

CHAPTER-VI
SOCIETY AND MODERNIZATION IN
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The previous chapter dealt with the growth of economy in the Baroda State. But the growth of economy cannot alone determine the society to be progressive. The dynamism for the overall progress of the state could not come alone from economy. The dynamism could come from active intervention by all the social classes acting together for creating the necessary momentum to defeat the internal negative forces and began the process of genuine social transformation.¹ Sayajirao-III had toured many developed countries and had seen many progressive societies. His idea of progressive society had widened with his exposure these modern societies. Sayajirao-III had adopted an all-encompassing approach to modernize his state which too had social challenges, evils, and discriminations; want of broader outlook; lack of proper education and health services and so on. The further study focuses on the endeavours of Sayajirao-III to transform his society to be the progressive one. The chapter is further divided into: 1) Public Instruction; 2) Library Movement; 3) Public Health and; 4) Improvement in position of women

Section-1 Public Instruction

Formal education is a vital institution within a given social system which significantly influences the development of multiple facets of civilization and vice versa. For example Education trains the individuals in the skills that are required by economy. Similarly education is conditioned by the economy. Since Sayajirao-III had dreamt to make all-round development of his State, it was imperative for him to cherish the most effectual aspect of society viz. education. His travels abroad in the developed countries had convinced him that formal education and proper training only could transform his society from within. To him education was basis of all reforms. Contemporary states like Travancore and Mysore had adopted organized and uniform education system and were hence regarded as educationally advanced states. The educational progress of these states exerted an inspirational drive to Sayajirao-III's desires foster the growth of an educated public in his state. Later his incredible efforts in the field of education provided motivation to many states along with British India to introduce compulsory primary education in their respective regions; as it was Baroda State to be first in entire India to introduce free and

¹ Ray Baren, (1983), *India: Nature of Society and Present Crisis*, Intellectual Book Corner, New Delhi, 3

compulsory education.² He did not only provide free primary education to all but kept on expanding the scope of education by establishing institutions for secondary, higher education, technical education and so on. In the subsequent pages, a description of development of education during the time of Sayajirao-III is given.

1.1 Education Department

The first attempt to organize an educational department was made by T. Madhavrao in 1875. The office of *Vidyadhikari* established by him continued during the time of Sayajirao-III, though with necessary changes. For administrative purposes the State was divided into six educational division viz. Baroda, Petlad, Patan, Kadi, Navsari and Amreli.³ Each division had an inspector who was assisted by a number of deputy inspectors. Each deputy inspector had to supervise on an average fifty schools and 6000 students in the year 1939.⁴ In the same year there were about thirty deputy inspectors, including two female inspectors for supervising girls schools one each for Baroda and Mehsana. There were also three special inspectors for the Urdu, Antyaja and Raniparaj schools. The gymnasium inspector had the responsibility of supervising physical education.⁵ With a view to expansion of education in the State, *prant* and *mahal* educational committee were formed in all the *prants* and *mahals* of the State. The *Subas* and *Vahivatdars* were the presidents of these committees. The Central Education Board was created in Baroda with the *Vidyadhikari* as its president.⁶ Important educational policy decisions, matters of general interests and queries were referred to this board. In 1916, The Ecclesiastical Department was started in Baroda to conduct 'Sanskrit Pathshalas' and to spread moral and religious education. One of the notable works of the department was to held lecture of science graduates explaining natural phenomena, with a view to dispelling popular superstitions regarding miracles.⁷

² Anagol, J. *Compulsory Primary Education: Challenges and Opportunities*, Centre for Multi-disciplinary Development Research Monograph Series No.-22, CMDR. Karnataka; and Nurullah S & Naik J P, (1951), *A history of education in India during the British period*, Macmillan, 900

³ *Report on Public Instruction in Baroda State 1938-39* (1939). Baroda State Press, Baroda, 12

⁴ *Ibid.*,

⁵ *Ibid.*,

⁶ *Ibid.*, 2

⁷ BSA, HPO, Section. No- 316, Gen. Daft. No-163, 12-A ,33, Report on Material and Moral Progress of Baroda, 1916-17

In 1905 an effort was made to bring change into the administration for effective operation of State educational policies. With the extension of Local Self-Government in the State, the control of the *gramyashalas* or village schools was handed over to the Local Boards as an experiment. In 1910 a commission was appointed to examine the result of the transfer of the administration to the newly created boards at various levels. The Commission found that the Local Board was unfit to manage the village schools.⁸ Hence the village schools were again put under the direct control of the Education Department. The Government paid special attention to the Education Department. The percentage of revenue which the State spent on education was over 9% in 1881 and 4% in 1904, against about 1% in British India.⁹ The expenditure on education had increased to 17.6% in 1939.¹⁰ The department had followed the policy of increasing the efficiency of educational institutions and of encouraging private enterprise in the field of education. A number of associations had sprang up all over the State to supplement government efforts and magnanimous donations had come forward from philanthropists, for instance – Zaveri Vithaldas contributed to build a kindergarten school Sheth Ujamshi Pitamberdas donated over a lac and half for an Ayurvedic College in Patan; and Sheth Mancherji Tata built a high school and Sheth Kesharichand Bhanabhai built a building for girls' school in Bilimora.¹¹

1.2 Primary Education

Efforts to establish educational institutions had been made by Malharrao Gaekwad and extended by T. Madhavrao. However these initial efforts were merely a launch pad as a lot had to be achieved in the field of formal instructions. Sayajirao-III initiated the process by establishing a variety of new schools in the State based on the medium of instruction, such as— Vernacular, Anglo-vernacular and English. English schools were started for the Eurasian children whether of British employees, railway employees or officers of Gaekwad troops.¹² *Sardar* class was hesitant of sending their children to the schools common school open to all.

⁸ Clark, A C & Desai G H, (1923), *Gazeteer of the Baroda State*, Vol.-II, 310

⁹ Naik J P, (Member, Provincial Board of Primary Education, Bombay), Compulsory Primary Education In Baroda State, *Retrospect and Prospect Bulletin*, No. 2, 6-7

¹⁰ *Report on Public Instruction in Baroda State 1938-39*, 4

¹¹ Desai G H, (1929), *Forty years in Baroda: being reminiscences of forty years' service in the Baroda State*; with a foreword by VT Krishnamachariar, Pustakalaya Sahayak Sahakari Mandal, Baroda, 133

¹² MSA, *Political Department*, Vol.12, Annual Report-1883, 17-18

Thus to motivate the *sardars* and to send their children to the school, a separate school for *sardars'* children was opened in 1887.¹³ All educational institutions, whether—government schools, Aided-schools or numerous private schools were brought under the ambit of the Education Department on the recommendation of Education Commission with the view to introduce formal education, uniformity and better administration. As a result satisfactory growth was recorded within the decade of these changes: in 1891 the number of primary schools in the State rose to 558 as against 118 in 1881.¹⁴

The majority of the population in the State lived in villages and for the success of the efforts to educate its people it was inevitable to give emphasis to better the village education. In the villages there were mostly private schools established by the upper castes to tutor their children in education—reading, writing and arithmetic. In 1891, it was made mandatory that the School Master should become a village servant and that a '*...school be provided in all villages which could produce sixteen children willing to attend.*'¹⁵ Accordingly 632 new village schools were established, about twenty in each *taluka*. Till 1891, most of these village schools were one-teacher school, in 1892 an assistant teacher was appointed to schools with an enrollment of fifty students.¹⁶ Towards the cost of maintenance of these schools a grant, varying in amount with the examination results, was made by the Department of Education. As the amount of grant depended upon the results attained by the school, it proved to be an appropriate incentive to motivate schools to perform well.

In 1893, an important decision, in the history of education not only in Baroda State but even in India was taken, of introducing free and compulsory primary education. Sayajirao-III determined to ensure its success, deliberated to introduce it in phases rather than enforcing it on the entire state—thus it was first launched in Amreli District, the most backward prant of his state. If the experimental implementation of such a bold measure in backward area turned out to be a success, then it could determine the possibilities of success in the other comparatively advanced prants of the State. All the boys between the age of seven to twelve, and all the girls between seven to ten, living within the mile of school, were obligated to attend that school unless

¹³ BSA, HPO, Section. No.78, Gen. Daft. No-463, File. No-1, 21

¹⁴ Nurullah, S & Naik, J. P., 900

¹⁵ *Gazeteer of the Baroda State*, Vol-II, 309

¹⁶ *Ibid.*, 310

they were privately tutored, or were beyond the age limits declared to be compulsory or for certain other reasons, such as—physically or mentally different. A small fine was imposed in cases of default. During 1905-06, i.e. after more than a decade of introduction of compulsory primary education there were sixty-five such schools in fifty-one villages of the Amreli Taluka. In addition to these, there were four compulsory schools under the Grant-in-aid system, while in fifteen private schools—first three standards were maintained under the Compulsory Education Rules, thus bringing the total to eighty four schools. Of these twenty-one were reserved for girls, the other being mixed for boys and girls together.¹⁷ The number of schools at this time in entire State was 1,266. In 1905 the administration of village schools was handed back to the Local Boards. Thus the number of schools under the immediate control of the Education Department was 688, whereas under the local boards there were 578 schools.¹⁸

Encouraged by the positive result of the compulsory primary education in Amreli, it was considered feasible to introduce compulsory primary education in the entire State. A special Council was appointed to determine the further course of action regarding the introduction of compulsory primary education in the rest of the state. The council recommended that, over and above the six hundred Government Schools and the six hundred Local Boards Schools, new village schools should be opened in all the villages, excepting in very backward tracts— for which a different suitable educational policy had to be formulated; and that the work of opening new schools should be undertaken by the Local Boards in villages and by Education Department in towns.¹⁹ Sayajirao-III approved these recommendations and sanctioned the requisite funds for the purpose. The work of opening these schools commenced from 1st August 1906. Thereby primary education was made compulsory throughout the State in 1906. The age limit was kept the same as in Amreli. Exemption from compulsory attendance was granted to those 1) whose presence was indispensable at home owing to the advanced age of infirmities of their parents, 2) physically disables 3) the schools were located more than one mile away 4) who were the bread winner of the family, 5) who had finished the compulsory standard of education, or 6) had attained the compulsory age limit.²⁰ Books and slates were freely supplied to the children of poor

¹⁷ BSA, *Baroda Administration Report* 1905-06, 158

¹⁸ Ibid., 148

¹⁹ Ibid., 1905-06, 158 -159

²⁰ BSA, *Baroda Administration Report* ,1907-08, 148; and Naik J P & Nurullah S, 900

classes. The school hours were so arranged as to suit the varying requirements of agricultural work according to the seasons.

To compel parents to send their children to attend classes regularly, the attendance in the school was made compulsory. One month before the annual examinations, the revenue authorities prepared a census of all children of school-going age, with the assistance of the teachers if necessary, and published the list. The parent of every child whose name was mentioned in the list had to send the child to a school within thirty days of the publication of the list. The same rule was applicable to the ones who had applied for exemption from attending school and a decision on the application was pending. The headmaster had to submit monthly reports of children who were mentioned in the census but, failed to register their names in the school. On the receipt of the headmaster's report, the Village Panchayat (villages), Municipality (towns), and the *Mamlatdar* (Baroda City) summoned the defaulting parents, gave them a hearing, and if found guilty, fined them eight annas for the first offence, one rupee for the second and two annas more for every subsequent offence, subject to a maximum of ten rupees.²¹ The fines continued to be imposed every month till the child was sent to school. Fines had to be paid within fifteen days or else they were recovered as arrears of land revenue.²² Every child whose name was enrolled was entitled to a leave of absence on account of illness or attendance upon a sick member of the family, or on account of assisting their parents in their professional work; provided that the leave on account of the last reason did not exceed 15 days at a time or 30 days in a year. Absence from the school was punishable only when it amounted to two-third of the total number of working days in a month. This clause was introduced in the favour of the agricultural population.²³ Later the attendance at school age of compulsion was broadened to include the 14 years for boys, and 12 years for girls, and the compulsory Standard was raised to the fifth for both. The amount of fines realized was to be spent on education in the manner fixed by rules i.e. 65% for buildings and 35 % for supply of books to poor children.²⁴ In order to

²¹ Naik J P, *Compulsory Primary Education In Baroda State*, 2, Op. Cit.

²² BSA, HPO, Sect No.316, Gen. Daft.-163, F. No.,12-A,145

²³ Naik, J. P, *Compulsory Primary Education In Baroda State*, 12, Op. Cit.

²⁴ Ibid.,

induce the Patels and Talatis to take an active interest in the matter, five percent of the fine recovered was paid to them as rewards for zeal in the discovery and punishment of offenders.²⁵

The training of teachers was another vital aspect to draw the attention of the Government. Training schools for teachers had been established in 1882 for females and in 1885 for males. An Educational Museum was attached to the male training college with the sanction of grant of Rs. 5,000.²⁶ In the Training College of Women different subjects, other than the formal subjects, like cutting and sewing, embroidery, singing and drawing, pedagogies, news paper reading were included.²⁷ With the restructuring of the educational schemes, the training college for the teachers had to be up-graded timely and provided with specifically trained teachers. The role of teacher is significant for entire education system. The effective teaching of a teacher draws students to the classes and helped them adhere to learning. It also reduced the percentage of 'stagnation or wastage' in the school i.e. lessened the number of failures and of drop outs. In 1939 there were three institutions namely Training School for Men; Training School for Women; and Secondary Teachers' Training College,²⁸ fulfilling the requirement by providing efficient teachers. Refreshers courses and short courses of training for teachers were introduced.²⁹ The Government also held periodical enquiries to assess the progress made, to study the difficulties encountered and to suggest modifications in the organization of Compulsory Primary Education. After the introduction of compulsory primary education in the State in 1906, a Commission was appointed in 1909 to enquire into the functioning and progress made so far by the spread of primary education. Similarly a second Commission was appointed in 1916 and a third in 1926. Finally Mr. Littlehailes, Educational Commissioner with the Government of India, was invited to Baroda in 1934 to study the whole educational system of the State and to make recommendations.³⁰

After making all the perquisites available for better education the results had to be as expected. The number of schools was 3,199 in 1916-17 as compared to 1266 in 1905-06.

²⁵ Nurullah,S, & Naik J P, 902

²⁶ BSA, HPO, Section No.316, Gen. Daft-163, File No.12-A,149

²⁷ BSA, HPO, Section No- 65, Gen. Daft- 112, File No-11, 61

²⁸ *Report on Public Instruction in Baroda State* 1938-39, Baroda State Press, Baroda 1939, 95-105

²⁹ BSA, HPO, Section No.316, Gen. Daft-163, File No-12-A, 149, Report on Material and Moral Progress of Baroda, 1921

³⁰ Naik, J. P, *Compulsory Primary Education In Baroda State* , 4

However they were 2,996 in 1926-27, 2,552 in 1936-37, and 2,542 in 1937-38.³¹ The fall in the number of schools was owing to the change in the State policy. The State had a prejudice against single-teacher schools and under the policy of the state after 1916; a new school was opened only if seventy five children were available. Villages which could gather together seventy five pupils had already been provided with schools. But the smaller villages, which could not have seventy five children, did not get State sponsored schools. There was hardly any private effort in the field as the areas of these smaller villages were very uninviting and the rates of grant offered by the State were low. In 1939, in the entire State there were only thirty three single-teacher schools and attempts were made to eliminate these also either by closing them down or amalgamating them into neighboring school.³² There had been a reduction in the number of schools from 1906 to 1939 but the number of students, expenditure and literacy rate experienced a positive growth which can be evidenced from the following comparative table:³³

	1906	1939
Number of Pupils	99,768	2,86,710
Amount of Expenditure for Schools (Rupee)	4,00,000	22,02,000
Literacy rate	9.4	20.9

The focus of compulsion of primary education was to increase literacy. This was achieved to an extent as literacy rose from 9.4 % to 20.9 % within two and a half decade of its introduction. In 1940 number of literates in the Baroda State stood at 229 per 1000 of the population, in Travancore 477, in Cochin 354 whereas in British territories of Bombay, Bengal and Madras it was less than 200. Thus the position of Baroda State in matter of literacy as

³¹ Naik J. p., 6

³² Nurullah, S., & Naik, J. P., 903

³³ Compiled from *Report on Public Instruction in Baroda State 1938-39*; Baroda Administration Reports; & Shah, M. H. (1942). *Baroda by Decades 1871-1941* (Published by the Author) Baroda

compared with other leading Indian States, excluding Travancore and Cochin, and British provinces was far better.³⁴

1.3 Secondary education

The growth of primary education paved the way for further advancement of education viz., secondary education and higher education. The number of secondary schools increased along with primary schools. There were categories of high schools, such as: Government Schools, Anglo-vernacular and middle schools and English schools, in nearly all the *taluka* towns and big villages provided with liberal funds under the system of grant-in-aid. Some primary schools were improved to accommodate students of secondary education. In 1875 there was only one Secondary school in the State but the number rose to 119 with 21,953 students in 1939.³⁵ To induce students to take up secondary education certain provisions were made. Most important of them was the increased aid to the private school which would lessen the burden of higher fees on students. In 1939 a grant of 48,089 rupees was given to private schools. In addition, relief was given in fees to some extent to the poor students. Exemption from fees was given to the students of backward caste, poor Muslim and Marathas.³⁶ The Government made provision for generous scholarships for capable students. Sayajirao ensured the participation of his officials in his endeavours of promoting education with their ample involvement. Officials were further expected that they would educate their next generation by taking advantage of the new educational policy. Towards the fulfillment of this ideal Rs. 15,000 were sanctioned from Sayaji Memorial Fund in the year 1939 as secondary and higher education scholarships to encourage sons of *sardars* and *assamdars*.³⁷

The secondary schools were comparatively fewer in number to primary schools. They were available either in the *taluka* towns or in big villages. Some of the students from the smaller villages had to go to the remote areas to attend secondary schools, which could be difficult and led to discouragement to take up secondary education. To remedy this problem Government had provided boarding and lodging facilities to both boys and girls, by means of attaching hostels to high schools at Patan, Visnagar, Mehsana and to the Maharani High Schools for girls at Baroda.

³⁴ Gowda, D. S. (1944). *Economic and Political Life in Baroda or Bhagyanagar Raj*, (published by the Author), Baroda, 38-39

³⁵ *Report on Public Instruction in Baroda State 1938-39*, 36

³⁶ Nene V. P., 205

³⁷ *Baroda Administration Report 1939-40*, 8

There were nine other grant-in-aid hostels run by private bodies.³⁸ With the view to broaden the outlook of the students and to acquaint them with different places, students of higher classes were taken out on excursion at the Government expenses.³⁹

1.4 Higher Education

The foundation stone of Baroda College was laid by Sayajirao-III in 1879. In 1881 Baroda College was affiliated to the Bombay University in the faculties of Arts, Science and Law.⁴⁰ The Baroda College was opened to students in 1882.⁴¹ It embarked on teaching of science in 1887, agriculture in 1890, law classes in 1891 and a chair of the comparative studies was established in 1915.⁴² Later additional facilities and activities were added to it. There were three hostels blocks attached to the college which provided accommodation for students. A well patronized library was attached to the college which issued books home to the students. Seminars were organized on comparative study of religion. Scholarship for higher studies in foreign countries in Arts, Science and specialized industries were given to the deserving students according to the need of Government service. Facilities were also provided for continental tours and visits to renowned institutions in order to help deserving students to augment their practical knowledge and experience. In addition to scholarships the State was advancing loans to deserving and qualified students or government servants for higher studies in Arts, Science and specialized industries. The idea of taking out a batch of college students on excursion in charge of the college professor to visit the places of historical, archeological and scientific interest in India was put into practice during the year 1907-08.⁴³ A variety of subjects, facilities, activities, the new chairs and new branches could be added so as to render a university organization well-balanced and sumptuously adequate.

It was a strong desire of Sayajirao-III to give an autonomous institution for the higher studies to his people. His efforts to up-grade the Baroda College to attain the status of a

³⁸ BSA, HPO, Section No.316, Gen. Daft.-163, File. No.,12-A,145; and *Report on Public Instruction in Baroda State* 1938-39, 4

³⁹ BSA HPO, Section. No- 65 Gen. Daft.- 112, File. No.-11, 61-63, extrats from notes on exhibitions

⁴⁰ BSA, HPO, Section. No-77 Gen. Daft.- 461 File. No-12, 3 Letter dated 14th June 1882

⁴¹ *Baroda Administrative Report*, 1904-05, 210

⁴² Trivedi A K, (Ed.) (1933) *The Baroda College Golden Jubilee, Commemoration Volume*, The Times of India Press, Bombay, 3 (Extracts from the speech of the then principal of the College Mr. Burrow given on 17th December,1932, Bombay)3

⁴³ *Baroda Administration Report* 1907-08, 138

university were supported by many learned men and educationists. A commission of five members was appointed to look into the possibility of a university in Baroda on 24 September 1926,⁴⁴ The Commission suggested that the possibilities on the grounds of which an appeal for the autonomous institution could be made were i) cultural grounds ii) economic and social grounds and iii) national grounds. The commission further argued that i) the cultural interest had been seriously hampered by the lack of freedom and independence caused through subordination to a university outside the state (and specially belonging to culturally different territory), ii) an affiliating university like Bombay with its manifold duties of looking after the higher education of separate provinces like Karnataka, Maharashtra, Gujarat and Sind could not do justice to the local economic and social conditions of particular area. iii) Universities had proved to be the most powerful nationalizing agencies. They had been in the vanguard of all national movements. The main disappointment against the established universities in India (especially like Bombay and Madras which had jurisdiction over heterogeneous areas and could not cater the local needs) was that they had not properly equipped their alumni for great social ends. An example of a great movement like development of vernacular was provided to prove a point that owing to the competing rivalries of different linguistics interests the universities had generally chosen the safe path of ignoring them altogether, which waged pitched battle in the senate amongst the members of different communities over their respective vernacular.⁴⁵ However the very idea of making university a forerunner of any national movement was preventing the British Government to grant Baroda with a university. To them the Baroda university movement was built upon nationalist foundations; its very existence seemed seditious in nature; and upon that Sayajirao-III had proved to be a defiant anti-British ruler. The disputes over many issues between the two Governments had escalated, especially after the Delhi Durbar; subsequent to British maligning over the incident, Sayajirao-III avoided any further frictions. He learnt that keeping an arms distance was the key to successful resistance, and, thus in the 1920s, the Gaekwad ruler plotted his tactics accordingly. Publicly silent on almost all contemporary controversial activities taking place in his state, Sayajirao-III remained firmly in control, directing events from behind the

⁴⁴ *Report of the Baroda University Commission* (1927). The Times Press, Bombay, 5

⁴⁵ *Report of the Baroda University Commission*, 1927, 11-12, extract from '11- *A separate University for Gujarat Necessary*'

scenes.⁴⁶ However owing to his inert approach towards the University movement delayed the entire process; and the State could obtain its first university—The Maharaja Sayajirao University of Baroda after his demise in 1949.

1.5 Technical Education

Along with elementary education Sayajirao-III also emphasized the provision of professional education in the State. Moreover Sayajirao-III had initiated efforts to establish industries on the modern lines in the early phase of his reign itself. New industries demanded new skills and skilled persons. Some technical education, offering up-to-date courses, was being imparted in British India in fulfillment of degree in engineering. Technical institutes in the princely states such as those at Travancore, Cochin, Bhavnagar, the Nizam's dominions, Gwalior, Kolhapur, and Baroda, did not offer degrees in engineering, instead churned out a generation of middle and lower rung technicians.⁴⁷ However in Baroda with the establishment of a Kalabhavan in 1891 a beginning was made in modern technical education, to transform the traditional artisan into a modern technician. The Kala Bhavan was founded to train technical manpower, whose skills could then be harnessed to "develop the existing industries of the state as well as to help in introducing new industries calculated to improve the economic condition of Sayajirao of Baroda numerous subjects".⁴⁸ The idea of establishing Kala Bhavan was provided by Tribhuvandas Kalyandas Gajjar, a chemical engineer and a descendent from the *suthar* or carpenter caste of Surat. Gajjar visualized the role for the Kala Bhavan, viz., that of serving the cause of the artisans and the weaker sections. In 1896, about eighty-three of the 204 students came from the artisan castes and families of farmers and cultivators.⁴⁹

By 1909, Kalabhavan was offering courses in following six schools, these being: (i) school of mechanical technology, (ii) school of dyeing and chemical technology, (iii) school of weaving technology, (iv) school of architecture and civil engineering, (v) school of commercial

⁴⁶ Bhagavan, M.(2002). The Rebel Academy: Modernity and the Movement for a University in Princely Baroda, 1908–49. *The Journal of Asian Studies*, 61(03), 934

⁴⁷ Raina D, & Habib S I.(1991). Technical Institutes in Colonial India Kala Bhavan, Baroda (1890-1990). *Economic and Political Weekly*, Vol. 26, 1991, 2620

⁴⁸ Ibid.

⁴⁹ Chavda V K, (1985). 'Development of Science Education and Growth of Scientific Institutions in the Native State of Baroda in the Nineteenth and Twentieth Centuries', NISTADS Seminar on Science and Empire, New Delhi, 4

technology, (vi) school of art.⁵⁰ The above six departments were conceived of as a school and a workshop. The curriculum involved both training and manufacturing operations so that the students could compete on equal terms with outside manufactures doing business on commercial lines. Only a third of the total period spent at the institute was dedicated to theoretical studies which included the study of modern science, and the relevant technology. The Kala Bhavan was fitted with the latest up-to-date machinery brought from abroad. The students were also exposed to the repair and maintenance of engines, boilers and machines for departments in other princely states. During the early years of the Kala Bhavan, the medium of instruction was Gujarati. There was a dearth of quality and quantity of vernacular literature on technical and science subjects, to resolve this problem Sayajirao-III granted Rs. 50,000/- in 1888 to start the Sayaji Gyana Manjusha project.⁵¹ The principal task of the Sayaji Gyana Manjusha project was to translate scientific works from English into Gujarati. , and by 1892 books on physics, chemistry and 'linear perspectives' were ready for publication. The Sayaji Gyana Manjusha was a series of scientific and technical books was in fact founded by Gajjar.⁵²

1.6 Education to Antyajas

Antyajas or the untouchables were, rather are, treated inhumanly following the ruthless caste system prevalent in India. The untouchables are at the lowest in the hierarchy of castes viz. *Brahmin, Kshatriya, Vaishya* and *Sudras*. This stratification essentially was arranged on basis of the type of job done by the person in the society which gradually became hereditary; and the generations of the particular caste followed the same profession of their forefathers. The caste system was a close social system i.e. even if one pursued a professional other than the hereditary one, his or her mobility to other castes was precluded. Thus the Sudras could never raise themselves at par socially to the other higher castes even if they had potential. Moreover they were looked upon as trivial and untouchable. Their condition was deplorable to which Sayajirao-III was resolute to better. He had well perceived that the only remedy to eradicate these social evils was to educate his people as well as by formulation and implementation of laws against them. In the early years of his rules he had began to ameliorate the condition of the Antyajas by

⁵⁰ Raina D & Habib S I, 2620

⁵¹ Mehta B B & Desai R S, (1956) *Vadodara Rajyani Sahitya Pravrutio* (Gujarati), Oriental Institute, Vadodara, 15

⁵² Raina D & Habib S I, 2620

establishing schools for them in 1883.⁵³ In this year two schools were established; fees were not charges and all the necessary materials were made available free of cost, for the Antyaja students. In 1891-92 hostels for Antyajias were opened in Baroda city and in the district towns of the State where free lodging, clothing and food was provided. Gradually the number of Antyaja schools and students kept on increasing. Accordingly in 1905-06 i.e. before the introduction of compulsory primary education, there were twenty two Antyaja schools and 1726 Antyaja students in the State; which rose to 246 Antyaja schools and 9269 Antyaja students in 1906-07.

⁵⁴ As the number of the schools and students was raised there was a requirement of recruiting efficient teachers to these schools but teachers, especially Hindus, were hesitating and refusing to take-up jobs in the schools of *Antyajias*, on grounds of the principle of purity-pollution. The Arya Samajist and Muslims were accepting to teach in these schools. The priests of the untouchables known as Garodas were viewed as impious and were treated as outcast by the Brahmin community, even though they were Brahmins themselves. In 1913 special Sanskrit school for the Garoda children was started but it was closed later after a provision to teach Sanskrit in the regular schools was made. However the administration of and expense incurred on such separate schools was considered to be a burden on the State treasure. Thereafter Sayajirao-III made a declaration of integrating the *Antyaja* children in the regular school with other children in 1931.⁵⁵ People from upper castes opposed this measure of Government and started establishing separate schools for their children. For instance the people of Kheralu and Vadnagar did not allow their children to study in the same school with the *Antyaja* children.⁵⁶

The position of *Antyaja* was improving gradually. They formed 15% of the total population. The total number *Antyaja* pupils, boys and girls in schools in 1939 was 24,779, as against 9269 students in 1906-07, forming 12.2% of the population coming under this class. There were only sixty four special schools for them with 4,241 *Antyaja* students. The reduction in the number of schools was due integration of *Antyaja* students in the ordinary schools along with caste Hindu students. The special schools were located in such places of large *Antyaja*

⁵³ BSA, HPO, Section No -316, Gen. Daft. No.-163, File No. 12-A

⁵⁴ 'Measures taken for the upliftment of Antyajias' (1940) *Beautiful Baroda* – (Compiled on the orders of Maharaja Sayajirao-III and published in 1940), 3-4

⁵⁵ BSA, HPO, Section. No-38, Gen. Daft. No-583, File No-68, 37

⁵⁶ BSA, HPO, BSA, Section No- 38, Gen. Daft. No- 583, File. No- 68, Letter from Kheralu Police inspector dated 21st December, 32

concentrations or where the general Gujarati Schools were housed in forbidden temple compound or caste *dharamshalas*. As regards secondary and higher education progress was slow. There were eleven *Antyaja* students in 1939.⁵⁷ Sayajirao-III had provided scholarships to the students of this class. Dr. Bhimrao Ambedkar, an *Antyaja* student—went on to be a great nationalist, educationist and a supporter of downtrodden classes; and the President of the drafting Committee of constitution of Independent India, was sponsored by Sayajirao-III for his education and was sent abroad for further studies. A great deal of work was done by him to get rid of the prejudice and discrimination in his State against *Antyajas*, but the below incidents question the success of the effort he made for *Antyajas*.

The times of India reported three discriminating and humiliating incidents in relation to the *Antyajas*. 1) “That the *Antyaja* boys are made to sit outside in cold, heat or rain and they are made to fetch cow dung, fuel, droppings, dust etc.” 2) In April 1927, an *Antyaja* went to Damnagar dispensary for medicine. The doctor made him wait for twelve hours and then examined him and gave medicine maintaining distance. This happened in the presence of the *Antyaja* member of the Baroda Legislative Assembly. 3) A teacher in a Navasari *Antyaja* Ashram took an ailing boy to the hospital; the doctor in charge drove them both away with these remarkable words “this is not a Gandhi Raj but Baroda Sarakar’s Raj”⁵⁸

The state under Sayajirao-III also paid attention to other social issues as well. He attempted to maintain a fine balance between various communities living in the state, especially Hindus and Muslims. The following incident showcases this attitude of the state, which was also reported in the Times of India, in the year 1932, apart from various regional newspapers. Muslims appealed to the State that while any kind of procession passing in the vicinity of the mosque; it should desist from playing the musical band. However the state took a balanced stance and ordered that music will not be stopped, but the Muslim musicians in the band had the choice of not playing

⁵⁷ *Baroda Administration Report*, 1939-40, 8

⁵⁸ BSA, HPO, Section. No-103, Gen. Daft. No- 143, File. No-36, 87, *The times of India* published this report under the head “*Antyaja* in Indian India” on 2nd March, 1928, citing the incidents from the two vernacular weeklies the Saurashtra and the Parab.

the music while observing the norms of their religion.⁵⁹ However, they made it clear, that Hindus or person belonging to other communities could not be forced to follow the same.

1.7 Education for Women

One of important measures which accelerated Sayajirao-III's project of modernizing Baroda State was the emphasis given to the women education. Sayajirao-III believed that the role of women was very significant in the society. He condemned the indifferent attitude and lethargy of society in the development of women. He said, "...we deprived ourselves of half the potential force of the nation, deny to our children the advantage of having cultured mothers and by stunting the facilities of the mother, affected injuriously the heredity of the race. He added "...it also created a gulf of mental division in the home and made the women a great conservative force" that clings to everything old, however outworn and irrational.⁶⁰ He compared Indian women with those of Europe and USA saying that, "*The European and American women are as much interested in the great question of the day as men, able to discuss them and anxious to take their share in solving them. And the result is that western civilization is at least progressive*".⁶¹ He considered lack of education amongst the Indian women to be the reason for this difference. Mother generally is taken to be the first teacher of child; her education is important to give strong base to future of the child and thence of a nation. Sayajirao-III adopted the policy wherein women were encouraged to take up formal education or at least to be literate.

Initiation women education was already made by T. Madhavrao by establishing two girls' schools in 1875. In 1880 there were eight girls' schools throughout the State, with a total attendance of five hundred and two.⁶² It was then decided to open schools for girls in all places where a sufficient number of students were forthcoming. If the number of girls was less, then girls under twelve years of age were admitted to the boys' school. Girls Schools were started in 1875. In 1915, the number of girls' schools was 394. The total number of girls taking education

⁵⁹ BSA, HPO, Section No-38, Gen Daft. No. 583, File No.-4, 117, Issues over Playing music before the mosque, Report of different newspapers like the 'Din' of Ahmedabad, dated 1st, February, 1932 and the 'Saurashtra Mitra' dated 13th, February, 1932.

⁶⁰ Widgery AG,(Ed.), (1928). *Speeches and Addresses of Maharaja Sayaji Rao Gaekwad*, Vol.-I, 1877-1927, London, 164

⁶¹ BSA, HPO, Section No- 75, Gen. Daft- 457, FileNo-1, 181, An overview of speech (place is not described)of Sayajirao-III on female education was published in Times of India on 30th March, 1904

⁶² *Gazeteer of the Baroda State*, Vol.-II, 314

at this time was 94,402,⁶³ including those studying in mix schools. Thereafter there was a gradual increase in the percentage of female students. With the introduction of secondary, higher and technical education, a number of primary schools were upgraded to high schools and certain courses on scientific house-keeping were also taught, probably to train girls to be better wives, and mothers, compromising with the conservative forces.⁶⁴ The number of girls' schools throughout the State in 1921 was 372. The decrease in number as compared to 1915 was owing to the State policy of closing the school having less number of students and amalgamating the students in the nearby co-educational schools. These separate girl schools were attended by 30,331 pupils, in addition there were 31,598 girls attending mixed schools. By 1938-39 there were 1, 08,437⁶⁵ girls taking primary education in different schools.

Before 1896 no arrangements were made by which girls would receive secondary education. In that year two private English schools were opened for them but owing to the lack of sufficient support, they were soon closed. Again in 1906, some English classes were opened as part of the Female Training College. In the following year, these classes were converted into an Anglo-vernacular school for girls, and ultimately, it developed into a high school affiliated to the University of Bombay, for the University Entrance Examination. In 1917, the High School was provided with a building of its own, and a separate staff, with an English lady as principal. This institution later on, came to be known as the Maharani Girls' High School.⁶⁶ Special arrangements were also made for their accommodation. The curriculum of girls' schools was similar to that of boys' schools or mixed schools. But modifications were made in curriculum wherein subjects like needle-work, embroidery, knitting, hygiene, domestic science etc were taught in all girls' schools. Practical training in cooking was given in the schools at Baroda, Petlad, Patan, Navsari and Amreli.⁶⁷ Scholarships were available for girls intending to study in higher primary and secondary stages. Fines collected from the defaulters against the Child Marriage Act were also utilized for giving scholarships to girls studying in these schools. Owing to these efforts of the Government the total number secondary schools for girls in 1938-39 were

⁶³ *Baroda Administration Report*, 1916-17, 132

⁶⁴ BSA, HPO, Section No.- 316, Gen. Daft. No. 163, 12-A

⁶⁵ *Report on Public Instruction in Baroda State* 1938-39, (The data taken from the table), 88

⁶⁶ *Gazeteer of the Baroda State*, Vol.-II ,315

⁶⁷ *Report on Public Instruction in Baroda State* 1938-39, 92

five with 1,359 in it and 624 girls were taking classes in the mix schools. The total number of girls attending secondary schools was 1,983 in 1939.⁶⁸

For the higher education the female teacher training college was started in 1882. In 1939 total number of girls attending the college was two hundred and seventy six.⁶⁹ For pursuing higher education other than Teacher Training, girls could have coeducation in Baroda College. However in 1882 when the college was established there was no girl student enrolled where as the number of male students were 30. In 1915 there were eight girls in the college and in 1925 the number rose to 23. In 1939-40 the college was attended by 86 female students as against 1,046 male students.⁷⁰ This numbers show that number of girls attending college rose from zero in 1882 to eighty six in 1939. But the raise was minor within the long span of more than a half century. The reasons were many viz. early marriages were done; coeducation was still not accepted, lack of institution imparting higher education. However in 1923 a Women's College was established by S.N.D.T. University.⁷¹

For the benefit of women, who could not take formal education, owing to pressure of home duties, a *zanana* class was conducted and the inmates were given instructions in elements of reading, writing, keeping accounts, drawing, music, needle work, and embroidery at Baroda.⁷² The separate schools, college and specially arranged *zenana* classes encouraged even the conservative families to send their girls to take education. As Physical training was made compulsory in Baroda city and *Prant*, girls were not exempted from that. Their independency was a key to their upliftment and their mental and physical strength would help them in attaining it well, so emphasis was given to Physical training and education even to girls. Physical training and games suited to the girls were undertaken in the girls' schools. Also with a view to give training to the girls in citizenship and social service the Girl Guide Movement similar to the Boy Scout Movement, which has been discussed in subsequent paragraphs, was started in the State. The number of girl guides in 1939 was 1247.⁷³ Provision of separate Mahila Library was made in

⁶⁸ Ibid., 88 (The data taken from the table)

⁶⁹ Ibid., 102

⁷⁰ *Report on Public Instruction in Baroda State 1938-39*, 26 (The data taken from the table)

⁷¹ Punekar K, (1989). '*Voadodara Rajya ma Stree Shikshan*', *Vododara Gaikal ane Aaj* (Gujarati) Shah, P, Trivedi M & Bhatt M (Eds.), Vadodara Samachar, Vadodara, 71

⁷² Punekar K, 71

⁷³ *Report on Public Instruction in Baroda State* ,1938-39, 93

the city, reading rooms were created for them at many places in the state and the travelling libraries also helped in liberating and also in maintaining the literacy even amongst women in the State. Thus Government had made every possible effort from punishment to inducement for encouraging women's education in the State.

1.8 Physical Education and Scouts

To Sayajirao-III physical education was equally important as the basic education. The formal education can make healthy mind but physical education can make both healthy body and mind. Sayajirao-III's day usually began with some physical exercises that helped him to remain fit. Hunting, horse riding, and other sports were also part of his busy schedules. The thing which he thought was good for him had to reach to his subject was his idea. He had generously donated to gym khana and sports events, but its benefit could be taken only by handful of people. He wanted to make physical exercise to be part and parcel of his people's life for which he found it feasible to introduce some kind of compulsion for it. The best way was to prepare the next generation by including physical education into the school curriculum and making it compulsory as early as in 1902. However after consulting many advisory committees his idea of attaching compulsion to it could be made applicable in 1932 in colleges. It was made that each student was to contribute rupees four per term to the college Union. Of this rupee one was set aside for the purpose of physical Education which was made compulsory in the college for the students of first year intermediate Arts and Science classes. From the remainder of fund provision was made for games such as cricket, tennis, hockey, football and various Indian games.⁷⁴ After that the experiment in college was found successful compulsory physical education was planned to be introduced in the schools of the State in 1936. The declared policy of the department was to make gradually compulsory in all the primary and secondary schools of the State. However up to 1939 it was made compulsory in the schools of Baroda city and Baroda Mahal.⁷⁵ In the curriculum of Physical education the following points were given emphasis i) Temperament and interest of children, ii) to inculcate nationalism in children, iii) to enhance natural abilities and strength of children, iv) all round development of children through sports and games, v) development of the qualities like self-discipline and nation building, and along with these vi)

⁷⁴ BSA, *Baroda Administration Report*, 1939-49, 29

⁷⁵ *Report on Public Instruction in Baroda State*, 1938-39, 76

toned body, flexibility and team work were of importance.⁷⁶ Though compulsion of physical education was introduced very late but impartation of physical education was began early in the many schools of the State. In 1919-20 physical education was given in about 65 schools of the State. By 1939 the total strength of trained teachers was 1509, including 887 men and 622 women teachers.⁷⁷

Very connected and resembling activity to the physical education was Scout Movement. The Boy Scout Movement in Baroda was started in 1919.⁷⁸ It was adjunct to the Education Department. Scout and its scope were advanced by placing both scouting and physical culture in city schools under the guidance of the Scout Organization. The organization was under the Scout Commissioner. He was assisted by staff at Central Headquarter and five District Organizers. The total number of scouts and cubs in 1939 in the State was 16,085.⁷⁹ Social service was basic principle of scouting. Their service during smoldering, flood, and other emergencies were praiseworthy; their participation during festivals, fairs, to propagate adult education, library conferences, sanitary and co-operative week were also notable. In order to impart specialized training in scout-craft and encourage games and outdoor recreation training camps, rallies and excursions were also being organized.

The State educational policy did not remain limited to any age, class, caste or gender. It was made pervasive to better the state of education by considering every aspect that need an attention. Encouragement was given to depressed class, caste and gender to pursue education and thence to better their condition. Education was a right of everyone even to those who were physically challenged. For them two schools were established one in Baroda and the other in Mehsana. In 1939 in these schools there were 63 deaf and mutes students of which eight were girls, where as 48 were blind students of which one was girl. In total there were 101 students being trained in these schools. There were four language teachers and four special teachers in these schools. Both the schools had hostels attached to them. The defectives were taught drawing, tailoring, carpentry, wood-carving, cane work, tape weaving and music over and above

⁷⁶ *Measures in Baroda State for Compulsory Physical Education* (1940), An article from *Beautiful Baroda* Compiled on the orders of Maharaja Sayajirao-III and published in 1940), 4

⁷⁷ *Report on Public Instruction in Baroda State 1938-39*, 76

⁷⁸ Gautam R R, (1941). *Vadodara Rajyani Samajik Seva* (Gujarati), Aryasudhrak Press Vadodara, 30

⁷⁹ *Report on Public Instruction in Baroda State 1938-39*, 152

simple reading and writing.⁸⁰ Education of Raniparaj and other forest tribes living in sparsely populated places was difficult. Compulsion was tried but was unsuccessful as the schools were few and far from places of residence. The compulsion was not made applicable also for the lack of good teachers.⁸¹ The Act of Compulsion was made applicable in such regions in 1933-34 and boarding schools were started. Along with free primary education free boarding and lodging was given to the children of forest tribes. Such boarding schools were opened in Vyara, Mahuva, Vankal and Anaval.⁸² The students were also given practical lessons in carpentry and agriculture on model farms. Similarly boarding schools for Wagher children was started in Dwarka in 1920.⁸³ Due to Sayajirao-III's conscious efforts to better the education system and even the state of education that the total number of educational institution in 1939 had reached to 2,612 from 180 in 1881 and the number students had reached to 2,86,710 from 7,465. And the total expenditure incurred on these institutions had reached to 38.82 lakhs from 1.64 lakhs in 1881.⁸⁴

Sayajirao-III generous contribution in the encouragement of education did not limit to his state but beyond its boundaries too. 'He in the capacity of being chancellor of the Hindu Banaras University and the proposed Buddhist University had donated Rs. 1, 00,000 to Banaras Hindu University and also to Mahabodhi Society toward the precious relic of Buddha in Calcutta.⁸⁵ His donations to Mahabodhi Society also represent his idea of promotion to Buddhism. Thus it can be concluded that Sayajirao-III was a staunch educationist, who accentuated on giving incentives as well as forming stricter laws to tent to take up education to all those who were somehow deprived of it whether be the untouchables, women, physically challenged, forest tribes or the general public.

Section-2 Library Movement

Public libraries arose worldwide along with growth in education, literacy, and publications. Every country has its own public library history with influential leaders and

⁸⁰ Ibid., 1938-39, 142-143

⁸¹ BSA, *HPO*, Section No- 77, Gen. Daft-17, File No- 543, 41 Record of the *Huzur* order dated 25th December, 1912 in relation to Compulsory Primary Education

⁸² *Report on Public Instruction in Baroda State.*, 137

⁸³ BSA, *HPO*, Section No- 316, Gen. Daft. No. 163, File No.12-A

⁸⁴ Shah, M. H., 179

⁸⁵ B SA, *HPO*, Section No-80, Gen. Daft No-466, File No-1, 35; and BSA, *HPO*, Section No-80, Gen. Daft No-466, File No-2, 919, A letter from Maha-Bodhi Society dated 25th May 1914

promoters. Monarchs, wealthy people, and philanthropists have all made a contribution to society in the form of public library development. India is no exception. Libraries were established in ancient India mainly by the patronage extended by emperors, major capitalists, and scholars. Indian emperors and kings supported scholars and had given scholarships as well. There were well-developed libraries even in the sixth century A.D. The famous Nalanda University in Bihar had its own magnificent library with a massive collection of manuscripts covering the universe of knowledge. Admission to library was restricted to scholars. Other ancient universities, such as Taxila and Vikramashila, also had valuable libraries. Islamic influence in India during the 13th century A.D. marked the dawn of another era of learning and scholarship. The Mughal period witnessed a further stimulus to the growth of repositories, as Mughal rulers attached considerable importance to libraries and appointed scholars as librarians. In the period of Emperors Babur, Humayun, and Akbar many new libraries were established and existing ones further developed. Mughal libraries housed in magnificent buildings, collected rare manuscripts, under the dedicated care of scholar librarians. The names of Maharaja Sawai Man Singh of Jaipur and Maharaja Ranjit Singh of Punjab will be remembered with appreciation in the history of library services in India. The Maharaja of Tanjore started the famous Saraswati Mahal Library in 17th century A.D. It remains a unique institution in its nature of collection and services.⁸⁶

The contribution of His Highness the Maharaja Sayajirao III, Gaekwar of Baroda towards library movement in India was a path breaking event in the early twentieth century. He is remembered today as the Father of Library Movement in India. Sayajirao-III was a true educationist who did not hesitate introducing a free and compulsory primary education in the State. However his actual idea of education was beyond the bound prospectuses and age-bars. He was resolute to educate his subjects irrespective of age, gender, caste or creed. He wanted his people to be well-acquainted with what was going around in the world and quench (if any) their thirst for knowledge. With that aim in mind, he decided to establish libraries all over the state. He understood the fact that books were an important source of knowledge. This passionate move of Sayajirao-III to give espousal to establish libraries is eminently known as 'Library Movement' in the history of Baroda State. He believed that “The people must rise superior to their

⁸⁶ Sathikumar, C. S. (1993). Public Library Development in India, in Raman Nair, R. (Ed.), *Public Library Development*. New Delhi, 18

circumstances and realize that more knowledge is their greatest need, their greatest want. They must be brought up to love books, not simply attractive bindings or pretty pictures, but their contents. They must be taught to regard books as part of their lives. Libraries will not then appear a luxury, but a inevitability of existence".⁸⁷ To him libraries were the means to perpetuate education and the agencies for perpetual universal self-education, the self-education that would lead them to character building, life skill learning and make them rational beings.

There was a dearth of public libraries in the State before that Sayajirao-III took up to establish them. The Jaisingrao Library was instituted on a small scale in 1877 as a State Library in Baroda; and later was made a Public Library in 1923.⁸⁸ Moreover the library movement was initially a public movement started in the form of Circulating Libraries under the guidance of Mr. Motibhai Amin, teacher from a school in Petlad. He had made initiation in making books available to public through establishing about hundred circulating libraries, *mitra mandal* libraries and reading rooms. These forms of libraries were established in the villages and the expenses were borne shared by the village and the volunteers of the movement.⁸⁹ It was only after 1906 that the Library Movement picked up momentum, due to the interest and backing of the State government. Sayajirao-III had an unusual astuteness to undertake anything that could benefit his state. He was a constant traveler in the search of the best in the world and often adapted to anything relevant to make his State progressive. During his visit to USA he was impressed by the public libraries system in that country. In order to organize libraries along modern lines, the Maharaja appointed an American librarian, W. A. Borden as curator of libraries of his state and Motilal Amin was asked to help him. A Library Department was established in 1910. During Borden's tenure of office between 1910 and 1913, he organized a very effective network of free library services in the state. During these years he was able to establish, manage and organize public libraries in the various parts of the state. This was possibly done in such a short span of time because of the patronage of Sayajirao-III. The Maharaja had well perceived that libraries were necessary supplements to the movement of free and

⁸⁷ Nagar M L, (1992). *Shri Sayajirao Gaikwad, Maharaja of Baroda: the prime promoter of public libraries. Libraries publications (MU)*, 3

⁸⁸Barot M (1989), *Vadodarani Pustkalaya Pravrutti* (Gujarati), (an article published in *Vadodarani Gai Kal ane Aaj* Shah P, Trivedi M & Bhatt M (Eds.)Vadodara Samachar, 41

⁸⁹ Diwanji N C, (Librarian, Central Library,)(1935), *Rural Libraries*, Silver Jubilee Publication No. 2, Baroda State Press, Vadodara, 2

compulsory education. In fact at the end of several years' of experience of compulsory education in Baroda State, it was found that a boy or a girl who had passed fifth standard in vernacular, lapsed into illiteracy within a few years unless he or she got an opportunity of continuing to read books.⁹⁰ Thus to strengthen the public instruction and to maintain literacy amongst the public, it was imperative to set up an effective library system. Following is an account of setting up of central library and other libraries in the Baroda state in the twentieth century.

2.1 Central Library and chain of Libraries

The Central Library in Baroda city was established in 1910.⁹¹ Sayajirao-III facilitated the opening of the library in two ways by giving financial aid and by donating books from his private library. He donated about 20,000 books, out of which 3,300 books were given from Shri Sayaji Library of Sampatrao Gaekwad (brother of Sayajirao-III) to the Central Library. Another batch of six hundred and thirty Sanskrit books were donated from the same library, and a third of over 3,000 Sanskrit printed books and manuscripts which had so far formed the Vithal Mandir Library of the State were donated to the Sanskrit Branch of the Central Library.⁹² Later the Sanskrit Branch or Oriental Branch along with its collection was transferred and transformed into Oriental Institute of which mention is made in another section.

The Central Library had different sections within it like reading room, reference section, ladies section, children section, Sanskrit section etc. The intent behind the movement was to make it available to the public through a system called as the Open Access system. Mr. Borden who introduced this system had borrowed it from the American system. It was already gaining popularity in England. Baroda state was the first to introduce this system in India. According to the Open Access System, the registered borrowers could enjoy the free access to most of the book shelves as they could first examine the books before making their final selection.⁹³

⁹⁰ Shah M H, 37

⁹¹ BSA, HPO, Section No-1, Gen. Daft. No.1, File No. 3-B, 5, Brief Review of Progress Affected during the Administration of Sayajirao-III, 1881-1918

⁹² Kudalkar J S, (1919). *The Baroda Library Movement: a short account of the origin and growth of the Central Library Department of the Baroda State*. Central Library, 5

⁹³ Dutt N M, *Baroda and Its Libraries*, Central Library, 7-8

Apart from this, a special reading room was created, to cater to those, who liked to read newspapers and periodicals. This also had an added benefit that people would be drawn to the other sections of the library. Sayajirao-III granted to the Central Library an annual budget of Rs. 1,500 for papers and periodicals. The result was that in the first year itself this section had more than two hundred newspapers and periodicals.⁹⁴ Provision was also made to ensure that those who could not read or write could also benefit from the library. This was done through the means of popular lectures illustrated through cinematographs, magic lanterns, picture postcards, stereographs and stereoscopes etc. For instance in 1912, a special Visual Instruction branch was created to give education the masses.⁹⁵ The work of this branch was so impressive that the Bureau of Education of the Government of India had sent a representative to the Baroda Central Library to inquire into it. Later a pamphlet was published entitled as the "Visual Instruction in Baroda ". It explained the methods and workings of the branch and congratulated the Central Library Department on the educational value of the work.⁹⁶ The work of the section was so distinguished that it was turning to be a motivation for rest of India.

Besides these other measures were also taken such as creation of special sections for women and children in the Central Library in 1913. This was especially to ensure that women too could take advantage of the library facilities. Sayajirao-III truly believed that only the education and awareness among women that could make the society better because home is the first school for a child and mother is the first teacher. Since women were not so habitual to openly socialize specially in presence of men, it was important that a separate space be created for them in the library itself.⁹⁷ The ladies section had reading facilities and women oriented books, magazines and periodicals. In 1915, the Central Library extended its services to the when it was created Shri Chinnabai Ladies Club. This club was created for the ladies from the middle class families, where they used to get together on Sunday afternoon along with their children. Central Library began to send its lady librarian there with vernacular books for adults, picture-

⁹⁴ Kudalkar J S, 15

⁹⁵ BSA, *HPO*, Section No.-1, Gen. Daft. No-1, File No-3B, 55

⁹⁶ Sawarkar D. (1920) Visual Instruction in Baroda; and *Baroda Administration Report* 1920-21, 279

⁹⁷ Kudalkar J S, 15

books and rag-books for children; and table games for both.⁹⁸ Thus special efforts were made by the state government to bring women in the ambit of knowledge and education.

The Children's Room was created when the attention of Sayajirao-III was drawn to the paucity of good and suitable juvenile literature in the vernaculars. It was created in the year 1913.⁹⁹ This section was given an atmosphere fitting to the taste of the children to give them happy learning experience. It was painted colorful with beautiful pictures and suitable furniture was provided. It contained not only books and journals for them but also had materials like indoor games, amusements, kindergarten gifts, draughts, jigsaws, puzzles, word-making in English and Gujarati, stereographs and stereoscopic views etc. that could stimulate their mind and give them play-way learning experience. Children were also given visual instructions which proved to be fruitful as visual learning always has lasting effects on the minds of human beings. They were also introduced to English learning books, which helped them to learn a new language.

According to Borden's library system, Central Library worked as the nerve center of the pulsating educational drive. Besides that he had planned a network of free public libraries consisting of four district or divisional libraries, forty-five town libraries, and more than a thousand village libraries-all integrated into one chain system.¹⁰⁰ The idea of 'where there is village there will be school; and where there is school there will be a library' was adopted; and so more than a thousand libraries were opened in the districts, the towns and in the villages. Once the decision was made to establish a chain of libraries, rules for their smooth functioning were formulated. These rules were made for the establishment and administration of the libraries; to create base-fund and to expend it. It was decided that each *prant* would have a District Library; each village having population of more than 4000 would have Town Library; and a Village Library in villages. Provision was even made to start reading rooms especially in those villages where there were no libraries. Moreover Traveling Libraries provided books to those areas where permanent collections had not yet been created, and a class on libraries to teach

⁹⁸ Kudalkar J S, 30

⁹⁹ Dutt, N. M., 18

¹⁰⁰ <http://www.netugc.com/library-movement-in-india>

people how to work and use such an institution.¹⁰¹ Generally the library work in the districts was in the charge of the Assistant Curator of Libraries and the duty of inspecting the smaller libraries was entrusted to the Deputy Inspector of the Education Department. However in particular the administration and management of the libraries were under the control of the local committees consisting of three to twelve elected members. Election took place every year and to be members of the committee one had to be a member of the library. The main duties of the committee were to pass a budget, buy newspapers and periodicals, carry out correspondence, to fulfill the necessities of their respective libraries etc. Rules were laid to determine the functions of these committees and they were responsible to report to the Library Department. The work of examining and buying books was of the Central Library Department and from there books were forwarded to the other libraries.¹⁰² Salaried staff manned the District and the town libraries, but in the villages the library works were generally conducted free of charges by a school teacher or by those who voluntarily lend their services.

Generating maintenance fund was equally important as the establishment of libraries. Sayajirao-III had always made it a point to ensure peoples' involvement in the upholding and continuation of public institutions that were to benefit them at large. He wanted them to contribute to their own development, so that they could value it and would strive to preserve it. Even while creating public libraries he appealed to the people to give generous contributions and to maintain them. To encourage this venture, the state was giving a financial grant equal to the public contributions. With this object libraries in the district receiving government grants were grouped in three classes determined by the amount of maximum grants. District libraries received up to Rs.700, town libraries up to Rs.300, village libraries up to Rs.100 provided an equal amount was raised by the libraries from local bodies. The *mahila* and children's libraries received grants on the basis of village libraries and reading rooms received up to Rs.50.¹⁰³ Proportionate sum, in accordance to its category—Prant Panchayat (District Board) or the Sudharai (Municipality) or the Vishist Panchayat (urban council)l could be received.

¹⁰¹ Bhagavan M, (2001), Demystifying the 'Ideal Progressive': Resistance through Mimicked Modernity in Princely Baroda, 1900-1913, *Modern Asian Studies*, 35(02), 385-409, Cambridge University Press, 391

¹⁰² 'Divyabhaskar' (Gujarati Newspaper), Vadodara, 02/05/2010, Sunday, 2

¹⁰³ Shah M H, 39

The other way in which the libraries obtained financial aid was through the donations commemorating birth, death, marriage or other such occasion or donations from a philanthropist. The interest received on the created fund also helped with the day to day finances. The other ways to generate finances was to provide additional services in the libraries, like permitting the member to take books or newspaper home on extra payment. This public-state partnership was useful in other areas too. For instance in order to construct a library building in village, it only had to arrange for one-third of the cost. The remaining was to be contributed jointly by the Library Department and the *prant panchayat* in equal proportion. The books were also sold at the village libraries at concessional rates. For instance a new village library, could get a set of the best Gujarati books, worth rupees hundred, from the Department for the sum of Rs. 25.¹⁰⁴ Most of the times however, the public managed the construction of their own library buildings. This was done either through raising the funds or working with donated spaces. Sometimes they were located within school premises, or Dharamshalas (rest houses). In case if the villages were unable to arrange for funds then the state took up the responsibility of setting up the libraries or the reading rooms. The state government and the Panchayat played a crucial role by ensuring that these reading rooms were constantly supplied with newspapers and magazines for the public. This was done with an understanding that the people could not afford to spend money on periodicals and magazines. However, they would read them if that was freely available. This necessitated the village reading rooms. The success and popularity of the reading rooms encouraged the village libraries set aside funds for the purchase of periodicals.¹⁰⁵ Besides having a library and a reading room, the villages also had newspaper rooms which contained a small collection of books also.

2.2 Travelling Libraries

The Travelling Libraries according Borden “should start and from which the books, new and old, could be distributed to the various branch libraries in the different towns, cities, and villages of the State.”¹⁰⁶ In essence it can be said that a traveling library is a collection of books lent for stated periods by a central library to a branch library, club, or other organization or, in some

¹⁰⁴ *Gazetteer of the Baroda State*, Vol-II, 324-25

¹⁰⁵ Dutt N M, 33.

¹⁰⁶ Nagar M L, 38

instances, to an individual.¹⁰⁷ In 1912 the Baroda state under Borden, initiated the efforts to cater to the needs of those area which had no libraries at all or whose libraries did not contain certain books required by particular readership.¹⁰⁸ The travelling libraries were the strong wooden boxes containing around thirty-five books varying from story books, books on character building, or of a particular author. It also contained books to gratify the interests of varied sections including those of children and women. The subjects covered were agriculture, religion, biographies, education etc. Some of these travelling boxes were also used for the circulation of, in-door games and amusements, as well as stereoscopes and stereographs depicting beautiful scenery or varied phases of life in different parts of the world. The boxes were dispatched free of charge to any library or school or in fact to any responsible body of person who undertook to distribute the books in his locality or play a role of librarian as approved by the Department. To retain the box at their place was an opportunity and a matter of honour to the people at that time.¹⁰⁹ The freight both ways was borne by the department.

Books of these travelling libraries were lent at the discretion of the librarian to any person known to him as reliable. Others had either to deposit the value of the book borrowed or obtain a guarantee from some responsible person.¹¹⁰ No fee was charged for lending a book. A book lent to read could be kept for ten days by a reader and extension was allowed only if no other reader had demanded it. Boxes had to remain in one centre for three months but could be kept longer for adequate reason. Once the duration of the travelling library in the assigned place was over, the box had to be returned to the headquarters at the city or town. This was done so that the contents i.e. the books could be inspected and mended if necessary. The system of travelling libraries proved to be very effectual. Since the system was economical, uncomplicated and flexible, it was greatly approved and lauded by the educationists and social workers of the time. It was not indeed possible to devise a better means than travelling libraries for the diffusion of knowledge and imbibing liberal consciousness than by means of books in remote and scattered places where conditions did not permit of even a small local library!¹¹¹ The additional benefit

¹⁰⁷ Walter Frank K, (1920), *Traveling Libraries*, in Rines George Edwin, *Encyclopedia Americana*

¹⁰⁸ BSA, HPO, Section No. 1, Gen. Daftar No. 1, File No. 3B, 55

¹⁰⁹ 'Divyabhaskar', Vadodara, Date:2/05/2010 ,Sunday, 2

¹¹⁰ Dutt, N M, 46

¹¹¹ Dutt N M, 47

was that the travelling libraries augmented people towards finding the possibilities to establishing library in their own village.

2.3 Baroda State Library Association and the local *Mandals*

The Baroda state under Sayajirao-III was a pioneer in formation of the Library Association. The Baroda state Library Association was formed in 1925, whereas the Indian Library Association was formulated in 1933. The Indian Library Association was and is the national association which represents those who work in or advocate for Indian libraries. It was established on September 13, 1933 at the First All India Library Conference at Calcutta. The objectives of the Association included the furtherance of the library movement in India; the promotion of the training of librarians; and the improvement of the status of librarians. It drew in a lot from the Baroda state Library Association. The first State Library Conference was held in April 1925 at Gandevi along with which a Library Association of the State came into existence.¹¹² The establishment of the association was a significant step to begin the coordination among different libraries and to augment the enthusiasm amongst the volunteers of the movement. The local libraries association of *prants* and *talukas* coordinated with the Baroda State Library Association by forwarding annual statement, budget and other essentials of their respective libraries. For the convenience of the volunteers of the *taluka-mandals* or associations, the villages of the *taluka* were divided into groups and the work was allotted accordingly. The work done by the *mandals* and records provided by them were published in the monthly journal called '*Pustakalay*', which was encouraging the *mandals* and the volunteers to perform better.¹¹³ For cinematographic propagation and propaganda in every possible way of importance of libraries; and for the smooth working of the libraries of their jurisdiction the *prant-mandals* were aiding the *mahals* with required funds. The main objectives of the associations were¹¹⁴ 1) to encourage and organize different libraries of all the *prants*, 2) to cooperate with the Library Department in opening new libraries, 3) to cooperate with the volunteers libraries and to collaborate with the local boards, 4) to encourage people to pursue reading habits, 5) to propagate libraries and their importance, 6) to hold classes to instruct in library administration

¹¹² Nene V P, 214

¹¹³ Diwanji N C, 10, Op. Cit

¹¹⁴ Nene V P, 214, Op. Cit

and 7) to supervise libraries and its works as per the advice by the Library Department. To attain these objectives support was obtained of the fervent youth and school teachers. The association was receiving an annual amount of Rs. 1000/- from the State Government. It was also encouraged to seek contributions from libraries of each *prant* as decided in the constitution of the association. The total receipt from the two, i.e. State and the local libraries, was divided among the *prants* as per their need.¹¹⁵ These receipts were spent on the purchase of the things necessary for the development of their libraries.

2.4 Library Cooperative Society

Library Cooperative Society was created by local librarians and library workers of the Baroda Society. It was founded in 1923 and registered under State rules. The Society was started with reserve fund of Rs. 50,000 with another Rs. 50,000 being raised through sale of shares at rupees twenty-five each. The registration fee in the society was one rupee. The dividend was kept to maximum 6%.¹¹⁶ The society was management by a president, a secretary (*mantri*) and nine other elected members of the society. All the members could vote in the general meeting of the society. According to the arrangements, there had to be two members from province and two others from village libraries. The rationale for the formation of this society was to systemize the working of the State libraries. The Library Cooperative Society also looked into the purchase of the books, periodicals, supplies and furniture required for the library institutions of the State. This was carried out *en bloc* by the Society, thus saving money and time. The other reason to establish this society was to assist the librarians in prioritizing and sorting out the purchase of books. Each province published a quarterly list of the local publications of the province, but since it was not indexed or summarized they could not be included in the main list.¹¹⁷ The society had to vigilantly scrutiny and then places an order. This helped to do away with the tedious bureaucratic process. The Society also prepared a digest of the orders published from time to time and printed them in a book-form. This digest proved to be a valuable reference book for the rural libraries. Apart from this, the society was helped with the purchase of other items needed for the libraries like printed forms, rubber stamps, magic lantern, stereoscope and slides

¹¹⁵ Diwanji N C, 6

¹¹⁶ Ibid, 8

¹¹⁷ Dutt N M, 38

etc. One of the main responsibilities of the Library Cooperative Society was to publish books. It published books on various subjects like bibliopoly (data bases), biographies, science, novels etc. It had published around sixty four books by the year 1939. They also started a monthly called '*Pustakalay*' pertaining to the matter related to the libraries, library activities and library science.¹¹⁸ It was completely devoted to library propaganda and in its column appeared the various circulars, orders and notices issued from time to time by the Assistant Curator.

2.5 Library classes and Training

One of the reasons for the slow development of libraries was that there were no trained professional librarians to run libraries. Usually a professor was appointed an honorary librarian, and a non-professional was put in charge to take care of day-to-day clerical work of the library. John Macfarlane of England, the first librarian of the Imperial Library of India, organized an in-service training course to coach librarians. It was the first training course of its kind in India and was successfully imparted from 1901 to 1906 in Calcutta.¹¹⁹ After his death, the next person to take forward was Borden. For the smooth working of the library system it was important to have a trained staff of librarians. Thus to train librarians, Borden had conducted the first formal library-training program in India at Baroda in 1911.¹²⁰ Mr. Janardan Sakharam was sent to America and Europe to study the different system of the library in the continents.¹²¹ The Library Department was running a course of practical instruction to those who were desirous of taking up librarianship as a profession in the State. Apart from the local people, the training was undertaken by librarians from various states like States of Mysore, Indore and Dewas. The librarians from various universities and other educational institutions also undertook training from Baroda, for instance, the librarian from Elphinstone College, Bombay and J. N. Petit Library, Bombay etc.¹²² Apart from that, the preliminary short term courses of teaching was given in library hand-writing, measuring book sizes, collating new books on their arrival, testing the quality of paper, repairing and binding of books, preparing book-cards, book-slips, book-

¹¹⁸ Nene V P, 216

¹¹⁹ Allen K, Lancour H, Daily J E, Kent, 1973, *Encyclopedia of library and information science*. Dekker. 208

¹²⁰ BSA, HPO, Section No- 73, Gen. Daft. No-456, File No-3A, 1, Letter to the Sar Saba from W. A. Borden, the director of State Library dated on 30th January, 2011

¹²¹ BSA, HPO, Section No- 73, Gen. Daft. No-456, File No-3A, 17 Letter to first assistance Resident of Bombay from the Dewan of Baroda dated 16th May 1913

¹²² Dutt N M, 53

plates, and book-pockets, marking accession and class numbers, charging and discharging by cards, as well as dispatch of overdue notices, the collecting of fines, the reserving of books, and the compiling of daily register of issue.¹²³

Within Baroda classes were held once a year for librarians of the district libraries, who were invited to Baroda or to the two or three decided centres of the districts, to undergo a course in library science. Sometimes courses especially designed to meet the particular needs of the institutions of which they were in charge. Librarians were taught the record rules of the State as was instructed by Sayajirao-III, so that they could record the event as it occurred.¹²⁴ The Assistant Curator had the responsibility to instruct those who could not come to the centre. On that account, he had to undertake occasional tours to give practical lessons in library management to distant areas within the state. Provisions were also made to give library instructions and training through correspondence wherein exam was also given and taken via correspondence. The Maharaja was very keen to expand his knowledge in the field and therefore from time to time, he would send his officials to various places. For instance Sayajirao-III sent Mr. J. S. Kundalkar to visit USA and Europe to study the different systems of the library on those continents.¹²⁵ Kundalkar had taken comprehensive training in Library Science and was appointed Curator subsequent to Borden. Both men had made tremendous efforts to carry forward the movement vigorously. Mention must be made of Motibhai Amin, who was a curator from the year 1923. His zeal for the library movement was considered parallel to that of Sayajirao-III in the history of library movement.

2.6 Library Conferences:-

Sayajirao-III encouraged the people to spread information through expansion of libraries. While addressing the all India Library Conference in 1919 he said, “... *the problem of mass education is the most important for us...you gentlemen of light and leading from all parts of our vast country have met in wise conclave today to confer and devise means of spreading*

¹²³ Kudalkar, J S,10

¹²⁴ BSA, HPO, Section No-73, Gen. Daft. No-456, File No.-3A, 1

¹²⁵ BSA, HPO, Section.No.-73, Gen. Daft. No-456, File No-3A, 17

*knowledge among the masses.*¹²⁶ He further added, “*Neither gold nor brocade, no stately monument nor proud panoply of Arms can work the miracle of fabled sesame. That master key belongs to him who spreads knowledge. Immortality is the heritage of only king whose Arms is fortified with reason and whose power lies in knowledge*”¹²⁷

As has been previously mentioned the first Library Conference in the State was held in 1925 in Gandevi on the occasion of Diamond Jubilee of Gandevi Free Public Library. Since then library conferences were held regularly in the State. The enthusiasm over it was so much that there was a kind of competition among the centres to host the conferences. In 1930 it was decided that conferences would be held among the libraries of respective *prants* to bring reciprocity within them. It also followed the general procedure wherein papers were read by the specialists on library economy, literature, education and cognate subjects; representatives of the various libraries and *taluka* associations report on the successful work done in past and proposed practical schemes for the future.¹²⁸ The participation in the conferences was not limited to State only but wherever the conferences were held anywhere in India a participation from the State was definite. There were a number of issues that these conferences debated and discussed. For instance reciprocity between librarians; methods of subject indexing; the compilation of catalogues of periodicals of scientific value; the training of library assistants; the compilation of catalogues of manuscripts and the library resources available in India.¹²⁹ These within the State and interstate conferences were proving educative and gave further advance to the movement.

2.7 Encouragement to Libraries by Patronizing Literary works:

Library movement in Baroda was a part of the general cultural renaissance generated by Sayajirao, who had truly imbibed the spirit of the ‘New Age’ during his sojourns in Europe and America. Not only did he found libraries and institute the system of compulsory free primary education in his State, but he also helped in the creation and publication of good healthy literature in the regional languages in the form of original writings by great writers and

¹²⁶ BSA, HPO, Section No. 26, Gen. Daft. No-10, File. No-19, 361-64, Message of H. H. Gaekwad to All India Library Conference

¹²⁷ BSA, HPO, Section No. 26, Gen. Daft. No-10, File. No-19, 361-64, Message of H. H. Gaekwad to All India Library Conference

¹²⁸ Dutt N. M. 37

¹²⁹ BSA, HPO, Section No.-73, Gen Daft No-456, File No-3A, 28

translations by specialists. Specifically, Sayajirao endowed a sum of Rs. 200,000 for the promotion of Gujarati literature. Translations of suitable English books in Gujarati were published under a series called Sri Sayaji Sahitya Mala (Shri Sayaji Literary Series). A new series was started in 1918/19. It was called the Sri Sayaji Baladhyana Mala (Shri Sayaji Children's Knowledge Series) "with the express purpose of reaching the young when leaving school." There was another series called Prachina Kavya Mala (Old Poetry Series).¹³⁰ Many other literary and cultural societies of Gujarat rendered valuable service to the cause of the promotion of Gujarati literature by the production of useful publications, which helped in the growth and development of libraries and reading in Baroda. The Maharaja initially promoted literary work through Khangi Department but for convenience and to make it more effective it was shifted to Education Department in 1895.¹³¹ The department undertook to motivate writers to write on different subjects, to translate masterpieces and rare books into different languages, to buy books from insolvent writers to encourage him, to publish books etc. Books on different subjects like education, art, science, sports, agriculture, religion and spirituality, health, cookery, law, dictionary, textbooks, books for children and women biography etc. were published. In the year 1932, the scheme of organizing conferences of Gujarati and Marathi writers was sanctioned and Rs. 2000 was granted for it.¹³²

Establishment of Oriental Institute was a great measure in this direction. Oriental Institute was initially a part of the Central Library as Sanskrit Section where about 500 rare manuscripts and Sanskrit books were accessible to readers.¹³³ Since 1st September 1927, the section was formed as a separate unit as the "Oriental Institute". By 1939, the institution had no less than 14,000 printed books in Sanskrit, Prakrit and Ardhamagadhi. The books translated at Translation Department of Oriental Institute, began to be published under the captions "Shri Sayaji Sahityamala" and "Shri Sayaji Balgannamala" as has been previously mentioned.¹³⁴ The conferences and seminars held by the learned and scholars and supported by the government added more to the promotional activities. State government kept on donating intermittently to

¹³⁰ <http://wiki.phalkefactory.net/images/3/39/Syjr Rao.pdf>

¹³¹ Mehta B B & Desai R S, (1956), *Vadodara Rajyani Sahitya Pravrutio* (Gujarati), Oriental Institute, Vadodara, 4

¹³² *Baroda Administration Report*, 1932-33, 198

¹³³ BSA, HPO, Section No- 73, Gen. Daft. No. 456, File No.3-A,28

¹³⁴ Parikh, R. G. (1973). *Social, Economic and Political Ideas of Maharaja Sayajirao-III of Baroda*, Unpublished Ph. D. Thesis, The M. S. University of Baroda, Vadodara, 51

enhance literary activities in the State. After the completion of Gujarati Sahitya Parishad held in Baroda in April 1911, the Maharaja donated an amount of Rs. 2, 00,000/- from his private purse. The interest of this sum was utilized for carrying out translations. Classic literatures of English and other languages were translated in Gujarati, Marathi or Hindi languages. A donation of Rs. 50,000 was also made by the Maharaja to publish old Gujarati classics. This was the continuation of the work commenced by Hargovinddas on his own account. Sayajirao-III gave further encouragement to this by giving a further grant of Rs. 18,000. This enabled Hargovinddas to translate and publish thirty-five volumes of old Gujarati classics.¹³⁵

Library Movement in Baroda State was the grand success and source of motivation for the contemporary States and even British India to initiate in welfare of their people. Sayajirao-III encouraged establishment and maintenance of libraries. He had been generous enough to donate to the libraries outside his State too. For instance, for the maintenance of the Andrew's Library at Surat, Sayajirao-III had given Rs. 874/- whereas the Bombay government had donated rupees five hundred.¹³⁶ Libraries had played and are playing crucial role in educating people, maintaining literacy and lessening illiteracy. No efforts were spared to make it a success by the government and by the library department. As a result of the strenuous efforts the number of new libraries created, reached from one in the year 1881 to 1502 in the year 1940. Out of these forty-six were district and town libraries, 1270 were village libraries, eighteen were libraries for females; twelve were children's libraries; and 156 reading rooms. These libraries served 82.6% of the total population of state. Almost the entire town population benefitted from the libraries established there. According to the data, 78.27% of village population benefitted from the establishment of the libraries there.¹³⁷ The Library Movement which entailed establishment of different libraries, giving formal training for library management, forming associations and co-operative societies, holding conferences and meetings, boost to the literary work etc. already had proved fruitful. Moreover exhibitions were organized by the department displaying books, periodicals, bindings, posters, pictures, diagrams and other library appliances, and generally arrangements were also made for a "Children's Corner," on the lines of one of the most popular

¹³⁵ *Baroda Administration Report*, 1992-93, 144

¹³⁶ Vaidya V K(1932), *Arvachin Sarvajanik Pustakalay*, Pustakalay Sahatyak Sahkari Mandal Ltd, Vadodara, 14

¹³⁷ Shah M H, 38

features of the Central Library.¹³⁸ 'Vasant Panchami' was celebrated as a Library Day by the Library Association to promulgate the importance of libraries by carrying out different activities on that day. Libraries were the asset to the state and Central Library was an operational head of the entire library system. Sayajirao-III had placed great importance on the setting up of libraries, that can be seen from the fact is that he insured the Library Department. It proved to be an insightful step that when in 1925 the Central Library caught into fire; many books, about 7,288 volumes costing around 13,825-2-0 of Gujarati reference, and even furniture were destroyed.¹³⁹ However owing to the insurance the damage was borne and recovered. This incident proves the sincere and worth efforts made by the Government towards priceless public assets like libraries.

Maharaja Sayajirao received appreciation for his work both in India and abroad. This can be seen from the obituary given by The Library Association Record of London on his death in 1939, "*He was impressed by the popular libraries in America and with the object of providing the same benefits for his people he brought to Baroda an American library expert who started a system of public libraries. In this movement the Gaekwar took great interest and under his energetic rule it not only spread over the State but acted as an intellectual stimulus to the rest of India.*"¹⁴⁰

Section-3 Public Health

Public health consists of organized efforts to improve the health of communities. It does not rely on a specific body of knowledge and expertise, but on a combination of science and social approaches. 'It is a science and art of preventing disease, prolonging life, and promoting physical health and efficiency through organized community efforts for the sanitation of the environment, the control of community infections, the education of individual in principle of personal hygiene, the organization of medical and nursing services for the early diagnosis and preventive treatment of disease, and the development of social machinery which will ensure to every individual in the community a standard of living adequate for the maintenance of

¹³⁸ Dutt N M, 37

¹³⁹ BSA HPO, Section No-73, Gen Daft No-456, File No.-3A, 687-89

¹⁴⁰ "Obituary, Gaikwad of Baroda." *The Library Association Record*, 41(March 1939),146

health.’¹⁴¹ The efforts directed to communities rather than individuals. T. Madhavrao to had visualized Public health system in Baroda State basing on above components. While delivering lectures to Sayajirao-III as part of his training he said, ‘The health of each individual in a community depends in a great measure, on himself-on his food, clothing, exercise, medical treatment, sanitation...’¹⁴² The effective public health system is the one which is based on both precaution and cure.

In India, state of public health was incompetent, disorganized and inconsequential. Lack of supply of pure water, poor drainage system, frequent occurrence of epidemics, and absence of competent medical facilities were customary. No perceptible organized and comprehensive efforts were in this field. No doubt medical facilities on Western lines had begun with an advent of the colonial powers. These facilities were made available especially for their people and their armed forces. By early 19th century hospitals for the general population were established in chief taluka towns, besides the Presidency headquarters.¹⁴³ Later owing to the high mortality of British soldiers despite good access to medical services led to the appointment of a Royal Commission to enquire into sanitary conditions of the army in 1859. The Public health in an organized and comprehensive way was given significance with the passing of the Government of India Act 1919, whereby duties and issues relating to public health were transferred to the provincial governments. Health care expansion in a limited way began in India from 1920 onwards when the Rockefeller Foundation* entered India and started preventive health programs in the Madras Presidency in collaboration with the government, and gradually extended its support for such activities in Mysore, Travancore, United Provinces and Delhi.¹⁴⁴ Akin to the slothful progress of public health system in British India, in Baroda too it was slow and delayed. Though that the earlier rulers of the Baroda State like Ganpatrao, Khanderao and Malharrao had attempted to establish medical institutions; they lacked in providing centrally operated effective medical

¹⁴¹ Winslow C E A (1920), *The Untilled Fields of Public Health*, New York Health Service, New York, 1920, 34 as cited by Novick L F & Morrow C B, (2008), *Public Health Administration*, Jones and Bartlett, 1

¹⁴² T. Madhavrao, (1881), *Minor Hints* (Lectures Delivered to H. H. the Maharaja Gaekwar Sayajirao-III G. C. S. I by Raja Sir T. Madhavrao, K. C. S. I- compiled for private circulation), Printed at the British India Press, 182

¹⁴³ Crawford D G, (1914). *A History of the IMS 1600-1913. Vol. II, W Thacker and Co, Calcutta.* 430

* The Rockefeller Foundation was among the earliest international agencies that contributed to the development of western medicine and public health in India.

¹⁴⁴ Duggal R, (2001), *Evolution of Health Policy in India*, Retrieved 27 April 2012 from <http://www.cehat.org/go/uploads/Publications/a147>. (Centre for Enquiry into Health and Allied Themes)

system. T Madhavrao had endeavored to establish the system on organizational approach by establishing Medical Department in 1875. However he had to shoulder numerous administrative duties during the short time span of his Dewanship, he could do a little in this direction. Quite the opposite to his predecessors, Sayajirao-III conferred a full-fledged system of public health to the his people. The further study discusses the achievements of the State in this field during the time of Sayajirao-III, and it has been divided into two sub-sections viz., 3.1) Medical Facilities; and 3.2) General Public Health, Hygiene and Awareness.

3.1 Medical Facilities

The Medical Department was organized by Raja Sir T Madhavrao 1876. Sayajirao-III expanded work by liberal policy and a definite program for providing medical relief to the people of the State. The Medical department consisted of i) Administrative staff; ii) Executive Staff; and iii) Subordinate Staff.

i) Administrative Staff: Chief Medical Officer was the head of Medical Department. The work of the Chief Medical Officer was to organize and supervise the work of the department, different hospitals and that of his subordinates. He was assisted by Assistant Chief Medical Officer; and Deputy Chief Medical Officers were appointed to administer and supervise the medical and health services at districts.¹⁴⁵

ii) Executive Staff: The executive staff comprised of medical officer appointed at taluka towns or *mahals*; Deputy Medical Officer at smaller settlements and suburban areas having dispensaries. and Special Medical Officer.¹⁴⁶ It also had a staff of lady medical officer, the medical store-keeper, the chemical analyzer and sub-assistant surgeon.¹⁴⁷

iii) Subordinate Staff: The subordinate staff consisted of Sub Assistant surgeons, Lady Sub-Assistant Surgeon, Midwives, Nurses, Compounders, Masseurs, Stewards, Clerks, and Menials.¹⁴⁸

¹⁴⁵Nene V P, (1939), *Pragatipanthi Vadodara* (Gujarati), Published by the author, Vadodara, 122

¹⁴⁶ Ibid.

¹⁴⁷ Sharma R (2010), *Diseases, Medicines and Health System in the Baroda State (1850-1947)*.(Unpublished Ph. D. Thesis) The M. S. University in Baroda, 95

¹⁴⁸ Ibid.,

Between 1881 and 1919, an extensive program to provide all district towns with hospitals and all *taluka* towns with dispensaries was carried out. In 1919 a program was adopted for opening dispensaries in rural areas so that medial help could be made available within five miles of every village.¹⁴⁹ Under the direction of the Medical Department many medical institutions were established and maintained. An account of some important of these institution is given as under.

Medical facilities for general public were not introduced by the Baroda State Government up to the time of Ganpatrao Gaekwad. People had to seek medical assistance from indigenous medical practitioners like *vaids* and *hakims* or other individual medical practitioners. For general public, a State Hospital was started for the first time by Ganpatrao Gaekwad.¹⁵⁰ Subsequent rulers added a few number to it. As per records there were about nine medical institutions in the State when Sayajirao-III took up the task of expanding medical amenities. Out of these eighty were Government hospitals or dispensaries; and one hospital at Dwarka which was started by a Donor.

The two fold program of the Gaekwad Government to provide medical institutional facilities to the urban and rural areas of the territory was started. Hospitals were established in four district head quarters within in the first decade of the 20th century. In the *taluka* towns first class dispensaries were started. In 1934, a plan to provide medical relief in the rural areas was undertaken by the Government with the assistance of the Village *panchayats* and *prant panchayts*. Accordingly it was decided to found small rural dispensaries at certain centers so as to serve all villages within a radius of five miles.¹⁵¹ According to the plan, villages were provided with the dispensaries where routine and risk-free medicine could be given to the patient with common diseases without any medical advice. The number of such dispensaries rose from 213 in 1937 to 227 in 1939.¹⁵² Attempts were made by the department to select suitable village in each district with consultation of *Subas* of the respective districts. The village where donations

¹⁴⁹ Clark A C & Desai G H (1923) *Gazetteer of the Baroda State*, Vol- II, Bombay,363

¹⁵⁰ Ibid.,

¹⁵¹ Baroda State Archives, *Huzur Political Office*, Section No 316, Gen. Daft. No. 163, F. No.12-A, 165; and Gautam R R, (1941), *Vadodara Rajyani Samajik Seva* (translated from Gujarati to English), Aryasudhrak Press Vadodara, 45

¹⁵² Gautam R R, 45

were available was given preference.¹⁵³ With the purpose of reaching to the remote areas and to those which did not have dispensaries, travelling dispensaries were opened in the State.¹⁵⁴

Medical facilities were made available for all, from the royalties to the general public and even to the imprisoned culprits. A medical subordinate was appointed to the palace. The duty of the medical surgeon was to look after all the cases at or in connection with the palace and he had to keep a register of cases. The cases of the difficulty and emergency were to be reported to the authority of Medical Department so that necessary arrangements could be made.¹⁵⁵ He was responsible to improve the sanitary condition of the palace and various constructions. He had to make available required medicines and instruments. Alike palace there was an ordinary medical subordinate to attend to the wants of the public servants. He could seek assistance of senior medical officer in some cases where the higher officers were concerned.¹⁵⁶ Special attention was given to the health of the prisoners in the State. There was a principal central jail in Baroda and other subsidiary jails in other parts of the realm. Medical subordinates with an assistant to attend to the sick in the establishments were appointed. Serious cases were immediately sent for medical assistance to the State Hospital.¹⁵⁷ The Medical Subordinates had to look after the sanitary condition of the jails.

Out of many medical institutions established in Baroda State, a few that need a mention are Shri Sayaji General Hospital*, Leper Asylum and Lunatic Asylum.

The Sayajirao General Hospital (SSGH) Baroda was first started in 1886 as the fifty six beds countess of Dufferin Hospital. The hospital was built replacing the old State Hospital from the Lady Dufferin Fund.¹⁵⁸ The countess of Dufferin Hospital was opened to commemorate the visit of the viceroy, the Earl of Dufferin to Baroda, and to perpetuate the name of his Consort, whose exertions in the cause of the suffering womanhood of India will never be forgotten. The

¹⁵³ BSA, *HPO*, Section No. 199, Gen. Daft. No.478, File No. 2, 28

¹⁵⁴ BSA, *HPO*, Sect No.316, Gen. Daft.-163, File No.,12-A,149

¹⁵⁵ Gautam R R, 37

¹⁵⁶ Gautam R R.,

¹⁵⁷ BSA, *HPO*, Section No. 199, Gen. Daft. No.478, File No. 2, 39

* The old Baroda State Hospital was remodeled as Countess of Dufferin Hospital and the Counter of Dufferin Hospital was renovated and expanded to transfer into Shri Sayaji General Hospital.

¹⁵⁸ <http://www.historyofvadodara.in/2008/01/Countess-of-Dufferin-Hospital-SSG.html> (Last updated on 8th November 2014) (SSGH, <http://mcb.in/about/ssghist1.htm>)

countess of Dufferin hospital was constructed at a cost of Rs. 3, 50,000.¹⁵⁹ The necessities of the people had outgrown the accommodation it could provide. Its construction moreover, was defective in several ways; and its equipment did not answer the insistent calls of modern progressive science.¹⁶⁰ It was decided to overhaul the whole building and the Bombay Government was requested to lend the services of their Sanitary Engineer for the purpose of suggesting improvements. Proposals were submitted for additions and alternation to the existing structure calculated to cost Rs. 2, 70,000.¹⁶¹ The Chief Medical Officer, The Chief Architect and the Principal Medical Officers of the service, all concurred in advising the construction of an altogether new building on improved lines. This advice was accepted, and sanctioned was accorded to the construction of the new Hospital, which under the name of “The Baroda General Hospital”, was built on the open plot of ground to the south-west of the overhaul Sayajirao Military Hospital adjoining the Countess of Dufferin Hospital.¹⁶² The state General Hospital building was designed by Mr. Coyle. It was commenced in 1914 and completed in 1917 at a cost of Rs. 5, 03,538. It was opened at the Hands of His Excellency Lord Willingdon Governor of Bombay on 27-2-1917.¹⁶³

Other important features of the hospital were as under:¹⁶⁴

- i. In the year 1898-99, the Victoria Jubilee Ward was added to the Hospital, providing accommodation for twenty-four beds for the treatment of female patients. The Lady Doctor who was in charge of this ward also, attended at the Jamnabai Hospital in the town, for the treatment of women.
- ii. An X-Ray Installation was done and Radiographic work along with the electric treatment was started in the year 1908-09.
- iii. A Maternity Ward of 12 beds, the handsome gift from Sheth Himatlal Shivilal, was added to the Hospital and opened by His Highness the Maharaja in 1914.

¹⁵⁹ *Gazetteer of the Baroda State*, Vol-II, 363

¹⁶⁰ BSA, HPO, Section No. 199, Gen. Daft. No.480, File. No. 40, 13-14

¹⁶¹ *Gazetteer of the Baroda State*, Vol-II, 365

¹⁶² *Ibid.*,

¹⁶³ *Ibid.*, 367

¹⁶⁴ *Ibid.*, 363-365

- iv. An isolation Ward of 12 beds and in Infectious Disease ward of 8 beds have been recently added to the existing group of hospital buildings, which have now entirely taken up a large space at the entrance of the town.
- v. With the development of Hospital works Nurses and Midwives, a European Lady Superintendent, with two Nursing Sisters and a large staff of Indian Nurses were available.

Lunatic Asylum or home-hospital for the reception and treatment of insane person of all dominations was opened in Baroda on the 28th June 1898.¹⁶⁵ Before the establishment of the asylum, dangerous lunatics were confined and treated in the Central Jail. Under the provision of the Unnatashraya Nibandh (Lunatic Asylum Act) passed in 1900 an asylum was opened at Baroda in a building especially constructed for the purpose near Karelibaug. It was originally planned for twenty eight patients, but as greater need arose the accommodation was subsequently enlarged.¹⁶⁶ The mental hospital at Baroda was exclusively for the subjects of Baroda State and no foreign subjects were allowed to except in case of emergency, but still the expenditure was borne by the state from which the inmates came. All criminal lunatics and lunatics under observation were kept in the custody in the mental hospital so that an expert in such cases may be in charge of them. Visiting committee of officers like local *vahivatdars*, *munsiffs*, Civil Medical Officer came to visit and inspect the management of the institution.¹⁶⁷

Leprosy or Leper Asylum was established at Ansuya, a village of the Sinor taluka, Baroda district, situated on the banks of river Narmada. In the last decades of nineteenth century the Mission to Lepers began to bring about improvements and restructuring to asylums, pleasant surroundings, shady trees, sound accommodation, and good ventilation became desirable conditions that would confer physical and psychological benefits on those living there.¹⁶⁸ The spot decided to establish an asylum was fulfilling all these requirements. The Leper Asylum was opened in August 1890 with accommodation for about 100 lepers, under the care of Sub-

¹⁶⁵ Ibid., 368

¹⁶⁶ BSA, *HPO*, Section No.316, Gen. Daft. No- 163, File. No-12-A, 339

¹⁶⁷ Medical Code of the Baroda State (1930), Baroda State Press, Baroda,170-178; Also cited by Sharma, R. 131

¹⁶⁸ <http://www.leprosy-information.org/resource/leprosy-asylum-india-1886-1947>

Assistant Surgeon.¹⁶⁹ Visiting committee of officers was inspecting the food, clothing, cleanliness and so on in the institution. Prior to 1901, it was not usual to find lepers preparing for sale or selling articles of food, drink to clothing; they bathed in, washed clothes in, or took water, from public wells and tanks; they drove and rode in public conveyances plying for hire; and they followed such trades and calling that of potter, domestic servant, water carrier, washer-man, hotel-keeper, tailor, draper or shoe-maker. To prevent the danger to the public laxity in the working of the leper Act was found.¹⁷⁰

Other significant services and measures in the State to enhance medical facilities

- i. Arrangement was made to inquest in case of sudden and suspicious death and in view to furnish certificate of the cause of the death for the purpose of the judicial evidence. Chemical analysis of the content of stomach was done in case of suspected poisoning.¹⁷¹
- ii. Special Arrangements were made to meet the requirement in the time of outbreak of epidemics. Medical Aid was given to the poor especially during the time of outbreak. The assistance of the students of medical class of vernacular college of science, who had acquired sufficient medical knowhow, was taken. In such time the works of supply and distribution of medicines and other essentials were usually given to the Police and local bodies.¹⁷² Rules for quarantine against plague were made applicable at railway stations and ports.
- iii. To make medicines easily available at low rate, it was arranged that all medicines to be purchased from the best and cheapest sources and would be kept at a medical store. Thus a Medical Store was opened for the distribution of medicines. A record was kept to insure clear and correct accounts and responsibility. The military medical officer was made a store keeper.¹⁷³
- iv. In cases of diseases of women, many patients hesitated or rejected a medical man to examine them. To overcome this problem a provision was made to open a dispensary presided by a lady doctor in Baroda city and a qualified midwife was attached to each

¹⁶⁹ BSA, *HPO*, Section No. 199 Gen. Daft.- 480, F. No.-40-A,; and *Gazetteer of the Baroda State*, Vol-II, 367

¹⁷⁰ *Baroda Administration Report* 1913-14, 204

¹⁷¹ BSA, *HPO*, Section No-199 Gen. Daft- 485, File No-101, 101-123 Preventive measures during epidemics

¹⁷² *Ibid.*,

¹⁷³ BSA, *HPO*, Section No- 199 Gen. Daft- 478, File No-121, 5, A letter to Khan Bahadur, Kazi Shahabuddin, Dewan Saheb of Baroda, from Chief Medical Officer dated 31st, July 1883

civil Hospitals in the State.¹⁷⁴ A lady doctor was asked to visit the Baroda Railway Station every morning at the time of the mail tram to examine purda ladies, if any, with a view to detecting those suffering from plague.¹⁷⁵ A Maternity Home was constructed in the Jamnabai Hospital with the donation of Rs. 25,000 received from Goverdhandas of Baroda.¹⁷⁶

- v. Books, journals, reports were subscribed and purchase for referring. To name some of them were Dukh Nivaran, Bentley and Trimen's Medical Plants (I to IV Vols.), Vaccination Report, Indian Medical Gazetteer.¹⁷⁷
- vi. Certain medical laws were passed in the State. Epidemic Disease Act III was passed in 1897.¹⁷⁸ 'Dai Act' was passed in 1919 and under its provisions women desirous to follow the occupation of a *dia* (midwife) should register their names, or should have a pass, *parvana* (certificate), certifying them qualified. Defaulters under the Act were liable to a fine of rupees hundred.¹⁷⁹ Certain By-laws for the conduct of Baroda Medical Council were passed in 1933. These were made applicable in the city of Baroda only.¹⁸⁰
- vii. Students were being sent every year to study medical in Grand Medical College at Bombay of Bombay. Sayajirao-III provided monthly scholarship of rupees fifty to the medical students. He requested the medical college to raise the seats from one to two for the students of Baroda however it was denied.¹⁸¹ Short courses for learning X-ray and Chaul's contact Therapy at the Bernard Institution of radiology, Madras, for a period of three months. Sab Assistant Surgeons Pandya R. C. and Majumdar M. C. were sent to Bombay to receive training in Bacteriology at the Parel Institute.¹⁸² Dr. C. M. Dighe was

¹⁷⁴ BSA, HPO, Section No. 199, Gen. Daft. No. 483, File. No. 72, Op. Cit

¹⁷⁵ BSA, HPO, Section No-344, Gen. Daft.No- 488, File No- 27, 71, Extract from the weekly report on precautions against plague

¹⁷⁶ BSA, HPO, Section No-199, Gen. Daft No-483, File No-72, 113-118

¹⁷⁷ BSA, HPO, Section No-199, Gen. Daft No-483, File No.16

¹⁷⁸ BSA, HPO, Section No- 344 Gen. Daft. No- 489, File. No-33, 399 Letter to the Minister sent by Assistant Agent to the Governor General, dated 2nd April 1897

¹⁷⁹ Clark A C & Desai G H, Vol-II, 370

¹⁸⁰ Baroda Blue Book, 1934, 73; also cited by Sharma, R, (2010). *Disease, Medicines and Health System in the Baroda State (1950-1947)*, (Unpublished Ph. D. Thesis) The M. S. University of Baroda, 249

¹⁸¹ BSA, HPO, Section. No-199, Gen. Daft. No-485, F. No-113, 99-105

¹⁸² BSA, HPO, Section. No-199, Gen. Daft. No-485, F. No-83, 17 Chief Medical Officer's Office, Baroda dated 10th October, 1910

send to Singapore to attend the Malaria Course from April 1934.¹⁸³ In 1939, there were about thirty students who were studying in the Medical colleges namely Grand Medical and G. S. Medical colleges.¹⁸⁴

3.2 General Public health, hygiene and Awareness:

Better plans, provisions and perpetuation were needed for maintaining good public health. To generate a complete health system and to determine its success, it was important to begin from the ground reality. The availability of basic needs is the first requirement of people. Hospitals and first class dispensaries could play a role of curative Institutions. But it is advisable and feasible for any government to follow the proverb that 'precaution is better than cure', which could be less expensive, less painful and more beneficial. Thus making available the fundamentals, running public health projects and awareness programs and other measure which could lead to live healthy life was the design adopted by the State. The government focused on medical as well as other health related facilities and those are as following.

Water is one of the basic requirements of life. It is used throughout the day for drinking, cooking, washing, bathing, maintaining hygiene and numerous other such works. To meet these requirements, efforts were made by the predecessors of Sayajirao-III to find possibilities to supply water to Baroda City from different rivers like Narmada, Orsang, and Mahi. These efforts could not be successful. During the early years of reign of Sayajirao-III an Indian engineer Mr. Jagannaath Sadashivji was appointed for the same purpose.¹⁸⁵ His investigation to fetch water from Surya River proved successful. The Sayaji Sarovar Lake about twelve and half miles from the city was formed by damming the Surya River and the Vaghali Nala. The work of Sayaji Sarovar commenced under the supervision of the engineer in 1885 and was completed by 1890. The water was led through a 30-inches main to Nimeta, about five miles from the lake, where two settling tanks each of 400'× 400'× 10' were constructed.¹⁸⁶ The water was allowed to settle

¹⁸³ BSA, HPO, Section. No-199, Gen. Daft. No-485, 89, letter send to the Leiut., Colonel J. L. R Weir from the Dewan V. T. Krishnamachari dated April 1934

¹⁸⁴ BAS, HPO, Section. No-199, Gen. Daft. No-485, File. No-114, 3-5, Letter to the Minister of Baroda from the Secretary to the Resident for Baroda, dated 24th October, 1939

¹⁸⁵ Clark A C & Desai G H, Vol-II, 334

¹⁸⁶ Ibid., 335

for twenty-four hours in one of these tanks and was then discharged on three filter beds, each 160 feet long and 100 feet wide. The water from filter beds was collected into a service reservoir with a capacity of 42,32,600 gallons, which was more than sufficient to give twenty-four hours' supply for the town, calculating at the rate of thirty gallons per head of population, and including the water required for cattle and gardens. Permanganate of potash was used to purify the water.¹⁸⁷

A comprehensive scheme was sanctioned under which any town having a municipality could have a water-works towards the cost of which the Government would contribute one-third or one-fourth of the cost, according to local circumstances. Patan, Sojitra, Bhadran, Sinor, Sankheda and Kathor have provided themselves with water-works; schemes for the towns of Mehsana, Sidhpur and Navsari, Vyara and Songadh were sanctioned. Government had sanctioned the undertaking of borings in several localities in order to increase supply of water by tapping underground sources.¹⁸⁸ Attention was then paid to provide water-works in the smaller towns and villages. The water-works of Bilimora, Methi, Dharmaj, Amreli and Dehgam were about to complete during the year 1939-40. Whereas in the same year investigations were being made for the water-works in Dwarka, Beyt, Padra, Karjan, Petlad, Vav, Fofla, Tarsa, Karkhadi, Ranoli, Atladara, Dabhoi, Siddhpur, Kalol and Kadi.¹⁸⁹ The works of providing sufficient water and maintaining tanks were entrusted to the local self-governing bodies.¹⁹⁰ Government had contributed and often sponsored for digging wells. Government measures for generating better irrigation system and facilities had already been discussed in previous chapter. To add into the Government endeavour to provide pure water was assisted by individuals and associations, the Rural Reconstruction and Development Associations were significant of these. There are 31 rural reconstruction and development associations in the State. They help to devise ways and means to meet the common needs of the villages including supply of pure water by construction and improvement of village tanks.¹⁹¹

Food is equally important need as water. It is a duty of a government to assure that its people is getting healthy food at affordable rates. For this Government have to make all-encompassing

¹⁸⁷ Ibid.

¹⁸⁸ Clark A C & Desai G H, Vol-II, 335

¹⁸⁹ Gautam R R, 62

¹⁹⁰ Nene V P, 40

¹⁹¹ Shah M H, 124

* seeds, equipments, irrigation

attempts viz., encouragement to agriculture by providing agricultural requirements* at low-cost and of good quality, reasonable or no levy on agricultural produce, cheaper transportation of the produce, price control, creation of employment (to earn bread), special care during famine and so on.¹⁹² Sayajirao-III had made all the above attempts (discussed in detail in previous chapters) which could determine easy and inexpensive accessibility of food. Availability of food alone does not resolve health issues but the quality assurance of the food had to be made. With the purpose of investigating into edibility of food items, an appointment of an expert Dr. Pendsey was made in 1938.¹⁹³ Inspections were made of different edibles, for instance in 1938 about 8,870 *man* (one *man*= twenty Kg.) *ghee* was examined.¹⁹⁴ He studied eating habits of different communities and groups of people to get general idea, and pertaining to it planned to educate people about inculcating good eating habits and about including healthy food in meal. He tried to propagate the importance of nutritious food by articles and pamphlets. He arranged lectures in different schools emphasizing on good food and its significance in life. These lectures were formed especially for teachers who could be the medium to reach to generations to come. To make these instructions interesting and effective films and slides-shows were utilized.¹⁹⁵

Another necessity that caught Government attention was creation of worth-to-reside residences and surroundings. Public Works Department (PWD) was entrusted the work of constructing public building, gardens, bridges, roads, tanks and canals-irrigation and so on in the Baroda State. These had direct or indirect relations to the public health. For instance gardens and public parks could give open air and recreation, which were essential for public health. Supply of pure drinking water gives healthy and prolonged lives.¹⁹⁶ Congested Public buildings with lack of aeration and sanitation could cause health problems to the dwellers and visitors. Thus the public building had to be accommodative, well ventilated and considering public health and hygiene. PWD carried its work on organized bases by consulting experts to ensure quality.

¹⁹² Chand S, *Eight Important Policy Measures Introduced in the Agricultural Sector in India* (Economics) www.yourarticlelibrary.com/economics/...measures...in...India/2722 (Extract from the article)

¹⁹³ Nene V P, 141

¹⁹⁴ Gautam R R, 60

¹⁹⁵ Ibid.,

¹⁹⁶ *Report of City Improvement Trust*, 1914-15, 4

To maintain health and hygiene in the State and to provide better sanitation schemes a Sanitary Commission was established in 1891. Initially it had only an advisory character but later it was given executive powers. Prior to this the sanitation in towns was looked after by municipalities, and by *tajviydars* (Revenue Circle Inspectors/ RCI), in the villages. Every town and village had a staff of sweepers.¹⁹⁷ Along with establishing the commission a set of rules for *Arogya Rakshan Niyam* (Regulation of Public Health) was passed in 1901. These rules were applied in the villages and RCI and Sanitary Inspectors (SI) were to invigilate its execution. The most important work done under these rules was the isolation of the *ukadas* (manure pits) and the sites to serve as latrine; and care was taken to prevent them to be harmful. For the cleaning wells, regulation of fair and similar other matters were made in 1901.¹⁹⁸ In 1917-18, a Central Sanitary Board was instituted with Minister as the President, and the Suba, the Joint Sar Suba, the Commissioner of Education, the Chief Engineer, the Chief Medical Officer, the Municipal Commissioner for the city of Baroda , a representative of local boards and the Sanitary Commissioner, as members.¹⁹⁹ The board was formed for discussing all important schemes of sanitation and public hygiene relating to the whole state and for effective execution of the schemes design in the Board.

Baroda city was the Capital of the State which was accommodating all classes of people—ranging from permanent residents, immigrants, frequent visitors to sightseers and so on. The other causes of influx making overpopulated city were the development of industries and other means of employment. A dreadful outbreak of plague, lack of sanitation and few drainage lines to take care of the needs of the city was the situation of the State in 1898-99. And, the worst followed with the historical 1900 famine. The city had an excellent water supply system in early 1890s, but it seems little attention was paid to the drainage system. A superintendent of State L.V. Gardent reported in the letter to the Manager saying ‘*The people of Baroda Residency have so arranged their foul water into the Vishwamitri river. The foul water was emitting bad smell, while boating in the Vishwa mitri. So please address to put stop to allowing the open-drain water entering into the river.*’²⁰⁰ The problem was resolved by constructing two settling tanks and through these septic tanks where after settling and chemical treatment, the comparatively innocuous water would be drained into

¹⁹⁷ Clark A C & Desai G H, Vol-II, 375

¹⁹⁸ BSA, HPO, Section No.316, Gen.Daft. No. 163, File No.12-A, 165; and Clark A C & Desai G H, Vol-II,375

¹⁹⁹ Clark A C & Desai G H, Vol-II, 376

²⁰⁰ BSA, HPO, Section. No-199, Gen.Daft.No-485, File No.93-B, 91, Letter to manager from Superintendent of State dated 16th December, 1927

Vishwamitri and the sullage could be used as manure. However major portion of the city was served with gravitation sewers of the aggregate length of 44.53 miles.²⁰¹ But things were still to be completed. This, along with garbage and congestion in the city, had led to sanitation and health issues.

A massive effort to transform the city had become necessary and the visionary Sayajirao Gaekwad stood up to the challenge. To rejuvenate the city, the Baroda City Improvement Trust was formed on the lines of a similar trust in Mumbai (then Bombay) in 1910.²⁰² While the trust began its work in right earnest, the city also had the distinction of being among the few in the country to get help from Patrick Geddes, a world renowned figure of that time. Geddes came to the city on two occasions, first in February 1915 for three days and then again in October 1915 for three more days.²⁰³ In this short span, the master planner decided to be done. He used the term ‘diagnostic survey’ for the process of identifying the problems in the city. Geddes then began what he called a ‘conservative surgery’ of the city. The process involved creating open spaces, adding vegetation, ensuring that the city remained cleaned and making broader streets.²⁰⁴ Interestingly the places where jubilee Baug and Suryanaran Baug stand today were congested localities earlier.²⁰⁵ As per suggestions made by Geddes, these were opened up. The same happened with several *pols* (lane) and other congested areas in the city. All this was done with surgical precision. The Baroda Government instructed the Commission to formulate a set of building rules for further extension of towns and cities in the State. The trust did not remain a permanent entity. Once the purpose was served, the trust was wound up, after fifteen years of its existence i.e. in 1925.²⁰⁶

Similar to the city other parts of the State were given equal significance for inclusive project of issues related to public health. The local self-governing bodies were given the duties of developing and maintaining services and things of public utility in their respective areas. These bodies were propagating the programs of health and hygiene, which comprised sanitation, medical help, improvement of village tanks and so forth. These programs also emphasized to update people

²⁰¹ *Report of City Improvement Trust*, 1914-15,5

²⁰² *Report of City Improvement Trust*, 1914-15,6

²⁰³ <http://timesofindia.com> (An article by Sachin Sharma on Patrick Geddes- a master Planner), TNN, July 14, 2010

²⁰⁴ *Report of City Improvement Trust*, 1914-15, 9-17

²⁰⁵ *Report of City Improvement Trust*, 1915, 8-15

²⁰⁶ <http://timesofindia.com> (An article by Sachin Sharma on Patrick Geddes- a master Planner), TNN, July 14, 2010)

of building well-ventilated houses.²⁰⁷ These local self-governing bodies were given the work of drainage in their jurisdiction but it demanded huge finance. To meet the expense the Government assisted these local boards in following ways²⁰⁸: i) by granting finance one-fourth or even half of the total expense; and ii) by providing loan for long term. By the year 1938-39 the drainage works in the following places were completed, about to complete or were about to start: Navsari, Visnagar, Bhadran, Sojitra, Dharmaj, Mahesana, Sankheda, Kholwad and Siddhpur.²⁰⁹ In the same year, the extension of existing drainage line of about twelve miles and repairing of about forty eight miles was undertaken. The main drainage lines of about 260 miles were maintained then at cost of Rs. 8,000.²¹⁰ The collective efforts of different departments, commissions, local self-governing make the resident-friendly environment.

Many other health related measures were carried by the Government. The registration of Birth and Death was introduced in 1879 but the unsatisfactory results led to formulate strict rules for registration in 1901. The registration of birth and death helped to carry health operations. Especially reports on death denotes the causes of death and on finding common diseases or factors responsible for death might help to decide the further course action.²¹¹ Of these many actions to reduce death rate, one was compulsion of vaccination. An adequate establishment of vaccination was maintained to work steadily and vigorously. Vaccination Act was passed in 1914.²¹² Rules were also formulated to regulate public gathering especially during the time of epidemics to avoid rapid spread. Efforts were made to introduce and improve the service to fight against fire thereupon adding to the safety of public health. The first Fire Engine of Henry Simonies Company was brought into service in 1910. The second Fire Engine was brought in 1924 and was known as 'Merry Weather' which is now kept at the children park in the Kamatibaug.²¹³ Government patronized various physical culture institutions in Baroda of these, the vyayam mandir of Rajratna Prof.Manikrao, the Mujumdar's Akhada of Abasaheb, the

²⁰⁷ BSA, HPO, Section No.316, Gen.Daft. No. 163, File No.12-A, 165

²⁰⁸ Gautam R R, 63

²⁰⁹ Gautam R R, 63

²¹⁰ Ibid.,

²¹¹ Report of Baroda Vitality Commission 1910-11, Times Press, Bombay,11

²¹² Clark A C & Desai G H, Vol-II, 381

²¹³ 'Divyabhaskar' (Newspaper) 10/05/2010 Monday, Vadodara 2

Vyayamsala of Laxminath were famous.²¹⁴ Awareness programs of health and hygiene were carried by different association amongst which the women's associations were important. These programs included home hygiene, personal hygiene, and importance of sanitation and so on. Government endeavoured to educate mothers about maintaining good health of their children and of child welfare by celebrating 'Baby Weeks' and by carrying out different activities under this program.²¹⁵ The sanitary schemes were explained to the officers of *panchayats*. Special lectures for school teachers were arranged to instruct into maintaining school hygiene. Health Exhibitions for general public were held at different places in the State.²¹⁶ Propaganda of health and hygiene was done by the Sanitary Department through lectures, magic lantern shows, literatures and exhibitions.²¹⁷

Section-4 Improvement in the Position of Women

Women form about half of the population of the humankind, their role has been significant in making and sustaining civilizations. In spite of this, generally, their situation has been grim and their position marginal. The human species had made significant progress in several spheres of life. Since time immemorial the laws of physical strength thrives at the expense of the weak and has made women the primary underdogs of an exploitative societies. This sense of women being inferior is passed on from one generation to another through psychological conditioning. The upshots of such a conditioning get profound in the country like India which is greatly influenced under the dictates of socio-cultural practices manifested in brahmanical patriarchy.²¹⁸ For centuries, women in India have been deliberately denied opportunities of growth in the name of religious fallacies, abhorrent customs and traditional rigidities. Women were persecuted by society through: denial of education and literacy; segregation in the name preserving honour of the family and purity of ritual through the curtailment of mobility and the seclusion by the

²¹⁴ Parikh R G, (1973), *Social, Economic and Political Ideas of Maharaja Sayajirao-III of Baroda*, (Unpublished Ph. D. Thesis) The M. S. University Baroda

²¹⁵ BSA, HPO, Section No.199, Daft. No. 485, File No.100, 27

²¹⁶ BSA, HPO, Section No- 316, Gen. Daft- 163, File. No. 12-A, 149

²¹⁷ BSA, HPO, Section No.316, Gen. Daft No.163, File No.12-A, 354, Report on Material and Moral Progress of Baroda, 1928

²¹⁸ Chakravarti, Uma (1993), Conceptualising Brahmanical Patriarchy in Early India: Gender, Caste, Class and State, *Economic And Political Weekly*, Vol. 28, No. 14 (Apr. 3, 1993), 579-585

purdah; child marriage; restrictions on remarriage of widow; female infanticide; violence against women; polygamy; observing Sati practice; non-recognition of the economic contribution of women; subjugation of the female self and individuality to that of the family and community; and even if employed in unorganized work conditions then suffering from wage discrimination.²¹⁹ As a result their status in the society has reached to the rock bottom and their situation is despondent. No doubt there has been a slow and steady positive change in the condition of women in India since the nineteenth century but it is far from satisfactory.

The status and condition of women in Baroda State did not differ to rest of India in the last quarter of the nineteenth century. They were considered as the second-rate citizens. The women in the Baroda State were facing impediments at all the levels of life viz. social, cultural, economical, political and educational. Their participation in public spheres was restricted and their contributions in the private sphere were not duly recognized. Women, whether from the ruling Gaekwad family or from other well-known family of Baroda State, were absent from the public as career opportunities were unimaginable at that point of time. Maitree Vaidya has given amply provided evidence, while talking about the participation of women belonging to the families of state bankers. She writes, “Their (the women from banking family) participation in banking activities had been briefly touched upon only in the cases of controversies regarding adoption and the property rights”.²²⁰ The same was the truth about the ladies belonging to the Gaekwad family; rather they had to strictly follow rigid customs, norms and etiquettes and had to live in seclusion. Illiteracy was persistent in almost all classes of ladies. Conservative thoughts and observing purdah strictly restrained them to take education—this worked as the key factor of their degraded position. Child marriage, denial to widow remarriage, polygamy, dispossession of family property, and many such social evils were prevalent even in the Baroda State.

However in the nineteenth century India was taken by storm of social reforms. Many laws were passed to discard certain discriminatory customs and practices by the British at the behest of liberal Indians. Reform organizations like Brahmo Samaj, Arya Samaj, Prarthna Sabha, Ram

²¹⁹ Mondal Puja, Essay on Position of Women in India, <http://www.yourarticlelibrary.com/essay/women-essay-on-the-position-of-women-in-india/31314>. (Extract from the article); and Chakravari, U. 579-585

²²⁰ Vaidya Maitree, *Indigenous Banking System in the Baroda State in Nineteenth Century*, 296

*Sayajirao-III was Gopalrao before he was adopted to be Maharaja of Baroda State and though belonged to Gaekwad clan was a child to ordinary parents living common life in village.

Krishna Mission, organizations of different religions and communities, and a few women's organizations etc had contributed in making the society better place to live for the marginalized and women in general. Social reformers like Raja Ram Mohan Ray, Ishawar Chandra Vidyasagar, Mahadev Govind Rande, Mahrshi Dhondo Keshav Karve, Jyatiba Phule, and many more had taken up the issues in relation to women and endeavored to better the condition of the women in India. During this time India was going through a kind of transformation- socially, politically and nationally. It had to have an influence on the self and soul of Sayajirao-III—who had been socialized with liberal thoughts, and the concepts of civil liberties, humanism and individualism of Enlightenment. He strived for the betterment of his people but he realized all his efforts would either be protracted or futile if emphasis on reforms related to women was not given earnest significance. According to him 'Women regulate the social life of people'²²¹ and it would be feasible to enlighten and educate this most effectual section of society as the real success of his project to modernize his State on social hinged on it.

Sayajirao-III, however, adopted both the means viz. punishment and persuasion; because an overnight change in the society was unachievable, especially the complex society operated by rigid norms and aberrant customs. The social evils, responsible for the law status of women, had interlinking effects on the deteriorating condition of women. Child marriage deprived girls of education and also be the major cause of illiteracy. Education was denied by conservative families and those observing *purdah*. Gender discrimination at every stage of life was faced by women and even for taking education. Girls' education was nor given emphasis. Especially if the pecuniary condition of the family was law, the education of sons was given priority to that of daughters. It was thought that education of sons was more important because they would be the bread earners for the family and they would bring 'assurance of continuity of family line and the protection of the property'²²²; whereas daughters would get marry and manage households for which education was not required. Now coming back to child marriage it also brought early motherhood and even early widowhood. Early motherhood meant being a mother at so tender age when the body of a girl was not ready for such a physical strain of bearing and then rearing a child when she herself was a child. This also led to increase in pre-, during-, and post- pregnancy

²²¹ Sergeant P W, 208

²²² Madeswaran A & Dr Ravi A, *Harmful Traditional Practice and Socio-cultural Status of Women* , <http://www.academia.edu>

death amongst the girls.²²³ On the death of wives, widowers were allowed to remarry; but widows were not allowed to remarry rather they had to commit *Sati* after their husbands. After the enactment of the Act abolishing Sati in the Baroda State in 13th April 1840²²⁴, there is no record of Sati being performed in the Baroda State. As the widows were not allowed to remarry or even not allowed to work, they were dependent on others for their survival. This dependency led them into pitiable conditions, many times leaving them to be vulnerable, exploitable and with low self-esteem. In the case where they had no one to survive upon they had to find their way for it. But they, being uneducated and untrained in any skill to take up as vocation, had to pursue professions low in merit and wages. These were the fewest instances of the manifold effects of the social prejudice and practices towards women and which put women into pity conditions.

The eradication of harmful traditions and awful customs against women was inevitable for putting women on better footing. Sayajirao-III espoused two different and opponent ways to do way with them. One was by enforcement of laws and another by persuasion through mass education and creating awareness amongst them. Both ways were essential because check was only possible with law and punishment whereas persuasion had deep and perpetual effects. Many laws were passed for checking the tyranny against women. Following laws against the harsh social norms are worthwhile to mention. 1) Hindu Widow Remarriage Act-1901, 2) Prohibition of Child Marriage Act- 1904, 3) Hindu Marriage Act-1905, 4) Hindu Divorce Act-1932, 5) Widow's Inheritance Act 1933, and 6) Parsi Divorce Act-1933.²²⁵ Hindu Widow Remarriage Act gave consent to the remarriages of widows and also observed their offspring through such marriages to be legitimate children. This encouraged many orthodox Hindus to take up moderate approach toward the widows. The root cause of most of the evils prevalent was child marriage. An Act prohibiting child marriages was passed in 1904. According to this Act the marriageable age for girls was fixed at 12 and for boys it was 16. On realizing that the Act was not followed strictly, a clause was added to it, wherein the parents of the girl who was compelled to marry before the age of 8 could be imprisoned. In 1929 the marriageable age was raised to 14 and 18 for girls and boys respectively on similar lines of Sharda Act of British India.²²⁶ Hindu Marriage

²²³ BSA, HPO, Section. No.-1, Gen. Daft. No.1, File. No.6-A, 43, Op. Cit

²²⁴ Clark A C & Desai G H, Vol-I, 573

²²⁵ Pandit Shree Hitendra ,(1989), *Vadodara na Samajik Sudhara* (Gujarati), (an article published in Vadodarani Gaikal ane Aaj), Shah P, Trivedi M & Bhatt M (Eds.), *Vadodara Samachar*, Vadodara, 44

²²⁶ Nene V P, (1939), *Pragatipanthi Vadodara* (Gujarati), Nene V P, Vadodara, 222

Act permitted marriages into same *gotras* if no blood relation existed between the two families and Hindu inter-caste marriages were also allowed. Hindu Divorce Act and Parsi Divorce Act allowed divorce to the couples willing to get separated with valid reasons. It helped woman to get out of a troublesome and cruel marriage and agonies attached to it. According to Widow's Inheritance Act for Widow, she could claim her right over property when i) a widow of person living in joint family got his entire share in family property, ii) a widow can get her share from husband's property along with children. She can get complete authority over the property of her husband up to Rs. 12,000 iii) an unmarried girl can demand one fourth of the what her brother or brothers could get from the parental property for her sustenance and for marriage expense, iv) a widow does not have a source of sustenance at her husband's place then she is entitled to get right to get clothing and staying at her father's place.²²⁷ It is important to note here that the efforts of Sayajirao-III had been so prolific in giving voice to women that they actually stood for their cause. They agitated actively in favour of the Divorce Act and the Widows Inheritance Act in 1930s.²²⁸

Sayajirao-III opposed polygamy. In the case of a marriage proposal for his daughter Indira Raje with Raja Saheb of Dhar (who was already married but without an heir), Sayajirao maintained that '*Raja Saheb of Dhar would not marry again during the lifetime of princess Indira Raje.*' It was explained that according to modern ideas, '*a plurality of wives would lead to undesirable consequences, especially in a Native state, and that His Highness the Raja Saheb of Dhar being an enlightened prince, ...he should not marry another wife.*'²²⁹ Another condition in this alliance was that '*It would be absolutely necessary that the Dahr state fixed for princess Indira Raje an adequate annual allowance, for her wants and comforts, of at least Rs. 50,000/- for her household expense.*'²³⁰ This however was not followed by the next Maharaja of the state Pratapsingh Rao. He was Sayajirao's grandson but did not carry similar thoughts on polygamy like his grandfather. Although he had passed anti-polygamy/anti-bigamy Act in 1942 (which had

²²⁷ Ibid, 225-26

²²⁸ Pandya S J, (2003). *Contribution of Maharanis to the Modernization of Baroda State* (1875 to 1950), Unpublished dissertation thesis, The M. S. University of Baroda, Vadodara, 69

²²⁹ BSA, HPO, Section No-4, Gen. Daft. No-5, File. No. 27, 51 (Records of negotiations during the proposed alliance between princess Indira Raje and Raja Saheb of Dhar)

²³⁰ BSA, HPO, Section No-4, Gen. Daft., No-5, F. No. 28, 53 (Records of negotiations during the proposed alliance between princess Indira Raje and Raja Saheb of Dhar)

motivated the British to apply in their territories); he did not abide by it. He married Sitadevi even though his first wife Shantadevi was alive.²³¹

Even though Sayajirao was against the dowry system, yet it is not unknown to have it being practiced in the royal household. There were incidents of negotiations for dowry. For instance, *'A cheque for Rs. 1, 00,000 /- on the Bank of Baroda Ltd. Bombay Branch, was issued in favour of His Highness Raje Bahadur Khem Savant alias Bapu Saheb Bhobsle, Sardesai of Savantvadi on account of the Hunda to be paid on the occasion of his wedding with Laxmi devi grand daughter of His Highness Maharaja of Gaekwad. According to the Hindu custom the Hunda represents the price payable to the bridegroom at the time of the bestowal of the bride.'*²³²

Apart from these Acts the most effectual was the Compulsory Primary Education Act passed in 1906 that benefited the most in Sayajirao-III's task of reforming women's status. It did not only compel the parents to send their girl child for formal education but also created opportunities for the arisen of more sensible and indulgent generation to discard any kind of discrimination. To him *'Education is a basis to all reforms'*²³³, he put this idea into practice and established educational institutions for imparting education up to higher studies in the State. Women education was given special significance and he began his noble gesture by educating his wife Maharani Chimnabai-II. He regretted that he could not educate his first wife Maharani Chimnabai-I who died in the early period of their marriage. On his second marriage with Chimnabai-II, he fulfilled his wish of educating his wife. In the beginning the Maharani was not interested in learning but after her first visit abroad in 1887, her attitude changed and she had become a keen and enthusiastic student. She learnt Marathi, English, Sanskrit, and later on even French. She also had learnt varied subjects.²³⁴ She turned into a constant learner in the company of her husband. She travelled the world with Sayajirao-III and willingly adopted everything good

²³¹BSA, HPO, Section No-4, Gen. Daft. No-6, File No.34, 51, Extracts from newspaper 'Janmabhumi's' report published on 23rd January, 1944 presenting the views of 'Mumbai Social Reform Association' condemning the second marriage of Pratapsing Rao.S

²³² BSA, HPO, Section. No-4, Gen. Daft No-5, File No., 29, 171 A letter to Lord Macgregor , the political Agent, Savantwadi from Dewan of Baroda, Manubhai Mehta, Dated 29th April 1922

²³³ Widgery A G, (Ed.), (1928). *Speeches and Addresses of Maharaja Sayaji Rao Gaekwad*, Vol- I 1877-1927 , London, 69

²³⁴ Apte D N,(1936), *Sayajirao Gaekwad-III Yanche Jeevan Charitra*(Marathi), Apte D N, Baroda, Vol-I, 320

about that country she visited. These travels widened her outlook and she began to cultivate interest in music, arts, literature, politics and various sports. With training, and learning she could upgrade her conviction to the level that her ambition had been analogous to that of Sayajirao-III viz. development of Baroda State. She got convinced with the thought of Sayajirao-III that without bringing an improvement in the position of women the development of State as per their design was unworkable. She assisted Sayajirao-III in the task of improving the position of her fellow women and had even been a torch bearer many times. In the subsequent paragraphs the work of Sayajirao-III and also of Chimmabai-II towards the cause of women is discussed and also that how women had been benefactor from beneficiary for the betterment of the State.



Beautiful portrait of Chimanabai II by Raja Ravi Verma

Sayajirao-III had always encouraged female education. Education institutions for girls beginning from elementary education to the higher studies were established by him. Sayajirao-III did not spare effort to educate and literate women along with formal education he made the facilities of ladies libraries and ladies reading rooms available, Zanana classes for Purdah observers and women belonging to conservative families were arranged. However a detailed discussion has already been made on formal education of general public and that of women in the section-I called 'Public Instruction' of this chapter; and a sub-section is devoted on Ladies libraries in

Baroda State in the Section-II 'Library Movement' of this chapter. So here an emphasis is given to the effectiveness of all the measures of Sayajirao-III including education in women liberation. The social legislation and education were like a shield and a weapon, to defend and offend, provided to women by their enlightened ruler. They both helped women to come out of their stupor and live a respectful life; the former protected them and the later equipped them with multiple opportunities and broadened outlook. Sayajirao-III had a moderate outlook towards women's liberation and reprimanded the seclusion and oppression enforced on them. He vehemently condemned purdah. With a view to give women a space of free air and especially for those who were not allowed to be in public; he ordered in 1892-93 that the public park* be closed on every Friday to the male public so that it could be freely available to women as a place of recreation.²³⁵ Though he aspired to discard purdah system in his State, his wife Chimnabai-II could not discard Purdah till 1914. She also did not attend public functions in the company of the Maharaja till 1914. However, she had abandoned Purdah in foreign countries. But in Baroda she observed Purdah for almost thirty years lest she hurt the feelings of the orthodox families of Baroda.²³⁶ However, the credibility of the Maharaja as a social reformer was doubted on various occasions. Sayajirao-III had to face condemnation from the orthodox families for passing laws in favour of women, at the same time criticism from moderate families for not abiding to the laws which were made by himself. He arranged his educated daughter's (Indira Raje) marriage to the Maharaja Scindia of Gwalior, already a married man, much to the surprise of his people. Indira Raje took a bold step of marrying a man of her choice, against the will of her father. Sayajirao, an enlightened ruler and a champion of women's freedom could not accept the independent attitude of his daughter and therefore he refused to accept her marriage. Sayajirao-III also got one of his granddaughters married, who was below 12 years of age and invited criticism of his people.²³⁷ It is not always easy to practice what one teaches. Such incidents are not negligible but are not too worthy to doubt his intentions. Thus except for these aberrations, the outlook of the Sayajirao and Chimnabai remained reformist and progressive.

*Present Kamati Baug

²³⁵ Widgery A G, Vol-I, 160

²³⁶ Shah, K. N. Chimnabai-II: the Enlightened Maharani of Baroda (1871-1958) in Pandor and Shah , eds., *Sayajirao-III : the man and his times 1875-1939*, 39

²³⁷ Ibid.

The progressive outlook and efforts of the royal couple for women empowerment were proving prolific. Women were undergoing the gradual shift from being beneficiaries to benefactors. Chimnabai-II strongly believed that ‘the task of improving woman's position must be undertaken by woman herself. If she desires a higher and securer condition, she must work out her own salvation’.²³⁸ With this view she supported morally and even financially for the formation of women’s organizations. Different organizations and institutions were formed for the overall development of women. Women health, survival, education, recreation, safety were the main concerns of the institutions. There were several institutions, some of which were entirely managed by women. They were doing admirable work of welfare. It is worthwhile to discuss some of these women’s organizations:

Shree Maharani Chimnabai Maternity League:-

In 1908, an association called in Chimnabai Maternity Relief Committee was established in the city of Baroda. It endeavoured to bequeath benevolent grants on poor pregnant women especially to those who were imprisoned. Mothers & their babies both received grants of money, protective clothing and other comforts during confinement.²³⁹

Then in 1911, a Sanitary Association was formed in Baroda. The association employed a matron and health visitors and through them advised women in matters relating to sanitation and hygiene, by house-to-house visits and by delivering public lectures.²⁴⁰ This association made attempts to awaken the women-folk to the needs of Sanitation.

In the years 1918 when the devastating Influenza epidemic broke out, a Special Epidemic Fund was started for giving relief in the form of medicines, milk and other necessities to the needy subjects. Women had played a prominent role in collecting and distributing the relief supplies. A special fund was also created for the provision of Nurse-Midwives to the District Hospitals and Dispensaries in the Baroda Prant and their salaries were defrayed from it.²⁴¹

Later in 1921, in order to coordinate all these activities and medical facilities for women, a central body known as the “Shri Maharani Chimnabai Maternity League” was started in

²³⁸ Her Highness The Maharani of Baroda Chimnabai-II & S. M. Mitra, *The Position of women in Indian Life*, London, 1911, 39

²³⁹ BSA, HPO, Section No.199, Gen Daft No-485, File.No-100,8 ‘A Brief Note on Social Welfare Work done by Ladies In Baroda State’

²⁴⁰ Ibid.

²⁴¹ Ibid., 9

Baroda.²⁴² This league had a permanent fund of more than rupees 1,20,000. It maintained four infant welfare centers in the city. It had a staff of one lady doctor and four Lady Health-Visitors who were regularly engaged in the welfare work through four Infant Welfare centers and home-visiting. The league was also publishing articles relating to child welfare, sanitation etc. in local papers and was distributing specially prepared pamphlets on the above subjects. A “Baby Show” was held every year in the Baroda city under the auspices of the League, in order to reduce child-mortality and spread knowledge of healthy nurturing of children. (Baby shows and health exhibitions were also held by the State Sanitary department in suitable centers outside Baroda at convenient intervals. Local ladies’ associations in these centers take a keen interest in these shows.²⁴³ Two special Sub-Assistant Surgeons were employed by the League to examine all the children in the schools every year and the State Dentist was performing dental checkup on as many children as possible. There was a special “Follow-up” Committee appointed on which two female members were serving.²⁴⁴ *Dais* (midwives) work and training of *Dais* were also determined by the ‘Dai Act’ and they were paid some remuneration by the league for the trouble they take. Sanitary association had also been formed in the town of Navsari, Mehsana, and Amreli and they too were carrying on in these towns the activities similar to those of Maternity League in Baroda.

Shree Chimnabai Stri Samaj:

Shri Chimnabai Stri-Samaj was another Institution run entirely by ladies with the prime object of women empowerment. Chimnabai-II provided the necessary encouraged to the Chimnabai Stree Samaj.established by Shardaben in 1913. This association focused on helping middle class women to step out into the public space and acquaint themselves with the social changes that were taking place in the larger society and participate in it for the betterment of their weaker sisters. It conducted language classes; nursing and first aid classes; sewing classes and so on. Chimnabai gave a donation of rupees 2000 to this institute in 1916.²⁴⁵

²⁴² BSA, HPO, Section No.199, Gen Daft No-485, File.No-100,10 ‘A Brief Note on Social Welfare Work done by Ladies In Baroda State’

²⁴³ Ibid.

²⁴⁴ Ibid.

²⁴⁵ Shah, K. N. Chimnabai-II: the Enlightened Maharani of Baroda (1871-1958) in Pandor and Shah , eds., *Sayajirao-III : the man and his times 1875-1939* ,42

Shree Chimnabai Stree Udyogalaya / Shree Chimnabai Women Industrial Home:

Economic independence of women was inevitable for their upliftment, for which education and vocation training in certain skills was necessary. Chimnabai-II has advocated this in her book 'The Position of Women in Indian Life', co-authored with S. M. Mitra, that 'If a woman wants to make her career a success, she must pay utmost attention to Education, Organization and Specialization.'²⁴⁶ During her tours abroad, Maharani Chimnabai-II had visited institutions working for women's welfare. The idea pondered her noble mind all the while to establish similar institution in Baroda. After much discussion with enthusiast government officers, an institution called 'Shree Chimnabai Stree Udyogalaya' was started in 1914, and was housed at Lallu Bahadur's Haveli in Mehta Pole near Mandavi Gate.²⁴⁷ It was purposed to give vocational training to women and to create opportunities and carry on activities to provide income to the indigent women.

Looking at the initial reluctance on the part of women to join the institution Chimnabai-II turned to some officers' wives for help and they volunteered to go from house to house in the city to convince the people about the safety of women—widows and destitutes in particular. She could have adopted other ways for drawing women to the institute but she wanted women to take initiation for their own welfare. The efforts of ladies brought some hope of ray and the institution became operational with three students; gradually the institution had earned name and fame and not less than two hundred girls joined every year toward the end of the reign of Sayajirao-III. Coaching was given to girls in tailoring, embroidery, lace making, needle craft and other short courses were undertaken later. A certificate given by the Udyogalaya was recognized by the Government. Orders were also taken for spices, jams, pickles and snacks prepared by needy women.²⁴⁸ This institute was run by a committee of ladies with the help of a grant from Government supplemented by private donations. Similar industrial home had also been started at Patan and Navsari. A great deal progress was achieved in the Baroda city and taluka towns, the Udyogalayas then tried to reach to the women from the rural areas.

²⁴⁶ *The Position of women in Indian Life*, 33

²⁴⁷ *Shree Chimnabai Stree Udyogalaya*, A Review of Activities and programme between 1975 to 1997 and Report on Amrut Mahotsav, 1998, p.5

²⁴⁸ *Shree Chimnabai Stree Udyogalaya*, A Review of Activities and programme between 1975 to 1997 and Report on Amrut Mahotsav, 5

Shree Chimnabai Vihar Club:

Shree Chimnabai Vihar Club was established in 1915 under the patronage Maharani Chimnabai-II where the ladies of the ruling Gaekwad family and of the leading Sardars and officials of the State were among the first members of the club.²⁴⁹ Under the auspices of this club, ladies of the all communities in the city met twice a week for recreation in the pavilion in the Public Park and take part in out-door games like tennis and badminton, and in-door games like bridge, chess etc. Later the club was opened for ladies from the middle class families, where they used to get together on Sunday afternoon along with their children. Central Library began to send its lady librarian there with vernacular books for adults, picture-books and rag-books for children and table games for both.²⁵⁰ This club was for the recreation of the ladies but it was no less than a feminist organization. It was here that the ladies of all strata got together and often got into fruitful discussion over the position of women in the society and also the ways to better it.

Bhagini Samaj:

Mention must be needed of the Bhagini Samaj which had following objectives²⁵¹: i) To increase social intercourse amongst the ladies of the various communities, ii) To help the distressed sisters, iii) To study social customs of all the nations of the world and adopt them if suitable iv) To study the methods that the ladies of all progressive nations have been using for improving the lot of women and try to introduce them in India v) To try to improve the physical and moral well-being of the future generations, vi) To try to spread education among women, vii) To arrange for instructive lectures, cinema-shows and exhibition of local arts and crafts. This Samaj was entirely managed by ladies and had nearly eighty members on its list.

Baroda Branch of the All-India Women's Association:

A branch of the All-India Women's Association was formed in the city of Baroda and sub-committees of members were visiting jails, asylums, hospitals, schools and infirmaries, in furtherance of welfare work among women. They also were doing propaganda work in social

²⁴⁹ BSA, HPO, Section No.199, Gen Daft No-485, File No-100,8 'A Brief Note on Social Welfare Work done by Ladies In Baroda State'

²⁵⁰ Kudalkar J S , 30

²⁵¹ BSA, HPO, Section No.199, Gen Daft No-485, File No-100,13 'A Brief Note on Social Welfare Work done by Ladies In Baroda State'

reform to discourage child-marriage, to raise the age of consent etc.²⁵²

Some Other Important Women's Organizations:

An organization like Kanya Vyayam Shala was another amazing institution which was giving training in physical exercises and was solely organized by women. Institutions working for women were also started in other parts of the State. In Navsari there were two such organizations i) The Mahila Samaj and ii) Industrial Home; in Amreli, Women's Co-operative Society and in Patan, Industrial Home. The Industrial Homes in Patan and at Navsari were known as the Vanita Vishram. These institutions were conducting similar instruction as that of Baroda, the general features being the teaching of sewing, singing, embroidery and household arts.²⁵³ Special demonstration training was also run yearly through presentation of charts on village-sanitation and uplift and other nation-building activities—thousands of villagers attended the demonstrations. In all these activities ladies were actively taking part.

At times questions regarding inheritance, infant marriage, divorce, and caste dinners were also discussed by all these institutions of Baroda. The various associations sent their resolutions and recommendations to the Government when legislation on these and cognate subjects was under its consideration.²⁵⁴ In short there had been great awakening in the ladies towards social welfare work during the last three decades of Sayajirao-III's reign.

²⁵² BSA, HPO, Section No.199, Gen Daft. No.-485, File No.-100,14 '*A Brief Note on Social Welfare Work done by Ladies In Baroda State*'

²⁵³ Kudalkar J S, 35

²⁵⁴ Ibid.,