendations

Evaluation

The topic 'Social Impact of Colonial Education on Poona: 1818-1947' is a comprehensive and detailed study. It covers a wide range of topics and subtopics. It begins with the concept of education and what it means to different philosophers. How the idea of education moved from era to era in India, it speaks of British education and government policy. It also touches upon the curriculum that was put into force, alongside the social changes that occurred because of the implementation of a new form of education.

The study of the social impact of colonial education on Poona from 1818 to 1947 is a fascinating and important topic. The following are some recommendations for future study:

1. **Comparative Analysis:**

   A comparative study can be conducted to study the impact of colonial education that occurred in Poona alongside with other regions of the country; this is to be done to understand the regional variations and common patterns.

2. **Longitudinal Studies:**

   A study can be conducted under longitudinal studies to find the long-term effects of colonial education on different societal structures, as well as over economic development and cultural practices.

3. **Marginalized Groups:**

   An investigation can be done to focus on the impact of colonial education on marginalized communities which would include lower castes and women. This study can also focus on the understanding of how education influenced the empowerment of these sections of the society and their social mobility.

4. **Role of Missionary Education:**

   Under this, there are two topics that can be studied:

   a. The role of the missionaries towards social work b. Impact of the education imparted by the missionaries through their various Convents and schools attached to churches. A proper

study can be done to find out how this impacted society and shaped social norms, values, and religious practices in Poona.

5. **Educational Reforms:**

Research can be conducted on the impact of British policies on and their impact on traditional educational institutions and practices.

6. **Cultural Exchange:**

An analytical study of the cultural exchange between British and Indian educational systems and its influence on the development of modern education in Poona can be conducted.

7. **Resistance and Adaptation:**

A study to examine how local communities resisted and adapted to colonial educational policies and their strategies for preserving indigenous knowledge and practices can be done.

These recommendations help in a comprehensive understanding of the social impact of colonial education on Poona and how this topic and its ancillary subtopics can be used toward further study and also contribute to the broader field of colonial history and education studies.

CONCLUSION

5.1 INTRODUCTION

Education has the capacity to change the destinies of societies and cultures; this can be said with certainty for the societal changes that took place in Maharashtra. This resulted in the collective upliftment of the society. New thought was brought up and people began to indulge in the conversations and later took subsequent actions. As it was seen in Europe during the Age of Renaissance, similarly, rational questions were raised, actions were taken to uplift those sections of the society which had been kept under the shackles of patriarchal supremacy and the burdens of social drudgery. Soon people began to realise the importance of human dignity. The backward and orthodox societal patterns which were meaninglessly being carried out for centuries flashed out strongly. In more ways than one, a broad spectrum of awareness and consciousness was generated as a result of the exposure to the Western world.

The history Poona in the context of Maharashtra, is one of transformation and growth. Whether it was Mahatma Jyotiba Phule, Lokmanya Tilak, Justice M.G. Ranade, Gopal Krishna Gokhale, Rajarshi Chhatrapati Shahu Maharaj, Dr. Babasaheb Ambedkar, Henry Charles Macnee, Thomas Savage, Cornelia Sohrabji, Maharshi Dhondu Keshav Karve, Pandita Ramabai and a host of other such luminaries, each one of whom knew and believed that education was a mighty weapon. A tool which could change anything, even the toughest social practice, whether it was the liberation and the upliftment of the downtrodden or the emancipation of women, or opening new avenues of learning, to new occupations to travelling overseas, and gaining degrees to shaping and reshaping their personalities, ideas and callings. As is said, 'charity begins at home'; similarly, most of the social reformers were themselves a product of western education, proving that you can 'change' another only when you are 'changed'. All of this helped immensely in altering the mindsets of the society towards, ritualism, casteism, superstition, Sati, untouchability, child marriage and other rudimentary practices.

As much as the entire society benefitted from the new wave of thinking, that education introduced, the bigger beneficiaries of it were the deprived classes and women, who were both looked down upon, the suppressed, exploited and considered as the weaker sections of the society.

In 2015, Congress Parliamentarian, the distinguished Mr. Shashi Tharoor, while addressing the students at the Oxford University, emphasised that it would not be right to give the British the entire credit of reforming the Indian society, when, social change was certainly not on their agenda of introducing western education in the country; as according to Mr. Tharoor, there were certainly some genuine initiatives within our society that succoured in collective change.

Britain on the other hand stood by the statement 'Education is meant for better control of the colonial country rather than its development'. Therefore, it would not be wrong in maintaining that 'Macaulayism' over time converted itself into 'Colonial Interventionism'.

5.2 FEW DEVELOPMENTS

Poona, which was synonymous of the Peshwai; after its fall in 1818, saw many alterations, whether, socially, politically, demographically, economically etc. The socio-economic set-up continued in the same way for a while, but it only began to become dynamic with time, yet it

created a situation for the rise social liberalism in the city. The policy of appeasement towards the Brahmins by the British, led to a neglect towards women and the depressed classes in the society; this attitude in turn had a fine influence, when thoughts, of individualism, liberation, fraternity, democracy, reformism, social upliftment emerged.

Poona could be said to have been divided into the Cantonment of Poona, the Cantonment of Khadki, the Sadr Bazar and the original city, which one could identify as the Peth areas; the formations of schools, colleges were seen in all these above-mentioned areas. A unique feature, that can be seen is; the educational institutions in the Cantonment regions, were located in vast areas and were spaced out (reason, being these areas were away from the original city limits, and so had little to none habitation, thus areas were vast and open) Thus, when the British came, they encamped away from the city, so the area came to be known as 'Camp' or 'Lashkar'); while those institutes that emerged in the city areas, had a sort of a cluster formation; this could be attributed to the density in population in those areas.

It must be noted here that, the Poona did not have its own University until after independence; thus, any higher educational institutes established in the British period, held their affiliations with the University of Bombay.

Changes in the way of idiosyncrasies and thinking were seen in Maharashtra from medieval concepts towards that of modernization. Many groups were formed, based on the requirements and demands of the individuals and the societies they belonged to; there were those who were looking for social first and then political changes, and the other group was looking for the opposite. But no matter which method was used, or which change was picked up first; the Poona skyline altered itself dramatically.

As a disclaimer, it needs to be clarified here, that no part of this work has intended to glorify or put upon a pedestal any individual, community, class, caste or rule; neither does it intend to put any individual or any community down. This work is merely a critical analysis of the events that occurred and shaped and reshaped the Poona.

5.3 GENERAL EFFECTS OF EDUCATION ON SOCIETY

Some general impacts or effects of education have been purposefully stated here, in a bid to create a comparison, to see as to what was happening generally in societies that had been under British governance; and then to see what transpired in Poona.

Some of the broad effects of British education are thus mentioned below:

1. Societies which have a formal educational structure have been known to generate the idea of a democratic society.
2. The British education pattern once implemented upon India, had in totality seen the growth of the ideas of nationalism, thus making it clear that India was no longer looking at being dominated and ruled by a foreign power.
3. The writings of Dadabhai Naoroji, Romesh Chunder Dutt (Father of Economic Nationalism in India) and others, brought to the fore, the evils of economic drain, thus making people realize the slow degeneration and collapse of the Indian economy that had been taken place at the hands of the British.
4. The idea that India can have its own government and elect her own leaders, began to see the light of the day.
5. Social harmony, tolerance, and acceptance were learnt through education.
6. Education is a harbinger of change, for any society, any country and the world in general.
7. Education gave society a chance to rectify its past mistakes and also taught how not to commit the same errors again.
8. Education gave a chance for the deprived classes to rise and shine.
9. Education showed how badly certain sections like women, had been sidelined and suppressed and how if provided with education, this class too can rise and free itself from the shackles of social orthodoxy and male domination.
10. Education taught society that things can be resolved by means that are not violent.
11. One of the most important impacts of education was that it helped in generating a positive outlook towards the future.
12. Indians in general were shown how the ideas of modernity, secularism, rationality could see light of the day with the help of able leaderships.

13. A lot of literature writing, even in the vernacular languages was promoted and encouraged, thus creating a huge literary resource.
14. With so much to read, the Indians were now able to appreciate, treasure and value their own rich tradition and heritage.
15. Writing in the form of books, magazines, poetry and even in the print press made people aware of happenings around the country and the world.
16. The writings in political periodicals helped people to analyse and scrutinize the functioning of the government.
17. One of the most remarkable impacts of colonial education was the rise of reason and Renaissance; which in turn gave rise to the period of socio-religious reform movements.
18. The writings of famous philosophers, thinkers, sociologists like Niccolo Machiavelli, Montesquieu, Voltaire, Jean- Jacques Rousseau, Henry David Thoreau, J.S. Mill, Vladimir Lenin, Leo Tolstoy and a host of others were able to bring fresh thinking in the minds of the educated youth in India.
19. Whether it had been the American War of Independence, the French Revolution, the Industrial Revolution, or the Russian Revolution and other struggles that had occurred or were happening around the world, all had begun to have an influence on the Indian masses.
20. All of this led to rise of a new generation of Indians who were progressive in their way of thinking.

5.4 SOME SIGNIFICANT EDUCATIONAL DEVELOPMENTS AND SOCIAL CHANGES IN MAHARASHTRA:

1. Colonial education generated rationalism amongst the educated due to its secular and scientific nature and generated a questioning temperament.
2. Superstitious mentality began to shrink.
3. English Education introduced new western ideas of compassion.

4. Modern institutions like libraries, schools, colleges, research institutes were set up.
5. Missionaries carried out their proselytization work. Example the St. Andrews Hindustani Church near the Race Course at Poona, had many Muslims who converted to Christianity.
6. Medical health and its education were encouraged.
7. Technical education and engineering began to slowly become popular.
8. A new administration brought in a new judicial system which had its bases on liberalism, dignity and liberty.
9. Charitable institutions were set up example the Sadhu Vaswani Mission, the Christ Premi Ashram.
10. Maharashtra in the 19th C saw a remarkable revolution and transformation in the socio-economic sector, along with several administrative changes, with new revenue systems, military, police etc.
11. Communication systems improved with the introduction of the telegram, the telegraph, the post, the railroads as well as roadways. (In an interview with Mr. Boland Roberts, former Principal of the Bishop's School, it was told that many Anglo- Indians joined the railway services.)
12. Printing press and newspapers became common and very useful.
13. Societal renaissance and resurgence along with a great rise in awareness and consciousness of various lacunae in the method of operation became evident due to exposure to western education.
21. Rise of leaders to bring about drastic social changes was seen, whether it was Justice, Ranade, Lokmanya Tilak, G. K Gokhale, Lokhitwadi, Mahatma Phule, Rajarshi Chhatrapati Shahu Maharaj and Dr. Babasaheb Ambedkar, or Karamveer Bhaurao Patil, were all aggressive promoters of mass education, as they themselves were products of the modern education; this made them realise their role as harbingers of social change.
22. The period of British colonial rule was synonymous of socio- political struggle.
23. Religious backwardness, caste discrimination and gender inequality were barriers in the path of social progress.

24. Societies like the Satyashodhak Samaj or the non- Brahman movement managed to weaken the caste clutch and awaken self-esteem among women and Dalits.

25. Qualitative improvement in education due to increase in grants.

26. The late 1880 to the early 1900s up till the 1920s there was a good growth in the field of education. But after the Second World War and the increase in the intensity of the freedom struggle, the government began to tighten its grips. (In an interview with Mr. Joel Edwin, the Principal of the Bishop's School, Poona, narrated that the during the Second World War, the school was under the Headmastership of Rev. Cooper, the reduction in grants by the government in those had made the functioning of the school very difficult, so much so, that there came a point when discussions were being held to close down the school, or even to sell it to the Scottish Missionaries; but luckily for the school, they managed to procure some funds from the government, thus allowing the school to continue.)

27. The Education Department began to employ Indians Ministers through the Government of India Act 1919. This led to a good growth in mass education under the system of diarchy.

28. In 1937, Gandhiji put forth the Wardha Scheme of Education, in this he introduced the idea of 'Self Supporting Education'.

29. Adult Education was also introduced in order to promote literacy.

30. Western education was all encompassing and thus many women and Dalits acquired access to education for the first time.

31. Many received education at the hands of the missionaries and the Convent schools that were started.

32. Many educational organizations, schools and hostels were set up, under the benevolence of Rajarshi Chhatrapati Shahu Maharaj, of Kolhapur; whether it was the Akhil Maratha Shikshan Parishad or the All-India Shri Shivaji Memorial Society's Shri Shivaji Preparatory Military School.

33. Maharshi Vitthal Ramaji Shinde set up 'The Depressed Classes Mission Society of India' in October, 1906.

34. Karmaveer Bhaurao Patil started the 'Rayat Shikshan Sanstha' in 1919, through which he opened many schools and colleges with hostels in Maharashtra.

35. Dr. Babasaheb Ambedkar started the Bahishkrut Hitkarini Sabha in 1924 and the People's Education Society in 1945. He opened Siddharth College at Bombay and even the Milind College at Aurangabad.

5.5 IMPACT OF COLONIAL/ WESTERN EDUCATION ON POONA:

In terms of the five chapters that are core of this thesis it can be understood that there several micro, macro, permanent, temporary influences and effects that western education had over Poona. Whether, the impact could be seen in the context of the educational policies, or in the emergence of social change, or the impact that was felt over the women, or the depressed classes, or over the public in general; a whole lot of change was witnessed.

What needs to be noted here, is that the points mentioned under the general impact of education, were also seen in Poona; but in addition to the above there were many more changes that were seen in Poona, because of western colonial education.

There was also the downward filtration theory a suggested by Macaulay, but it didn't work as was expected, as only teaching a select section of the society was a. prejudiced and b. impractical. Thus, mass education had to be introduced.

The below mentioned points fall under the category of Poona specific changes:

Education is 'unique' in its own way, through its curriculum, through writings and through the exposure to it; very subtly, it helps in opening the eyes of the educated, by means of thoughts, ideas, philosophies and much more. Education may not make a huge sound, but its impact is much louder than anything else available.

Then, when we speak about education in Poona, the 'Oxford of the East'; one realises that the two became a potent combination for some astonishing socio-political alterations (the economic followed suite), making Poona a centre and focal point and an attention of the whole country; that people began to throng to it from far and wide for various reasons.

Following are some points of relevance:

1. Political debauchery during the time of Ghashiram Kotwal came to an end.
2. The Dakshina privileges eventually came to an end, due to the efforts of Mountstuart Elphinstone.

3. Poona rose in name and fame and political status as the monsoon capital of the Bombay Presidency.
4. After Bengal, Western India and particularly Poona became the centre of renaissance and social change.
5. The socio-religious reform movement started giving rise to leaders like Mahatma Phule, Dr. Ambedkar, Vitthal Ramji Shinde, Maharshi Karve, and a host of others.
6. Social reformers amongst women were also seen Ramabai Ranade, Pandita Ramabai and others.
7. Some individual ladies' lives became an inspiration for many to follow, like that of Savitribai Phule, Fatima Shaikh, Anadibai Joshi, Dr. Cornelia Sohrabji, Dr. Iravati Karve, Rebecca reuben and others.
8. Individual academicians became inspiration for others to follow and emulate, whether it was G.K. Gokhale, G. G. Agarkar, R. G. Bhandarkar, Prin. V. K. Joag, Prin. R. D. Choksey, Dr. H. D. Sankalia, Dr. M. D. Dhavalikar, Dr. S. N. Rajguru, Dr. Samita Gupta
9. The first girls' school was set up in Poona by Mahatma Jyotiba Phule, paving the way for many more such schools.
10. A large number of schools and colleges were set up in the Cantonments Poona- There was only one pre independence era school in the Khadki Cantonment- the Alegaonkar school. Other schools, in the Poona Cantonment were the St. Annes's School for girls, the St. Vincents' School for boys, the Bishops' School, the St. Marys' School, the St. Helena's, Erin Nagarwala School, the Seventh Day Adventist School. There were Moledina Schools, the Anjum -i-Islam school, the Choksey School and others.
11. An equally large number of schools was set up in the old city region – some of them were, the New English Schools, of the Deccan Education Society, the schools under Maharashtra Education Society, the Bhave High Schools for girls and boys, the Nutan Marathi Vidyalayas, the Huzurpaga, the Vimlabai Garware School, Ahilyadevi School, Kanya Shala and others.
12. There were a few pre independence era colleges as well, the Deccan College, Fergusson College, the S P College, the Indian Law School's ILS, the Nowrosjee Wadia College, the Garware College and others.

13. There were some technical institutes, research centres that also came up, the FTII, the Bhandarkar Oriental Research Institute, the Bharat Ithias Sanshodhak Mandal, the Shimla Office and other such centres
14. Rise of leaders was seen, Mahtama Phule, Savitribai Phule, Gopal K. Gokhale, R. G. Bhandarkar, M.G. Ranade and others was seen.
15. Rise of consciousness and awareness was seen.
16. Humanism and individualism came up.
17. One language of communication brought about unity.
18. Western thoughts and ideas began to grow.
19. With heroes like the Chaphekar brothers, revolutionary ideologies came up, thus paving the way for revolutionary activities and in turn this gave rise to the national freedom movement.
20. A very important impact was the rise of the middle class[1].
21. A good number of traders and money lenders began to realise the positive impact of education.
22. The fields of literature and writing saw positive impacts.
23. A very important, impact of Western education was seen in how, the society had begun to observe itself, and learn and rectify, the follies of social norms, that were in practice for centuries together.
24. Clarity was brought about the reality of the British Raj and its damaging effect on the society and thus, many got influenced to indulge in the freedom movement.
25. Appearance of the Chitpavan class came about as those who were striving for social change.
26. Reduction in the Brahmanical grip over society.
27. Emergence of the non-Brahmanical movement

[1] Dixit S.M.; Eikonisvya shatakatil maharashtra madhyavargacha uday; Diamond Publication; 2009; Pune; pp 189

28. The establishment of the Sadhu Vaswani Mission by Sadhu Thanwardas Lilaram Vaswani, gave an identity to the Sindhi community in the city and displayed their immense devotion to social work and upliftment of the masses and particularly of girls. The community through the teachings of its Gurus, also began to promote the spread of spirituality.

29. To cater to the religious and educated needs of the Christian British Soldiers and officers – the early colonial period saw the building of many protestant churches and schools associated with them, such as The Bishops School, Hutchings High School, St. Mary's School, there was the St. Anne's and the St. Vincent's School – for the Catholic Community.

30. Wherever macadamised roads were made, along it research institutes were made. So was the Shimla office, later the Governors House was converted into the Poona University.

31. All the below mentioned roads had major institutes, schools and colleges. They were the main roads. They were tarred roads, asphalted and macadamised too- J. M. Road, Tilak Road, Karve Road, F. C. Road, Bajirao Road. The Bhandarkar Oriental Research Institute, the Law College, the B. M. C. C., the Garware College, the Modern College, Poona University; all of these were more or less at walking distance and so they developed and create an identity for Poona as an educational hub.

32. The British Government created a possibility of development of the suppressed castes, Dalits and women through education. Some of the Dalits who entered in the military services could get education and some others were educated by the Christian missionaries. These newly educated shudras, women and Dalits began to demand education to their caste fellows by knowing the importance of education as a tool of progress of them.

33. The Peth regions of the city developed very well, in terms of economy, trade and mobility.

34. A good number of schools came up in a clustered formation in that part of the city.

35. The appearance of Poona, also made it grow, for example, after the 3rd Anglo – Maratha war, vendors in the city met British officers, seeking permission to continue their

businesses, the vendors of Bhawani and Nana Peth shifted to the Cantonment; plots were allotted permanent shops were set up; thus, the Sadr Bazaar and the Reay market grew.

36. Although there was political change after the Marathas lost to the British but common man's life went on as it is.

37. The establishment of railways changed the destiny of the country. The Great Indian Peninsular Railway, did the same for the Bombay Presidency, and so did the Southern Maharashtra Railway Company which connected Poona with Bangalore, Mysore, Madras.

38. Western movie reels would be brought from Bombay by railway to Poona, screened at the theatre and even at some schools, (which had Boarding facility, like the Bishop's School) over the weekend and taken back to Bombay by the Monday train. (A analysis of this can be that, the Bishop's School could be considered to an elitist school and even one which was rich enough to afford this facility)

39. Westend theatre and Aryan cinema established in the late 1800's and 1916 respectively, began to change the social entertainment scene of Poona.

40. Train bogies would be kept reserved for the school children from the Boarding School from Poona travelling to Bombay and back.

41. Social life in the Poona Cantonment was very British. The British had clubs made, the Poona club, the Ladies Club; led to the establishment and spread of the 'Club Culture'.

42. Badminton and cricket were played commonly.

43. Swimming was introduced as a fashionable sport, along with tennis at the Parsee Gymkhana; which was established in 1885 by Pherozshah Mehta mainly for Parsee liberal men, who were western educated.

44. Elevenses', and fours, teatime practices became a common site with English tea, cakes, pastries and sandwiches thus giving rise to a large of bakeries in the city. A few of the oldest bakeries in Poona were the Royal Bakery (estd. 1910- famous for selling peti pav to the British); there was the Persian Bakery (estd. 1921) there was the Ramsar Bakery (estd. 1932) etc.

45. As the population grew, eating out too became a common feature, with many restaurants being established in the city. There was the Dorabjee and Sons established in 1878, there

was the Ardeshir and Sons, established in 1884; there was the Aware Maratha Khanawal established in Sadashiv Peth in 1901; there was the Vidya Upahar Gruha established in 1910 , there was the Café Goodluck established in 1935.

46. Colonial style bungalows with gothic architecture dotted the streets of the cantonment, while wadas were a common feature in the city area.

47. The Race Course was set up, giving rise to a culture far different than our own; this was a particularly British concept, which became part of the social milieu of Poona.

48. The weather observatory was established in Poona in 1928, at the hands of Governor Leslie Orme Wilson, making Poona a centre of climate studies. During the second world war the observatory was shifted to New Delhi in 1944, though the office continues to function from Poona.

49. The socio-economic surveys of Poona were carried out by the British, this led to the preparation of the gazetteers and later the census data collection and compilation; created a thorough method of recording in place; thus, providing yearly literacy rate, religion and region wise bifurcation of male / female ratio. It was observed that before the 1880's the male female ratio was almost as good as the western / European standards. But as soon as modern education progressed in India – the female ratio declined, mostly due to non-acceptance of the older generations to send girls to school.

50. Modern education gave emancipation to women's position and upliftment but numbers were still falling. Before the appearance of modern education there almost equal numbers – 4970 female – 5170 male. There was however, a surprising fall in the female numbers even in Bengal, the hub of social reform. But for example, Rajputana always had a low female ratio; as the Kshatriya concept / Rajput expressions of masculinity contradicted the idea of female education and thus, these regions who were considered modern too saw a drop in female ratio. This drop in female ratio was seen at the Madras presidency – which were considered as a hub for western education.

51. Basic modern education also gave rise to modern medicine and law related courses.

52. One thing was observed that people in the city continued with their own traditional occupations, as for a long time the British Education system didn't have any incentives, like those that are present today – scholarships for minorities or economically weaker section, or as per the caste – then it is pure vocational and money based.

53. When we consider the history of towns, Poona came 17th in the country (highest population); thus, in terms of education, the British administration got a large area under its control which was getting more attracted towards western education, in comparison to areas like Gujarat, Rajasthan, Hyderabad, and even the princely states.

54. In terms of Princely states, there were Satara, Sangli, Jamkhind, Miraj, Bhor (princely states), although they had the British Institutions or Sansthans, they cannot in size be compared to the states of Mysore, Baroda, Gwalior, Rajputana, educational efforts were seen here too.

55. The Budget Allotment of the Bombay Presidency for education had been consistently increasing, this also shows the demand that western education had in this region.

56. In the context of Culture and dressing sense, some sections of the Poona society were conscious - e.g. Brahmins, who took advantage of the benefits of being westernly educated but, they did not want to give up their privileged of being the upper castes in Poona. This can be explained via their dressing style, e.g. there would be the Kurta, dhotar, trikundak , along with a coat.

57. In the early1900's in Bishops School, there some local teachers who taught there, so this must have been a very big step, for the natives to come across and teach and even for the British to accept them. Such kind of parallels existed simultaneously.

58. Moreover, back in the day, if one travelled 2 to 3 kms from camp towards the city, one would reach Nana Peth, Ganj Peth, Laxmi Road and witness extreme cultural differences; this is in a way is true even today. So obviously in the British days, there would surely have been cultural differences.

59. Earlier the girls in the city areas would wear sarees to college, even those in the cantonment areas. There would be girls who would be seen wearing long frocks, but the transition of the Poona woman, who wore a 9-yard saree, to the younger girls wearing choli and parkar, to those wearing frocks and meedis and bloomers under their (pinafore) uniforms, to salwar kameez, to jeans; this has certainly been a very long, but successful journey. Thus, symbolically it would not be wrong in saying the transition from Nawari to Saahwari was made successfully. Thus, a dress defines modernity or vice versa, cannot be hammered in to be correct, as a skirt wearer was considered to be more modern than a one who wore a trouser. Thus, modernity is subjective to the

onlooker and completely different to the wearer. Betty Freidan in her book the Feminine Mystique, mentions about how, with time, the dress of the American girl transformed from the Victorian gown to the trouser, to use the cycle. Similarly in the Poona context probably the taking the padar/ pallu on both shoulders would have stopped.

60. Major social transitions were seen through individual efforts of Lokmanya Tilak, Mahatma Phule, Dr. Babasaheb Ambedkar, Anandibai Joshi, Pandita Ramabai and many others.

61. It all sums up to that the British are to be rightfully given credit for the changes due to the education given; the other side of the coin is that; surely the British did not know that the education they were introducing would have such far reaching effects and would impact all spheres of life.

62. In fact, British railways, metal roads and tar roads had been made for the mobility of their army, but they were later on used by Indian traders, e.g. grocers, fruit sellers, milk sellers.

63. The single most advantage / benefit of Education over all facilities, favours or skills given to Indians, by the Britishers was that; education once imparted cannot be taken back. Everything else could be taken back, salary, job, position, title; this is what the British did not anticipate at all.

64. Another impact that was seen was within the depressed classes, most of whom converted to Christianity for economic and political benefits. Also, here all were equal to each other.

65. The leaders at this time played a dual role, where on one hand they themselves were Elphinstonians and wanted National education and freedom (a sort of dichotomy existed) but unless one educated himself, how could others be educated.

66. One other unique thing that took place was the learning of Marathi by the British, one example of this was the Inamgaon Commission. The land survey was done by early British officers who were not trained in Marathi to survey the land, to fix the watan, jagir, deshmukhi therefore they learned the basics of Marathi (1824). Thus, a trend began to learn the native vernacular language in order to know what was happening. Also, there was a probable fear that, what if something wrong was being said or noted in the vernacular and the British would not even know.

67. Political – influences on educational policies: Till the Hunter Commission grant in aid courses got more allotment of money because they had growth and expansion and there was an increase in the number of primary and higher education schools / colleges; but it was only after the Woods Despatch that the major universities were formed.

68. Post the Hunter Commission, enrollments at higher education establishments increased and there is a reduction in primary education grant, and after the University Act of Lord Curzon there were variations in university and primary education allotment is reduced.

69. Like the Sarvajanik Ganesh Utsav and the Shivaji Maharaj festivals; similarly sporting activities in the city particularly the Talims for Malakhambs and Kusti, even the Ved prashalas were used as centres for promoting nationalistic thoughts and ideas.

70. A good number of individuals were being funded to study and acquire technical training at the Massachusetts (MIT), USA; this was possible due to the government scheme of overseas scholarships, for the advancement of technical training; reference of this can be found in the Central Bureau of Education, Progress of Education in India, Decennial Review 1937-1947.

71. Sir Joseph William Bhore was an ICS officer who went on to become the Diwan of the Cochin state and later also became the Chairman of the Health Survey and Development Committee also known as the Bhore Committee that mapped a course for public health investments and infrastructure in India. Sir Bhore had been educated at the Bishop's High School and Deccan College in Poona and later he went to the University College, London.

The negative impacts of British Education of education can be many pertaining from class to class, the following are only a few that have n=been mentioned here:

1. Capitalization of elite class – Some of the early educated Indians used their western knowledge to work towards social reform and became a harbinger of change in society; while others took on English jobs and became part of the English administration.

2. For some time after the implementation of western education it was thought that education should be given to only a few and they in turn will educate the others; but this concept of trickling down or the downward filtration theory was not much of a success.

3. There was an opposite trend that was also existing in India, where many of the Indians had either been Knighted or given titles like Raibahadur, Raisahab, Dewan Bahadur, Sardar Bahadur, Khan Bahadur and other such. This was a way to attract the native Indians into feeling a pseudo pride. Many of them were also attracted more by the lifestyle of the British and thus, took on to Western education overseas. This was also a way of imitating the lifestyle of the ruler.

Thus, in final conclusion one can easily say the western education pattern introduced in Poona, gave rise to a well aware, sophisticated educate middle as well as a growing rich class, a class that would soon become the future and the face of the Indian freedom movement. Moreover, the result was in keeping with the hypothesis that was assumed at the beginning of the research.

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