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**A COMPILATION OF
THE LIFE OF MAHARSHI KARVE**

with

**SPECIAL REFERENCE TO
THE GROWTH AND DEVELOPMENT
OF THE S. M. D. T. UNIVERSITY**

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C o n t e n t s

CHAPTER I

Introduction	...	...	...	...	1
--------------	-----	-----	-----	-----	---

CHAPTER II

Education of Women in India (1800-1920) ..	...	13
--	-----	----

CHAPTER III

The Life of Dr. Karve	...	...	...	56
-----------------------	-----	-----	-----	----

CHAPTER IV

Dr. Karve in the field of Women's Education	...	88
---	-----	----

CHAPTER V

Rise of the S.N.D.T. Women's University ..	...	119
--	-----	-----

CHAPTER VI

Institutions of the S.N.D.T. Women's University Rise & Growth of the Colleges conducted by the University & the University Library	...	...	158
--	-----	-----	-----

CHAPTER VII

Growth and the Present Status of the S.N.D.T. Women's University (1951-71) ...	...	179
---	-----	-----

CHAPTER VIII

Conclusion	...	...	...	225
------------	-----	-----	-----	-----

APPENDIX - A

Important Events of Maharshi Karve's Life	...	252
---	-----	-----

APPENDIX - B

Milestones of the S.N.D.T. Women's University	...	254
---	-----	-----

APPENDIX - C

Courses conducted by the S.N.D.T. Women's University	259
--	-----

<u>BIBLIOGRAPHY</u>	...	...	...	271
---------------------	-----	-----	-----	-----

L i s t o f T a b l e s

CHAPTER II

Table I

Girls' Institutions and Enrolment in 1851	...	...	23
---	-----	-----	----

Table II

Girls' Institutions and Enrolment in 1882	...	...	33
---	-----	-----	----

Table III

Professional Education of Women 1901-1902	...	...	40
---	-----	-----	----

Table IV

Professional Education of Girls in India 1921-1922	...	...	51
--	-----	-----	----

CHAPTER VII

Table I

S.N.D.T. Women's University, Bombay Conducted and affiliated Institutions	...	...	220
--	-----	-----	-----

Table II

S.N.D.T. Women's University, Bombay Enrolment of Regular Students and Enrolment of Private Students	...	...	221
---	-----	-----	-----

Table III

S.N.D.T. Women's University, Bombay Facultywise Enrolment of Regular Students at conducted and affiliated colleges and private students	...	...	222
--	-----	-----	-----

Table IV

S.N.D.T. Women's University, Bombay Recurring Expenditure and Assets	...	...	223
---	-----	-----	-----

Table V

S.N.D.T. Women's University, Bombay Facultywise Degree and Diploma holders	...	...	224
---	-----	-----	-----

CHAPTER I

I n t r o d u c t i o n

History as a discipline provides the background and perspective for an understanding of the present and a clue to unfolding its future. At the dawn of Indian history women possessed a high social status and some of them were widely reputed for their learning. But the social, political and economic changes of later years lowered their position and gradually denied them their right of education too.

Of all the problems of Indian education, by far the most important is that of the education of women. This is true of all nations because everywhere women are a little more than half the total population, and have a more important social role to play in maintaining social order and preserving the cultural pattern.

It is said that education in its many forms is the process by which a nation transforms itself from what it is, into what it aspires to be. As such it is perhaps the most important aspect of the evolution and maintenance of a nation.

Education is the backbone of social development and the essence of civilisation. Education satisfies the needs of society by developing human material and drafting this material into the nation's service. The extent and shape of development is determined by social and cultural patterns. In primitive communities, social and cultural patterns were of a simple nature and the factors influencing the shape of education were few and clearly defined. But in more sophisticated communities, the factors are numerous and complex.

India is a land of variety and it is therefore very difficult to generalise on any social problem. The position of women in Indian society is no exception to this general rule. It has varied from time to time and even in a given time and place, from one class of society to another. In the same way, it again differs in the upper strata of society from that of lower classes in society. Thus, all that can be attempted is merely to state, in broad outline, certain common features, of the social position of women, which are true of India as a whole.

When British power came to be established in India towards the close of the eighteenth century, the position of women was practically at its lowest ebb. Several evil customs were then in vogue, both among the Hindus and Muslims.

The Parsees were a microscopic minority, while the Indian Christians numbered only a few thousand. At that time, women hardly received any formal education and were ordinarily tied to the home in a very subservient position. In the words of Swami Vivekanand, " Women were regarded as no more than a sexual and culinary convenience of man." The very fact of being a woman was regarded as an unmitigated evil. They were considered a liability and an economic headache. Fathers vied with each other to bribe potential sons-in-law and were often crippled financially for life by their efforts to get rid of their daughters. The infanticide of girls had become widespread, pre-puberty marriages were general, and a strong stigma had come to be attached to widow remarriage. Widows were mercilessly victimised. They came to be regarded as inauspicious at weddings, festivals and all occasions of rejoicing. Sati was the logical conclusion of this attitude.

Although this dark picture is broadly true of the social position of Indian women at the beginning of the eighteenth century, it must be remembered that there were certain important forces which added their own silver lining to the general outline. Among these, the first and foremost was the contact with western people and their literature, and the spread of democratic ideas from the West. Secondly,

broad minded, liberal and educated men began to agitate for the abolition of laws and customs which affected the women adversely and began to accept the equality of all human beings as a fundamental article of their faith. This Social Reform movement recognised women as a personality, though in their conceptions, various schools might have differed from each other.

It is no wonder then that from its inception, this Social Reform Movement organised a crusade against the double standard of morality. The crusade of Raja Ram Mohan Roy against Sati and Kulinism, the passionate struggle of Vidyasagar, Malbari, Narmad and others for widow remarriage, the heroic fight of Prof. Karve, Dayanand Saraswati, Ranade and others for providing equal access to the education of women and the general trend of the Social Reform Movement - both Reformists and Revivalists - to create a mental climate and institutional framework for equal opportunity to women in various fields of social life, are all manifestations of that basic principle of respect for women as an individual.

Among this great galaxy of men of education in India, who with all their efforts fought against the "Demon of illiteracy" and who have cultivated education among the masses and thus apprised the public with the national progress, in the field of education, the name of Maharshi Karve comes to our memory.

working as doctors, lawyers, engineers, architects, teachers, writers and even as administrators.

This dissertation endeavours to present Dr. Karve's life and his contribution to the cause of Indian womanhood, particularly his effort at establishing a Women's University, the first of its kind in India. He is among those nation builders and practical reformers who have done remarkable work for their nation and have thus become unforgettable.

Today the idea of desirability of women's education has ceased to be revolutionary. Educators are of the opinion that education is for all without restriction of caste, class, age or sex. Anyone can receive it. The door of education is open to young and old, rich and poor, Brahmin and Sudra, man and woman. Under these changed circumstances of modern, complex society, it is very difficult to appreciate the courage it once took even to suggest that a respectable Indian girl should be taught the alphabet. Also the social history of India during the last fifty or sixty years show that women have made an extremely valuable and great contribution to the renaissance in Indian life. The days of stereotype submissive Indian women are over. Today India has more women in important positions than any other country in the world and there is scarcely any avenue of employment that women have not entered. They have entered several careers which previously were the exclusive preserve of men and are working as doctors, lawyers, engineers, architects, teachers, nurses and even as administrators.

These remarkable achievements of our educated women, in such a short period is enough to convince us that it was due to Maharshi Karve, more than to any other individual that a desirable change was created in the climate of public opinion on female education.

As a student of history, its study has always been as thrilling to the investigator as reading an exciting novel. Many aspects of Maharshi Karve's noble and memorable work in the field of social reform and women's education have inspired the investigator to select this topic. Moreover, learning the lives of the galaxy of men and women who have contributed to the making of history has always had a singular satisfaction for the student of history. It is only natural then, that the investigator's choice for a dissertation topic is a subject of historical interest.

Writing this dissertation has been both a pleasure and educative task and gives the researcher ample opportunity for conducting further research in the field of his or her particular choice.

Pre-view

An outstanding social reformer of Maharashtra, Maharshi Karve was a silent and tireless worker and a great benefactor of womanhood, who contributed in transforming the life of Indian women on a higher level. Although he was born

in the middle of the nineteenth century he lived to continue his social reform work in the twentieth century. In fact, his mission achieved success and took organisational shape in the twentieth century.

He never waited for others to join him in his tasks. Unlike many people who are content with paying lip-service to the causes they profess to espouse, Dr. Karve let his deeds speak louder than words. It was his belief that actions speak louder than words and one action is more effective than a thousand words. He has shown in his life-work how an ordinary man with only strong convictions and high moral courage can do a great deal of good in the social sphere and can, by his personal influence, gain ever popular sympathy for a cause, which was till recently, sneered at, and for which at best, its advocates expected only silent indifference.

In the teeth of bitter opposition and discouragement, Maharsi Karve established the Widow's Home in 1896. He married a widow and set a practical example in the field of social reform. While crusading for the widows he realised that they first needed shelter and protection. He also recognised the urgency of educating the widows to make them self reliant. He felt that, if such a situation is created, remarriage of widows would not be a difficult task. Realising

that the problem of widow remarriage would rouse religious passions, he decided to devote his energies to the work of the education of the widows.

This movement for the liberation of Indian women has a great historical significance. His extensive work for the widows brought about a change in the attitude of people towards widows. His widows' Home gave new hope to countless widows and taught them to discard old beliefs and practices. A current was started which tried to check the attitude towards widows being regarded as unholy, inferior and sinister beings. It made them feel that they can offer their positive contribution to various spheres of social, political educational and economic life.

He also fought against public prejudice and financial handicaps to establish Mahila Vidyalaya, for the education of women as long as fifty years ago, and since then, his mission gathered strength under his undiminishing zeal. He further guaranteed the continuity of the process of education of women by creating not merely a school but a well ramified University. The very emergence of a Women's University is itself a concrete illustration of how higher education for women had to be ushered in against great social and cultural odds. Today, this university, located in Bombay, is known as S.N.D.T. Women's University, and looks after the higher education of thousands of girls and women every year.

Although originally an unrecognised and private institution, today it enjoys full recognition and an equal status with any other University in the country. Maharshi Karve is physically no more in this world, but the S.N.D.T. Women's University in Bombay stands as a crowning glory and a symbol of unique experiment in the field of educational development in India whose pioneer devoted his entire life of a hundred years to fulfilling his internal urge and attained its final victory.

Finally, it may be mentioned that his life has been so diversified that within the compass of this dissertation, it is not possible to give an adequate idea of the genius and achievement of this magnificent personality. Practically every aspect of his life can easily form a topic of research for a student dealing with any branch of literature and education, especially for those who are interested in the problem of women's education from the British period until modern times. The present writer being a humble student of education, as a mark of respect for that great educationist, teacher and social reformer, has restricted this study only to the educational aspect of his life, which culminated in the growth and development of the S.N.D.T. Women's University, the first and the only kind of University for women in India.

Thus, this dissertation is an attempt to bring to light the educational values that can be drawn from the life

and works of this great sage who devoted a life span of a hundred years in the service of his motherland, especially in the field of the emancipation and uplift of Indian womanhood. Rightly when we think of him today and the work he was able to do for women in general, who are fully equipped with educational qualifications, we cannot but help express a deep sense of gratitude to this great emancipator of women who is truly regarded as "Maharshi" of modern India. It is sincerely hoped that this modest attempt will inspire readers to do something good for their country as Maharshi Karve did and that it may carry this message to our Indian women that besides playing the role of housewife and mother she has to act as companion to man. Her responsibilities are increased, and even extend beyond the four walls of the house. In emerging modern society, this fact demands a more conscious participation by women in all activities, remembering that this role should not be at the expense of neglecting their homes. They are required to do their duties at home as daughters, wives and mothers. In these capacities, education gives her some vital skill so necessary for playing this role more efficiently and shouldering heavy responsibilities at home as well as outside, in order to make a positive contribution towards the reconstruction of our nation and achieving a higher standard of life.

The fourth chapter deals with the efforts of Maharshi Karve in the field of women's education, together with his

This dissertation is divided into eight chapters.

The first chapter is introductory.

The second chapter deals with the history of women's education in India from 1800 upto the establishment of the S.N.D.T. Women's University. In order to emphasise the ideological and sociological issues underlining the efforts of Maharshi Karve that gave an initiative to him to ameliorate the position of Indian women which ultimately resulted in the establishment of the S.N.D.T. Women's University, the action and reaction of social currents affecting the educational system of the eras now past, is reviewed together with statistics, wherever necessary. The glance backward helps us in understanding how important a role, social forces have played in moulding the educational system of a particular era together with economic political and religious factors. However, the study reveals that on the whole, the forces of reaction held sway and the position of women deteriorated considerably during the British period. It was during this phase, that woman was sometimes considered a goddess and at other times a slave, but never a human being with a personality.

The third chapter portrays the life-sketch of this great educator, who spent a long span of hundred years in various fields of social life.

The fourth chapter deals with the efforts of Maharshi Karve in the field of women's education, together with his

philosophy on education. It enables us to understand Prof. Karve as an educator and social reformer, with special mention of some of his educational activities.

The fifth chapter gives the history of the initial stage of the development of the S.N.D.T. Women's University.

The sixth chapter deals with the rise and growth of various colleges conducted by this University. It reveals how the University has adapted itself to changed conditions, especially in the post-independence period which not only desires to make women, good mothers and housewives but has also provided courses which are career-oriented, and enable her to participate actively in various spheres of life.

The seventh chapter reviews the development of this University in general, especially after Independence, together with various activities undertaken by it both at the college and at the University level.

The eighth chapter This is the final chapter which gives some conclusions and suggestions on this study.

I owe a deep sense of gratitude to my guide, colleagues, friends, the authorities of the Bombay University, of the S.N.D.T. Women's University and of the Hingne Street Shikshan Samstha whose valuable guidance, friendly suggestions and willing co-operation have made this investigation possible.

CHAPTER II

EDUCATION OF WOMEN IN INDIA (1800-1920)

In studying the history of the education of women, it is also necessary for us to review India's cultural growth, from time to time, for surely the cultural heritage of a nation is transmitted from one generation to another through education. The well-known French utopian socialist Charles Fourier (1772-1837) who developed the system of ethical socialism once said, "One can judge the degree of civilisation of a nation by the social and political position of its women."

As we begin to unroll the scrolls of Indian history, we notice that Indian society compared to other societies, has a very living past. Not only does India have a living past, but in this long process of time, the people of India have come into contact with a variety of tribes, races and cultures which lends a peculiar fascination to its study. As might be expected, Indian society did not remain static during this period. In different phases of its existence, it experienced changes in social organisation, in social relations

between the various component parts and also in ideology. The status and education of women as a vital aspect of Indian society, also reflected similar changes.

One of the countries of the world which has left its impression on the system of education in India till recent times, is England. Education in general, and the education of women in particular, as it is understood today, is rightly the product of British effort, created primarily for the purpose of perpetuating their rule over the country. Although after the advent of British, the pendulum gradually swung towards industrialisation, reflecting changes in the trends of education imparted to the people, it was backward and the pattern less varied. "As a policy, it was subjected to very severe criticism and was described disparagingly as a foreign plant not suited to Indian soil."¹

THE EDUCATION OF WOMEN IN INDIA AT THE BEGINNING OF THE NINETEENTH CENTURY

At the beginning of the nineteenth century, when British rule was established in India, a survey of educational systems was undertaken. Few of the survey reports made any mention of the female scholars attending school. Again these

¹ Premila Thackersey : Education of Women - a key to progress (The Ministry of Education and Youth Services, Government of India, 1970), p. 3

sources refer only to British territories. The sources from which this information can be collected are primarily three. The earliest enquiry was made into the education of Indian people by Sir Thomas Munro, the Governor of Madras. This enquiry was made in the year 1822 and the information obtained refers to all districts except that of Kanara. He wrote, " To the women of Brahmins and of Hindus in general, they (reading and writing) are unknown, because the knowledge of them is prohibited and regarded as unbecoming to the modesty of sex and fit only for public dancers, but among the women of the Rajbunndh and some other tribes of Hindus who seem to have no prejudice of this kind they are generally taught. The prohibition against women learning to read is probable from various causes, much less attended to in some districts than in others, and it is possible that in every district a few females may be found in the reading schools."² Further he found that of a total population of 188,650 as many as 4,540 were girls who attended the indigenous schools.

The second source from which information can be gathered is the Enquiry made in Bombay by Mountstuart Elphinstone, the Governor of Bombay (1819-1827). Shri R.V. Parulekar who made a study of this enquiry says, " It must be admitted that in the year 1824 when the reports were

²Selections from the Reports of the Government of Madras Vol.II, Appendix A

obtained from the districts, there is no mention of a female scholar attending any of the common schools of the province. This is by no means due to hurry or omission. The common schools of the time were meant for the boys only."³ Further he found that social customs excluded girls from taking advantages of education.

The last enquiry was made in certain districts of Bihar and Bengal by William Adam, a native of Scotland, who came to India as a missionary in 1818. The survey conducted by him during 1835-1838 is of special importance because the information provided by him is not only exhaustive but also very much reliable. With regard to women's education he says, "the state of instruction among this unfortunate class cannot be said to be low, for, with a very few individual exceptions, there is no instruction at all. Absolute ignorance is, in general, the lot of women."⁴ Adam found four girls' schools in the district of Burdwan attended by 175 pupils, "of the total number of scholars, one is a Muslim girl, thirty-six are the daughters of native Christians parents or orphans...and 138 are the daughters of Hindu parents."⁵

³ R.V.Parulekar : A Source Book of History of Education in the Bombay Province (Part I 1820-1830) p. 19

⁴ William Adam : Reports on the state of education in Bengal (1835-1838)

⁵ Report of the Indian Education Commission (1882) p.14

Under these conditions, it was but natural that women's education was neglected. As Dr. Altekar remarks, " Society had a general prejudice against female education; it was believed that a girl taught to read and write would become a widow. It may therefore be stated that on the advent of British rule, female education had practically disappeared from the Hindu community."⁶

Although this gloomy picture dominated society in the beginning of the eighteenth century it must be remembered that there were several important exceptions. Even though a woman did not receive formal instruction in the three R's, everyone of them received practical instruction in all the domestic skills like cooking, sewing etc., by working as an assistant to her mother or mother-in-law, in the family and thus was initiated into the culture and practice of her religion. This in theory implied the absence of any rights but the position of individual affection as a wife or mother, often gave a dominating position to a woman in many homes. Also in the lower classes, girls were taught singing and dancing so that they could assist the family economically.

⁶ A.S. Altekar : The Position of Women in Hindu Civilization, (Motilal Banarsidas, Benares, 1962) p. 24

EDUCATION OF WOMEN IN INDIABETWEEN1800 TO 1854

Education in India under the British rule can be said to have gained worthwhile attention, only from the beginning of the nineteenth century. During this period, the East India Company established in 1600, became a political power only in 1765. The British power, chiefly interested in the trade and commerce of India did not give much encouragement to education. So, although the Charter Act was issued in 1813, education still remained a minor subject.

Even in 1835, Macaulay's famous Minute which contained the germs of the future policy of the East India Company towards the education of Indians, did not contain any reference to the needs of women's education. Under these circumstances, it was natural that the position of women's education remained unsatisfactory.

However, some prominent officers of the East India Company made attempts to educate the Indians. They opened as a private venture, the Calcutta Madressa for Muslims (1781) and Benares sanskrit College for the Hindus (1791) but these were sporadic attempts and it is generally agreed that the modern period in the history of education in India began with the Charter Act of 1813. The following clause was incorporated

into Section 43 of the Act. " A sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature, the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of science among the inhabitants of the British Territories in India."⁷

However, these provisions, agreed upon in theory, had very little practical significance. The British legislators although deeply conscious of the gross inadequacy of education in India had little intention of improving the position of Indians so far as their education was concerned. The officers of the company aware of the evil and inhuman social practices that were prevalent - child marriage, Sati, female infanticide etc., found that Hindus and Muslims had strong prejudice against the education of women. These circumstances kept women ignorant and tied down to their homes. In such a traditional society, the officers of the company felt it to be unjust to interfere in what was considered to be basically a social and religious problem.

Again, the foreign rulers interested in gaining political power, wanted clerks to work in government offices. Consequently the education of women had no place in the programme. It is enough to say therefore, that the Company

⁷ S. Nurullah and J.P. Naik : History of Education in India (Macmillan & Co. Ltd., Bombay, 1951) p.178

did not start girls' schools, did not make any attempt to improve already existing schools by giving them grant-in-aid or admitted girls in the existing boys' schools. To add to this dark picture, none of the grants, mentioned in the Charter Act of 1813 was spent on women's education, because the Company had limited finances.

In this dark period of neglect and apathy, while the Company refused to accept the responsibility for educating women, there were certain social forces that led to the amelioration of the social position of women. Among these agencies can be mentioned three forces:

- i. Missionary enterprise
- ii. Enlightened Indians
- iii. Non-missionary private enterprise.

the last which included liberal minded officials of the Company. In short, it can be said that the British conquest of India led to the renaissance and regeneration of Indian life, and brought about profound changes in all walks of life, but probably the most important achievement of British influence over India was the improvement it brought about in the social position of women. As Mrs. H. Grey pointed out "The impact of the west on Indian civilisation has brought about changes, that are more fundamental in the case of women than in the case of men. If men re-assessed themselves as

citizens in new India, women revealed themselves as human beings in a new social order."⁸

MISSIONARY ENTERPRISE FOR THE EDUCATION OF WOMEN IN INDIA

The missionaries were the first to come into the field. Some of the most prominent missionary organisations working in India were the British, American, German and Danish organisations. To mention the names of a few such enterprises would not be out of place. They were - The Church Missionary Society of England, The Church of Scotland mission, the American Missionary Board, the American Baptist Union, the American Presbyterian Mission Board North, the Protestant Lutheran Missionary Society (German), and the Basel Mission Society (German).

In Bengal a number of girls' schools were started by Mr. Hare. In 1820, Miss Cooke of the Church Missionary Society took under her superintendence thirty schools which were attended by six hundred pupils. All these schools were established by the Calcutta Juvenile Society which later on came to be known as the Ladies Society for Native Female Education. Also in 1818 the Reverend Robert May of London Missionary Society opened at Chinsura (Bengal) the first native girls' school.

⁸ L.S.S.O'Malley : Modern India and the West (Oxford University Press, 1947) p. 445

In Madras, the Church Missionary Society opened at Tinnevely, the first of Madras' boarding schools in 1821. In 1840, the Scottish Church Society with the help of Isaac Wilson opened six schools for Hindu girls in Madras, in which two hundred pupils were studying. "By 1854, there were probably 7,000 girls in schools conducted by Missionary societies having a considerable proportion of girls belonging to Hindu higher castes."⁹

In Bombay, "the American Missionary Society opened in 1824, the first girls' school and by the year 1829, no fewer than 400 female pupils were receiving instruction in their schools."¹⁰

In general, these missionary societies established three types of institutions, namely day schools, orphanages and free boarding schools and zenana teaching schools in which a few women of the higher classes were taught by visiting them in their homes. But these attempts of the missionaries were not popular among the Hindus and Muslims because they started schools in order to establish contact with the people to win their confidence through educational work and then to convert

⁹ Report of the Indian Education Commission
(Calcutta: Superintendent of Government Printing, 1882) p.14

¹⁰ Laxmi Misra : Education of Women in India, 1921-66
(Macmillan & Co.Ltd.,) p.28

them to Christianity. From this point of view, therefore the education of women was more important than that of men. Thus the East India Company avoided the education of women on political grounds, the missionaries emphasised its importance on grounds of proselytization.

The extent of missionary activities can be judged from the following table for the year 1851, showing day schools, boarding schools and pupils attending them in British India.

TABLE I
Girls' Institutions and Enrolment in 1851¹¹

	Bombay	Bengal	N.W. Prov- ince	Cent- ral India	Punjab	Madras	Total
1. Day School for Girls	31	26	8	3	-	-	285
2. Pupils in day school for girls	1186	690	213	62	-	-	8919
3. Boarding School for girls	8	27	9	1	2	-	86
4. Pupils in boarding school for girls	139	797	173	20	35	-	2274
5. Total No. of Pupils	-	-	-	-	-	-	11193

¹¹ S. Nurullah & J.P. Naik: History of Education in India (Bombay: Macmillan & Co. Ltd. 1951) p.178

ENLIGHTENED INDIANS

They formed perhaps the most powerful agency. This was the period when Western countries, their literature and Christianity exerted considerable influence on Indian public opinion, and helped the women to come into their own without much struggle. Moreover, western contacts also broke up the hold which ancient customs and superstitions had upon the Indian mind and educated Indians began to question the rationale of several religious and social customs which discriminated against women. It was due to this spirit that public opinion grew militant against the Purdah, and the absence of widow-remarriage.

Contact with the West also brought another valuable influence to bear upon the condition of Indian women, namely the effect of democratic and feminist movements in the West. The French Revolution gave a great impetus to democratic ideas and popularised the doctrines of liberty, equality and fraternity. Contact with these nations, brought these democratic ideals to the Indians scene. they helped to disintegrate the caste system one the one hand and to break the chains, binding women, on the other.

Under this wave of social awakening, enlightened Indians like Raja Ram Mohan Roy, Justice Ranade, Agarkar, Ishwarchandar Vidyasagar and Prof Karve, pleaded for the grant

of social equality to women whose condition can be best described in the words of Tennyson. He says, "It was like an infant crying in the night, an infant crying for the light and with no language but a cry." They felt that Indian women must be educated if Indian society was to be revitalised.

Happily for us, a century of educational effort was at last crowned with success and by the end of the nineteenth century, India was able to produce a number of highly educated women of great ability, sterling character and perseverance. To promote the well being of women, educated women like Pandita Ramabai, Mrs. Parvatibai Athavale, Mrs. Sarojini Naidu and others rendered yeomen service to the cause.

NON-MISSIONARY PRIVATE ENTERPRISE

In spite of the strict adherence to the policy of religious neutrality by the British Government, there were European gentlemen and officers of the East India Company who were inspired by humanitarian motive rather than by religious considerations and tried their utmost to spread education among Indian women by collecting funds, establishing schools, carrying on propaganda and inducing Indian people to send their daughters to schools. These attempts met with much success partly because Indian people had no religious

fears in their enterprise and partly because of political influence which these officials could command.

Of the several officials who worked for this cause in all parts of India, the most remarkable is John Elliot Drinkwater Bethune (1801-51), the Indian Legislator and Counsel to Home Office who in his private capacity opened a secular school for Indian girls at Calcutta in May 1849. He also donated all his property to the school, which eventually developed into the famous Bethune College.

Governmental efforts for the improvement of the condition of women

The pioneering work done by these agencies to a certain extent influenced the Company to undertake positive action in this direction. Always, social legislation undertaken by a benevolent and progressive government is a great instrument of social reform. If the government authorities in India had shown eagerness and zeal for the cause, passed necessary legislation and enforced it rigidly, the condition of women would have progressed far more satisfactorily than it actually did. But several factors like a lack of identification between the government and people, and the belief in the policy of religious neutrality prevented government initiative in social reform.

Spirit of liberalism and reform in England affecting Indian Social life

This general record of apathy and inaction had, however, brief periods during which a spirit of reform and liberalism rather than the conservative doctrine of religious neutrality held the field. This happened especially when the spirit of reform happened to dominate life in England, itself. It was this wave of liberalism that was mainly responsible for the introduction of certain legislations in India. The first was the abolition of Sati by Lord William Bentinck in 1829. The second was the decision by Lord Dalhousie that government should make direct efforts for the education of women and the third was the passing of the Hindu Widow's Re-Marriage Act in 1856. But unfortunately, mistaken ideas about the causes for the disturbances of 1857 led to a great swing in the favour of religious neutrality and the British officials made no further attempts for passing bold legislation relating to women.

The acceptance by the Company of the responsibility for female education

The non-official attempts of the missionaries and others helped to break down the prejudices which Indians felt against the education of women. The success of these efforts proved

that no undesirable consequences would follow the attempt to spread education among women, and emboldened the Company to take direct responsibility in the matter. The credit for bringing about this change goes to Lord Dalhousie, the then Governor General of India who brushed aside all opposition and accepted the responsibility of the Company to educate women. The orders issued by him on the subject were approved by the Court of Directors in their Despatch dated 4th September, 1850. Henceforward this official policy was adopted by all provincial governments in India and the cause of the education of women received a new impetus.

The Education Despatch of 1854

The above orders of Lord Dalhousie had prepared the ground for a complete change in the official policy from complete indifference to active support. This change was emphatically announced by the Educational Despatch of 1854 which is very often known as the Wood's Education Despatch, after Sir Charles Wood (1800-1885) a liberal statesman, Chancellor of Exchequer and at that time President of the Board of Control of the East India Company.

This was the first authoritative, nation wide declaration on Education in India, very often described as the "Magna Carta of English education in India" It is a very important landmark as it contained several new schemes relating

to the medium of instruction, the setting up of an education department, the establishment of universities, and of a network of graded schools, conditions for grant-in-aid, and finally the education and employment of women.

With regard to women's education, the Despatch observes, "The importance of female education in India cannot be over emphasised and we have observed with pleasure, the evidence which is afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grant-in-aid may be given and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction. Our Governor General in Council has declared in a communication to the Government of Bengal, that the government ought to give to native female education in India its frank and cordial support; in this we heartily concur and we especially approve of the bestowal of marks of honour upon such native gentlemen as Rao Bahadur Maganbhai Karamchand who donated Rs.20,000/- to the foundation of two native female schools in Ahamadabad, as by such means our desire for the

extension of female education becomes generally known."¹²

The despatch of 1854 therefore hold a very important place in the educational history of India. S.N.Mukerjee wrote, "It began a new era of organised educational administration; defined the aim of education, determined the Government's attitude towards religion, stressed mass education and recognised the need for technical and women's education."¹³

The Charter Act of 1813, made the East India Company accept the responsibility for the education of Indian people which in practice meant only the education of men and women continued to be outside the pale of governmental efforts in education, for fear of offending public opinion. It was the Despatch of 1854, which made the Company accept the responsibility for the education of women in India. Hence, it is rightly said that the foundation of education of women in India in the modern period, was laid by this Despatch of 1854 and not by the Charter Act of 1813.

Education of Women in India between 1855 and 1865

Although the Despatch of 1854 turned a new page in the history of the education of women in India, prejudices and conservatism die hard and to one who is accustomed to

¹²J.A.Richey :Selections from Educational Records
Part II 1840-1859 (Despatch of 1854) p.388

¹³S.N.Mukerjee :History of Education in India
(Baroda: Acharya Book Depot, 1957), p.130

bureaucratic methods of administration, it is hardly a surprise to find that educational officers in India continued to neglect the education of women in spite of the provision of the Despatch of 1854. This conservative tone was encouraged rather than condemned by the Despatch of 1859.

However, the Despatch of 1859, has great historical importance because it was the first Despatch, of His Majesty's Government declaration, after the transfer of Government of India from the Company to the Crown. The officials in India naturally looked upto the Despatch for guidance in matters of policy. Had this Despatch contained a directive to develop the education of women vigorously, its history would have taken a new turn for the better. But the lukewarm attitude of the government was mainly due to the disturbances of 1857 and due to the subsequent reversal of official policy towards strict "religious neutrality". Owing to these circumstances, it was not possible to set up an investigation on a large scale, partly due to indifference towards education shared by the hesitation of the government on the one hand and partly due to the conservatism of the people, on the other. "As a result it was but natural that the development of women's education remained a very slow and somewhat difficult process in this country." ¹⁴

¹⁴ Laxmi Misra : Education of Women in India - 1921-66
(Macmillan & Co.Ltd.) p. 32

Apart from that, the evil custom of Sati, Purdah, child-marriage, distrust in the western system of education, lack of trained women teachers, the financially depressing condition of the bulk of the middle class, and the absence of suitable curricula for girls acted as a stumbling block in the situation. However, owing to the efforts of educated persons - both Indians and Europeans - many girls' schools were established in different parts of the country. Notable among these are the efforts made by Raja Ram Mohan Roy who established the Brahmo Samaj in 1828. Following this example, other similar missions were established - the Ram Krishna Mission in Bengal, the Prathana Samaj in Bombay and the Arya Smaj in Punjab (1875) which later played a major role in the revivalist movements of such organisations as the Deccan Education Society in Poona and the Indian National Congress in Bombay, both of which were founded in 1885. To add to this experiment, Mahatma Jyotirao Phule, as he is popularly known, raised his voice for the spread of education among the lower caste of the Hindus and conducted a girls' school in which he and his wife worked together.

In addition, in Bombay, the students' Literary and Scientific Society organised a number of girls' schools, which continued to do a most important work in female education. The Parsi and the business community of Gujarat also provided

considerable financial help by taking an active interest in women's education. But unfortunately, the number of people in this progressive group was very small but it was ultimately this group that won the battle.

Progress of the education of women in India between 1865 & 1882

Things began to change for the better soon after 1865. The Department of Education constituted under the new government of the Crown, began to pay special attention to the problem and started special girls' schools wherever possible. Here we must remember, that this was comparatively, a period of peace and tranquility and the most harmonious relations existed between the rulers and the ruled. A very keen interest, taken by those concerned, in the question of making women literate, resulted in the expansion of female education as it is clear from the following table for 1882.

TABLE II
Girls' Institutions and Enrolment in 1882¹⁵

	Govt.	Aided	Unaided but Inspected	Unaided & Not Inspected	Total No. of Scholars.
Collegiate Schools	1	-	-	-	6
Secondary Schools	6	50	25	-	2045
Primary Schools	605	1591	398	6	82420
Mixed Primary Schools	-	-	-	-	42071
Normal Schools	4	11	-	-	515
T o t a l	616	1652	423	6	127066

In the field of primary education, no difference was made in the curriculum meant for boys and girls. Public opinion now accepted the fact that no harm would be done if a girl is sent to school for a few years to receive primary education before her marriage is arranged at the age of eight or ten.

However, the education of girls beyond the primary level was still regarded with suspicion, as the opportunities to get employed were rare and at the same time a typical Hindu family never provided any incentive to girls to continue to receive further education as a means to achieve economic independence. For most, a career other than marriage was never thought of. Only the daughters of Anglo-Indian, Christian and Parsi families attended secondary schools. Here also a serious shortage of female teachers and a curricula unsuitable for girls, lowered the standard of teaching.

So far as University education was concerned, Indian universities were reluctant to admit women. In short, the entry of women into the field of higher education was made possible only after crossing many a hurdle. When the famous case of Cornelia Sorabji had to be decided, the Syndicate of the Calcutta University and of the Bombay University regarded it as an abstract question, even as late as 1875. However, the Syndicate did eventually admit women in 1878 and in 1883, the Bombay University followed suit.

In the field of teacher training, no immediate action was taken as recommended by the Wood's Despatch. Here once again, credit goes to Western Missionary Societies who established a number of training institutions. Prominent among them was the effort made by Miss Mary Carpenter (1807-77), the great social worker of Bristol, who visited India four times during the sixties and seventies of the nineteenth century. Aided by government grants and the generosity of certain Maratha chiefs and leading Parsis, she opened training schools in Bombay, Poona and Ahmadabad in 1868. Nevertheless by 1882, her schools had produced thirty four trained teachers.

As Minna G. Cowan writes, "These western Missionary Societies had at their command, the one essential asset 'Western women who were willing to give themselves heart and soul, to the work'."¹⁶ Having opened teacher training colleges to provide their schools with teachers, the missionary societies opened secondary schools. In 1870, the Isabella Thoburn School was opened in Lucknow, and in 1880, the Sarah Tucker School in Palamcottah.

As regards private ventures on the part of Indians, memorable are the names of Shashipad Banerji Pandita Ramabai and Prof. Dhondo Keshav Karve who opened the Hindu Widow's Home, Sharda Sadan and the Widow's Home respectively, for the uplift of widows.

¹⁶ Minna G. Cowan : The Education of the Women of India (London: Oliphant, Anderson & Ferrier, 1912), pp.44f

Hence the main achievements in the field of expansion of women's education during this period were:

- 1) Concentration of pupils at the primary stage,
- 2) Slow progress in higher education,
- 3) Training of women primary teachers,
- 4) Prejudice against co-education and
- 5) Demand for differentiation of curricula.

Indian Education Commission or Hunter Commission 1882

This commission was appointed on February 3, 1882 with the main object of inquiring into the progress of education in India since the educational Despatch of 1854, under the Presidentship of W.W. Hunter (1840-1900) an additional member of the Governor General's Council. The report of the Commission is a detailed and voluminous document which is rightly regarded as the most important event in the history of education in India between the educational Despatch of 1854 and the reforms introduced by Lord Curzon in the first decade of the nineteenth century. It made recommendations covering almost every aspect of female education. Among other subjects of inquiry it said, "the most important and difficult subject of female education was to receive special consideration, together with the best means of encouraging and extending it so far as the circumstances of the country permit."¹⁷

¹⁷ Report of the Indian Education Commission (1882) p.2

Among other subjects of inquiry it recommended that emphasis on voluntary expansion did not help to promote the programme due to lack of public support in this field. Hence public funds should be raised for girls' school and liberal grants-in-aid should be given to them. The Commission was aware of the difficulty of getting suitable women teachers and said that female teachers should be gradually substituted for male teachers. Also the facility of free scholarships should be offered to girls as an incentive to parents to allow their daughters to continue at school for a longer period, so that they could be trained as teachers instead of getting them married at the early age of eight to ten.

The Progress of Primary Education of Girls in India
between 1882 and 1902

Primary education was becoming less of a target for prejudice, and might even be said to have been becoming popular. Mixed schools were also more acceptable. In spite of the growth of primary education, its progress shows that primary education was unevenly spread among the various communities. Also in practice, little differentiation was made in curricula. The reason being that among girls attended boys' schools.

" Among Hindus on an average, one girl in fifty was a pupil in a primary or a secondary school, among Mohmedans, one in eighty and among the Buddist, one in twenty one. Among the Parsis, the number of girls in public primary and secondary schools exceeds 15% of the female population."¹⁸ In 1901-02 the total number of girls going to schools was 384,510 as against 124,491 in 1881-82. In 1881, one girl out of every three was in a mixed school, in 1901-02 this ratio had gone upto one girl to one boy. This was a very welcome sign, as social prejudice against co-education was breaking down so far as this level of education was concerned.

Secondary Education of Girls in India (1882-1902)

The number of girls' secondary schools rose from 81 in 1882 to 461 in 1902 and the number of secondary pupils from 2054 to 9810. Of these pupils, a very large number were Europeans, Indian Christians, Parsis and Budhists. These groups in society accepted the need for secondary education for girls just as the necessity of elementary education for girls during the earlier part of this period was widely accepted by society at large.

So far as Hindus and Muslims were concerned, they still had some controversy over the problem. They opposed

¹⁸ Ibid., p. 308

it on the ground that such women would find it difficult to adjust themselves to family traditions and discipline, and that it would teach them more about Shakespeare than about their own poets. In fact, it was generally believed that instead of wasting funds on the secondary education of women, the same should be utilised for the expansion of the technical and commercial education of men, which would prove useful in future.

The progress of Collegiate Education of Women in India
1882 to 1901

The most significant achievement of this period was the entry of women into University and for the first time two Indian women graduates passed out from the Bethune College, Calcutta, 1883. The degree was conferred upon them with special reference to their achievement and joy at their success. They were Miss Chandramukhi Bose and Miss Kadmbini Bose. Also in 1901-02, three women took their M.A. in Madras, seven women passed their B.A. in Bombay, thirty seven women qualified for the B.A. from Bengal and one student passed the B.A. from Isabella Thoburn College of Lucknow.

Two important features of this development which attract attention are the acceptance, by the Indian Society of the principle of providing collegiate education to women and the starting of separate colleges for women as this new

departure implied resistance to orthodoxy. By 1901-02, there were as many as twelve separate colleges established for women.

As far as the professional education of women was concerned, this was not yet popular among women, except for teacher training schools. The number of women in teacher training schools rose from 515 in 1882 to 1412 in 1901, 69% of the students being Indian Christians. The number of female students in other senior educational institutions rose from only six in 1882 to ²⁶⁴ in 1902 of which 175 were in Arts colleges and 78 in Medical colleges. This was due to the fact that Hindu and Muslim society still disliked the idea of women embarking on careers, so that daughters of such families could not go in for professional training. The following statistics of 1901-02 show that progress in this field was extremely slow."¹⁹

TABLE III

PROFESSIONAL EDUCATION OF WOMEN 1901-02

		No. of Women students in 1901-02
1	Training Schools	1412
2	Schools of Art	40
3	Medical Schools	166
4	Technical or Industrial schools	468
5	Commercial schools	26
6	Other schools	695
Total		<u>2807</u>

¹⁹

S. Nurullah & J.P. Naik : A History of Education in India
(1951), p.401

To sum up, it can be said that the Hunter Commission, did not advocate a rapid expansion of girls' schools under the direct control of the government and did not make any recommendations about the financial aspect of the problem. It merely advocated expansion on a voluntary basis and not on a compulsory basis which would not have worked out satisfactorily, because the general public opinion of the period was not in favour of it. On the other hand, what little progress was made in this period, gave encouragement to those actively engaged in furthering their efforts. The inhuman custom of Sati and female infanticide were no more and the marriage of widows had been legalised. Several women had completed higher education and professional training by the close of the period and were enjoying freedom of financial independence. Society profited from their services as nurses, midwives and teachers. "Initial inertia had been overcome, the foundations of the modern educational edifice had been laid and the stage set for a rapid expansion of women in all directions."²⁰

Secondly, the fact that women were permitted to receive education at the primary level, did not affect the prevailing low age of marriage. The conservative people were taken aback

²⁰ Laxmi Misra : Education of Women in India 1921-66, p.41

when it was suggested that women should be taught English and should be trained in high schools. This meant that women should come into contact with Western literature and would be able to think for themselves on social and religious problems.

Educated Indians of the period did their utmost to help the cause although they were in the minority. The period between 1882 and 1901 was one of very great activity in the cause of women's education and amelioration of their social positions. Such great workers as Maharshi Karve, Sir N.C. Chandavarkar, Ranade and Agarkar worked ceaselessly for the cause and it was due to the efforts of this band of selfless workers that funds were collected for higher education of women, private secondary schools for girls came to be established and popular prejudice against the higher education of women was slowly but steadily overcome.

Evaluation of the overall progress made in the field of women's education 1882 to 1901

The literacy among women was only 7% as against 10.2% for men. In English education, the discrepancy was still greater and seven women among one thousand were literate in English as compared to seventy four men per ten thousand population. As compared to what remains to be done, the statistics of 1901-02 are disappointing, but if they are compared to the conditions in the beginning of the nineteenth

century, they present a fairly good picture. Professional education of women had just begun during this period although the number of professions open to women was small and most women seeing professions belonged to the Parsi and Christian community. Unfortunately Hindu society could not think of women following independent careers in life. Marriage and home were still considered the goal of every woman and their education was permitted more as an embellishment than as a means of giving economic independence.

On the other hand, the basic problems in the development of women's education were remnants of social prejudice, an acute shortage of women teachers, the use of unsuitable curricula but more serious than these, was the gross inadequacy of public funds allocated to women's education. But in spite of these difficulties of the period, wealthy and high ranking families had become anxious to secure a good education for their daughters, primarily to increase their marriage prospects. In Bengal, where this incentive was particularly strong, female education expanded at an unprecedented rate.

Rightly speaking, the nineteenth century was an era of pioneer work when necessary spade work was done and it now remained to build up rapidly on this foundation - a task which the twentieth century took upon itself.

Education of Women in India 1902-1920

This period presents distinctive features like the provision of larger finances, a more active role assumed by the Government in education, vigorous attempts to improve education, qualitatively, unprecedented expansion of education in all fields and the growth of the spirit of nationalism among the people.

Lurd Curzon (1859-1925) was the viceroy and Governor General of India from 1899 to 1905 and launched a comprehensive movement for a reform of the educational system as a whole. His most valuable contribution was made in the field of university and primary education but even in the field of women's education he did some useful service by assigning additional funds, for the expansion of educational establishments, model girls' primary schools, an increase in the number of training schools for girls, and by the appointment of a large number of inspectresses of girls' schools which helped finally to raise the standard of teaching at all levels. His policy on the subject is described in the Government Resolution on Educational Policy dated eleventh March, 1904.

The urgency of the measures to spread female education in India is indicated in the Fourth Quinquennial Review (1897 to 1902) when Lord Curzon said, "the most conspicuous

blot on the educational system of India is the education of women. One girl attends (school) for every ten of the male sex, and the total expenditure on female education in primary and secondary schools from all public funds was only Rupees eleven lakhs as compared with eighty lakhs on boys."²¹ But in spite of the earnest desire of Lord Curzon to contribute something concrete in the field, practical affairs had their own way. As it usually happens in many cases, failure to convert theory into practice is an old and sad story. So when Lord Curzon left India in 1905, the educational policy he established, held its course.

Moreover, Lord Curzon's reforms did not satisfy most of the educated Indians because the system which he proposed was unable to meet the needs of the country. Also, this was a period of hectic political activity, which gave birth to the Swadeshi Movement. The Partition of Bengal in 1905 and the subsequent country wide agitation to boycott foreign goods naturally affected the progress of education.

The next review of education in India was made under the Government Resolution of Educational Policy dated twenty - first February, 1913. It expressed the views proposed by

²¹ Lord Curzon in India (Selections from his speeches. Ed. T. Raleigh 1906), pp. 53f

Lord Curzon in regard to women's education. With respect to women's education, it recommended, "The education of girls should be practical with reference to the position which they will fill in social life; it should not seek to imitate the education suitable for boys, nor should it be dominated by examinations; special attention should be paid to hygiene and the surroundings of school life; the services of women teachers should be more freely enlisted for instruction and inspection."²²

As we have said before, social conditions prevailing at a particular time exercise a great impact on women's education and emancipation. So also, such a great event as World War I (1914-18) not only had its influence on India but on the world at large. So far as our country was concerned it did affect India's internal affairs, including her educational system. The economic depression which followed the outbreak of the war, necessitated the postponement of many important schemes for the development of education. For many years, no imperial grants were issued to local governments.

Impact of Great World War I (1914-18) on female education in India

It is a common experience that whenever any serious calamities like war takes place, it advances the cause of the

²² Indian Educational Policy (Calcutta: Government Printing Press, 1913) pp. 152

underdog, and the education of women has often received great fillip through wars. This was exactly what happened at that time. All over the world, men obtained better rights and greater equality in the post-war period. The same thing happened in India as well. The war brought about a greater awakening which led to a better appreciation of the education of women and the opposition to it broke down considerably.

The spread of education among men made them realise that the extension of education among women on a voluntary basis was too slow and uncertain and that illiteracy was a major obstacle to social progress. These educated people began to demand educated wives. This resulted in parents sending their daughters to schools and keeping them longer in schools to increase their chances of getting educated husbands.

Birth of a new leadership

So far it was men who had been advocating education for women and forwarding the cause. But after the first World War, a stage had been reached, when women who received higher education, could take a leadership in matters affecting women, because they could understand them far better than men. Such leadership could be easily accepted by those women who were sufficiently educated to comprehend their problem. Leaders like Sarojini Naidu took up the cause and were helped ably and

guided by Mrs. Cousines, and Irish women, who made India her home and worked hard in forwarding the cause of women, their emancipation and rights. Hitherto, it was men who agitated for the education of women in a spirit of condemnation and charity, but now it was women who came forward to agitate for their rights and popularise the education of women. With this new development, the education of women began to progress much faster than in the past.

The Progress of Primary Education of Women in India (1902-20)

General public opinion of the period held the view that girls should receive primary education, whatever may be the standard of teaching. The social circumstances discussed above, made Indians realise how vital a role, education was playing in the country's development and in enhancing the standard of living and prosperity of the nation. Accordingly, in Bengal and the United Provinces, teachers were offered financial rewards if they persuaded girls to attend school regularly.

Legislation making attendance compulsory was the next essential step in the same direction. Between 1910 and 1913, G.K. Gokhale made efforts to persuade the government to introduce such legislation. This attempt finally succeeded in 1918 when the Bombay Primary Education (District Municipalities) Act was

passed due to the efforts of Vitthalbhai Patel. Six other provinces followed this example. Among these provinces, East Bengal and Assam had the largest number of primary schools - about one third of the total in India.

Talking about India in general, in 1901, the number of primary schools rose from 5628 to 22,579 in 1921. Similarly the enrolment increased from 380,200 to 1,195,967 during this period. Most of these schools were aided schools. By 1907, the annual expenditure by the Government on primary education was Rupees 4.4 million.

Progress of Secondary Education of Girls in India (1902-20)

Secondary education for girls had not yet achieved popularity. The number of girls pursuing secondary education was so meagre that some of the Review reports from provincial directors of education made no mention of it, whatsoever. Considering public opinion in general, people tolerated the education of girls only upto an age and upto a standard at which it could do little good. By and large, those secondary schools which existed were good and were well staffed with trained teachers. Among the provinces, Bombay had the largest number of girls' secondary schools.

Another remarkable feature of this period in the area of secondary education was the increased participation by the

missionaries who provided education through the use of modern educational methods. About 10,000 of the 17,000 missionary middle and high school pupils, were non-Christians.

In the whole of India in 1921-22, "secondary education revealed a tremendous increase in the number of pupils which rose to 36698 in high schools and 92466 in middle schools as against 9,274 and 32,308 in 1901-02."²³

Progress of Vocational and Professional Education of Women in India (1902-1920)

Approximately, 3000 girls were studying in industrial schools between 1907 and 1912, almost all of whom were Europeans, Indian Christians or Parsis. Bihar and Orissa were the only provinces in which girls could study agriculture. In 1921-22, 11885 women were attending vocational and special schools.

So far as professional education was concerned, medicine and teaching were the only professions which attracted women in large numbers. In 1912, there were 282 women medical students. By 1921, their number had risen to 539, which

²³ S. Murullah & J.P. Naik : A History of Education in India (Bombay, 1951) p. 575

although small, was creditable in view of the prevailing social conditions. The opening of the Lady Hardinge Medical College, in 1916 was an encouragement to women to enter the medical profession. The progress of the professional education of women in India during this period can be seen from the following table:

TABLE IV

Professional Education of Girls in India 1921-1922²⁴

<u>Colleges for</u>	<u>Number of girls under instruction</u>
Medicine	197
Teaching	67
Commerce	2
Total	266
<u>Schools for</u>	<u>Number of girls under instruction</u>
Teaching	3903
Art	32
Medicine	334
Technical and Industrial careers	2744
Agriculture	308
Other Careers	79
Total	7400

²⁴Report of the National Committee on Women's Education (May 1958 to January 1959) (Ministry of Education, Government of India, 1959) pp. 24f

Progress of University Education of Women in India 1902-20

There was a widespread opportunity for women in the field of collegiate education between 1901 and 1921. More significant than this progress was the change in the attitude of Indians towards the higher education of women. In fact, the upper class demanded the higher education of girls either in separate colleges or in special institutions or with men in mixed colleges. Hitherto, a large proportion of women studying in colleges came from European, Anglo-Indian and Parsi communities and hardly any, from Hindus and Muslims. This period, however, saw them coming forward. At the beginning of this period, in 1901, there were 177 girls in colleges, of whom only 26 were Hindus. In 1921-22, however, the total number of girls in colleges rose to 1227, of whom as many as 449 were Hindus and 17 were Muslims. Also, between 1907 and 1912, the universities of Allahabad, Calcutta, Madras and Punjab admitted external female candidates to their examinations. By 1922, the number of women's colleges in India had risen to 19.

Special Institutions (1901-20)

National Movement led people to nationalise the existing institutions and to start institutions of a new model where the usual educational course of the government was not strictly followed, and which were free to introduce

any syllabus. They did not seek aid or recognition from the government. A second type of institution was opened for married women and widows and taught them arts and crafts which would enable them to earn an independent livelihood.

Some of the institutions of the latter type were: 1) Seva Sadan, Poona, 2) the Hindu Widow's Home, Lahore, 3) The Shrivikashram for Jain Widows, Bombay and 4) the Indian Women's University, Poona started under the guidance of Prof. Karve.

Thus, we find that the period under review witnessed tremendous changes in the social and educational field of women. The seclusion of women upto the late nineties had been swept aside, and there was an open participation in the national movement throughout the country. All that was needed was more workers, a larger organisation and more funds. These became readily available as several of the national leaders, both Indian and foreign - either worked directly for the removal of social evils, or gave their moral support to those who worked for the purpose. They made it clear that India would neither get freedom nor would she be able to preserve it unless and until all her people were educated. A few typical examples are that of persons who worked in other fields of national life but indirectly assisted the cause of women's education. Among these may be mentioned the names of persons

like Rabindranath Tagore in Bengal, Shri Gopal Krishna Gokhale in Bombay, Maharaja Sayajirao Gaikwad in Baroda, Dr. Annie Besant and Shrimati Ramabai Ranade.

In addition, there were other national leaders like Prof. Karve, Shri Gopal Krishna Devedhar, Chiplunkar and Lala Devraj who devoted their life mainly to the cause of the education of women. Though all these workers contributed to the uplift and emancipation of women, Maharshi Karve differs from them as he devoted his entire life to the problem of the education of women. He informs us in his autobiography that he set apart one pice in every rupee he earned for the education of women. "This hoarder of one pice has today laid aside for women's cause, every pice of his earning and its proceeds too."²⁵

The establishment of the only university exclusively meant for women by Prof. Karve is a unique event in the history of women's education in India. The pioneering efforts of Prof. Karve in this field paved the way for the much needed education of women at a time when people were reluctant to send girls to schools. The existence of seperate institutions, lessened the resistance of the orthodox section with regard to women's education. Today this University, known as the

²⁵ Smt. Neera Desai : Women in Modern India (Bombay: Vora & Co., 1957) p. 88

S.N.D.T. University for Women offers subjects which suit the needs of women and conducts examination in them to confer degrees and diplomas. Instruction throughout is given in the vernacular. In the initial stages, Sanskrit was the only classical language taught and comparative religion was an optional subject for the degree course. It is really a matter of great pride and joy that we are having in Bombay, this S.N.D.T. University, the history of whose growth and development is a history of a fight against the wrong approach, exploding the age old inferiority of women.

Looking back in the field of education today and for many years to come, the memory of that towering personality who was Prof. Kerve, will ever emerge as a champion of women's education and dedicated service to a most noble cause. This was the aim he sought to achieve, even unto the very end. His life unfolds the classic story of a mortal worker whose heart glowed with missionary zeal. His untiring work for sixty years transformed the destiny of Indian women. "Blessed is he who has found his work," said Carlyle, "let him seek no other blessings." Judged by this test, Prof Kerve's life must be regarded as one of the few really blessed lives in the history of modern India.

He was born on 18th April, 1873. This year, 1950, is a memorable one in the history of India. The reconstruction and

and consolidation of British India became complete in 1858, when Queen Victoria issued Her memorable Proclamation. It is also noted for another event, the birth of the emancipator of Indian womanhood, Bhandu Keshav Karve, who felt the urge for reform from within.

CHAPTER III

Early life

THE LIFE OF DR. KARVE

It is said that great things have a humble beginning.

"From unreality to reality,
From darkness to light,
From death to immortality." is the house of his paternal grandfather. He (The Brihदारanyak Upanishadas.)

Looming large in the field of education today and for many years to come, the memory of that towering personality who was Prof. Karve, will ever emerge as a champion of women's education and dedicated service to a most noble cause. This was the aim he sought to achieve, even unto the very end. His life unfolds the classic story of a social worker whose heart glowed with missionary zeal. His ceaseless work for sixty years transformed the destiny of Indian woman, "Blessed is he who has found his work," said Carlyle, "let him ask no other blessedness." Judged by this test, Prof Karve's life must be regarded as one of the few really blessed lives in the history of modern India.

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and consolidation of British India became complete in 1858, when Queen Victoria issued her memorable Proclamation. It is also noted for another event, the birth of the emancipator of Indian womanhood, Dhondo Keshav Karve, who felt the urge for reform from within.

Early life

It is said that great things have a humble beginning. True to this saying, he was born at Sheravali, a small village in the Khed Taluka of the Ratnagiri District, in the house of his maternal grandfather. He was the fifth issue of his parents. Although born at Sheravali, his home was the important village of Murud in the Dapoli Taluka. He has described Murud in his autobiography as one of the few healthy spots on the South Konkan Coast. Murud was Prof. Karve's home till he was eighteen. It was here that the dust-state taught him not only the alphabet but also kindled in him the flame of knowledge. At Murud as a boy, he used to read newspapers to the residents who gathered at the Durgadevi Temple in the evenings. Shortly afterwards, he worked at the counter of a Co-operative stores started by his teacher.

In his autobiography he has given many historical details about his ancestors. It appears that three generations, before Dhondo was born, they were very rich persons, having occasionally collected the revenues of Gujarat at the time of

the second and third Peshwas and the family record is still in existence showing that one of his ancestors had lent Rupees six lakhs to Damji Gaikwad. His ancestors bought land in Murud about the middle of the eighteenth century, and in their days of greatness, carried out several works of public utility. But by the time of Karve's father, all this greatness disappeared, so that Karve's father, Mr. Keshav Bapuji had to spend days in great poverty. Prof. Karve's mother Laxmibai was from the family of Paranjpe. She inherited her father's religiousness and charity and obviously transmitted both these qualities to her two sons and one daughter. In every sense of the word, she was an ideal Hindu Woman. Prof. Karve regarded himself as singularly fortunate in having been born of such parents who, in the midst of their hardships and difficulties, taught their children to continue to burn like a flame throughout their lives.

Education

Young Dhondo joined the Vernacular school at Murud where he was one of the bright boys of his class, but he was always marked by an extreme shyness which never left him throughout his life. At school, he went by regular steps to the final standard, the sixth, but was then too young to appear for the examination which qualified one for a teachership in a Primary school, and was also a necessary qualification for entrance

into the Poona Training College, which was often the ideal before every bright boy in the village. Young Karve intended to join it but he had very many difficult ordeals to undergo before he passed the sixth standard examination. This examination was held in Bombay or in district towns like Satara and Ratnagiri. Dhondo with other boys in the village, decided to go to Ratnagiri. On their way to Ratnagiri they had to cross many creeks that lay on the way. The rains were unusually heavy which made the creeks impassable. In spite of this obstacle, they did not give up their intention of appearing for the examination. So they undertook an unsafe journey to Satara and covered on foot the long distance of hundred and ten miles, in four days.

When they met the Charman of the Examination Committee, his four friends were accepted as candidates but, Dhondo on account of his small stature was refused in spite of the fact that he had completed the necessary age-limit. The months rolled on and soon the date of next year's examination approached. This time he could not think of going to Satara. He had decided to go to Kolhapur for the purpose and duly passed it.

As a child and as a full-grown youth, Dhondo Keshav Karve, had to pass through difficult tests - in fact a long series of them even though, he was of a nervous temperament,

Century Celebrations Committee, Bombay Popular Book Depot, April 1958, p. 22

his spirit was tough. Perhaps the tests themselves gave him the toughness of spirit and each time he stood the test with greater success. In those early days there was a deep longing within him to learn and to acquire knowledge. "He wanted to learn because knowledge was a thing which made man good. To be a good man and to do good things - that was his goal."¹

After his return from Satara, an opportunity to learn English presented itself to him. At seventeen he knew, not a word of English. No education was considered complete, even in those days, without some knowledge of English. Dhondo joined an English class which was started by Mr. Pandurang Daji Bal. He confessed in his autobiography that the opportunity thus presented, to him, became a turning point in his life. Had it not been for this new venture, he would have considered the sixth standard examination as the ultimate goal of his career and would have found satisfaction in becoming a primary teacher.

He studied English upto the first three standards. He also received help from some other English-knowing young men, who visited the village during the vacations. Once started, he

¹Ganesh Chandavarkar: Maharshi Karve (Dr.D.K.Karve Centenary Celebrations Committee, Bombay: Popular Book Depot, April 1958), p. 21

got on fairly well. For sometime, he was at Ratnagiri High School but the climate of the place did not suit him and he had to return to Murud.

First lessons in Social Work

While Dhondo was studying in the Primary School at Murud, the teacher of this school, Mr. Soman Guruji became young Karve's object of admiration. "Guruji instilled in him the virtues of character, public service and a spirit of self abnegation."²

In spite of great pecuniary difficulties, he soon found his way to Bombay where he joined the Robert Money School and passed his Matriculation examination in 1861, securing the sixth place. His life in Bombay was one of tremendous endeavour and physical hardships. He cooked his own food and slept in a balcony. He made both ends meet by giving tutitions. Like the great English writer, Samuel Johnson, he refused to receive any kind of charity such as free meals, which were offered to him. He studied at the Wilson College for a year and then migrated to Elphinstone College being attracted to it by the presence of Principal Wordsworth. Dr. Wordsworth was very kind to him, and offered him a free-studenthip. By dint of courage, industry and ability, he graduated from the Elphinstone College in 1884 when he was twenty seven.

²Y.G.Nitsure (Ed.) Maharshi Karve - His 105 years
(Poona: Hingne Stree Shikshan Samstha - 106th Birth Annivesary.
April, 18, 1963) p.19

Bombay was altogether a new place but Dhondo was able to get used to this new type of living and to his new surroundings without much difficulty. Fortunately, when he was promoted to the seventh standard, which was the Matriculation Class in those days, he met Mr. Narhar Balkrishna Joshi whose friendship he valued much for many reasons and left a profound impression on Prof. Karve's mind by his brilliance and sterling character. Even in later life, Prof. Karve always remembered him with great affection and gratitude. In Bombay, they lived together in a hostel, which was situated near the Cawasji Patel Tank.

In less than a year after Dhondo went to Bombay for his education, his father Keshopant died. Deprived so suddenly of his father's care and support, it was all too evident that he had very difficult days ahead. Through all the dark and desperate hours, it was his mother who gave him courage and the strength of mind, not by words, but by her own example. It was decided that Dada, Dhondo's elder brother should give up his job at Bankot and take up one at Murud so that he may be able to stay with the family. More stringent measures of economy were decided upon. Also, Dhondo had to repay the loan of Rupees two hundred which he received from Mr. Paranjpe, his maternal uncle. "As a result, he never missed any opportunity of legitimately saving money by economising on railway tickets,

by walking to the college at Byculla or of earning a few honest rupees by taking odd jobs like that of a census enumerator."³

Thus, after Keshopant's death, their mother and Dada took charge of the affairs of the family. Both of them made it easy for Dhondo to go on with his education uninterruptedly. For Maharshi Karve, those were unforgettable days. They were full of trials and difficulties but it was during those days that the foundation of Prof. Karve's later career as a social worker and educationist and of his life's mission were being laid. It was the foundation of sacrifice, of affection and devotion.

The thorny path of Social Service - Prof. Karve's life as a teacher

After Prof. Karve graduated, he settled down to the life of a teacher in Bombay, holding a temporary assistant membership in the Elphinstone High School under Mr. Vaman Abji Modak. Even when he joined the Wilson College, he achieved a fair amount of success as a private tutor. So as G. Chandavarkar admits, "it is very difficult to draw a distinguishing line between Dhondo Keshav Karve as a student and as a teacher."⁴ When he passed his B.A., he had before his eyes a fairly clear

³G.A. Natesan: Prof. D.K. Karve - A sketch of his life and Work (Madras: G.A. Natesan & Co., 1918) p. 8

⁴Ganesh Chandavarkar: Maharshi Karve (Bombay: Popular Book Depot, 1958) p. 34

idea of his purpose in life. His immediate objective was to seek a full-time job so that he could contribute something substantial to the family at Murud. Apart from this he also visualised a higher purpose in life. He chose a career in which it was giving that mattered most. There was nothing more precious than knowledge that a man can give. And so he chose teaching not merely as a vocation, but as his sole mission in life.

For seven years he subsequently lived in Bombay satisfied with his lot. As he admits, "It was here, while working as a Maths teacher in Cathedral Girls' High School and the Alexandra Native Girls' English Institution that the question was forced on to me as to why we too should not try for the education and advancement of high class Hindu girls on lines, similar to those of European and Parsi schools. It was a consummation devoutly to be wished for."⁵ In addition he also taught for some time in the Maratha High School with selfless zeal.

Here in Bombay, he had to work very hard, often leaving the house at 5 A.M. and returning home at about 8 P.M. His tuitions brought him Rs.175/- per month. Every day he had to spend considerable time in going from one place to another. Without any definite idea, the young teacher Prof.Karve,

⁵ D.K.Karve: My twenty years in the cause of Indian Women (Poona: Published by D.K.Karve at the Hindu Widows' Home, Hingne Budruk, October 4,1915) p. 2

walked the same unknown path in the early hours of dawn from darkness to night, which was chosen by Agarkar and Tilak in Poona. As he taught, he felt the satisfaction of having done something to contribute to the intellectual progress of his fellow countrymen.

In Bombay, he stayed with Mr. Narhar Balkrishna Joshi, the two families of friends living together and sharing the expenses. A third friend Mr. Kale also joined them. Prof. Karve was already married to a girl in his own village at 15. His first son Raghunath was born just after he matriculated.

True to his zeal for the spread of education, Prof. Karve, wanted to do something for others as well. He knew the difficulties he had to encounter in getting education. So he thought of helping some boys. Charity begins at home, says the proverb, and as soon as he graduated, and started earning a decent living, he brought with him four boys from his home town. All these boys lived in a joint family. Prof. Karve's way of making financial provision for his wards was unique. He could never forget the difficulties he encountered as a student. One of his first thoughts therefore, was for the poor and deserving students. He was anxious to help them but at the same time he asked them to write a detailed account of the original sum together with the interest on it at the rate of $3\frac{1}{4}\%$

While in Bombay, Radhabai, Prof. Karve's first wife managed the household affairs. But this strain proved too great for the poor housewife. She went back to Murud. The body was perishing but the mind and heart struggled to live. At last she died on Nagpanchmi day. When the letter from Murud brought the sad news of the death of Radhabai, Prof. Karve remained calm, as if nothing had happened.

Prof. Karve's life as a reformer

Although not a vocal reformer, he practised reform whenever there was an opportunity. So when he graduated, the question "What Next ?" always puzzled him. Was he to enter government service and a life of happiness and ease ? Prof. Karve was differently made. Once again he chose, the more difficult path of challenge and struggle. Ranade, Dadabhai Nawroji, Gokhale and Agarkar were the illustrious sons of India who fascinated the youth of those days. They also inspired Prof. Karve to devote his life to the service of humanity. He followed their foot-steps.

But while he was engaged in his teaching work, he was all the time busy thinking about starting some useful public movements. Of these, the most important was the Murud Fund, started in 1888, with the object of doing something useful for the village. Several works of public utility have been built up by the Fund, especially one to protect the drinking

water supply of the village, and another to make convenient arrangements for funeral rites. Also the village temple was repaired and the roads were occasionally mended. Another interesting association that he started was the Snehwardhak Mandali whose object was to give its members a composite social life. It brought together all educated men of Dapoli Taluka, at least once a year in the month of May, for the purpose of social intercourse.

Thus by the end of 1891, he was known among his villagers and friends as an energetic man, fond of doing public work with great enthusiasm, even though it might be comparatively humble in character. The end of this year was to see him move to a wider stage, and to open out for him a new career of usefulness in Poona. A new vista was opened to him after the death of his first wife when on the invitation of his old friend, Gopal Krishna Gokhale, he joined the Ferguson College on the 15th November, 1891 as a professor of Mathematics. It was a great honour and a rare piece of good fortune to be invited to join such an institution but Prof. Karve had doubts about his capacity to undertake the task. However, his friend, Mr. Rajaram Ramkrishna Bhagwat of Maratha High School encouraged him to accept that opportunity, to serve the cause of education. The teacher from Bombay who became a professor in Poona had no difficulty in adjusting himself to the new environment.

In 1891, he finally bade good-bye to Bombay which had been his residence for fourteen years. Within four months of his coming to Poona, he made up his mind to cast his lot permanently with the life members and became a life-member of the Deccan Education Society in April 1892. Here too, although he was prominently noticed by the public, the notion of dignity, seniority or precedence never touched him. Dominated by his passion to do good, he worked ceaselessly and in work itself he found his reward.

Prof. Karve re-marries a widow

The question of his second marriage confronted him soon after Radhabai's death. Some people approached him as to his future intentions concerning matrimony, but he quietly brushed them aside as he was bent on doing nothing against his conviction. He could not think of marrying a young virgin, as was then customary. Also if he remarried a widow, the act might shock his brother Dada and his mother - their honest religious sentiment - and throw them into deep sorrow. He therefore made up his mind not to marry a second time, at all, if the objection from the elders proved to be strong. It was thus a heart-tugging affair. When they found him fully determined, they sought shelter in resignation and allowed Prof. Karve to have his own way provided he left them undisturbed in their orthodox surroundings.

Earlier, in his career, he had been convinced of the justice of widow remarriage in the course of his discussions with friends, but he had never made his views on the subject public. Also as a child, frequent discussions on the general question of the marriage of widows took place in Murud. Dhondo listened to them with attention. Even in these early years, he learnt to regard it as a good and righteous act. As he pondered over this question, he began to look upon it as one of paramount importance. If there was a noble act, a man could perform, it was this he felt - to help the cause of the remarriage of widows.

As a student, Prof. Karve, with his friend Mr. Joshi, was much impressed by the poem which appeared in the Marathi bi-weekly, Kesari, in its issue dated June 12, 1883. This emotional song described the miserable condition of widows, and blamed society for allowing old men to marry young girls of eight or ten and as a result these child widows had to suffer because social custom regarded them as dumb animals confined to the kitchen and to the cradle. The poem ended with these sentiments:

"Stop this persecution; show your helpless sisters, mercy and kindness. Shake off, O brothers, harsh feelings from your hearts. Like brothers, lead your sisters to a new life through remarriage."⁶

⁶Ganesh Chandavarkar: Maharshi Karve (Bombay: Popular Book Depot, 1958) p. 56

The words and the moving appeal contained in the poem had a profound effect on those who heard it, as they were recited by Mr. Karve. In accordance with his convictions he married a widow because he wanted to set a personal example in the field of social reform. It was his sense of duty, towards the widow, rather than the sense of pleasure, that took him to this resolution.

Mr. Karve's friend, Mr. Joshi, had a sister named Godubai, who was widowed when she was eight. For many years she lived in Konkan, but in 1889 she came to Bombay, with her brother and she was admitted to "Sharda Sadan" a school for the education of Indian widows, opened by Pandita Ramabai. After about a year, the school was transferred to Poona and Godubai went with it to Poona. About a year, after Mr. Karve went to Poona, he was asked why he did not marry and Godubai's name was proposed. Until now he had never had any idea of the kind, but once the idea was put into his mind, he soon found the eligibility of it and directly asked Godubai's consent. Apparently, the marriage was celebrated in Poona on 9th March, 1893, in the house of Mr. Annasaheb Bhandarkar, where in 1874 the first widow remarriage took place. Mr. Bhandarkar's widowed daughter Gangutai was married to Lakshmanrao Bhandare in 1874. Godubai was later affectionately called Daya, and she proved to be a source of great strength and inspiration

had proved to be a black sheep in the family."

to him in all his social activities and noble efforts to serve the cause of womanhood.

Prof. Karve's second marriage to a widow had a mixed reception. Almost all the Marathi newspapers like the Indu Prakash, and the Subodh Patrika of Bombay, the Dyan Prakash and the Keshari of Poona, congratulated Prof. Karve on the bold step he had taken, while the orthodox papers made bitter attacks on the reformers. But on the whole, public opinion as manifested in the press; was very hopeful.

In his home-town Murud, the news fell like a bomb-shell and some even expressed a sense of regret that a promising career was cut short by this mad deed. So in 1893, when Prof. Karve, accompanied by his new wife, visited Murud, an emergency, Gavaki, (meeting of the villagers) decided to excommunicate him from his caste which humiliated his relatives. It was not altogether unexpected. When Mr & Mrs Karve went to Murud during the next summer holidays, they had to face the full fury of the residents. He was prepared to suffer physical torture of any kind, but the idea of being seperated from his dear ones, his brother, Dada and mother, was something he could not bear. Pondering on the consequences of the step he had taken, he felt extremely miserable. As he writes, "I felt sorry that their love deserted me, but what hurt me more was, that they were subjected to public ridicule, for I had proved to be a black sheep in the family."

Society was slow to recognise the merit of this step, but as Prof. Karve himself admitted in his autobiography, "This event in my life has been the foundation of humble work I have been able to do for widows. This responsible step made me feel that life was a more serious matter than I had taken it till then, that it had placed an imperative duty on me and that my serious work has just begun and I should try my utmost to prove myself worthy of the cause I was going to embrace."⁷

On their return from Murad, Prof. Karve and his wife settled down to a life of work and service. Both of them had their training for several years in the rough school of hardship and had learnt to scorn delight and love for its own sake. It was his idea that every person, even a widow woman, should acquire some skill which would enable him or her to stand on his or her legs if the need arose. It was with this view in mind, that he secured admission for his wife, Anandibai in the Dufferin Hospital at Nagpur to undergo a course in nursing and midwifery. This was the time when her first son Shankar was born.

Prof. Karve's marriage to a widow was the first step he took in the field of social reform. He now felt within him a call to take up the work of educating public opinion in

⁷ D.K. Karve: Looking Back (Poona: Hindu Widows' Home Association, Hingne Budruk, 1936) p. 53

in support of the cause of widow remarriage. In those far-off days, for a mere man to start and manage any institution for women was obviously a very difficult task. Indian society regarded women from a very low stand point. The idea of a woman being only fit to minister to the pleasures of the man and serve him like a slave had all but taken the place of the higher ideal of her being an equal companion to him. True emancipator of Indian woman that he was he believed that it was more important for the women of the country than for the men to be educated. The importance of mothers, daughters and sisters of a nation being educated was indeed very great. Even today it is an accepted principle of national life that advancement of the country can be measured only in terms of the status which women enjoy because, out of them come the new generation. It is from their lips and laps that the future generation begins to learn.

In accordance with these views, he wanted to wipe the tears of unfortunate widows and helpless orphans, he wanted to work for the betterment of the lot of widows, and this he wanted to achieve by giving them education. The cause of widows' education was extremely unpopular and apathy for social reform based on ignorance and superstition was then the order of the day. But this frail-looking man who had launched upon his career of social service was made of sterner stuff

and the more the difficulties that confronted him, the greater was his indomitable will, and determination which met the challenge, how successfully we all know today. The beginning of these activities of social regeneration was done on 31st December, 1893, when Prof. Karve took part in founding the Widow Marriage Association with six other founder-members at Wardha. On the 14th June, 1896, Ananth Balikashrama Association was formed by Prof. Karve with fifteen other colleagues. This was followed by the Anath Balikashram which began its career in 1900, in a small hut, constructed at Hingne, on the outskirts of Poona. The place where this modest but historical hut was built by Prof. Karve, has now become a place of pilgrimage for all lovers of female education in this country. Around this hut has now grown an imposing and inspiring network of a number of institutions devoted to the cause of female education. Seven years after the foundation of the Anath Balikashram, he opened another chapter in his life on the 4th March, 1907, by starting Mahila Vidyalaya. Prof. Karve was not content with all these activities. So with missionary zeal, he took a vow of social service and so was born the Nishkam Karm Math on the 4th of November, 1908. But he was ~~convinced~~ Vanprastha, which according to an ancient Hindu concept, is an important stage in every individual's life, assumed full meaning and significance in Prof. Karve's life, since, from this

time onwards, his career was wholly dedicated to the cause of society. Soon thereafter, he was called upon to preside over the session of the Social Reform Conference in Bombay, in 1915. He expounded his scheme of starting a Women's University in Maharashtra in his Presidential address at the Social Reform Conference and as usual, his efforts succeeded, with the result, that on the 3rd and 4th of June, 1916, the first meeting of the Senate of the Women's University was held and the new college actually began its work on the 6th July, 1916. That is how, the S.N.D.T. Women's University, as it is known today came into existence. All these above mentioned institutions - founded, nursed and fostered by Prof. Karve have contributed significantly to the betterment of widows' position and their education and general regeneration. So they have been dealt with in detail in the following chapter describing "Dr. Karve in the field of Women's education."

In the beginning, society severely criticised Prof. Karve's efforts to spread female education without understanding his social philosophy which helped to achieve the welfare of all creatures. When society chose to victimise him, he readily faced social opposition and excommunication. But he was conscious that the climate of public opinion would change in a dynamic society and that after the passage of time, society would feel sorry for the bitter treatment meted out to him

to No. 34,000/-. At last he returned to India on 12th March, 1932.

and would begin to appreciate the social values which he cherished and for which he laboured throughout his life.

His Tours round the world

At this stage, social apathy began to yield to admiration for his ideal. The Poona Municipality honoured him by giving his name to the road that leads to Yerandavana. His humanitarian work transcended the limits of national frontiers. At the age of 71, he undertook a world tour in order to popularise the idea of the Women's University and its aims, among those young men from all parts of India, who had gone there for higher studies. As a result, the Women's University became widely known outside India.

Prof. Karve attended the World Conference of the New Education Fellowship, at Elsinore, Denmark, and the World Federation of Educational Associations at Geneva, Switzerland. Fortunately, he met Prof. Einstein also. When the scientist and the social reformer met, they perhaps had a chat on the future of humanity. On his way back to India, he stayed for three weeks in Japan in 1930 where he met Dr. Aso and observed the working of the Women's University at Tokyo.

Even before Prof. Karve got over the fatigue of the strenuous thirteen month tour round the world, he began to think of visiting Africa, where he found an encouraging response to his appeal. The total collection made in Africa amounted to Rs. 34,000/=. At last he returned to India on 12th March, 1932.

A New Activity - Further Development

With all his efforts, during these years, the S.H.D.T. Women's University was placed on a smooth path. He was confident that it no longer required his personal care and labours. So with his mind at peace, the old man was now able to think of his family - his wife, his sons and grand children. He was now entitled to peace and contentment which comes to a man who has accomplished his life's mission.

As he looked back during those calm moments, on the events that had gone by, since he founded the Anath Balikashram forty years ago, he was amused to find in his life that there had been a cycle of ten years and at the end of each, a new idea, a new outlook and a powerful urge took possession of his mind. So in 1935, he began to feel that he should take up the cause of the removal of illiteracy and the spread of elementary education among the villagers. The idea possessed him completely. He wrote an article in the Kesari, giving a full outline of the school.

Soon afterwards, the Maharashtra Village Primary Education Society was established, the object of which was to start the schools of the old indigenous type to teach the three R's in the villages in which there were no schools run by the District Local Boards. In ten years, the number of schools conducted by the Society was forty.

Eighty First Birthday

The workers and students of the Ashram at Kington, planned to celebrate the eighty first birthday of Prof. Karve, which was to fall on the 18th April, 1938, as an occasion for thanksgiving. Celebrations were held all over the country on that day. For Mr. Karve, himself, the day was not different from any other. It was only another day on which he felt contented and thankful that he had been able to do something useful. Moreover, all the inmates of the Ashram, the Vidyalaya, the Pathshala, and Adhyapika Shala gathered together to offer their homage to him. The idea, uppermost in their mind was, that they were in the presence of a teacher who was exceptional, not only in the qualities of a teacher, but in his capacity to do good to everybody and at all times.

At Ninety - Still Young

It was in appreciation of Prof. Karve's saintly and dedicated life that in 1942, the Benares Hindu University conferred a Doctorate on him.

For many years, after establishing, the Maharashtra Primary Education Society, he was engaged in the work of rural uplift. But the world is wider than Maharashtra or India and it was not enough to strive to give equality of status and opportunity to women who form only one half of the human race. He had heard a good deal of the "World Fellowship" which was

started in 193 by Mr. Charles Frederick Weller in the U.S.A. The object of this organisation was to establish a World Government, for the common welfare of all the people of the world.

As he pondered over the objects of the "Society to Promote Human Equality" through the magazine brought out by the Society, it became manifest to him that in India, very little was being done to promote the idea of equality among the different communities of the Hindus and also between the Hindus and Muslims. All these thoughts crossed Prof. Karve's mind frequently. Without waiting for the second world war, to get over, the "Samata Sangh" (Society for the promotion of Equality) was formally inaugurated on 21st April, 1944, at a meeting held at Gaikwadwada, under the chairmanship of Mr. N.C. Kelkar.

Celebration of the Ninetieth Birthday

On April, 18th, 1948, Dr. Karve completed ninety years of age. The ninety-first birthday was celebrated all over India by his countrymen who felt that he was still with them and was actively working for the cause he had undertaken. Speaking on the occasion of the ninetieth birthday celebrations, of Prof. Karve in Bombay, Dr. Rajendra Prasad, the then President of India said, "His life is an ideal in itself."⁸

⁸ Times of India (Bombay: 10th November, 1962)

A purse of Rupees One lakh was presented to him on the occasion. Dr. Prasad also unveiled a life-size portrait of Prof. Karve. Two years before this, Dr. Karve was able to participate in the Golden Jubilee Celebrations of the Anath Balikashram, which was his favourite child.

Foundation of the Society for the Removal of Caste Distinctions.
(Jatinurmulen Sanatha)

The cause of general education led him to the still higher cause of social equality and on the 1st January, 1944, Prof. Karve started the Samata Sangh. He began to publish a monthly bulletin expressing his views on social equality. He realised that social equality cannot be firmly established unless the caste system was vigorously attacked and that led to the foundation of the Caste Abolition Society in 1948.

Death of his second wife Mrs. Anandibai

As Dr. Karve was working for the Caste Abolition Society with youthful vigour, his wife was withdrawing herself from the entanglements of life. There was only one desire left in her mind now. Like a Hindu wife, she wished to die before her husband. At last she died at Hingne on the 29th November, 1950. At ninety two, Dr. Karve became a widower for the second time.

A tulasi Vrindavan now stands on the spot where she was cremated. It is now a place of pilgrimage to all. Here Prof. Karve remembered the companionship of fifty seven years, but

there was no sorrow on his face, for his heart was filled with countless, happy memories.

Dr. Karve Inaugurates the Maharashtra Social Conference in Poona

Thirty eight years, after he was elected to preside over the annual session of the Indian National Social Conference in Bombay, Dr. Karve was requested to inaugurate the Maharashtra Social Conference in Poona. Prof. Karve was then ninety three years old and yet he showed remarkable physical energy and intellectual alertness. From now on Prof. Karve, came to be looked upon as a venerable institution by all sections of the public, throughout the country.

Academic Honours from four Universities

No wonder, that he attained the position of a respected Saint to whom the public looked for guidance and inspiration. Nine years after the Benaras Hindu University honoured him, the Poona University conferred the honorary degree of D.Litt. on him. A third Doctorate (in Literature) came to him in 1955 from the S.N.D.T. Women's University. In 1957, the University of Bombay conferred the honorary degree of Doctor of Laws on him. Dr. Karve was present at the Convocation to receive the degree in person.

Speaking on the occasion of a special function held on 23rd November, 1957, the then Chancellor of the Bombay University, Shri Sri Prakash said, "In attempting to honour

him, we are truly honouring ourselves. In him, we have a most distinguished alumnus of our own University, a most devoted public worker, a self-sacrificing patriot, an ideal person who has practised all that he has preached, and one who has, by the simplicity and purity of his own personal life, shown to us what a true representative of our ancient life and thought is and can be."⁹

Padma Vibhushan in 1955

In 1955, the President of India conferred upon him the title of Padma Vibhushan. On Republic Day 1958, the President of India again conferred on him, the country's highest award of Bharat Ratna. By official recognition, Maharshi Karve now belongs to the highest rank of the distinguished sons and servants of India.

The Centenary Celebration - 1958

In 1958, the Government of India joined the Centenary Celebration by issuing a commemoration stamp, and arranged special programmes on All India Radio. To celebrate this occasion in a very special manner, the Government of India also released, the film, "The story of Dr. Karve" on 18th April, 1958. An influential committee was formed to organise the function for celebrating the birth centenary of Mr. Karve,

⁹ Quoted from Times of India (Bombay: 24th November, 1957)

which fell on 18th April, 1958. In the recent history of India, he was the first great man to have attained the age of hundred years. Distinguished persons, from all walks of life, from all over the country, wished him a long life.

The three educational institutions of Bombay - the Robert Money School, the Wilson College and the Elphinstone College - where Dr. Karve was educated held a joint function to pay their homage to him and presented him with a silver plaque to felicitate his hundredth birth day. Also the Bombay Municipal Corporation gave a sandal wood casket to Dr. Karve on 8th March, 1958.

Functions at Bombay and Hingne

Thousands attended the main function at Brabourne Stadium in Bombay on the 18th April, 1958, to celebrate the hundredth birthday of Dr. Karve, when the late Prime Minister, Shri Nehru addressed the gathering and joined the audience in cheering the Centenarian. The Prime Minister paid a glowing tribute to the "tremendous role" played by the veteran patriot in the social revolution, especially in the field of women's education. He described Prof. Karve "as a real sage, the like of whom trod this land in ancient times. His was a centenary of effort in the service of the nation."¹⁰

¹⁰ Ibid., 19th April, 1958

Further he said, "Dr. Karve had shown what a man of courage and wisdom could achieve by perseverance and devotion in spite of difficulties and impediments."

Also on the 13th April, 1958, a huge gathering of past students and citizens assembled at Hingne to congratulate Dr. Karve and seek his blessings. An enthusiastic and dignified, yet homely ceremony, marked the celebrations in Dr. Karve's home-town, Murud, where sixty five years ago, he had suffered social boycott for marrying a widow.

Dr. Karve at Hingne after his Centenary

After his Centenary, Dr. Karve spent a retired, quiet life on the campus of the Hingne institutions. As he looked back on his life of hundred years, which was crowded with ceaseless activity of social reform, he had the satisfaction of giving to the widows a new hope and a new life. To women, he gave the light of education. He took knowledge to the door of the villagers and lit the lamp of human equality.

The last days of Dr. Karve's life

Dr. Karve maintained good health till the end of his life. He was in bed for hardly two days and even when he breathed his last, his face was as lustrous as ever. The Centenarian enjoyed a daily evening ride of five to ten miles. Even at this stage, his detached outlook on life was indeed remarkable.

The last function

Nothing in him had changed. Inside the hundred years old man, there was still the exuberant energy of the mind of a student, and a worker. He spent a good deal of his waking hours in reading. The old habit of concentration on a single thing survived the battle he fought. Unlike most old people, he was not weary of life. Even at the sunset of his life, he graced many functions by his inspiring presence. The last one he attended, was only a week before he died. He attended, the "Maharashtra State Inauguration" function at Poona in May, 1960.

Hundred and Fifth Birthday of Maharshi Kerve

His hundred and fifty birthday was enthusiastically celebrated at Hingne on 18th April, 1962. None imagined that it would prove to be the last of its kind. Slowly his physique was showing signs of fatigue and exhaustion. Inmates and workers at Hingne were restless on many occasions, at the sad thought "What would Hingne look like, after he had left?" None dared to think of it.

It was amidst the peace and quiet of Hingne that the inevitable end came, on 9th November, 1962, bringing to an end, one of the rare careers in the field of women's education. The light was extinguished and darkness fell on the Hingne campus. The mortal remains of Maharshi Kerve were cremated at Hingne by the "Samadhi" of his wife, Anandibai.

In his message, the late Prime Minister, Shri Nehru said, "It is sad that Dr. Karve is no more. His life and death was the glory of the times. He was a great man in every sense of the word and India is very proud of him. I pay my tribute and homage to this great son of India who demonstrated what man can do if he has perseverance and determination."¹¹

Prof. Karve when he left this world could have had no regrets. He pledged himself to the service of the motherland and the cause of education, and died in the fulfillment of that pledge. Dr. Karve was essentially a pioneer and had all the virtues and qualities of a pioneer. A man of great faith and vision, he had the satisfaction of seeing his dreams realised in his own life-time. To the present and future generations, he would remain an example of "plain living and high thinking." All throughout his life, he lived in the midst of the admiration and gratitude of his countrymen who still respect him as a Maharshi.

The Flame Burns on

The reconstructive work in education especially in the field of women's education which he accomplished in the span of a single lifetime is unique. His death has been an

¹¹Ibid., 11th November, 1962.

irreparable loss to the world of education at large but while his person has gone to a higher, well deserved abode, his spirit and memory still pervades the Educational India of today. His idealism is still alive in his mission, and his work will continue to inspire the future generation.

DR. KARVE IN THE FIELD OF WOMEN'S EDUCATION

"Prof. Karve seems to have been free of sectarian tendencies. He is humanist, and whenever he hears humanity's sigh, there, his religion takes him as a servant of India, as a Brother of Man. The sigh that touched his heart most, was the sigh of Hindu womanhood."

- Frederick J. Gould.

The problem of the education of women cannot be isolated from that of their position in society. After all, education is not an end in itself. It is a means to an end, and the end being the development of the individuality of each child so that he or she reaches the highest goal that he or she is capable of, and thereby offers his or her best services to the life of the society in which he or she happens to be born. If this view of education is correct, either the education of women must result in their emancipation or the true education of women in a servile position can only be impossible. The history of women in different nations of the

CHAPTER IV

DR. KARVE IN THE FIELD OF WOMEN'S EDUCATION

" Prof. Karve seems to have been born free of sectarian tendencies. He is Humanist, and whenever he hears humanity's sigh, there, his religion takes him as a servant of India, as a Brother of Mercy. The sigh that touched his heart most, was the sigh of Hindu womanhood."

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The problem of the education of women cannot be isolated from that of their position in Society. After all, education is not an end in itself. It is a means to an end, the end being the development of the individuality of each child so that he or she realises the highest goal that he or she is capable of, and thereby offers his or her best services to the life of the society in which he or she happens to be born. If this view of education is correct, either the education of women must result in their emancipation or the true education of women in a servile position can only be impossible. The history of women in different nations of the

world, confirms this conclusion and shows that a close correlation exists between the social status of women and their education. It will not therefore be out of place to study this problem against the sociological background. In short, the education of women and their social position have progressed or regressed hand in hand, each supplementing the other and being in turn, supplemented by it.

Maharshi Karve, a practical educationist had clearly foreseen that many social customs, orthodoxy, ignorance and poverty prevented Indian girls from devoting sufficient time and energy to their education. Some of the evil customs that prevailed in India at this time were child marriage, Sati, enforced asceticism of widows, ban on divorce, female infanticide, Devdasi, polygamy and the purdah. In the midst of these customs, Maharshi Karve's effort to contribute to the spread of education among women assumes a historical character.

The custom of Sati was the worst social evil that suppressed Indian womanhood. Sati literally means a virtuous woman and was applied to such women who were most devoted to their husbands. As a result of this devotion, they were believed to commit suicide on the death of their husbands, in spite of their unwillingness.

The custom of child marriage was another evil that affected women's position and prevailed in all strata of

society. Girls were married before they reached puberty. Today we all know about the evil consequences of child marriage - physical, mental and moral. It led to premature motherhood. Among the upper class Hindu society, it led to an additional evil in creating an unfortunate class of child widows.

Hard as the lot of the average widow of the upper class was, probably the worst sufferers among them were the so - called child widows who became widows at the age of two or three. They were those unfortunate girls who were married before they could utter a few words or understand the meaning of marriage. Yet they were denied by society, all the rights from the time of their widowhood. It was because of this system that the number of child widows was very large and formed a substantial part of the total population.

Maharshi Karve was pained to see such social evils which hindered their progress. He therefore, wanted to attack these evil practices in order to emancipate women. He realised very early in his career that, it is education alone that occasionally gives one, the strength to oppose the tyranny of customs. Education was an obvious means to better their lot because it would bring some ray of light in their hopeless existence. A man with foresight as he was, he believed that it was woman, who, as wife, mother and daughter was responsible

for shaping the minds of the future generations of India and so, if women were not restored to their rightful position in society, nothing could be achieved to change the social scene. That is why, Prof. Karve, first devoted his attention to the betterment of the widows' position and then to their education and general regeneration. Indeed every aspect of his life speaks of the singleness of purpose which actuated his career and his passionate pursuit of the cause nearest to his heart. A long span of hundred years of his life has been literally crowded with many activities of social reform and national service.

Many incidents in his life, though, insignificant to us, have really contributed to the advancement of women's education. Very early in his life, he got interested in the cause of women. The influence of his mother was partly responsible for this. The first stage began with his marriage which took place when he was fifteen and his bride, a girl of nine. Only during vacations, which he spent at Murad, he took an opportunity to teach his young wife, Radhabai. The idea of educating girls was extremely foreign in those days but his broadminded parents gave him all encouragement in his first efforts to give education to women.

Secondly, he performed the thread ceremony of his son, Raghunath, in a very simple manner, spending only fifteen

rupees. Thus he was able to save three hundred rupees which the ceremonies would have cost, if they were performed in the traditional manner. Finally this amount was handed over to the Murud Fund, which was started a few years before, by Mr. Karve and a few others.

Thirdly, when his first wife Radhabai died, he performed the funeral ceremony in a very simple manner. However, he perpetuated her memory with a donation of five hundred rupees to the Murud Fund for a scholarship to be named after her.

From its remote beginning, Maharshi Karve's life, had been one of giving and very little, of receiving. The Murud Fund started by Mr. Karve with his two friends - Parashram Hari Damle and Kashinathpant Kane - in 1888, was just one of the tangible results of his passion to do some good for someone. For every rupee that the members earned, they had to set aside a pice for charity. Among other works of public utility, preference was given to the cause of education. This Fund was started when Maharshi Karve was thirty. At ninety - nine he was happy to see that the inhabitants of his town still maintained the Fund, as an active organisation. As an illustration of concrete work done by that Fund, even today, the Marathi school and the Middle School at Murud, have occupied an important place in the village life.

In the beginning his activities were directed towards the uplift of his village, Murud. Later he conceived the idea of doing good for his Taluka, Dapoli. With this object in view, he started the Snehwardhak Mandali (a friendly union). The idea was that the people of this Taluka, should get together once every year to discuss some questions in the interest of the Taluka, Prof. Karve was appointed the first Secretary of this association. Its meeting was held once every year, under Shri Karve's guidance till 1893. In that year it became clear to him that due to his marriage to a widow, his presence would be unwelcome to many of its members. Thus, he was compelled to sever his connection with the Mandali in 1893.

An unexpected lift

In 1891, he received a cordial and unexpected call from Shri Gopal Krishna Gokhale to join the Fergusson College, Poona, as a professor of Mathematics. He became a life member of the Deccan Education Society and served in that capacity for twenty three long years from 1891 to 1914. It was during this period that he found his mission in life and gradually he began his efforts in the cause of women's regeneration.

These above mentioned deeds of Prof. Karve prove that education was a passion with him and that he never missed any

opportunity to serve that cause, but it was in social reforms, particularly for widowed women that the spirit of the man blossomed.

As he writes "My coming to Poona and taking up this work, are the result of a series of accidental circumstances. Had it not been for those opportunities, which came to me unexpectedly, being a Brahmin, I should have been a village school master. Showing my book - learnt skill to those who might gather round me. But that was not to be
Teachship in Ferguson College was never dreamt of, but it brought me to Poona in 1891 at the age of thirty four. My sympathies towards women's education would have remained dormant all my life, if another special circumstance had not occurred, which ultimately directed my energies into this definite channel. This circumstance was the death of my wife."¹

Radhabai's early death, cruel as it was, made him ponder, over the subject of widow remarriage. He gave constant thought to the hard lot of uneducated Hindu women in the upper class of society. He looked upon all women with the same reverence that he had for his mother.

¹ D.K.Karve, My twenty years in the cause of Indian Women (Poona: Hindu Widow's Home, Hingne Budruk, 4th October 1915), p.1f

Mr. Karve believed that the cause of social reform could not succeed unless persons who spoke in favour of the reform actually practiced their principles in individual and corporate life. As a widower, he could marry only a widow. Like a saint, he believed that he must practice those principles, which he wanted to teach. So in accordance with these convictions, he married a widow and incurred great social displeasure.

Society was slow to recognise the merit of this step. A remarriage of a widow in Poona, the stronghold of orthodoxy at that time, was not without apprehended difficulties. In Murad, the news fell like a bomb shell and some even expressed a sense of regret that a promising career was cut short by this mad deed. This event kindled the flame of social anger but Prof. Karve looked ahead with hope in his heart that one day society would repent for uncharitably criticising this noble act. However, it was this event in his life, which laid the foundation of the humble work which he was able to do for Indian women.

Widow - Marriage Propaganda

After his marriage to a widow, he came to be looked upon as one of the leaders of the widow re-marriage movement and his advice and help was always in demand by persons intending to re-marry. He now felt within him a call to take

up the work of educating public opinion in support of the cause of the marriage of widows and of doing every thing possible to make it easy for those who were willing to take the step, he had taken. He therefore, decided to make an organised effort in this direction.

One of his first moves was to get in touch personally with all men who had married widows. Their number was not large. Moreover, for a systematic and efficient working out of any plan, a responsible body is necessary. So he thought of organising a Widow Marriage Association. He felt sad that although it was forty years, since the Widow Remarriage Act was passed, the number of marriages was very small. He wished to make it a prominent principle of this Association to carry on reform on the lines laid down by Pandit Ishwarchandra Vidyasagar and Vishnu Shashtri Pandit, i.e. to recognise only those remarriages which were celebrated according to the Widow Remarriage Act of 1856. He wished to work for this cause, pure and simple, without bringing in complications and controversies of the caste system. With this aim in view, the Widow Marriage Association was started on 31st December, 1893 with the support of Shri Wamanrao Kolhatkar of Vidarbha, who convened the meeting of sympathisers at Wardha. Prof. Karve became the Secretary and Poona was selected as the headquarters of the Association. Dr. R.G.Bhandarkar became its president.

Activities of the Association

The Association found that the children of those parents who had remarried, were not likely to meet with considerate treatment from the general public. Also some of them were in quite out of the way places, where there were no facilities for the education of their children. So Prof. Karve started a hostel for the children of remarried widows in his own house. This hostel did not continue for long but the Association gave financial help to needy children born of remarriage of widows, for many years after the hostel was closed.

The Association organised annual gatherings of the families of active supporters with a view to attracting public opinion. The first gathering was held in Poona in May, 1894. With a missionary zeal, Prof. Karve also undertook tours. In every place, he first established contacts with prominent residents and then, with their help, had a public meeting arranged.

In 1895 the name of the Association was changed to the "Association for the Removal of Restrictions to the Marriage of Widows" in order to win the sympathy of society. The object of this Association, as suggested by its name, was a more modest one - merely to remove restrictions that existed. Prof. Karve worked very hard for the Association for a few

years. As he worked and met different people he realised that the question of widow remarriage was considered to be a religious one, and once one went in for it, there was no retreat. Hence, no man dared to oppose the cherished customs of society. Also on large number of those widows, who had children refused to marry. There was something deep rooted in them which revolted against this step although they could not explain, what it was. As he thought over this state of affairs, he began to think of taking up the more effective programme of the education of widows. A large number of widows who would not give a single thought to a proposal to marry again, would come forward to receive education, since the education of widows had no religious ban. All the same, he also found that there was a considerable amount of sympathy with the lot of widows and that earnest efforts in this direction were likely to prove successful. Of course, the obvious means for bettering their lot was education.

After three years of ceaseless effort, it became clear to Prof. Karve, that a great moral courage was required for this step. Without a high level of education and morals in society, such instances of widow remarriages would not be forthcoming. He thought that education was necessarily a liberating force, and every slave group invariably attains

freedom, if educated. It is accepted as a fundamental principle of life that the education of a slave must always result in his freedom. The same thing therefore would happen in the case of women also. Their education would imply and would result, sooner or later, in their emancipation, irrespective of the fact, whether their educators wanted them to be free or merely desired to teach them to be submissive wives and overburdened mothers. For this reason, Prof. Karve thought of establishing a system of education for women in India, which would result in her emancipation and radical reorganisation of society as a whole. "Education through reconstruction and reconstruction through education" said James Yenn, "ought to be the creed of social workers." The statement proved perfectly true of Maharshi Karve and his efforts to establish the Anath Balikashram and Mahila Vidyalaya, later on.

Maharshi Karve writes, "The thought of widow's education was never absent in my mind and even a favourable opportunity for taking the step had offered itself in the latter half of 1893 when a great cloud hung over Pandita Ramabai's Sharda Sadan and a wave of public opinion, passed against her and in favour of any attempt that could be made by some of us for widow's education."² Apart from Pandita Ramabai's Sharda

² Ibid., p. 9f

Sadan, two other institutions that inspired Prof. Karve in this mission were, the Vidhavgriha at Baranagar, started by Babu Shashipad Banerjee, near Calcutta in 1887, and the other was, that started by Vireshlingam Pantalu in Madras. Prof. Karve was enlightened by these institutions.

He consulted a number of friends and thought that the institution so founded would thrive and do solid work if persons inspired with zeal came forward to run it. On the 14th July 1896, a meeting of his friends who supported his plan was organised. At this meeting the resolution was passed to found the "Anath Balikashram Association". Dr. R.G. Bhandarkar was elected president and Prof. Karve became its Secretary.

After the Association was established, his first care was to collect funds. He utilised his long vacations, in moving from place to place and collecting subscriptions. "Take care of the pence and the pounds will take care of themselves," was his motto. Feeling however, that before he appealed to the public for assistance, he must prove his own zeal in the cause, he gave his own saving of Rs.1,000/= to the cause in the beginning and started with two widows. By the end of 1898, a balance of nearly Rs. 10,000/= was left over, after paying for the expenses of the widows maintained and educated at the Government institutions.

Such were the humble beginnings of the institution. In 1899, Prof. Karve suggested having an independent establishment for widows, because he realised that he made mistake in having the Widows' Home under the auspices of the Widow Marriage Association, as this contention could be misinterpreted by the people. So he made up his mind to start the Anath Balikashram quite independently of the Widow Marriage Association. So when the members met, to adopt the report for the year, he put before them the project of having a building and an establishment of its own, for future activities and their expansion. The most formidable difficulty was that of finance. He therefore, handed over his Life Insurance Policy to the trustees of the Ashram on 18th April, 1899. In the same year the Anath Balikashram was started as an institution in a rented house in Poona. Only fresh applicants were admitted into the new Home, and others who were formerly in the Government institution had to continue there.

It was Prof. Karve's desire that the Ashram should not be opened in the heart of the city. He wanted to secure a healthy, physical and moral atmosphere for a delicate institution like this. Rao Bahadur G. K. Gokhale's donation of six acres of land at Hingne, near Poona, in 1900 made the pioneering easier for Prof. Karve. The Managing Committee accepted the offer and it was decided to build a mud hut at Hingne at a cost of Rs. 500/- and the Hindu Widows' Home was

shifted to its new headquarters in June, 1900. Even today, this Foundation Hut proudly stands as a monument amidst many modern buildings of the institutions. Running an institution for widows was an uphill task but Prof. Karve's perseverance won public support. In 1904, he constructed a separate building for the Widows' Home.

With all his mind devoted to the work of the Anath Balikashrama, Prof. Karve hardly ever thought of the hardships he had to suffer. They were many and varied. Prof. Karve, who was still teaching in the Ferguson College, had his home in Poona. His social work at the Hingne's institute was his heart's work, done on his sole responsibility. Every evening he had to walk from Poona to Hingne, a distance of about 4 miles. He had even to carry a pretty heavy load of vegetables and other supplies for the Home, from Poona. He also taught some of the advanced girls at night and in the morning. At about eight in the morning, he returned to Poona, to work in the Fergusson College, But he never felt the fatigue of walking because his interest in women's welfare knew no bounds. "When someone was ill at home his mind was torn between the cares of home and the responsibility of the larger family at Hingne. But with a heavy heart, he answered the call of duty."³

³ Ganesh Chandavarkar, Maharshi Karve (Bombay : Popular Book Depot, 1958) p. 91 f

Thus, under the fostering care of its founder and devoted sponsor, the Ashram progressively gained in popularity. Attempts were also made to collect funds. Donations that were received by Prof. Karve, helped him to go ahead, although he was in need of more funds.

Life workers of the Ashram

Apart from receiving financial help, Prof. Karve also received the whole-hearted support of a few educated self-sacrificing ladies who joined hands with Prof. Karve to fight against the social evil. At no time in its history, did the institution founded by Prof. Karve feel the want of women workers as he firmly believed that such an institution for the welfare of women should be managed by women themselves. Outstanding women workers to join the Ashram were Mrs. Pervatibai Athavale, Mrs. Vemubai Namjoshi and Mrs. Krishnabai Thakur.

Opposition from the public, a period of success and trial for Prof. Karve

It is no wonder, that those who belonged to the orthodox section of society attacked the Anath Balikashrama as a factory where raw material for the marriage of widows is manufactured. In spite of the fact, that the Home maintained an attitude of neutrality towards the subject of widow remarriage, Prof. Karve became the object of criticism of a few reformers also. This criticism from the public was

responsible for the slow growth of the Ashram. The Home began with one widow in 1899, and at the end of three years there were eleven widows and three unmarried girls. Later on, the number grew rapidly. "In a way, it was good that the growth of the institution was slow. It gave time to the workers and tried their patience."⁴ However, it was Prof. Karve's conviction that the Ashram would survive only if its activities were not allowed to be mixed up, even remotely, with the subject of remarriage. The Balikashram was founded for the specific object of providing educational facilities for widows.

The campaign for the cause of widow marriage which he carried on for eight years had proved beyond doubt, that so long as he restricted his energies to that one object, considerable harm would be done to his mission in life - which was to promote education among the women of India, for there were those who did not mind their daughters or widowed sisters educated, but would revolt against any suggestion of getting them married. The path followed by Prof. Karve was the path of wise caution.

The Anath Balikashram proved to be a silver lining in the dark cloudy future of the widows. To quote Prof. Karve "The greatest benefit that has come from the Home is the

⁴D.K.Karve, Looking Back (Poona: Hindu Widows' Home Association, 1936) p. 74

germ of hope that has been created in the heart of the widows themselves, which shows them that education puts in their hands, a means of improving their minds, making them self dependent and enabling them to make good use of their lives, by working for a public cause. Our society often treats widows in such a way as to make them say, 'What is the good of our continuing to live?' When such heart-broken widows come to the Home, they soon begin to feel that life is a God-given gift which can be useful to themselves and to the country. In this direction, of changing the mental outlook of widows, the work of the Home has been of great importance to our society."⁵

Further in order to clarify its attitude of neutrality towards the subject of remarriage, the Managing Committee of the Ashram passed the following resolution on 21st June, 1911. "The Hindu Widow's Home is a strictly educational institution and when a marriage of a widow is decided, by her guardian, she should be withdrawn from the Home, in consideration of the disturbing influence exercised on the minds of other girls in the Ashram."⁶

⁵ R.P. Paranjpe, Dondo Keshav Karve - a sketch, p. 58f

⁶ Ganesh Chandavarkar, Maharshi Karve, p. 105

Had the founder of the Ashram stuck to the Widow Marriage Association, his activities would have brought about a few more remarriages. His giving up of that work, enabled him to direct his energies towards the nobler cause of the education of women in India. Ganesh Chandavarkar writes, "The Balikashram which he founded in 1896, proved to be the seed as small as that of a banyan tree, from which has grown a mighty tree, which has sent out its branches far and wide and has become one of the wonders of modern India. Rightly, has the founder universally been acclaimed as a Maharshi, a great seer, who in these days of darkness, could peer into the future and see the vision of better days, not for a handful of widows, who could have been persuaded to accept a second marriage, but for vast numbers of them, who have received the benefits of education and have acquired independent positions of honour in various spheres."⁷

On the whole the early history of the Ashrama was a story of unhampered progress. There were great difficulties to be overcome, but for all these, Prof. Karve had been the source of light and comfort for all. No wonder his modest hut at Hingne is now a place of pilgrimage for all lovers of female education in the country. Countless widows of the country, even though they had not been to the Anath Balik - Ashrama of Maharshi Karve, learnt his message and received

⁷Ibid.

hope in life, discarding old beliefs and living respectable lives as housewives, nurses, doctors and teachers.

The Mahila Vidyalaya

Seven years after the foundation of Anath Balikashrama, Prof. Karve opened another chapter in his life by starting the Mahila Vidyalaya, on the 4th March, 1907. The germ of this institution was unconsciously planted during the early stages of the Widows' Home, when he used to get occasional applications from the guardians of unmarried girls for admission to it. In 1899 Prof. Karve received a letter from a gentleman from Ratnagiri, asking him to admit his three daughters of the ages 14, 12 and 10. This was the beginning and in the years which followed, the number of girls steadily increased because their parents felt, that it would be very good for their girls to receive cheap education in a Hindu atmosphere and in the Hindu middle class surroundings.

In 1900, the number of non-widow students was two and at the end of 1906, it rose to 19, in a total of 75. The Management of the Ashrama decided that the number of unmarried girls or non-widow students should not exceed one fourth of the total number of inmates. This made him sad to think that a large number of applications from non-widows had to be rejected. Each application, so rejected, meant the denial of an opportunity to a girl who wished to receive an education.

Prof. Karve gave his anxious thoughts to all these circumstances. As a result, he insisted that Anath Balikashrama should have a sister institution with a provision for the lodging and boarding of girls and married women who were not widows. In a meeting of the Managing Committee of the Ashram, on 31st January, 1907, Prof. Karve explained his views and proposals in detail, that the Ashram would command greater sympathy from the public, if not only widows, but other girls and women were also able to receive the benefits of education under its roof. Many members of the Committee had the interest of the Ashram at heart and so they did not agree with Prof. Karve's idea. He however, welcomed the Committee's decision as a call and as a challenge. He decided to go alone in that direction, as he was firmly convinced, that in the uplift of the whole female sex, including married and un-married women and widows, lay the great hope of the regeneration of our country.

At last on 4th March, 1907, this school called Mahila Vidyalaya was started in the old house given to him by the Deccan Education Society. The school began with six students on its rolls and its appearance witnessed the epoch of the modern education of women in Poona and in Maharashtra. Simple living and high thinking were the key notes of the Vidyalaya.

Prof. Karve published the aims and objects of this new institution in the papers. The chief aim was to raise the age of the marriage of girls then was customary in Maharashtra at that time so that they might have enough time for their studies. For this purpose he instituted a separate fund called the Brahmacharya Fund from which poor girls that satisfied certain conditions were to be supported and educated. The important condition to be fulfilled by the guardians of the girls was an agreement to keep the girls unmarried upto the age of twenty. The idea of the Brahmacharya Fund was generally appreciated by the public so that many kind hearted gentlemen came forward to send monthly contribution.

In December, 1911, the Mahilavidyalaya was transformed into a full fledged residential school, with a house of its own at Hingne, next to the building of Anath Balikashrama. In course of time, when the number of girls in the Vidyalaya began to increase, the Committee of the Widows' Home saw, that the Vidyalaya was a growing institution and that it would be convenient for both institutions to have a common school. Thus, in the beginning of 1915, the two institutions were amalgamated.

Nishkama Karma Matha

This was the last stage of the development of Prof. Karve's idea. This Matha was the materialisation of his conviction

that if something tangible is to be done in the direction of the regeneration of India, there must be thousands of men and women ready to work on the principle of self sacrifice. To produce a batch of women workers on this principle, was his long cherished dream. Moreover for the spread of education which was one of the most important nation - building activities, hundreds of workers were needed, who should regard service to fellowmen as service to God. The same was the essence of the teachings of Bhavadgita. Happily, the Servant of India Society, started by Mr. Gokhale, gave him a hint, about the details of this organisation which he called "the Nishkama Karma Math, or the hermitage for selfless work."

On 4th November, 1908, Prof. Karve together with twenty other people took the vows to sacrifice his life and his very existence for the Association, like the Mahila Vidyalaya, the Widows' Home and other similar institutions. Thus, the object of the Math was to render what help it could to the cause of womanhood by creating a class of Hindu sisters of Charity and Mercy.

The Nishkama Karma Math was indeed a lofty ideal but its work did not go much beyond the preliminary spade-work. Most people including Prof. Karve's supporters and well wishers, found it difficult to appreciate the aim which

Prof. Karve had in view, in founding the Math. Also, he was pained to see the articles in the Indu Prakash criticising his objectives in founding the Math. The close proximity of the Widows' Home and the Mahila Vidyalaya and the two associations which managed them with some common members and some devoted only to one of the two objects soon led to difficulties. Moreover, it was objected on the ground, that the Vidyalaya was under the absolute control of the Math, that Prof. Karve was the sole and absolute dictator of the Math for the first five years and that the Math prepared inexperienced boys and girls of tender age, for a life of self-abnegation, which was not suited to this world at all.

With a humility that was the mainstay of his character, he began to think of the best way of pulling the cause he loved so dearly out of public criticism. With faith, he returned to the idea of bringing about the merger of the Ashram and the Mahilavidyalaya with the Math into a single institution called Mahilashram.

The happy union of the three institutions was brought about in the beginning of 1915, and the Hindu Widows' Home Association became a general institution for the education of married and unmarried girls and widows, which came to be known as the Hinane Stree Shikshan Samstha since 1946. "Union is strength" says the proverb, and on the disappearance of differences the united efforts opened up a fine prospect of

healthy growth of the combined institution. Under the valuable services of the honorary life-workers - Mrs. Sitabai Annigeri, Shri B.D. Karve and Mrs. Kaveri Karve and other life-workers, this institution is able to expand its activities in manifold directions.

At present there are at Karvenagar (Hingne) the following departments, all extended around the nucleus of the mud-hut of 1900 in the course of the last 72 years:-

- 1) The Mahilashrama High School (about 450 pupils),
- 2) Parvatibai Training College for Women (about 130 pupils),
- 3) Anandibai Karve Primary School (about 325 pupils).

About 680 pupils (about 20 widows, 85 married and 555 unmarried girls and 20 boys below the 10 years of age) of all Hindu sub-castes, including 85 Harijan girls, stay in the four hostels conducted at Karvenagar (Hingne). Out of these, about 150 students are maintained free by the institution.

The social work in connection with juveniles carried on by this institution at Karvenagar is particularly noteworthy. This institution started, about twenty years ago, a special hostel for neglected and orphan children, particularly girls. This being a general educational institution for girls, children of the educable type, as recommended by Juvenile courts are admitted and at present educational facilities are provided to 200 such children. So far, nearly 600 such children have passed out from this institution.

It is a special feature at the Karvenagar Centre, that girls from the ages of 5 to 25 years and boys upto the age of 10, stay together. The pupils present almost a cross - section of the society, from very well-to-do families on the one hand and extremely poor, on the other. Such a big residential institution occupying an area of 22 acres of land at Karvenagar, offering wonderful facilities for community living, goes a long way, in bringing harmonious development in the new generation.

Poona Branch

At its Poona Branch, there are Shishu Vihar, Junior College of Education and Mahila Niwas. The number of Pupils in the Nursery school of Poona branch was 450 and the number of teachers in the nursery training institutions was about 40 during 1970-71.

Shishuvihars or Nursery School

The total number of students in all the branches of Shishu vihars run by the Samstha was 634 in 1970-71. Both the Pre-primary college of Education and the Shishuvihar have completed 25 years of their existence and have had their Silver Jubilee celebrations during 1970-71.

Mahila Niwas

There were 60 women staying in the Mahila Niwas during the year 1970-71. Out of these, 52 were working women, while 8 were students.

Satara Branch

The strength of the Kanyashala (High School for girls) at this Satara Branch was 1120 during 1970-71 and cannot be increased for want of accomodation.

Wai Branch

Just as there is Kanyashala at the Satara branch, there is also another Kanyashala at its Wai Branch. The number of pupils in the Wai Kanyashala during the year 1970-71 was 503.

Financial position of the Samstha 1970-71

In the early years, the Anatha Balikashrama had yet to convince the public of its objects and usefulness but gradually, the people have realised their responsibility, so it was not always necessary for Prof. Karve to go out with the begging bowl. Well wishers, friends and admirers came forward in large numbers to support his cause. Today, it has overcome financial difficulties and receives substantial grants from various sources,

"The following annual grants were received from the government during the year 1970-71"⁸

Source

Maharashtra State, Education Department	Rs. 4,97,912
Director of Social Welfare, M.S. Poona	Rs. 1,02,798
Social Welfare Office Poona	Rs. 25,143
Central Social Welfare Board, Delhi	Rs. 9,000
Poona Municipal Corporation, Poona	Rs. 1,500

⁸ Annual Report (Hingne Stee Shikshan Samstha 75th year 1970-71), p. 19

The total asset of the Institution including landed property and buildings are about Rs. 35,00,000- while the annual recurring expenditure of the Institution is about Rs. 8,10,000- Total estimated expenditure for the year 1970-71 was Rs. 10,41,403- while the total estimated income for the same year was Rs. 10,01,065- leaving a deficit of Rs. 40,338-.

Achievements of the Institution

"The institution has so far educated above 1,50,000- girls, of whom 900 have become trained teachers, while many nurses, midwives, doctors and others have received their preliminary education in this Institution."⁹ More than 2,000 widows and married ladies and 13,000 virgins of all castes have received a good general education and have come to the front in the field of political, social and educational activities. The Institution has also helped numerous widows, separated wives, unmarried girls in difficult home circumstances and neglected children, to become self supporting and lead honourable lives, useful to themselves as well as to the society.

Present Work of the Institution

"At present, 3000 children and women of all castes and communities are receiving education in the different branches

⁹ Ibid., p. 2

of the Institution. Out of these, over 130 students depend on the Institution for boarding and lodging. Partial expenses of about 190 children committed by the Juvenile Courts and about 70 Harijan girls, are borne by the Institution. The Institution spends Rs. 1,66,510- every year on their account."¹⁰

The Hingne Samstha also lent the services of its life-workers to develop girls' schools in district towns such as Belgaum, Sholapur and Dhulia. There are twelve life-workers (out of whom seven are ladies) who have promised to serve for life on a basis of self-sacrifice and carry on the activities of the Institution.

Today the Samstha can rightly claim that during its existence of seventy-two years, it has fulfilled its aim of educating widows, which enables them to earn an honourable living. It has also educated unmarried girls upto a sufficiently advanced age and has thus helped the cause of late marriages of girls. It has enabled married women to become good and helpful wives. In general, it has educated women so that they may improve physically as well as mentally. It was this institution, that took a leading part in the early development of the Karve Institute of Social Service, founded in the memory of Maharshi Karve.

¹⁰Ibid., p. 3

The last stage of development of Prof. Karve's idea was the establishment of the Women's University. It was this Hingne Institution that gave birth to the Indian Women's University and the first college classes were actually run at Hingne (Karvenagar) for seven years, where the first experiment of imparting higher education, through the mother-tongue was carried on successfully. Even after the University, was named as the S.N.D.T. Indian Women's University, the life-workers of the Hingne Institution nursed it for thirteen years. Since this University is the main contribution, which Prof. Karve made in the field of higher education of women, its growth and development is described at length in the next chapter.

This account of the institutions founded and developed by Prof. Karve, is enough to convince the modern generation, that truly the education and emancipation of women was a passion with him. Practically, the whole of his life was devoted to that cause. His pioneering service in this direction serves as beacon lights spreading education among the widows who were once regarded as unholy and inferior beings. Prof. Karve once described himself as a 'mad man' because he felt inspired by a single dominant idea, the cause of women. Human freedom and progress have advanced in history only because such 'mad' men lived. As a boy, w who

used to read newspapers to the illiterate villagers of Murud, realised very early in his life, that education is the most powerful agent of human civilisation. The establishment of the Women's University dispelling the ignorance of hundreds of women is the glorious climax of that modestly begun work. "Looking into this life-time effort of Maharshi Karve, many persons who were closely associated with him, have rightly said, that, " a few more devoted persons like Mr. Karve will change the face of India."¹¹

The First World War, a horrible and utterly unmeaning war, in the comparatively quiet town of Poona, gave shape to his revolutionary ideas on the establishment of a University, exclusively for women. He was Prof. Karve, the greatest champion of women's education in India.

The idea and the plan

The idea of a University for women, was not altogether new to his mind. He had always felt and very strongly, that the principal aim of the education of women, should be to equip them with a training that would make them efficient housewives and mothers. Again and again, he had witnessed the necessity of having a special course of studies for women in the annual reports of the Hindu Widows' Home Association.

¹¹ R.P. Paranjpe Dhondo Keshav Karve - a sketch (Poona: Acharya Bhushan Press, 1915) p. 7

CHAPTER V

RISE OF THE S.N.D.T. WOMEN'S UNIVERSITY

In 1916, when the world was under the influence of the First World War, a humble and utterly unassuming person, in the comparatively quiet town of Poona, gave shape to his revolutionary ideas on the establishment of a University, exclusively for women. He was Prof. Karve, the greatest champion of women's education in India.

The seed and the plant

The idea of a University for women, was not altogether new to his mind. He had always felt and very strongly, that the principal aim of the education of women, should be to equip them with a training that would make them efficient housewives and mothers. Again and again, he had stressed the necessity of having a special course of studies for women in the annual reports of the Hindu Widows' Home Association. By 1915, the Association had grown into a boarding school for women, and had sent some students for the Matriculation

Examination of the Bombay University, through the New English School, Poona. So far it had not fixed any goal, although Prof. Karve had evolved in his mind, the conception of a Maharashtra Women's University, where higher education through the medium of the mother-tongue would be available. Although he had nursed this idea with fondness, he regarded it as too ambitious for him to take up. For nearly ten years, it had remained with him without assuming a definite shape.

While he was thinking in this direction, of establishing the Women's University, he took into consideration the standards achieved by Western countries in female education and found that when women learnt the art, trade and occupation meant for men, which was a common trend in western countries, at that time, some social thinkers and educationists had started agitating, against such an educational system. Here he was mainly impressed by the views of Dr. Meryrick Booth, who wrote an article in the monthly magazine, called, "the 19th Centry and after" where he said, "To maintain that sexes are almost identical, in mental and moral attributes, and that they should enjoy, identical education and pursue identical careers, is to be "progressive" On the other hand, those who see a profound meaning in the eternal polarity of sexes, and maintain that civilisation will be enriched and vitalised through, a full cultivation of this fruitful

diversity, are without further ado stamped, as "reactionaries."¹

About this period, he unexpectedly, laid hands on a pamphlet describing a Women's University in Japan. As he read and re-read the pamphlet, the idea of doing something concrete in this direction, became stronger and stronger in his mind. Later on, it was found that Babu Shivprasad Gupta of Benaras and Prof. Benoy Kumar Sarkar of Calcutta, who visited Japan and were much impressed by the work of the Japan's Women's University, had sent this pamphlet to him. It showed that, this Japan's Women's University, founded in 1900, was altogether free from the control of the government and did not receive any financial help from the government. What appealed to Prof. Karve most, was the emphasis that was laid by the promoters of the University, on the life of home as the main sphere of women's activities. It was here, that woman was to take her place as the presiding genius, by directing the activities of the life of the home, and the family.

As he talked about this new venture, to his friends and colleagues of the Hindu Widows' Home Association, he received from Mr. Gadgil, on 21st December, 1915, a donation of ten

¹ D.K. Karve: Attmavritta (Autobiography in Marathi) (Poona: Hingne Stree Shikshan Samstha, 1928) p.352

thousand rupees for the college, to be conducted at Hingne, by the proposed Women's University for Maharashtra.

A practical educationist as he was, Prof. Karve had long noted the difficulties in the way of the advance of education among our women. Social customs, orthodox ideas and environment, prevented Indian girls from devoting sufficient time and energy to master the courses of study primarily laid down for boys without any thought as to their suitability for the particular needs and aptitudes of women. Besides, the continued use of a foreign language, even for an elementary knowledge in Arts, and Science was a phenomena, known only to India. Prof. Karve strongly felt that the widening gulf between the social status of men and women in India should be bridged over, and that women should be enabled to take an intelligent part with men, in the affairs of the home, the city, and the nation.

The Presidential Address

During that time the Indian National Conference was to hold its annual session in Bombay on 30th December, 1915. Sir Narayan Chandavarkar, General Secretary of the Conference, invited Prof. Karve to preside over the Conference. Mr. Karve accepted the invitation. The principal theme of his presidential speech was the Maharashtra University.

Therein he insisted on the following points:

- 1) "The number of girls' schools should be increased so as to make education easily accessible to every girl.
- 2) Women should be trained as teachers and as the majority of candidates come from widows, the age limit should be raised to thirty.
- 3) The number of training institutions should be increased and the strictness of standard for admission to these institutions should be relaxed, at least to begin with.
- 4) As far as the secondary education of women was concerned, Prof. Karve was sorry to say that there was no provision made by the Government to differentiate it, from that, primarily intended for men. Every woman could not have the time, money and inclination to go in for, that sort of an education, because the majority of them take to married life and have to enter upon their duties in the household as wives and mothers. The other great defect, as he pointed out, was, the foreign medium of instruction, which had continually sapped the energies and had undermined the intellectual calibre of Indian youth."²

² S.N.D.T. Women's University Silver Jubilee Souvenir
(1942) p. 15f

Karve, Lokmanya Bal Gangadhar (From: Hindu Widow's Home Association, Mumbai Report, 1936) p. 104

Further he said, " the most natural and the most efficient medium of instruction is the learner's mother - tongue. Secondly, national and social economy require that women should occupy a station of their own, distinct from that of men. That they are as integral a part, of the social organism, as men, is beyond question, but that the office they have to fill is different, though equal - perhaps greater - in importance, is equally true.³

When Prof. Karve laid down these two principles, he did not for a moment mean to say, that the way should be rigorously barred against those women, whose ambition would be to beat men on their own ground, and to compete with them, for prizes and scholarships in the existing Universities. On the contrary, he welcomed it, for such women would surely be, welcome ornaments to their kind, and also to the whole community.

At the same time he affirmed, " that the differentiation in the educational courses must correspond to the differentiation in their conscious individuality. This did not imply, that the two lines of education should be absolutely independent of each other and mutually exclusive, for men and women, as members of mankind, are, at the bottom, one. So that

³ D.K. Karve Looking Back (Poona: Hindu Widows' Home Association, Hingne Budruk, 1936) p. 104

as far as the development and unfolding of common human nature is concerned, their education must take a common form. The education of the two should be like two branches, on one and the same stem, it must be correlated and co-ordinated."⁴

Hence, Prof. Karve stressed that schools and colleges for women should be started with vernaculars, as the media of instruction and English, as a second language, with courses of study specially suited, for the needs of womanhood; and on the completion of the courses, there should be similar examinations and similar distinction or public recognition of their educational status, for it is the educational stamp that attracts the girls to University Examinations.

Intermediate steps: The meeting of the Managing Committee

Shortly after his return from Bombay, Prof. Karve, took the next step. He called an informal meeting of 15 gentlemen at the Fergusson College, to discuss the matter and to decide on the steps to be taken. About one third of these, were opposed to the idea, another one third, entirely in favour of it, while the remaining were wavering at first, but threw their weight on the side of the movement.

⁴ S.N.D.T. Women's University Silver Jubilee Souvenir
(1942) p. 16

Immediately, after this meeting, on 13th February, 1916, a meeting of the Managing Council of the Anath Balikashrama was held, to appoint a provisional committee to take the necessary steps for the organisation of the Women's University. Prof. Karve set to work with the help of Late Dr. Ramkrishna Gopal Bhandarkar, who took a keen interest in the new movement. It was proposed that the University be named, "Bharatwarshiya Mahila Vidyapeeth." (Indian Women's University). Another name suggested, was, "Maharashtra Shardaapeeth." A provisional committee was formed with Mr. M.K. Gadgil as its Secretary, to work out the scheme.

It was decided to have a senate of 60 members, 30 elected by the contributors of the Widows' Home, 24 by the Graduates' electorate and 6 by the General Electorate. Graduates of ten years' standing or those with Masters' or Doctors' degrees only, were eligible for membership of the Senate.

The first thing the provisional committee had to do, was to prepare a well considered appeal, giving the fundamental principle, underlying the movement, and explaining the manner in which the work was intended to be carried out. A draft of the aims and objects as well as, of the rules and regulations of the University was prepared and a rough sketch of the courses of study, for the entrance examination and the first

year examination was also made. All these were to be considered in detail by the Senate.

Meanwhile, Prof. Karve was busy meeting eminent persons to discuss his great idea in minute detail. With copies of the rules and regulations, finalised at the above mentioned meeting, Prof. Karve with Mrs. Venubai Namjoshi, Mrs. Parvatibai Athavale and Mrs. Krishnabai Thakur visited several parts of India, to address meetings for propaganda work, enlist voters for the two electorates and to collect subscriptions for the University.

When Prof. Karve went to Benares, to meet Sir Shankaran Nair, he took this opportunity to meet Dr. Annie Besant, who advised him to have a Women's University on an All India basis, and gave Mr. Karve, a donation of a hundred and fifty rupees. Dr. Rabindranath Tagore, liked the idea of the University, imparting knowledge through the vernaculars and advised him not to waste time in securing government recognition through an elaborate process. To quote his words, "It is better that you should win recognition at the end than pay for it, in the beginning."⁵ Even Mahatma Gandhi approved of the idea, specially so, as the teaching to be imparted there, was,

⁵ S.N.D.T. Women's University Golden Jubilee Commemoration Volume (1968) p. 174

through the mother tongue of the student, even at the stage of higher education. He however, did not approve of the provision of English as a compulsory subject. But Dr. Karve thought otherwise, and did not move from his conviction.

While these messages, good wishes and assurances gave Prof. Karve, considerable encouragement to move ahead, they also provided him with the fortitude he needed, to keep his mind calm, against the criticism, which was being levelled against the scheme.

Criticism and doubts regarding Prof. Karve's new venture

Mr. Natrajan, the Editor of "The Indian Social Reformer" in the issue dated 20th July, 1920 said, " we are opposed to the idea of a separate University for women. The sole object of the University is the promotion and advancement of learning. There is no sex in knowledge. A separate Women's University, has always seemed to us to be reminiscent of the medieval Hindu prohibition of sacred learning to women and the Shudras - a prohibition based on a conception, that has degraded the position of women in Hindu Society."⁶ Thus, Mr. Natrajan was sure that, "notwithstanding Prof. Karve's excellent intentions, the new project will act as a stumbling block in the way of

⁶ D.K. Karve Looking Back (Poona: Hindu Widows' Home Association, 1936) p. 122

women's education, "⁷ Even Dr. R.P. Paranjpe, a well-wisher of Dr. Karve, advised him, "Festina lente" - hasten slowly. Several people felt that it was a dream of an idealist and a leap in the dark, as Dr. Karve was already at that time, fifty eight years old.

This apathy was the result of various social disabilities in the form of seclusion of women, child marriages and a number of other humiliating customs. As a result, the gates of higher learning, were not open to women. In order to break through this wall of resistance, to higher education of women, a visionary explored a new path of starting a Women's University. The emergence of the University heralded a new era in the history of women's education in India. The adequacy of the venture, which even Dr. Karve described as "a leap in the dark," requires no justification today.

The First Meeting of the Senate

In spite of these adverse circumstances, Prof. Karve had faith that good causes, like good men, may suffer, but ultimately they win the battle. So, when Prof. Karve returned to Poona, after having visited Calcutta, Lahore and Jullundur,

⁷ Ganesh Chandavarkar: Maharshi Karve (Bombay: Popular Book Depot, 1958), p. 155

he was able to enlist twelve hundred members for the Graduates' Electorates, within a short period of four months. By the middle of April, lists of voters were prepared and the names of candidates for fellowship of the senate were sent to the voters. The election of sixty fellows including five women, was completed by the middle of May. The agenda for the first meeting of the senate was drawn up and sent to the fellows along with draft rules and regulations and the courses of studies and the meeting of the senate was called on the 3rd and 4th of June, 1916, at Poona, in the Fergusson College.

As Chairman of the Provisional Committee, Prof. Karve opened the proceedings and requested the members of the senate to elect their own Chairman, to carry on the regular proceedings. Dr. R.G. Bhandarkar was then elected the Chairman and formal proceedings began. "The Indian Women's University" was formally inaugurated with Dr. Bhandarkar as Chancellor and Dr. R.P. Paranjpe as Vice-Chancellor. The Senate also appointed Dr. Karve himself as the Registrar. Three sittings of the Senate were required to finish the agenda. The Senate appointed Mr. D.K. Karve as the first Principal of the college, which was named "Mahila Pathashala" at Hingne, Poona. The Syndicate consisting of the Chancellor, Vice-Chancellor, the Registrar and seven elected Fellows, was appointed to carry on the executive business and to hold the first Entrance

Examination about the end of June, according to the standard of the Bombay Matriculation, allowing the option of answering the questions in Marathi.

First Entrance Examination of the University

The office of the University was established and the provisional committee handed over charge of its work, to the Registrar, with the funds that has been collected, and the independent work of the University began immediately. The First Entrance Examination was held in June, 1916. Only those students who had studied for at least one year in the Matriculation class of some High School, were allowed to appear for it. Six girls from the Mahilashram High School, Hingne presented themselves, for the Entrance Examination which was held by the newly founded Women's University, and four out of these came out successful. They were Miss Kelkar, (Mrs. Karve), Mrs. Annigeri, Miss Gadgil (Mrs. Ajerekar) and Miss Patwardhana. These four girls and one more, who had passed the Matriculation Examination of the University of Bombay, formed the first batch, and were admitted to the First Year class of the college, which was named "Mahila Pathashala" started on 5th July, 1916 and the Hindu Widows' Home Association. The actual teaching work began on that day.

Prof. Karve's work as the Principal of the College required him to remain at Hingne, but he knew that his services would be more useful, in the task of collecting funds for the University and the College, and for making its work known to people, far and wide. Prof. Karve, therefore, had Mr. Narayan Mahadeo Athalale appointed as Principal of the College and had Mr. Hari Ramchandra Divekar, appointed as the Registrar of the University.

It was absolutely essential, that the funds of the University should accumulate to a decent amount and therefore, the University gave, only a small grant to the Hindu Widows' Home Association for conducting the school, the college and the Adhyapikashala or Normal School affiliated to the University. Once again, Prof. Karve, set out on his mission. He went from town to town, doing propaganda work and collecting subscriptions. There was hardly any part of India, he did not visit. He travelled from one end of the country to another visited important places, and approached thousands of people, receiving even a fraction of a rupee, thus awakening sympathy, even in the lower middle classes. At the end of the first four years of its existence, the Indian Women's University had a balance of Rs. 2,16,041-10-5 after meeting all expenses. This was the outcome of Mr. Karve's tireless efforts. Also, the personal sacrifice of the members of the Hindu Widows' Home went a long way in helping Prof. Karve.

Progress of the University during 1916 to 1919

The academic progress of the University was very slow, during the first four years of its existence. Capable teachers were secured for the college, but the number of students was very small. It was not possible for girls from the city to attend the Hingne School, four miles away. Scanty funds would not allow the opening of a school in Poona. The Mahilashrama was the only school and the Mahila Pathashala, the only college affiliated to the University. The number of students in the College was only between 15 and 20. Only one lady graduated from the University in 1919 and three in 1920.

The slow progress of the University and the lack of enthusiasm shown by girls themselves, made Mr. Karve sad, but he was not disheartened. Without losing courage, he worked. He had no cause to feel disappointed, because help and sympathy came from unexpected quarters. Here it must be mentioned that in the first few years, the University depended for its existence, on the financial assistance received from Babu Shivprasad Gupta, Sir William Wedderburn, Dr. Lande and Mr. Gadgil.

Not disheartened by the slow pace, at which his project was moving forward, not bowed under the weight of criticism, and always grateful for the support he received, Mr. Karve marched on.

The Windfall ! The Princely gift of Sir Vithaldas Thackersey !

The first stage of the University came to an end and it entered into its new life on 1st July, 1920, when a princely gift was offered to the University by Sir Vithaldas Thackersey. Having a noble idea is not enough. There must be the means to implement it. Luckily, good causes never suffer for want of support. "So, when a great educationist was dreaming big dreams, a great merchant prince in Bombay was inspired by an equally great vision of the uplift of our womankind through sound education. Dr. Karve, found an admirable and worthy colleague in Sir Vithaldas Thackersey, an industrialist and a businessman."⁸ He was the head of the House of Thackerseys. In 1917, this great donor gave a thousand rupees to Mr. Karve's University for Women, for giving scholarships in the name of his mother, Mrs. Nathibai Thackersey. Next year, he gave another thousand rupees and promised to continue it, every year.

In 1919, he went on a world tour with his wife, Lady Premilla Thackersey. They first visited the Eastern countries. During their stay in Japan, Sir Vithaldas made it, a point to visit the Women's University in Tokyo. The work of the University and the institutions, affiliated to the University,

⁸ S.N.D.T. Women's University Golden Jubilee Souvenir
(Bombay: 1966) p. 18

made a deep impression on Sir Vithaldas' mind. As a result of what he saw in Japan, he began to think that there was great need of such a University in India. Having heard of Prof. Karve's work in that direction, he began to think that, if substantial help was given to the Indian Women's University, appreciable results might be expected. These thoughts remained dormant in his mind, till he returned to India. Prof. Karve, with others, went to receive Sir Vithaldas, when they returned. Sir Vithaldas asked Mr. Karve to see him before returning to Poona. When Mr. Karve saw him later in the afternoon, Sir Vithaldas told him that he would like to discuss with him, proposals relating to the Indian Women's University. A few weeks later, Mr. Karve, with Dr. Paranjpe and Mr. Kanitkar, saw Sir Vithaldas at Mahabaleshwar. At this meeting, something unexpected happened, which Prof. Karve could not believe, Sir Vithaldas offered a donation of Rs. 15,00,000/- to the University in the face value of 3½% Government paper. This was a windfall for the University.

This has been the largest gift, ever offered in India, in the cause of women's education. This was made possible, when a great idealist and a noble philanthropist joined hands to give shape to a noble dream. It was fortunate for the University, that these two great sons of India, came together and joined hands, in a common cause, which greatly enlarged the sphere of the University.

Association, Kimpur, 1935, p. 133

Soon afterwards, a formal offer was received by Mr. Karve. The offer was accompanied by certain conditions. The principal conditions were:

- "1) The University and the institutions conducted by it, be all named after his mother Shreemati Nathibai Damodar Thackersey.
- 2) That meetings of the Senate be held in Bombay and of the Syndicate in Bombay or Poona, as would be convenient.
- 3) That the headquarters of the University be removed to Bombay, when a suitable building is constructed.
- 4) Five members of the Senate shall be nominated by the eldest male heir of the Thackersey family. The University should get Government recognition or collect a fund, equal to his own gift.
- 5) The corpus of the gift be handed over to the University, when the conditions are fulfilled, but till then, Rs. 52,500/- the interest of the amount, be given to the University annually."⁹

This is how the University at Hingne, got its new name - "Shrimati Nathibai Damodar Thackersey Indian Women's University"

⁹ D.K.Karve: Looking Back (Poona: Hindu Widows' Home Association, Hingne, 1936) p. 131

in 1920. As soon as the negotiations were completed, the College was taken over by the University. The University also took over the Kanyashala founded in Poona by Prof. G.M. Chiplunkar, a life worker of the Ashrama.

Sir Vithaldas took great interest in the activities of the University and put his heart into the work. He was anxious to secure a suitable site for the College. The seeds of the University Campus were sown at Yerandwana, Poona, in 1920, when twenty four acres of land were purchased to set it up. Sir Vithaldas at once advanced Rs. 36,000/- for the purchase of the site. He also wished that previous collections should not be touched and so he promised a further sum of Rs. 1,50,000/- without interest, for the construction of the building. Soon, a College Building and the Mulraj Khatau Hostel Building were erected there, and the first college of the University, viz S.N.D.T. College for Women started functioning in 1923.

Expansion of the activities of the University

With this princely gift of Sir Vithaldas, together with other important donations, it became possible for the founder of the S.N.D.T. University to expand the field of its usefulness activities. The first task Prof. Karve took in hand was, the establishment of new schools, to give secondary education on the lines laid down by the Women's University. Further, he also undertook to affiliate those schools, which were in existence and were being conducted by others. As mentioned before, the

first school taken over, by the University was Prof. Chiplunkar's Kanyashala in Poona. It was Sir Vithaldas' wish that the University should conduct a school in Bombay, and if possible, it should have two sections, Marathi and Gujarati. The efforts of Prof. Kerve, to affiliate the Chanda Ramji Girls' High School in Bombay, which had both Gujarati and Marathi sides, turned out to be fruitless. But the University was bound to take steps in this direction, owing to the condition laid down by the late Sir Vithaldas. The first humble step was therefore taken, and a small school with Gujarati and Marathi media was opened in February 1924. It was decided to set apart Rs. 8,000/= for three years for this school which was named Shreemati Nathibai Damodar Thackersey Kanyashala. Gradually, it became a full fledged high school, having Marathi medium.

Secondly, the Vanita Vishram of Bombay, came forward to have its Girls' school, affiliated to the S.N.D.T. University. The Vanita Vishrama was given a special grant of Rs. 3,000/= a year to develop its Gujarati middle school, into a full high school. In a few years, the school began to prepare students for the Entrance Examination and it became necessary to make arrangements for their college education.

In 1931, the S.N.D.T. College for Women, was started in Bombay, and in 1936, the Headquarters of the University, was shifted from Poona to Bombay. The college was started in a

rented building. Its first Principal was Shri H.G. Anjaria. A plot of land with a small bungalow was soon purchased in 1936, and the University Office and the College were located there. A second plot was purchased adjoining the first plot in 1942. These four plots of land, measuring about 72,000 square yards were leased by the Government of India to the University for 999 years. These together, form the present campus of the S.N.D.T. Women's University.

Affiliation of Schools in Gujarat and Maharashtra

When the University had overcome, the initial period of financial stresses and strains, Prof. Karve realised, that his original project of having a Women's University for Maharashtra only, was too narrow, in view of the need which was felt in other parts of the country. The University had already assumed an All India character, when it was named the Bharatwarshiya Mahila Vidyapeeth (All-India University for Women)

Also, in course of time, people began to appreciate, the importance of the University and made independent efforts to start schools and colleges, with a view to get them affiliated to it. This was largely made possible, due to the continued efforts of Prof. Karve, who worked as the organiser of the University. He was able to induce life-workers of the Hindu Widows' Home and Graduates of the University to work in these schools on small salaries. Most of these schools were founded

as middle schools, and by adding a higher standard every year, they became full high schools in the course of a few years. Within a few years, the S.N.D.T. Women's University had a net - work of Girls' Schools spread all over Maharashtra in places like Poona, Bombay, Satara, Sangli, Belgaum, Wai and Sholapur. The schools started at these places, were affiliated to the University and an annual grant-in-aid was paid to them.

The following quotation from the 32nd Annual Report of the S.N.D.T. Women's University (1947-48) gives us details about the institutions conducted by and affiliated to the University during the period 1916 to 1948.

No.	Name of the Institution	Place	Year of Establishment.	Year of Affiliation.
1.	SNDD College for Women	Bombay	1931	1931
2.	SNDD College for Women	Poona	1916	1916
3.	Shri L.V. Gujarat Mahila Pathashala	Ahmedabad	1920	1921
4.	Maharani chimanbai Mahila Pathashala	Baroda	1923	1929
5.	Adhyapikashala or Training College for Women	Hingne (Poona)	1916	1917
6.	SNDD Kanyashala	Bombay	1924	1924
7.	SNDD Kanyashala	Poona	1918	1920
8.	Vanita Vishram English Sch.	Bombay	1925	1925
9.	Mahilashrama High School	Hingne	1915	1916
10.	S.J. Vanita Vishram	Ahmedabad	1917	1920
11.	CJSM.N. Girls' High Sch.	Surat	1916	1920
12.	L.T. Kanyashala	Malvan	1914	1922
13.	Kanyashala	Satara	1922	1925
14.	Mahila Vidyalaya	Bhavnagar	1925	1927
15.	Mahila Vidyalaya	Belgaum	1924	1926
16.	Mahila Vidyalaya	Ratnagiri	1925	1929
17.	SDD Girls' High School	Nagpur	1915	1932
18.	Kanyashala	Wai	1925	1929

Considering the growth and development of the S.N.D.T. Women's University, we are naturally reminded of the growth and development of the Benaras Hindu University and the Aligarh Muslim University. It was a great venture in those days, because private Universities were unknown in India. Dr. R.P. Paranjpe in his convocation address delivered at the S.N.D.T. Women's University in 1937, has skillfully brought out the significance of its great task by comparing its scope, to that of the Benaras Hindu University and the Aligarh Muslim University.

To quote his words, "The Indian Women's University can be fittingly compared to two similar institutions in India, namely, the Benaras Hindu University and the Aligarh Muslim University. Just as the two latter will be forever, associated with the names of Pandit Madan Mohan Malvia and the late Sir Saiyed Ahmed Khan, this University, will forever, commemorate the zeal and single-minded devotion to the cause of women's uplift of Prof. Dhondo Keshav Karve. All three grew out of similar institutions, the Hindu Widows' Home, the Central Hindu College and the M.A.O. College, though the last two were much bigger institutions than the first, when they started on their larger career as universities. All the three have had certain special ideals, the last two, the development and consolidation of Hindu and Muslim Cultures, while the first aimed, at the progress

of one half of India's population. But there are also some essential differences. The Hindu and Muslim Universities make an appeal to the religious feelings of the respective communities, while this University, is based on purely secular ideals. The two started by having Acts passed by the Legislature and automatically commanded statutory recognition, while this started on its course independently of Government recognition, hoping later to secure it, by the help of the work, it actually achieves. Although no educational institution, can be said to have adequate finances, and the Hindu and Muslim Universities have their financial difficulties, still they started with the help of endowments of many lakhs, while this could hardly be said to have, had as many thousands at its disposal, when it started on its career. With all these differences and similarities, all the three universities deserve well of the country, and every Indian looks upon them as peculiarly indigenous creations."¹⁰

This speech of Dr. Paranjpe, aptly gives us, an idea of the special features of the S.N.D.T. Women's University, which entitles it to a separate existence. Significant features which

¹⁰ S.N.D.T. Women's University Golden Jubilee Commemoration Volume (Bombay: 1968) p. 175f

have made the S.N.D.T. University a unique institution of its kind in India are:-

- 1) The very name, "Women's University" suggest that the main object of the University is, to frame the courses of studies, looking to the needs and circumstances of the generality of women. With this object in view, Domestic Economy, Nursing and Fine Arts are given importance for they cater to the needs, of both, a housewife and a career woman.
- 2) It is the only University in India which is exclusively meant for woman and also managed by women.
- 3) With the sole exception of Osmania University of Hyderabad, it is the only University in India which gives education through the mother tongue, though English was and is a compulsory subject at all its examinations. Now of course, the Gujarat University has also adopted the mother-tongue as the medium of instruction and the Baroda University, has the Faculty of Home Science. At present, the University has four media through which it teaches - Marathi, Gujarati, Hindi and English. The S.N.D.T. Women's University can, thus rightly

take the pride that it was the first University to make a thorough going experiment of this nature and stick to it through difficult times.

- 4) The jurisdiction of the University extends to the whole of India. Dr. Karve felt that his original project of having a women's University for Maharashtra alone, was too narrow, to provide facilities for higher education to girls from all over India. The University had already assumed an all-India character, when it was named "Bharat-varshiya Mahila Vidyapeeth" (All India Women's University) Even today, it draws students, from all over the country, but predominantly, from the two sister states of Gujarat and Maharashtra.
- 5) From its inception, it has given facilities to external students to join the University as they are unable to attend the regular classes of the College owing to peculiar economic and social conditions. Bearing in mind, the paucity of Colleges and also the social conditions, discouraging women from receiving higher education, half a century ago, it was Dr. Karve's view, that unless private candidates were allowed to appear at the University's examinations, female education

its smooth work would make no substantial progress. By allowing this facility, the University also took care to see that the standards did not fall.

6) This University is the only institution in the world, which owed its existence largely, to the contribution of the upper middle class and lower middle class people of society.

7) The designation of the degrees of this University is different from those of other Universities.

The three-year degree course led to the degree of G.A. (Grihitagama or Graduate in Arts). The Post-graduate course offered in this University, led

to the degree of P.A. (Pradeyagama or Proficient in Arts). However, when in 1951, the University

gained statutory recognition, the nomenclatures of the degrees were changed to B.A. and M.A., to fall in line with other institutions. Also from

1960, the duration of the degree courses was extended by one year, by the introduction of the Pre-University class, to be followed by three

years for the B.A. Degree course.

Crisis in the History of the University - 1932

A crisis in the history of the University developed in 1932, when misunderstanding and differences of opinion, marred

its smooth working and harmonious development. The University Authorities and the Executives of the Will of Sir Vithaldas, both were actuated by genuine desire to develop the University, but they looked at the matter from different points of view. The Executors of the Trust stopped giving the annual grant of Rs.52,500/= from March 1932. This was the interest at $3\frac{1}{2}\%$ on the original donation of Rs.15,00,000/= So the period from 1932 to 1934 was financially the worst for the University as the University had to spend Rs.40,000/= from its past savings, besides spending all the donations, collected during that period of two years.

It is not necessary for us to go into the details of the painful controversy that ensued on this subject. Suit No. 662 of 1933 was filed by the Advocate General of Bombay, under Section 92 of Civil Procedure Court for drawing up a scheme, for the proper administration of the Trust, specified in the Will of Late Sir Vithaldas. In this critical period but for the self-sacrifice and perseverance of life members of the Hindu Widows' Home Association, and the co-operation of the public, it would have been impossible to overcome these difficulties.

Due to the great tact and strenuous exertions of the then Chancellor of the University, Sir Sitaram S. Patkar, a compromise was arrived at, and it was embodied in the Consent Decree of the Bombay High Court on 17th April, 1935. The Consent Decree

was awarded by the High Court of Bombay as follows:-

- 1) The Annual amount of Rs.52,500/= being the interest on Rs. 15,00,000/=at 3.5 per cent, shall be paid permanently, in quarterly instalments till the amount of Rs.15 lakhs is handed over to the University, fulfilling any of the conditions (a, b, c) given below:-
 - (a) When the University secures the necessary charter from the Government or
 - (b) Gets such other kind of recognition from the Government as would, on the one hand, secure the permanency of the University, and on the other, give assurance to the public that the University would be conducted on right principles and that their graduates would have a recognised status, like those of any other recognised University or
 - (c) The University raises a Permanent Fund which would bring an annual income of Rs.52,500/=
- 2) The arrears of interest, for approximately three years amounting to Rs. 1,65,916/= shall be utilised in purchasing or constructing a building for the location of the University Office and the College in Bombay
- 3) The University shall pay, an annual grant of Rs.5,000/= to the Vanita Vishram School, Bombay.
- 4) The Office of the University shall be transferred to Bombay from 1st January,1936.
- 5) The expenses of the University Office and the expenses of the High School and College in Bombay and High School and College in Poona and the above mentioned grant-in-aid to the Vanita Vishram, shall be first charge on the annuity of Rs.52,500/=.Any balance of the annuity which may remain, after making the above mentioned expenses, shall be paid

by the University as grant-in-aid to other Institutions, affiliated to the University, one half of the same to be paid to the Gujarati Institutions.

- 6) The oldest male member of Damodar Thackersey's Family for the time being shall be entitled to nominate five members, on the Senate, such members to be exempted from the requisite qualifications for Fellowship.
- 7) The University as well as the four institutions mentioned in (5), shall continued to be named after the Donor's mother.
- 8) Lady Premilalabai Thackersey shall be a member of the Syndicate during her life-time.
- 9) The University shall directly own, manage and control all Institutions which are fully maintained by the University from its own funds.
- 10) The Trustees of the Thackersey Estate shall have to set apart, within seven years, the sum of Rs.15,00,000/= in the 3½% Government Paper, and hold it in trust for the University, till the Corpus is handed over to the University.

This settlement averted a major financial crisis and the University entered upon a third and still more prosperous phase of its existence in 1935.

Third phase in the Life of the University

In 1936, the headquarters of the University were shifted from Poona to Bombay when the Bombay College and the University Office were, both housed in a rented building called Whatre

Building, at Sandhurst Bridge, near Chowpatty. The S.N.D.T. College for Women, Bombay became a full time college.

In October, 1937 the University office and the College were shifted to the new premises at Queen's Road, Carnegy Road. Today the S.N.D.T. Women's University is proud of being situated in the premier city of Bombay, housed in its own premises.

Progress of the University between 1935 and 1948

The one great event, that took place and helped the University, in this period, is the coming into power of the Congress Ministry, firstly between 1937 and 1939 and secondly between 1945 and 1948. The Honourable Mr. B.G.Kher, who had supported the University, in every way possible, in his capacity as a social worker in Maharashtra, became the Minister for Education, on both occasions and his keen interest helped the University to secure, Government support. Hitherto, the major handicaps of the University had been two: Firstly, it had no statutory recognition from other Indian Universities and secondly, its degrees and diplomas had no recognition from the Government. As a result, its graduates were prevented from obtaining posts in Government or aided institutions. These were largely responsible for the slow increase in the number of students. The University therefore, approached the first Congress Ministry, in Bombay and made an application to Government on April 14, 1938 to grant statutory recognition.

The then, Government of Bombay, quickly granted recognition, to the degrees of the University, under Government Resolution, Education Department No. 2735/34, dated 10th December, 1938 (later modified by Resolution No. 2735/35 dated 31st October, 1946). Under these orders, the graduates of the University were admitted to Government or semi-government services on the same terms, as those holding the degrees of the University of Bombay. This removed an important standing grievance of the University and materially assisted, in popularising it.

When the then Government of Bombay granted recognition to the degrees of this University, it pointed out the necessity of maintaining a high standard of efficiency amongst its graduates and suggested that its course should be modified, to suit modern needs, without sacrificing the distinctive features of the University as a Women's University. This suggestion was accepted and a joint Committee, consisting of some representatives of the Government and some representatives of the University, was appointed to suggest, the principles, on which the courses should be revised. On receiving the report of this Committee, another Committee was appointed in 1941, to prepare a detailed syllabus for the new courses. These were submitted to the Government for approval and on obtaining it, were introduced from 1945.

Appointment of the Divatia Committee

The question of granting statutory recognition to the University, could not be taken up by the first Congress Ministry, for want of time. The problem however, received immediate attention when the Congress came to power in 1947 and a Committee was appointed under the chairmanship of Shri H.V. Divatia, to make a detailed study of the problem. The committee made important recommendations in its report, dated March 29, 1948. The terms of reference to the Committee were as follows:-

- "1) Terms and conditions, on which statutory recognition should be granted to the University, with particular reference to its territorial and institutional jurisdiction vis-a-vis - the University of Bombay and the proposed regional universities of Maharashtra, Karnatak and Gujarat.
- 2) Courses of study, staff and the standard of Examination with particular reference to the special needs of women.
- 3) Draft Constitution.
- 4) Any other matter, which the Committee may consider germane to the subject."¹¹

¹¹ Report of the Divatia Committee p. 6

The Committee made the following important recommendations, in its Report dated 29th March, 1948:-

- 1) That the University should be pre-eminently, a Teaching and Residential University.
- 2) Its jurisdiction should be restricted to Greater Bombay, except that it should be empowered to conduct, as required by the terms of the award of the Bombay High Court, its Poona College, for teaching courses in specified faculties. The University should provide for all under-graduate and post-graduate teaching and research in various Faculties, through its own staff, in its Departments in Greater Bombay, and should also make provision for undergraduate teaching in specified Faculties in its Poona College, through its own appointed staff.
- 3) In Bombay and also in its Poona College, the University should require all students, not living with their parents, or approved guardians to reside in University Hostels or approved lodgings.
- 4) The University should have power to recognise, as affiliated institutions, Colleges situated outside greater Bombay and Poona, in suitable places, in the Dominion of India, and the States that have acceded to it.
- 5) The University should have the following faculties to start with, viz. (1) Arts including Social Science and Commerce. (2) Science including Domestic Science. (3) Nursing (4) Fine Arts. The University should institute and award

12) Degrees and Diplomas. The duration of the Degree Course should be four years and that of the Diploma Course should be one, two, or three years according to the nature of the subject concerned. The present courses of the University may be adjusted and recognised under the Faculties indicated above.

6) The standard of the instruction and examination should be the same in other statutory Universities.

7) No private candidate should be admitted to any University Examination.

8) Admission to the University should be open to those students, who pass the S.S.C. Examination in specified subjects or the entrance examination considered as equivalent to these.

9) The staff of the University should be appointed on the recommendation of the Statutory Selection Committees. The University should lay down the Minimum qualifications and terms and conditions of service for staffs in colleges recognised as affiliated Institutions.

10) The University act should provide, for the constitution of the various University Authorities, mentioned above and the appointment of the office bearers, mentioned above.

11) The medium of instruction in the University, should be the regional languages of Greater Bombay and Poona and in affiliated colleges, the regional languages of the places, where the colleges are located.

12) The question of changing or retaining, the present nomenclatures of the Degrees should be left, to be determined by the University authorities.

13) The University should have nothing to do with Secondary Education, except that, it should be open to it, to conduct the Poona Kanyashala, as it has to do, under the terms of the award of the High Court."¹²

The year 1939 was a memorable one, in the history of the S.N.D.T.Women's University, for in that year, Mahatma Gandhi visited the University, on the occasion of its Annual Convocation.

Silver Jubilee of the University - 1941-42

The S.N.D.T.Women's University completed twenty five years of its existence in 1942. It is gratifying to note, that in this year, Prof. Karve received the Honorary Degree of Doctorate from the Benaras Hindu University, Dr.S.Radhakrishnan presided over the main function of Silver Jubilee, while Mrs. Sarojini Naidu, was the Guest of Honour. To Commemorate the event, the University published the "Silver Jubilee Souvenir, 1942"

Celebration of the Ninetieth Birthday of Maharshi Karve 1948

An interesting event took place in the history of the S.N.D.T.Women's University on 26th April, 1948, when it celebrated the Ninetieth Birthday of its founder, Maharshi

¹² Ibid. p. 12f

Annasaheb Karve, in Bombay, under the Chairmanship of Dr. Rajendra Prasad, the President of the Indian National Congress. On this occasion, the Committee appointed by the then Government of Bombay, submitted its report to the Government for its final approval. The Government announced its intention to introduce a Bill, for granting Statutory Recognition to the University, in the Autumn Session of the Bombay Legislative Assembly in 1948-49. With the efforts of the Late Shri B.G.Kher, the then Chief Minister of Bombay Province, the year 1949 saw the framing of appropriate legislation for the Statutory Recognition of the University. But it was not till 1951, that the S.N.D.T. Women's University Act, was actually placed on the Statute Book. The S.N.D.T. Indian Women's University Society ceased to exist and the S.N.D.T. Women's University came into being. This may well be considered, an important mile-stone in the history of Women's Education in this country. This event opened a bright future, before the graduates of the University.

With this event, the number of students in the University began to increase and in order to accomodate them, the University felt the necessity of having, a decent building for the University and its colleges. The architects drew up the plans and estimated the expenses of approximately Rs. 20 lakhs in 1946-47.

The Government of India and the then Government of Bombay, each sanctioned a grant of Rupees six lakhs for the new building erected for the University, where the Library, the University Office and Arts College were housed. In addition the University obtained a donation of Rs.1,00,000/- from the trustees of the Gordhandas Khetsey Trust. Hence the College Building on the Southern side of the Campus was named as the Gordhandas Khetsey Building. The foundation ceremony was performed on 11th February, 1949. In 1952, Dr. Radhakrishnan, the then Vice President of India, visited the University for the second time - this time, to perform the opening ceremony of the building of the S.N.D.T. University, at Bombay. These mile stones, in the life of the University facilitated its work in all directions.

Aims and Object of the S.N.D.T. Women's University as abstracted from its Constitution are as follows:-

- 1) "to make provision for the higher education of women through modern Indian languages (mother tongue as the media of instruction).
- 2) to regulate pre-University education, to start, aid, maintain, and affiliate institutions for such education and to formulate courses of studies, specially suited to the needs and requirements of women.

- 3) to make provision for the training of teachers, for primary and secondary schools.
- 4) to institute and confer such degrees, grant diplomas, titles, certificates and marks of honour, in respect of degrees, and examinations as may be prescribed by the regulations.
- 5) Such other objects, not inconsistent with these, as may be added from time to time by the Senate.¹³

It should be noted that, one of the aims of the University was to regulate, pre-University education and to start, and affiliate pre-university institutions. It was readily admitted, that it was necessary for the University to accept this responsibility in order to create feeder schools, but such functions were beyond the scope of the University proper. Thus the Divatia Committee rightly recommended that the University should totally give up, the responsibility of providing pre-University education. This was a very valuable suggestion accepted both by the Government and the University.

Thus the S.N.D.T.Women's University has played a vital role in bringing about, a social revolution in India. Considering the fact, that every year, thousands of women, who leave the portals of the University, have acquired new confidence in life, the contribution of this University to the cause of Women's Education can be considered quite praiseworthy.

¹³ Annual Report (S.N.D.T.Women's University, 1936) p.1

At present, the University provides disciplines of Humanities, Social Science, Fine Arts, Education, Library Science and Nursing. Given below is a list of the eight colleges conducted by

CHAPTER VI

INSTITUTIONS OF THE S.N.D.T. WOMEN'S UNIVERSITY

RISE & GROWTH OF THE COLLEGES CONDUCTED

BY THE UNIVERSITY AND THE UNIVERSITY LIBRARY

"SANSKRITA STREE PARA SHAKTI"

(An enlightened woman is a source of power)

This is the motto of the University. A review of the development and the progress of the University, especially after Independence, truly bears out its motto. After Independence, the purpose of women going in for higher education, has changed considerably. As the well-known educationist Gordon Blackwell observes, "the peculiar life cycle of women, the multiple roles which they must play in modern society, and their needs for self fulfillment - intellectually and professionally, - require special kinds of education." In order to meet their need and challenges of life, the University seriously considered the ways and means of reorienting, the courses of education for women. The University has also changed its concept of education, with changing times. New subjects are constantly added to the syllabi, to make education, more production-oriented.

At present, the University provides disciplines of Humanities, Social Science, Fine Arts, Education, Library Science and Nursing. Given below is a list of the eight colleges conducted by the University:-

1. S.N.D.T.College for Women, Bombay
2. S.N.D.T.College for Women, Poona
3. P.V.D.T.College of Education, Bombay
4. S.N.D.T.College of Education, Poona
5. Sir Vithaldas Thackersey College of Home Science, Bombay
6. Leelabai Thackersey College of Nursing, Bombay
7. Shri Hansraj Pragji Thackersey School of Library Science, Bombay
8. S.N.D.T.College of Home Science, Poona.

Now let us study, briefly, the rise and development of these colleges, especially after Independence, and the courses and activities provided therein, which enables the University, to evolve a properly balanced system of higher education, sending out graduates, who are useful to society.

1) S.N.D.T. College for Women, Bombay

The Authorities of the S.N.D.T.Women's University started this college in June, 1931, with only four students, under the Principalship of Shri H.G.Anjaria. The college classes were held in the morning at Anand Bhavan on Girgaum Back Road. In the same building were held classes of the S.N.D.T.Kanyashala after 11 A.M. Mr. C.C.Shah, Shri C.L.Gheewala, Mr. V.D. Gokhale and Shri S.G.Betai were some of the honorary

staff members, who worked with Principal Anjaria. From June 1935, the college was made a day college and was shifted to Mhatre Building, at Chowpatty. There were sixty students on the rolls in 1935-36. During the second term of 1936-37, the college was shifted to its present site, between Marine Lines and Churchgate.

When the University received its Charter in 1949, the strength of the College at Bombay began to increase. Hence, this College, which was working in two shifts previously, owing to the lack of proper accommodation, is now working in one shift from June 1962.

In the beginning, the B.Ed. and the Nursing Department, were attached to this Arts College. Only in 1960, and in 1965, respectively, they were converted into independent colleges. The Home Science Department was also developed into an independent college from June, 1962.

At present, this college provides instruction in courses leading to the B.A.(General), B.A.(Special), M.A. and Ph.D. degrees. The college also imparts teaching in the Faculties of English, Gujarati, Hindi, Marathi, Sanskrit, Sociology, Psychology, Geography, Economics, History, Drawing, Printing, Music, Physical Education and Medical Sciences (Biology and Hygiene for Pre-University and Physiology for First Year Classes). Provision is also made for research in Marathi,

Gujarati, Sociology, English, Hindi and Sanskrit. The College has future plans to introduce research in Sociology, mainly for conducting research in the socio-economic problems of women. In addition to this, the University hopes to start Post-Graduate courses in Economics, Geography and Linguistics. (M.A. Subsidiary).

Over and above these curricular activities, the college also organises many extra curricular activities. There is a students' Co-operative Society, with a cooperative book-stall, and a Book Bank. Then there are Essay Competitions, debates, symposia and seminars. Besides these, the N.C.C. and Physical Training, Annual Sports and Socials, Inter Collegiate Youth Festivals are activities in which several students have occasion to work in co-operation.

2) P.V.D.T. College of Education, Bombay

The B.T. Department, instituted as a part of the S.N.D.T. College, Bombay, was established to meet the needs of students, who wanted to earn and learn. These classes accommodated in two rooms, were held in the evening, with almost all part-time lecturers. With the advent of the year, 1956, the University appointed full-time lecturers.

Organisation and management took a different shape from June 1957 when Miss Shakuntala Mehta succeeded Prof. V.P. Khanolkar, as Head of the B.Ed. Department. "with the year

1958, dawned a new era for the institution, when Dr. Premila Thackersey, gave a handsome donation of Rs 1,00,000/- in the memory of Mrs. Premkoovar Vithaldas Thackersey and the College came to be known as the P.V.D.T. College of Education, for women."¹ The part time college, since June, 1960 has been converted into a full-time college. At present the college maintains the required student-teacher ratio of 1:10 and is able to multiply its curricular and co-curricular activities.

Half a decade after the establishment of the B.Ed. Department, in the year 1962, the University introduced a B.Ed. Syllabus. "At the same time, orientation courses in Audio-visual Education, Child Guidance, School Library, Organisation and Educational and Vocational Guidance, were organised in order to prepare staff, for teaching these subjects. In addition to these prescribed courses, other co-related subjects like Black Board Drawing, Handicraft and Register work were introduced to give students practical knowledge of the routine work, to be executed in school."²

In the year 1962, the college was assigned an independent floor. With this development, the number of charts, maps,

¹ S.N.D.T. Women's University, Golden Jubilee Souvenir 1966 p. 27

² Annual Report (1959-60 S.N.D.T. Women's University) p.20

models, pictures and other teaching aids swelled considerably, which can be used later by future students.

The revised B.Ed. syllabus was introduced from June, 1964, while the Dip.Ed. course in Gujarati and Marathi was introduced from June, 1966. The special features of the college can be enumerated in terms of orientation programmes, wall paper activity, seminars and group discussion, annual project exhibitions and practical work associated with Special Fields of Education.

As regards for future plans, the college plans to set up a Research Department preparing students for their Master's and Doctorate degrees in Education. Thus within a short span of eleven years, it has achieved the status, which places this college along with many ideal institutions of this kind in the country.

3) Leelabai Thackersey College of Nursing, Bombay

The lofty ideals of service to the sick as practiced by Florence Nightingale and the great need of this profession in the country, led the University to set up a Department of Nursing, as an extension to the S.N.D.T. College, Bombay in 1952. Starting with a programme of three years, the department was soon converted into a Nursing programme of four years, culminating in the degree of B.Sc.(Hons).

At first, the humanitarian profession of Nursing, failed to attract many students. "In 1956-57, the Bombay Nursing Council recognised this college of Nursing, with effect from 1952-53, for the training of General Nursing and from 1955-56 the college was permitted to teach courses of midwifery."³ The Maharashtra Nursing Council fully recognised the courses of this college in 1965. Since that time, it has become a pioneering college of Nursing in Maharashtra.

In 1958, the Bombay Municipal Corporation gave Rs.2.5 lakhs which enabled the University to allocate an independent floor to this college, in its new building, so that the Department of Nursing was converted into a full fledged college of Nursing in 1964.

Ever since its inception, the college has devoted itself to the task of serving the country. Hence in 1962-63 and 1966, at the time of National Emergency, the college conducted short-term courses in Nursing and First Aid. The students of this college have access to many city hospitals, for their practicals and student nurses are deputed to Palgarh for their Rural Public Health experience, as part of the requirements of the programme. The University has obtained

³ Annual Report (1956-57 S.N.D.T. Women's University) p.6

⁴ Golden Jubilee Souvenir (1968: S.N.D.T. Women's University) p. 29

one acre of land, free, from the Palgarh Panchayat, to build the hostel. The college also receives recurring as well as non-recurring grants from the Government of India, under the "Central Assistance Scheme".

Every year, students take part in many cultural programmes and other co-curricular activities such as Candle Lighting and Capping Ceremony which lend students a spirit of joy to this serviceable profession. As regards future plans, the college wishes to institute a programme of post-graduate studies in Nursing.

4) Sir Vithaldas Thackersey College of Home Science, Bombay

Home Science, formerly known as Domestic Science, was an important part of the curriculum at the S.N.D.T. Women's University, from its very inception since 1916. Diploma course was introduced for the first time since 1954-55. To add to these circumstances about the year 1955, Home Science received a great deal impetus in India, with help from a contract, between the Government of India and the Technical Co-operation Mission of America. The University immediately started a new Department of Home Science in the S.N.D.T. College, Bombay.⁴ Along with this, the University established three laboratories (Foods, Laundry and Clothing) to conduct practicals, in some subjects in Home Science.

⁴Golden Jubilee Souvenir (1966: S.N.D.T. Women's University) p. 29

In 1956, at the invitation of the Government of India, the University agreed to participate in the GIO/TCM's Tennessee/India programme. Under this scheme, a technician Dr. Josephine Staff, from the Home Economics Faculty of the University of Tennessee, U.S.A. was stationed in Bombay, for a year from August 1956, to help the University in organising the Home Science programme. Her counterpart, Mrs. Shroff and Mrs. Nirmal Kher, were sent to the U.S.A. for further training in the field. The new scheme prepared by the American expert was introduced in 1959, when Home Science was started as a voluntary subject for the B.A. degree course.

During 1959 and 1961, when this Indo-American contract was renewed, Dr. Mary Ellen Durrett and Miss Elaise Davison, were stationed at the S.N.D.T. University which was the demonstration centre for the Western Zone. This helped the University to introduce Home Science under the three year degree course from 1960, enabling the students to bifurcate after the Pre-University training. In 1962, the department was converted into a full fledged college of Home Science.

Since its inception in 1962, there has been a great rush of students every year. Of course, the per capita expense of the students of this college is much higher than what is received in the shape of fees, but fortunately the college

receives liberal assistance from the state government, central government and philanthropists.

Since June, 1961, a Nursery School as a laboratory for the Home Science College was established to teach some of the subjects like Child Development and Family Relations. In June, 1963, a new division of the B.Sc., namely Home Science through the English Medium was established. In the same year the M.Sc., course in Child Development and Family Relations were established, while in 1964, a course in Foods and Nutrition was established. However, in Bombay, the University lays special emphasis on the urban aspects of teaching Home Science.

Ever since its establishment, this College has on several occasions organised exhibitions and conferences connected with various aspects of Home Science. Since the last few years some senior teachers are working on adaptations and translations of standard books under the SNET/USIS Publication programme. As regards the activities of students, they participate in games, sports, youth festivals, N.C.C. and various cultural programmes. With these developments this college today may well be regarded as a symbol of co-operation and selfless service of many Indian and foreign experts, administrators and teachers.

5) Shree Hanaraj Pragji Thackersey Schools of Library Science,
Bombay

Librarianship is a fast developing profession in the country, today. There is an acute shortage of trained and qualified personnel in the field. The University therefore took a bold step to overcome this shortage. In the blueprint for the multi storied building, two floors were assigned to house the new University Library. Soon after, the University received a donation of Rs. 50,000/= from Mrs. Sunderabai Hanaraj Pragji Thackersey. Hence, the school is known as S.H.P.T.School of Library Science.

The school started working from June 20, 1961. In this year, was established a post-graduate diploma course in Library Science of one years duration. This course was discontinued in 1964. Since its inception in 1961, the response has been so encouraging; that the diploma course had to be upgraded to the degree course in 1964-65. From June 1965, the University Library offered its co-operation to this school of Library Science, to start the in-service training programme for its students. As the School provides professional training, the students are initiated to the technique and art of Librarianship. Practical training is given in the working of various technical departments of the University Library. During this period of in-service training, typing is taught. Students

also appear for periodic tests and prepare for seminars, tutorials and workshops, conducted regularly by the School.

"In a professional course like this, contact with the realities of practicing librarianship is essential. Every year students are taken on conducted tours of the J.N.Petit Institute Library, the Central Library, the Bombay branch of the Asiatic Society Library, the Bombay University Library and the Tata Institute of Fundamental Research Library."⁵

Monthly meetings of the staff members help to review the progress of the teaching courses and students. They also participate in a number of professional and other seminars held in the city. As regards the activities of the students, the Bulletin Board Committee, and the Magazine Committee bring to light the natural talents of individuals and imbibe in them, a sense of appreciation.

As regards future plans, "the School aims of expanding its activities further, during the Fourth Plan period by starting courses like School Children and Youth Librarianship, Literature and Librarianship of Special Subjects, A Master's Degree course, and Research programmes in the field of Librarianship."⁶

⁵ 8th IASLIC Conference Souvenir: (Bombay: S.N.D.T. Women's University, 27th - 31st October, 1969) p. 5

⁶ Annual Report (Bombay: S.N.D.T. Women's University 1968-69) p. 29

6) S.N.D.T.College for Women, Poona

This was the first college of the S.N.D.T.University, which started functioning from 5th July,1916. The college had to face several ups and downs during its early years. It was here that Prof. Karve tried the first experiment of imparting higher education through the use of the mother - tongue. In the formative period it was fortunate to receive a donation of Rs. 35,000/= from Seth Mulraj Khatau for building a hostel attached to it. Hence, this building is known as the Seth Mulraj Khatau Hostel. At present 150 students can be accomodated in it.

Fighting against the odds, Principals like Dr. D.K.Karve, Shri N.M.Athavale and Shri V.M.Joshi, have built up the traditions of idealism and devotion. This has been strengthened by eminent professors like Dr.H.R.Divekar, Prof. R.K.Lagu and Prof. Sardar.

With the introduction of the three year degree course since 1960, courses for Marathi (Principal), Hindi, Sanskrit, English, Sociology and Psychology, for the M.A.degree were commenced at this college. Also in 1960, the subject of Home Science was reorganised to suit the three year degree course in Home Science, on a voluntary and compulsory basis.

With the liberal assistance of the University Grants Commission, the college was able to build up a laboratory of Home Science, a Laboratory of Psychology, residential quarters for senior members of the staff and the library building which were completed in June, 1964. This expansion provided eight additional class rooms so that it made possible for the college authorities to start the third division of the Pre-University class in 1969-70.

Every year, students take part in various curricular and co-curricular activities. The products of this college have earned a name for themselves. "Inspired by the founder of the college, many of them have worked for the cause of education in rural areas. Amongst them are: Mrs. Varubai Shevade, Dr. Mrs. Kamalabai Deshpande, Mrs. Sitabai Annigeri and Mrs. Sonutai Chawan."⁷

Such a college built on firm foundations, can very well aspire to become an important centre of learning.

7) S.N.D.T. College of Education for Women, Poona

This college started as a small B.T. Class in the S.N.D.T. College for Women, Poona, in the year 1951, when 17 graduates of the S.N.D.T. University, who chose to make teaching a career, joined it. In 1958, the class was raised to the status a

⁷ Golden Jubilee Souvenir (S.N.D.T. Women's University 1966) p. 25

of a department. Steady development of the B.Ed.department during these years, converted it into an independent college on 15th June,1964, under the name of the S.N.D.T.College of Education, Poona. In June 1964 and in 1965 this college started the M.Ed. and Dip.Ed. courses respectively. The medium of instruction is Marathi. In June,1966, this college of education got its own practicing school, called Premlila Vithaldas Thackersey Kanyashala.

This being a professional college, introduces the pupils to the nature of the work to be carried out during the academic year. The important aspect is that along with the usual time tables, essays, tutorials symposia and lectures by eminent educationist bearing on educational problems are arranged. Every fortnight, a period is devoted to the discussion of latest educational developments in India and abroad. Every year a workshop in evaluation is conducted under the guidance of the co-ordinator extension service department, Tilak College of Education, Poona. Pupils also visit the pre-Primary Teachers' Training College, (Shishuvihar and its various branches in Poona) and the Mahilashram High School, Karvenagar.

Along with these curricular activities, pupils also participate in various co-curricular activities, such as debates, display of educational films, annual project exhibitions and social gatherings.

8) S.N.D.T. College of Home Science, Poona

At Poona, Home Science was taught as one of the optional subjects under the Arts programme, due to a lack of adequate equipment and well furnished laboratories. In 1965-66, the Home Science Laboratory was ready for occupation. As a result in 1968, a full fledged four year degree course in Home Science was started at the Poona Campus. Every year, the next higher class is added on, so that the first batch of students will obtain their B.Sc. (Home Science) degree in 1972. However, the subject of Home Science, as taught in this college has a rural bias.

Besides academic activities, students participate in competitions, organised in Poona, by this college, as well as take part in inter-collegiate sports. Every year the pupils of the senior classes in high schools, and all the Mahila Mandalas in the city of Poona, are invited to visit the college and the exhibition arranged by it with a view to acquaint them with various aspects of the Home Science programme.

At present, there are five laboratories, where practicals are being conducted. Considering the popularity of the subject, the college wishes to extend the present building to provide for additional classrooms and laboratories. This expansion scheme undertaken in 1969 is expected to be completed during 1972-73.

The Growth and Development of the S.N.D.T. Women's University Library, Bombay

The modern age can be rightly called an age of research, of inquiry and discovery. In such an age, a well maintained central library is not only essential, but almost a necessity, which provides the treasure house of knowledge to the institutions of the University. Hence in 1951-52, the Library Committee constituted by the Syndicate, recommended for the first time, that the University should start a separate library of its own. A modest beginning was made in 1954-55 which was rendered possible by the purchase of books on social science, with Rs.30,000/- from the grants sanctioned by the University Grants Commission. Also in the same year, the University received a donation of ₹ 500 by the Wheat Loan Education Exchange Programme for the purchase of a variety of books on Social Science, education, Sociology and Psychology.

"In 1956-57, at the suggestion of the visiting committee of the U.G.C. the library of the S.N.D.T. College, Bombay, and the library of the B.Ed. Department of this college were merged with the University Library. Since then the addition of more and new books gives new life and status to the University Library."⁸

⁸ Annual Report (S.N.D.T. Women's University 1956-57) p.6

Due to the new era of the library movement in India, initiated by the U.G.C. the University received the Building and the Book Grants on a planned basis. Thus, from a modest beginning in the year 1955, in the basement of the first building on the campus, today, the University Library occupies two spacious floors of the multipurpose six storied building of the University.

This is an achievement of great joy, as it provides facilities for students and staff members for systematic, academic study with its fairly good collection of 70,000 general books and 444 periodicals. It provides facilities to pupils to reserve books for them in the Reserved Book Area and also gives them books for overnight issue. A Text-book section and external students' Home Lending section are other important features of this library.

From the year 1958-59, the University started the tradition of celebrating "Library Week" every year, in which a variety of projects, prepared by various librarians are exhibited. The purpose of these projects is to help the pupils to form good reading habits. The audio-visual unit of the library inaugurated on 6th February, 1961 by Mr. D. Oleksiu of the U.S.I.S. contains a good collection of audio-visual aids, gramophone records and educational film strips which are loaned out to the conducted colleges.

Since 1969-70, the library maintains a separate collection of thesis, dissertations and manuscripts and rare works. Books on selected topics are displayed throughout the year at the "display corner" in the Reading Room. The library also has started a separate UNESCO Centre from February 1966 to popularise the activities of the U.N.O. and UNESCO. A bi-monthly list of books and periodicals added to the library, at regular intervals, is published for the use of students. Every year, in the month of June-July, the library arranges orientation programmes for new entrants to the college, conducted by the University, at the Bombay Campus.

"Within a span of fifteen years, the library's collection is over 80,000 volumes. It subscribes to over 380 periodicals and receives about 200 periodicals gratis. Along with this, the library also contains some rare books which form its treasured collection. It also possesses a good number of complete runs of some standard periodicals useful for research."⁹

Having a rich collection of English, Anglo-Indian and Indo-Anglican literature, the library guides research in the Sociology, Education and pure linguistics. The teaching medium being the mother-tongue, the library contains a good collection

⁹ 8th IASLIC Conference Souvenir : (Bombay: S.N.D.T. Women's University 27th - 31st October, 1969) p. 5

of books in Marathi, Hindi and Gujarati besides having a collection of works in Sociology, Social Welfare, Psychology, Home Science and Fine Arts.

In the recent years the Library has made a small beginning in the production of the following reference books:-

- 1) Directory of Libraries, Publishers and Booksellers in the City of Bombay, 1965
- 2) Report of the Seminar on Education for Librarianship in India, 1966
- 3) Education of Women in India - 1850 to 1970, a bibliography, 1968.

As far as the future plan of the library is concerned, the University proposes to build another extension library at its new campus at Juhu. The library of the Poona Campus functions as the branch of this central library.

Looking at the very encouraging progress of the University, "it appears that the library has a double role to play, as it is a central library, for all its conducted colleges, and looks after the post-graduate and research students. At present the S.N.D.T. Women's University, looks forward to a period of future development of its library, which can provide to its large number of readers, a rich stock of library materials and good library services."¹⁰ Rightly, the S.N.D.T. Women's

¹⁰ Ibid., p. 6

University library occupies a unique place in spreading and developing research in various academic fields along with other leading libraries in this premier city of India.

CHAPTER XVI

GROWTH AND THE PRESENT STATUS OF THE S.M.D.F. WOMEN'S UNIVERSITY (1951-71)

Among the milestones in the history of the University, the year 1949 is even today regarded as very important, so far as its growth and progress is concerned. In this year, a Bill was passed, giving it statutory recognition. In 1951, the University Act was put on the Statute Book, when Mr. Mrs. Pranilla Thackeray was nominated Vice-Chancellor, by Sir Maharaj Singh, the then Governor of the Bombay State. Mr. Mrs. Pranilla was the first Vice-Chancellor of the statutorily recognised University. It was a great honour and challenge for her, but the present status which the University has achieved in our academic world, is enough to convince us, that this selection by the Government, was most appropriate.

After receiving statutory recognition, the S.M.D.F. Women's University Society ceased to function and the S.M.D.F. Women's University commenced functioning. When the degrees of this University were recognised by Government, the number of

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women students seeking admission to the University also, gradually began to increase. At the same time, recognition by the Government presupposed the undertaking of many responsibilities by the University in the matter of education, so that the University authorities started several faculties such as Home Science, Nursing, Education and Library Science. Thus the period between 1951 and 1966 is one of tremendous progress in the life of the University. The rise and growth of these colleges, which started as Departments of the S.N.D.T. College for Women, Bombay is described in Chapter Six.

This fact clearly shows that the University did not restrict its ideal to the preparation of women who will become "good wives and good mothers", in view of the lofty ideals of national reconstruction, set before the nation in the post - Independence era.

Establishment of the University Building on the Southern side of the Campus

As a first step towards the expansion of the activities of the University, it was fortunate to obtain a donation of Rs. 1,00,000/= from the Trustees of Gordhandas Khetsi Trust, through the good offices of Seth Mulraj Karsandas. Hence, the college building on the southern side of the Campus is named the Gordhandas Khetsi College Building.

Establishment of the New Building on the Northern side of the Campus

After some time, even the Gordhandas Khetsi Building on the southern side of the campus was found insufficient to house the different faculties started by the University during its Second Five Year Plan period. Hence it was decided to expand the activities of the University by erecting a North Wing of the University on two additional plots, adjoining the plots already acquired in 1940. It was mainly due to the assistance, promised by the University Grants Commission and by the State Government that the University was able to take the bold step of embarking on the new building programme, in 1956-57 to house its ever-growing institutions and departments.

Dr. D.K. Karve Centenary Celebrations - 1958

While the University was moving towards successful paths ever since its inception, it had the auspicious occasion of celebrating the 101st birthday of its founder, Dr. Karve, which fell on 18th April, 1958. The celebrations jointly sponsored by the University and the Hingne Stree Shikshan Samstha was held at the Brabourne Stadium to accord public reception to Dr. Karve. The late Prime Minister Shri Nehru came all the way from New Delhi, specially to preside over the function. As Dr. Mrs. Premila Thackersey said, "the presence of the

Maharshi and the idol of the nation, on the same platform was truly, a sight for gods to see."¹

On this occasion, Dr. Premlila made personal appeals to Trusts, business organisations, state governments, the Union Government and the University Grants Commission to come forward to help the expansion schemes of the University. These efforts of Mrs. Premlila Thackersey and Mrs. Sharda Diwan brought to the University a sum of Rs. 14 lakhs.

It was in 1961-62 that the construction work of the New Building on the North side of the campus was completed. The late Prime Minister Shri Nehru performed the opening ceremony of the New Building on 21st March, 1963.

Given below is the physical set up of the University campus, Bombay:

S.N.D.T. Women's University Campus, Bombay

Office of the Dean of Students South Building

North Building (known as Khetsey Building)

Basement S.N.D.T. Women's University Hostel

Canteen

Non-Resident Students' Centre North Building (as New Building)

Ground Floor

S.N.D.T. Women's University Office

¹ Golden Jubilee Commemoration Volume (S.N.D.T. Women's University, 1968) p. 4

First Floor

H. C. C. and Physical Education Office

Principal's Chamber and Office

Music Department

Pre-University classes- A,B,C.

Psychology Laboratory and Lecture Room

Second Floor

Sanskrit Room

Pre-University classes -D,E,F,G,H.

Drawing Room Department

Staff Room, Students' Room

Students' Advisory Committee Office

Co-operative Book Store

Third Floor

P. V. D. T. College of Education

Office of the Dean of Students

Fourth, Fifth & Sixth Floor

S. N. D. T. Women's University Hostel

North Building

(known as New Building)

Ground Floor

Convocation Hall (Patkar Hall)

Laboratory Nursery School

First Floor - an area of 7200 square yards which the Government

S. V. T. College of Home Science to the University on a 99

Second & Third Floor - there was only a small military bungalow

Library - Reading Room - campus, which in the early stages

Library - Reading Room and Browsing Area - also housed the Arts

S. H. P. T. School of Library Science - these successive develop-

Fourth Floor - building has been constructed on a carpet area of

Office of the Vice-Principal - 100 feet high. It covers a plinth

First Year Arts Classes - A, B, C, D, E. - etc. of a ground floor

Staff Room - or floors, etc.

Students' Room-cum-Tea Room - and Decision regarding the

B.A. classes Numbers 10 to 13

Fifth Floor - our attention to the progress in academic spheres,

L.T. College of Nursing - city took vital decisions consequent

Miss Laxmi Thackersey Badminton Court - addition. In order to

Gymnasium Hall - to the degree of those women who due to various

Sixth Floor - economic reasons, are unable to attend the regular

Seminar Room - as, the Senate of the University in 1952 permitted

B.A. and M.A. classes - wants to appear for the F.Y.A., S.Y.A.,

Research Department - Gujarati, Marathi and Sociology - to was

M.Sc. Home Science Classes. - Government of Bombay.

The over all physical set up shows that "today the S.N.D.T. University campus on Nathibai Thackersey Road consists of four

plots covering an area of 7200 square yards which the Government of India in 1936 and 1940 leased to the University on a 99 years lease, where there was only a small military bungalow on the North side of the campus, which in the early stages was used as the University office, and also housed the Arts College, at Bombay. In the course of these successive developments, the building has been constructed on a carpet area of 16,000 square feet and is 112 feet high. It covers a plinth area of 99,000 square feet and consists of a ground floor and six upper floors."²

Progress in the academic sphere: Decision regarding the external students - 1952

Turning our attention to the progress in academic spheres, the senate of the University took vital decisions consequent upon, it being granted statutory recognition. In order to take education to the doors of those women who due to various social and economic reasons, are unable to attend the regular college classes, the Senate of the University in 1952 permitted external (private) students to appear for the F.Y.A., S.Y.A., B.A., and M.A. examinations. This decision of the Senate was also approved by the then Government of Bombay.

² Annual Report (S.N!D.T.Women's University 1962-63)p.18

In 1952, the University instituted the Nursing department and the B.Ed., department which were attached to the S.N.D.T. College, Bombay. In 1953 a Diploma course in Home Science was introduced and the Domestic Science course of the P.Y.A. and S.Y.A. was revised and brought to the level of Home Science degree course. Hence in 1956, the first batch of 5 students qualified themselves for B.Sc.(Honours) Nursing Degree. Also a course for the M.Ed. degree examination was introduced for the first time in 1955 while the M.Ed. degree was conferred on the first batch of 10 students in 1956.

Publications Programme of the University

Since the University imparts instruction through the mother tongue, it has issued the following publications with the approval of the Syndicate:

- 1) "Biology, Hygiene, and Home Science
- 2) Introductory course in Social Science (Marathi)
- 3) Introductory Course in Social Science (Gujarathi)
- 4) General Education - Pre-University (Marathi)
- 5) Cultural History (Gujarathi)
- 6) General Education: Pre-University (Gujarathi) ³

³ Ibid. (1968-69) p. 18

Introduction of compulsory Hindi - 1954-55

Ever since India achieved her Independence in 1947, it has been a cherished desire of the Government of India, to popularise Hindi and to give it a proper status, as a National language. "In view of this ideal of the Central government the University in 1954-55, introduced the B.A.Degree course with Hindi for those who passed the S.S.C. Examination with Hindi compulsory, which can be taken in place of Compulsory English at the S.S.C. Examination."⁴

Decision of the University to upgrade its course 1956-57

In view of the declared policy of the Education Ministry, Government of India and the recommendations made by the University Education Commission (1949), to introduce a Preparatory Year Course, before the University Degree Courses are started, the University was keen on upgrading the courses in the light of Government policy for University Education. Hence, a special meeting of the Syndicate held on 5th May, 1957, resolved to introduce the preparatory year in the Arts college from June 1958. Along with this the subject of General Education was also introduced in the curriculum.

The introduction of the preparatory year course, further implied that the University should revise and upgrade its courses.

⁴Annual Report (S.N.D.T.Women's University 1954-55) p.5

Hence the Syndicate appointed a special committee to work out a practical scheme in this regard. The recommendations of this committee were accepted by the Syndicate and the Senate and helped to upgrade the outlines of the courses. These new changes have also introduced specialisation in the B. A. Degree course.

Introduction of the Pre-University Course-1959

After making all the provisions, in June 1959 the standard of the University was upgraded which gave a sound footing to pupils coming from the secondary schools. "Hence the year 1959-60, ushered in a new era, in the history of the academic sphere of the University, which not only intensified and integrated the courses but also gave a broader vision and fresh outlook to the curriculum."⁵ Together with this, the B.A. General and B.A. Special courses marked two distinctions under this system.

Thus, the first year of the Three Year course in Arts commenced from June 1960, in all colleges, conducted by and affiliated to the University. In accordance with this change, efforts were made to upgrade the standard of teaching in all classes but more attention was given to the U.G.C. Scheme of

⁵ Annual Report (S.N.D.T.Women's University:1959-60)p.3

intensifying and strengthening the teaching of English at the Pre-University stage, by giving extra teaching hours. The ultimate purpose of grading the course, was to secure equivalence and equal status for the graduates of this University and to put them on par, with the graduates of other Universities in India, getting rid of the long standing barrier which attached the feeling of inferiority to the degrees conferred by the S.N.D.T. University.

Thus, from 1960 the S.Y.A.(Old) course was discontinued in all colleges. Hence forward, the University extended the duration by one year by introducing a pre-University class, followed by a Three Year Degree Course. The first batch of 217 students under the Three Year Degree course, in Arts, graduated in June 1963.

Also from June, 1961, the degree course in B.Sc., Home Science was started by converting the department of Home Science of the Arts college, into a full fledged college of Home Science, housed in the New Building. In the same year the S.H.P.T. School of Library Science and the P.V.D.T. College of Education, Bombay, were allotted independent floors in the new and old buildings respectively. The first batch of Home Science candidates graduated in June, 1963.

In 1962-63, the University introduced two papers of 100 marks each in the subjects of Music, Drawing and Painting in the Pre-University class and in the F.Y. Class from June 1964 so that it could institute an independent faculty of Fine Arts in future.

Visit of the Committee appointed by the U.G.C. in 1959-60 to examine the working of the Three Year Degree Course

In 1959-60, the U.G.C. appointed a committee consisting of Prof. V.K.N.Menon, as its Chairman and Dr.P.J.Philip as its Secretary to examine how far the University had advanced in the direction of the improvement of academic standards. The important recommendation made by the Committee was that the standard of English should be raised by providing more papers at each stage and that each pupil must learn English as a compulsory subject at all levels.

These suggestions of the U.G.C. were adopted by the Senate of the University at its meeting held on 22nd April, 1961, " which unanimously decided to abolish the old practice which existed till 1955, of retaining English as a compulsory subject of study for all students. This change effected from the beginning of the pre-University class in June 1961 meant that graduates who passed from the University in 1965 and thereafter would have studied English throughout their college career."⁶

⁶Annual Report (S.N.D.T.Women's University: 1961-61) p.6

However, these new courses of compulsory English are framed on the lines of instruction, imparted at the Central Institute of English - Hyderabad.

As a result of these developments in the University curriculum, the number of members on each Board of Studies was increased from 4 to 8 with a view to giving more representation to experts in these subjects.

As the scope of these subjects was widened, the University instituted Ph. D. courses in Gujarati and Marathi and also introduced the subject of Foods and Nutrition at the M.Sc. level since July, 1964. To give wider publicity to these research activities by the University the Research Journal was started for the first time since 1964-65. Since that time, the University has undertaken the following research projects:

- 1) " Socio-economic background of married women students of the University and their educational problems" co-sponsored by N.C.E.R.T. and the S.N.D.T. University undertaken in 1967 and completed in 1969.
- 2) A five year research project on "Minimum protein requirement of Indians on mixed vegetarian diets, with special reference to the metabolic and preservation aspect" was undertaken since July, 1968, under the auspices of the Fund called "Mrs. Motibai Thackersey Home Science Scientific Research Fund."

- 3) "Changing status of women in India" conducted in 1969 with the sanction of U.G.C. under the scheme of "utilisation of services of retired teachers"
- 4) "Financial assistance to teachers in the University and colleges for undertaking research work in Humanities and Social sciences", undertaken with the approval of the U.G.C. in 1969.
- 5) "Gandhiji's contribution to the emancipation of women" conducted in 1969-70, as a part of Gandhi Centenary celebration.

Review of the new developments by U.G.C. 1961-62

To review the new developments in the field of Science, Humanities and to approve the introduction of additional books and staff members, the committee appointed by the U.G.C. visited the University on 8th March, 1962 and on 10th July, 1967. This event also helped the University to explain its special needs to the government.

Cultural activities of the S.N.D.T. University

a) S.N.D.T. University Film Society

"The University started a Film Society in 1961-62, with a view to giving the pupils a correct appreciation of the films, they see. This society is affiliated to the University Film Council, New Delhi, which is a parent body of the University Film Societies, in India."⁷

⁷ Ibid. p. 24

b) World University Service 1963-64

In 1964, the University was registered as a member of the World University Service. It is due to this association that we find today a firmly established Students' Co-operative Society, a Book-Bank and a regular programme of medical check up at the S.N.D.T.University.

As regards the activities pertaining to physical education, the University has a Board of Sports which organises various games and sports both at the college as well as at the University level, and organises Inter-Collegiate sports, Inter University Sports and Tournaments.

Students' Services provided at the S.N.D.T.University

The fifth estate, the students, are never forgotten in any scheme of the University. The welfare of the students, of the University, has been made the focal point of its activities. Hence, in planning its programme of students' service, "the S.N.D.T.University is much influenced by the ideals of American Universities, which have realised that the life of a student must be placed more and more, at the centre of academic concern and that curricula and every other aspect of college life must be closely related to the students' total personal development."⁸

⁸ Golden Jubilee Souvenir: (S.N.D.T.Women's University: 1966) p. 63

To organise this programme on a systematic basis, the University for the first time organised a seminar, which was jointly sponsored by the U.S. Educational Foundation in India and the S.N.D.T. University on 5th February, 1965 to 7th February, 1965 which discussed the definite programme of students' services and appointed a Dean of Students in 1965-66 to look after these activities.

Similarly, a conference of joint participants of the Principals of the colleges and of participants of students' services, sponsored by the U.S. Educational Foundation in India presided over by Dr. Olive Reddick, Director of the U.S. Educational Foundation in India, held at the University in October, 1965, also discussed various aspects of this programme and the role the teachers could play in this important aspect of education.

In the beginning, this programme was restricted to the main campus, in Bombay and the attention was focused on the college Arts and College of Home Science. Once it is well established, other institutions of the University will evolve programmes on similar lines, suitable to their own needs.

At present the following students' services are provided at the S.N.D.T. University:

A) Admission: At the college of Home Science and Arts College Bombay personal touch is given to the admission procedure,

informing the parents of the nature and scope of the subject. The purpose is to screen suitable students at the outset.

B) Orientation: In the beginning of the academic year, when the admissions are finalised, the Arts college and the Home Science College, Bombay conduct orientation programmes with a view to inform pupils about the various facilities, activities available in the college, the administrative set up of the college and introduction of staff members.

Also the college of Home Science conducts programme of orientation for school students with a view to help them to make their choice for the field of study.

C) Advisement : This programme started since June, 1968 is a combination of assigning students and having a panel of advisers, to whom pupils are free to go, if they so desire. The advisers meet students individually as well as in groups, generally to deal with problems which are not serious, but which need simple listening, and planning together with students.

D) Counselling and Guidance - Vocational & Educational: The Dean of Students who is a trained counsellor, helps pupils in cases which need counselling and to choose optional field of specialisation. Lectures are arranged for group guidance on topics like sex education which prove useful to students. Also talks pertaining to vocational guidance are arranged for students of various disciplines.

Programme of "Student Counselling" have also started at the Poona Campus since 1965-66 with the co-operation of Karve Institute of Social Service, Poona.

E) Co-curricular activities of Students : The University has organised a board of students' welfare, to look after the medical examination, hygiene, dietetics and students' welfare activities. In addition, colleges have their own clubs of students which plan various cultural and social activities.

F) Self Help Programme: A University co-operative store has been started and students are in charge of it.

G) Alumni Association : This association is formed at the University and at the college level to establish contact with past students.

H) Health Centre : With the help of the Lions Club of Bombay a medical check up programme for Pre-University, F.Y. Home Science and Hostel students has been started since 1967-68

I) Non-Resident Students' Centre: This centre known as the N.R.S.C. as it is called today, was started since 1967-68 wherein students can spend some of their leisure time, while they are in college. This centre, declared open by Mr. K.L. Joshi, Secretary, U.G.C., New Delhi, on 22nd February, 1967 is run by students with the guidance of staff members. This centre situated at the basement of the Office Building of the University is a common meeting place for students of all colleges, on the campus.

In this centre, we find a display board, and a show window installed by the U.S.S.R. Embassy. Besides, we also have a "Career corner" with information chart and advertisement from various newspapers sorted out for students.

J) Canteen: The University runs a canteen for students, on no profit, no loss, basis.

K) Resident students in the Hostel: The Programme of students' services is strengthened from year to year. A Council of students manages the various social and cultural programmes for the residents, thereby getting trained for self government in a democratic set up.

L) World University Service: The University is a member of the World University Service Indian National Committee.

Establishing a co-operative store, and equipping the Health Centre are some of the activities which the University has undertaken with the help of the World University Service.

Golden Jubilee Celebrations of the University - 1966

In 1966, the University completed 50 years of useful service to the community. Hence the year 1966 was celebrated as the Golden Jubilee Year of the University. Opportunity was taken by the University to collect funds and donations on this occasion so as to contribute to the expansion plans of the University. Especially the donations received from the

U.G.C. from the Sir Vithaldas Thackersey Charitable Trust and from Mrs. Premila Vithaldas Charitable Trust helped to convert the Home Science department of the Arts college into a full fledged college of Home Science. In addition, Mrs. Sundarabai Hansraj Pragji Thackersey, who in 1958, had donated Rs. 5,000/= for the S.H.P.T. School of Library Science donated in 1966, a further sum of Rs. 72,930/= bringing the total donation in cash to Rs. 1,00,000/= which is earmarked for meeting a part of the annual expenditure of the school of Library Science.

This event may well be regarded as an important milestone in the history of the University. Hence the event was celebrated by organising a series of cultural programme, by observing Education Week and organising an Educational Exhibition.

Above all, the highlight of the programme was the inauguration of the Golden Jubilee Celebrations of the University on 29th June, 1966 by Mrs. Indira Gandhi, the first Lady Prime Minister of India. "It was a red letter day for the University when a Lady Prime Minister, an able daughter of an able father, presided over the Golden Jubilee function, of the only Women's University, in this part of Asia."⁹

⁹ Ibid. p. 67

Concluding function of the Golden Jubilee Celebration -1968

The concluding function of the Golden Jubilee Celebration which was held on the University Grounds, Bombay on 8th March, 1968 was presided over by the Late Dr. Zakir Hussain. At this time, the University published a commemoration volume, entitled, "S.N.D.T. Women's University Golden Jubilee Commemoration Volume, 1968." This volume may well be regarded as a work of reference on women's education and its progress in the country during the last fifty years.

Academic progress of the University: 1964-1971

This was a period of expansion in the academic sphere of the University. Moving with changing time, the University introduced several new courses of usefulness to women. Thus, the S.N.D.T. School of Library Science introduced degree course from June, 1964. P.V.D.T. College of Education started M.Ed. Classes under new syllabus in 1964 and instituted Dip.Ed. course from 1965-66 with Gujarati and Marathi medium. In 1965, the diploma course in Music and Drawing were instituted, while the facilities were also given to students for conducting research in Hindi, Sanskrit, English, Sociology and Education.

In 1966-67 major changes were introduced in the syllabus, prescribed for the Pre-University examination. With a view to reduce the heavy load of examinations and to bring

the papers in line with those of other statutory Universities, the subject of compulsory Hindi was dropped from the Pre-University course. Also a framework of subjects for the B. A. (Special) examination was revised to enable pupils to have a wide selection of optional groups.

To review these developments, the U.G.C. appointed a visiting committee of seven members in February 1967 to examine the new proposals put forward by the University for the Fourth Five Year Plan. On the basis of the report of this Committee, the U.G.C. gave grants to the University for the establishment of the Juhu campus, the expansion of the research department and the conversion of the Home Science department into a full fledged college of Home Science, at its Poona Campus.

In 1968-69, when the Book Production Board was set up in the State of Maharashtra, jointly by the Statutory Universities of the Act, the University got support for its scheme of publishing text books in regional languages. "Under this scheme subject committees are appointed with Chairmen of the Boards of Studies of respective Universities, as members of the committees, who are responsible for preparing composite syllabi in different subjects and producing text books, reference books and educational literature in Marathi,

useful for the promotion of University Education in regional languages."¹⁰

The subject of Home Science, with specialisation in (a) Child Development and Family Relations, (b) Foods and Nutrition (c) Textile and Clothing (d) Home Management and (e) Home Science Education is assigned to this University.

By this time the University seriously considered the proposal to establish a Women's Polytechnic at Bombay under its Fourth Five Year Plan. To give this proposal a concrete shape, the Committee appointed by the All India Council for Technical Education, visited the University on 25th June, 1969. As a result, the U.G.C. has permitted the University to start the following courses in this connection. 1) Costume design and Dress making 2) Medical laboratory technology 3) Commercial and Secretarial practice with Salesmanship and display, as an elective. 4) Food Technology 5) Commercial Arts. Each course is of 3 years duration with an annual intake of thirty students.

So far as the research activities are concerned, the University organised the "Workshop on Introductory Courses in Research Methodology" from 15th November, 1969 to 28th February, 1970. Secondly, the "Eighth Indian Association of

¹⁰ Annual Report: (S.N.D.T. Women's University: 1968-69) p.13

Special Libraries and Information Centre" was held at the University in October, 1969, when a book exhibition was organised to publicise the role of book trade and librarians, in spreading knowledge. On the eve of this 8th IASLIC Conference, the S.N.D.T. University Library published a souvenir in two parts.

Present activities of the S.N.D.T. Women's University 1970-71

The year 1970 being regarded as the International Education Year, the S.N.D.T. University celebrated this function inaugurating the International Education year on 18th July, 1970 both at the college level as well as at the University level. The second important event of the year was an exhibition of the literature of Vinoba Bhave on the occasion of his 75th birthday.

The students of the University participated in an Inter-University students' camp-cum seminar organised by the Government of Maharashtra from 20th October to 24th October, 1970, at Waranagar, a place 20 miles from Kolhapur. The University cultural troupe visited Universities in the South of India and Ceylon, under the auspices of the programme organised jointly by the World University Service and the S.N.D.T. University. In addition, 200 students of the

University participated in various programmes of the National Service scheme sponsored by the Ministry of Education and Youth Services, Government of India. The University also undertook a project in Worli Neighbourhood area to serve the community by way of extending social service so as to involve students in some of the constructive programmes of Mahatma Gandhi.

Besides these activities, the University Department of Education and Sociology organised a seminar on "Women's Two Roles and her Education" on 6th and 7th February, 1971. Also, the S.H.P.T. School of Library Science organised a seminar on "The possibility of a public Library movement in India" on 25th August, 1970.

Thus, the S.N.D.T. Women's University has carved a niche for itself in the history of Women's education in our country, which can be seen from the present unparallel growth of the various institutions, affiliated and conducted by it. It can very well claim the credit of having built up, worthy traditions during all these years. With this glorious record, today the University occupies, a place of honour in our academic world. In the words of Dr. Mrs. Premila Thackersey, "the University has educated and enlightened women from all walks of life. It has opened for them, the doors of opportunities,

long closed for them. Hundreds of them have acquired a new confidence to stand on their legs or to work shoulder to shoulder, with their life's partners. It has trained women to be self respecting individuals, good wives and mothers - above all, to be good citizens."¹¹ It has educated women who would be good housewives and mothers, on whom largely rests, the responsibility of running an enlightened home and of moulding the future generation of the country.

Expansion programme of the S.N.D.T. University and the Juhu Campus

Today, over 14,000 students are taking advantage of the University as regular students and as external students. Out of this, only 5,000 are able to take advantage of the institutions at Headquarters in Bombay. Hence, the S.N.D.T. University, with its ever expanding activities and enrolment is very much cramped for space in the present premises. As it is very much handicapped, it cannot expand its activities, as rapidly as it would like to. For this reason, the University has contemplated many expansion schemes, which have been published in the S.N.D.T. University Golden Jubilee Souvenir, 1966.

¹¹ Golden Jubilee Commemoration Volume: (S.N.D.T. Women's University: 1968) p. 5

To help the University, in its scheme of expansion, the Government of Maharashtra in 1964 has gifted 21 acres of land, to the University, free of cost, at Juhu. This new campus at Juhu will serve as an extension of the activities, in its present premises and the University Office and some of the departments, will continue to function from Bombay, as hitherto. With a view to having compact units, it is proposed to concentrate all the departments of the Faculty of Arts and the College of Nursing and the School of Library Science, at the Headquarters at Bombay, on the existing Campus.

At present, the University has the disciplines of Arts, Home Science, Education, Library Science and Nursing, at its Bombay Campus. Amongst these, the feature which mainly distinguishes this University from other Universities, is the Faculty of Home Science, which is growing in popularity and importance among women from year to year.

At present, this faculty caters, for the undergraduate as well as for the research programme in Home Science. It is run through, three different streams - Gujarati, English and Marathi. In order to provide greater facilities to this department, it is proposed to shift, to the new Campus, if not wholly, at least its major sections. At Juhu, it is proposed

to increase, the intake capacity of this Faculty, to introduce more subjects of specialisation, to introduce a department of research and to start the extension programme. In addition to degree courses, at the graduate, and post graduate levels, it is also hoped to have short term courses, to meet the needs of those, who cannot take advantage of the full course.

Of the many new schemes, which the University proposes to implement, during the current Plan Period, the most important is that of providing Vocational Courses, for women. Although the need of such courses has been acknowledged for long, the number of Vocational Institutions set up exclusively for women, is far from adequate. With this aim in view, the University proposes to introduce several Technical and Vocational Courses, suitable for women, under its existing faculties, like Pharmacy, and Medical Technology, Interior Decoration, Commercial Arts, Secretarial and Commercial Practices, Catering and Food Technology, Arts and Crafts, Radio and Television Programme in Architectural Draftsmanship etc.

The University also desires to set up a separate Faculty of Fine Arts, at its new campus at Juhu. A nucleus of Fine Arts already exists at this University. Arts and Music are offered as Voluntary Courses at the graduate as well as the post graduate level. By instituting a separate Faculty

of Fine Arts the University would be further strengthening, the existing courses, introducing specialisation, and having some more departments useful to women, both socially as well as professionally. This Faculty will cover subjects like Painting, Music, Dancing, Sculpture, Applied Arts, and Crafts and Dramatics. In addition to degree courses, the University will also provide Diploma and Certificate Courses, under this Faculty to enable students of other disciplines and the public, to take advantage of these courses.

The University also proposes to shift the Faculty of Education to its new Campus at Juhu, so that it can have its practising school, there.

Taking into account, the fact that every campus must have adequate facilities for Sports, Recreation, and Health, the University has prepared the plan of the new Campus, in such a way that provisions will be made for a Gymnasium, a swimming pool, a stadium, a multipurpose hall, a hostel for students and a health centre.

As regards future plans, the University desires to establish a Science College, Medical College and a Technical College, specialising the courses, which are particularly useful to women. It also proposes to establish a Polytechnic for women and a Centre of Continuing Education for Lifelong

Learning, helping in the acceleration of social and economic changes in the community. It is hoped that this Centre will provide, educational needs of the individuals and of society, ranging from the young adult, entering into the challenging world of reality, the middle aged and their needs for vocational refresher work and the older age group, who need not actively contribute towards vocational productiveness but should concentrate on those things which help us to live.

In view of the need, stressed by the National Council of Women's Education and the Education Commission, of having a research unit, set up for women's education, the University proposes to start an independent research unit on women's education. The unit can concentrate on maintaining records with regard to different facets of women's education. It can further compile statistics, collect data and offer assistance on various problems on women's education, right from the elementary level to the highest level. It can thus lay down guide lines, in the existing areas of the different aspects of women's education and can also help to discover new areas. In order to achieve this lofty aim, it will need the co-operation of various institutions, more particularly, of women's organisation, of this country, as well as of abroad. If this scheme of the University is given a concrete shape, it

may become a fountain source of information and guidance, so far as various problems of women's education are concerned.

As far as the actual progress of the Juhu Campus is concerned, the University has recently developed that land, at an estimated cost of Rs. 12,00,000/= The construction work of a composite building, which will house the following institutions, will commence very shortly.

- (a) The College of Home Science
- (b) The College of Education
- (c) The Library Building
- (d) A Hostel for one hundred resident students.

The policy of the University, all along, has been flexible, in order to give the maximum facilities to women students, to take to higher learning. It aims to establish a very close relationship with the community outside, so that it can meet the challenges of life, sending out students from its institutions, who would make a positive contribution to the reconstruction of our society.

Today, when the University has completed more than half a century of work it can look back with satisfaction, that it has contributed substantially towards lighting the "unlighted lamps" However, at present it stands at cross

roads and has a heavier and much greater task to perform, in the changing context of the time. Indian society in this century, is exposed to a variety of new challenges in the field of education. As noted Sociologist Yogendra Singh remarks, "the basis of this challenge, mainly lies in the commitment of nation, to a new system of values and social structure. " The major challenge is the new role of women. In the context of modernising Indian society, a new womanhood is emerging. The S.N.D.T. Women's University has upto now accepted many challenges and hopefully, it will meet this challenge, too.

Facts and Figures of the

S.N.D.T. University

A. Institutions

Colleges

a) Conducted Colleges

No.

8

b) Affiliated Colleges

13

21

Classification

Faculty

No. of Colleges

1) Arts

15

2) Education

2

3) Home Science

2

4) Nursing

1

5) Library Science

1

21

Schools

a) Conducted Schools

3

b) Aided Schools

1

4

B. Name, Address, Year of
Establishment & Tel.No.
of the conducted colleges

Courses taught
upto and
Medium

Arts

1. S.N.D.T.College for Women,
Yerandavana,
Karve Road,
Poona -4 (Estd.1916)
Telephone No. 56689

B.A., M.A.
Marathi

2. S.N.D.T.College for Women,
1 Nathibai Thackersey Rd.,
Bombay 20 BR (Estd.1964)
Telephone No. 241127

B.A., M.A.Ph.D.
Gujarathi, Marathi

Education

3. P.V.D.T.College of Education for Women
1 Nathibai Thackersey Rd.,
Bombay 20 BR (Estd.1959)
Telephone No. 243682

B.Ed., M.Ed.,
Dip.Ed.
Gujarati, Marathi

4. S.N.D.T.College of Education for Women
Yerandavana,
Karve Rd.,
Poona -4 (Estd.1964)
Telephone No. 55363

B.Ed., M.Ed.,
Dip. Ed.,
Gujarati, Marathi

Home Science

5. Sir Vithaldas Thackersey College
of Home Science,
1 Nathibai Thackersey Rd.,
Bombay -20 BR (Estd.1962)
Telephone No. 244152

B.Sc.(Home Science)
M.Sc.(Home Science)
English, Marathi,
Gujarati

6. S.N.D.T.College of Home Science,
Yerandavana,
Karve Rd.,
Poona -4. (Estd.1968)
Telephone No. C/o 56689

B.Sc.(Home Science)
English

Library Science

7. S.H.P.T.School of Library Science
1 Nathibai Thackersey Rd.,
Bombay 20 BR (Estd.1961)
Telephone No. 241286

B.Lib.Sc.
English

Nursing

8. Leelabai Thackersey College of Nursing
1 Nathibai Thackersey Rd.,
Bombay 20 BR (Estd.1964)
Telephone No. 244391

B.Sc.(Hons)
Nursing
English

9 Arts & Education

9. Mahila Navidyalya
Sanstha Vasahat,
Pratap Rd., Raopura,
Baroda (Estd.1925)
Telephone No. 3864

B.A.,B.Ed.,
Gujarati,
Marathi

10. S.L.U.College for Women,
Pritamnagar,
Pohlo Dhaal,
Ellis Bridge,
Ahmedabad -6 (Estd.1923)
Telephone No. 50597

B.A.,B.Ed.,
Gujarati

Arts

11. Smt.Narmadabai Chatrabhuj Gandhi
Mahila College,
Diamond Chowk,
Bhavnagar,
(Saurashtra) (Estd.1954)
Telephone No. 4661

B.A.,M.A.
Gujarati

12. Zal Framroz Wadia Women's College
Athwa Lines,
Surat. (Estd.1959)
Telephone No. 2020

B.A.
Gujarati

13. Smt.P.N.Doshi Mahila Mahavidyalaya
Ratan Baug,
Cama Lane,
Ghatkoper,
Bombay 77 (Estd.1960)
Telephone No. 55769
B.A.
Gujarati
14. Smt.B.M.R.Mahila Mahavidyalaya
11 Krishna Kunj,
Cachha Gandhi Rd.,
Gandevi,
Bombay-7 (Estd.1960)
Telephone No. 359430
B.A.
Hindi
15. M.M.Shah Mahila College
Vikas Vidyalaya,
Surendranagar,
(Saurashtra) (Estd.1961)
Telephone No. 30
B.A.
Gujarati
16. Shree Matunga Gujarati Seva Mandal
Women's College
398 Telang Rd.,
Marunga,
Bombay 19 (Estd.1962)
Telephone No. 472540
B.A.
Gujarati
17. Shree Mahila Arts College
Visnager,
(Gujarat) (Estd.1964)
Telephone No. 42
B.A.
Gujarati
18. Mahila College
C/o Dave High School,
20 Jakaria Rd.,
Malad (West),
Bombay 64 (Estd.1968)
Telephone No. C/o691293
Pre-University
Gujarati
19. Mahila Mahavidyalaya
Tilak Vidyalaya Rd.,
Vile Parle (East),
Bombay 57 (Estd.1969)
B.A.
Marathi

- | | |
|--|-----------------------------|
| 20. Mahila Arts College
Chimnabai Rd.,
Navsari,
(Gujarat) (Estd.1969) | B.A.
Gujarati |
| 21. Smt.C.B.Shah Mahila Mahavidyalaya
Post Box No. 128,
Sangli,
(Maharashtra) | B.A.
Marathi
Gujarati |

Conducted Schools

1. Shreemati Nathibai Damodar Thackersey Kanyashala, Bombay
2. Shreemati Nathibai Damodar Thackersey Kanyashala, Poona
3. Premilla Vithaldas Kanyashala, Poona.

Aided School

4. Vanita Vishram High School, Bombay.
- C. S.N.D.T.Women's University Courses.

Course	Minimum Requirements for admission	Duration	Medium
<u>ARTS</u>			
Pre-University	S.S.C or Equivalent	1 year	Marathi/ Gujarati/ English/ Hindi.
F.Y.Arts	Pre-University or Equivalent	1 year	} Marathi/ Gujarati/ English/ Hindi
B.A.General and Special	F.Y.A. Intermediate Examination in Arts or Equivalent	2 years	

Course	Minimum Requirements for admission	Duration	Medium
M.A.	G.A., B.A., or equivalent with English or Hindi in place of Compulsory English) as one of the Compulsory subjects of any statutory University	2 years	Marathi/ Gujarati/ English/ Hindi.
Ph. D.	M.A. or equivalent of any Statutory University	2 years	

EDUCATION

B.Ed.	G.A., B.A., B.Sc., B.Com., B.Sc.(Home Science) of any statutory University	1 year	Marathi/ Gujarati
M.Ed.	B.T., B.Ed., or equivalent of any statutory university	2 years	Marathi/ Gujarati
Dip.Ed.	S.S.C. or equivalent	1 year	Marathi/ Gujarati
Ph.D.	M.Ed. or equivalent	2 years minimum	

HOME SCIENCE

B.Sc.(Home Sc.)	S.S.C. or equivalent	4 years	Marathi/ Gujarati/ English
M.Sc.(Home Sc.)	B.Sc.(Home Sc.) or equivalent of any statutory University	2 years	English

NURSING

B.Sc.(Hons) Nursing	S.S.C. or equivalent	4 years	English
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LIBRARY SCIENCE

B.Lib.Sc.	B.A. or equivalent of any statutory University	1 year	English
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NB. Private students are allowed to appear at the following Examinations only:

ARTS: Pre-University, F.Y.A., B.A.(General & Special), M.A.
EDUCATION: M.Ed.

For detailed study of the Courses see Appendix - C

D. Succession List

Chancellors of the S.N.D.T. Women's University

- 1916 Dr. Sir Ramkrishna Gopal Bhandarkar
- 1920 Sir Mahadeo Bhaskar Chaubel
- 1926 Sir Chunilal V. Mehta
- 1932 Sir S.S.Patkar
- 1946 Sir H.V.Divatia
- 1948 Diwan Bahadur K.M.Zaveri
- 1951 Raja Maharaj Singh
- 1954 Shri Girija Shankar Bajpai
- 1955 Dr. Hare Krishna Mahetab
- 1957 Shri Sri Prakash
- 1962 Mrs. Vijayalakshmi Pandit
- 1965 Dr. P.V.Cherien
- 1970 Shri Nawab Ali Yuvar Jung
Present Chancellor of the S.N.D.T.Women's University
from 26th February, 1970.

E. Vice-Chancellors of the S.N.D.T.Women's University

- 1916 Dr. Sir Raghunath Paranjpe
- 1921 Dr. D.K.Karve
- 1921 Sir Lallubhai Shah
- 1926 Dr. Sir Raghunath Paranjpe
- 1927 Mr. Balak Ram
- 1929 Dr.Y.G.Nadgir
- 1931 Sir S.S.Patkar
- 1932 Dr. D.K.Karve
- 1943 Mrs. Sharda Gauri Mehta
- 1944 Shri H.L.Kaji
- 1946 Mrs. Hansa Mehta
- 1948 Mr. K.C. Desai
- 1951 Diwan Bahadur K.M. Zaveri
- 1957 Dr.Mrs.Premila Vithaldas Thackersey (upto 30.11.69)
- 1969 Mrs. Sharda Diwan
Present Vice Chancellor of the S.N.D.T.Women's University
from 1st December, 1969.

F The convention of appointing a woman as a Registrar, was started at the S.N.D.T.University, in 1931, when Dr.Mrs. Iravati Karve was appointed as the first woman Registrar. Given below is the list of the Registrars of the S.N.D.T.University.

Registrars of the S.N.D.T.University

1916	Dr.Dhondo Keshav Karve
1917	Sahityacharya Dr. H.R.Divekar
1924	Prof.Narayan Mahadev Athavale
1931	Dr.Mrs. Iravati Karve
1936	Mrs. Sharda Diwan
1944	Miss Laxmi Thackersey
1960	Mrs. Kamalini Bhansali (Present Registrar of the S.N.D.T.University)

G Names of Persons who delivered the Convocation Address at the S.N.D.T.Women's University

1917	Dr. Sir R.G.Bhandarkar
1918	Dr. Sir R.G.Bhandarkar
1919	Dr. Sir R.G.Bhandarkar
1920	Dr. Sir R.P.Paranjpe
1921	Sir Mahadev B. Chaubal
1922	Sir Mahadev B. Chaubal
1923	Mr. Justice Sir Lallubhai A.Shah
1924	Diwan Bahadur G.S.Rao
1925	The Rt.Hon'ble Mr. H.A.L.Fisher
1926	Sir M.V.Joshi
1927	Sir Bankaren Nair
1928	Nawab Syed Ross Masood
1929	Principal A.B.Dhruva

- 1930 Dr. Sir C.R.Reddy
(the address was not delivered in 1930 owing to the tense political situation .)
- 1931 Dr. Mrs. S. Muthulakshmi Reddy
- 1932 Mr. Ramanand Chatterji
- 1933 Mrs. P. Subbarayan
- 1934 Mrs. Sarojini Naidu
- 1935 Dr. Sir C.V.Raman
- 1936 Sir Mahubhai Mehta
- 1937 Dr. Sir R.P.Peranjpe
- 1938 Mr. K.M.Munshi
- 1939 Mr. B.G.Kher
- 1940 Sir M. Visvesvaraya
- 1941 Dr. Sir C. Ramlinga Reddy
- 1942 Mr. Nalini Ranjan Sarker
- 1943 Sir Chimenlal Setalvad
- 1944 Dr. Amarnath Jha
- 1945 Shri C. Rajgopalachari
- 1946 Shri G.V. Mavalankar
- 1947 Mrs. Vijayalakshmi Pandit
- 1948 Mrs. Rajakumari Amrit Kaur
- 1949 Shri C. Rajagopalachari
- 1950 Dr. K.C.Desai
- 1951 Raja Maharaj Singh
- 1952 Dr. S. Radhakrishnan
- 1953 Mrs. Durgabai Deshmukh
- 1954 Dr. C.P.Ramswami Aiyar
- 1955 Dr. Hare Krishna Mehta
- 1956 Dr. A. Lakshmanaswami Mudaliar
- 1957 Dr. K.C.Desai
- 1958 Shri K.L.Shrimali
- 1959 Shri Sri Prakash

1960 Shri Sri Prakash
 1961 Shri Sri Prakash
 1962 Dr. P. Subbarayan
 1963 Shri D.S.Kothari
 1964 Dr. Zakir Hussein
 1965 Dr. P.V.Cherien
 1966 Mr. M. C. Chagla
 1967 Dr. S. Chandrashekhar
 1968 Dr. Keren Singh
 1969 Dr. V.K.R.V.Rao
 1970 Shri M.C.Setalvad
 1971 Shri Madhukar Rao Chaudhari

					College	Schools	Total
1960-61	2	4	2	1	6	3	9
1961-62	2	5	2	1	7	3	10
1962-63	1	3	2	1	7	2	9
1963-64	2	7	2	1	10	3	13
1964-65	2	2	2	1	10	3	13
1965-66	1	2	2	1	10	2	15
1966-67	4	3	2	2	11	3	14
1967-68	3	6	2	1	12	3	15
1968-69	7	3	2	1	13	3	16
1969-70	7	9	2	1	19	3	22
1970-71	7	8	3	1	19	4	23
1971-72	7	3	1	1	12	4	20
1972-73	2	10	1	1	14	4	18
1973-74	4	12	3	1	20	4	24
1974-75	2	11	3	1	17	4	21

TABLE I

S.N.D.T. Women's University, Bombay
Conducted & Affiliated Institutions

YEAR	COLLEGES		SCHOOLS		TOTAL		Grand Total
	Conducted	Affiliated	Conducted	Aided	Colleges	Schools	
1951-52	2	2	2	1	4	3	7
1952-53	2	4	2	1	6	3	9
1953-54	2	4	2	1	6	3	9
1954-55	2	4	2	1	6	3	9
1955-56	2	4	2	1	6	3	9
1956-57	2	4	2	1	6	3	9
1957-58	2	5	2	1	7	3	10
1958-59	2	5	2	1	7	3	10
1959-60	3	7	2	1	10	3	13
1960-61	3	9	2	1	12	3	15
1961-62	4	9	2	1	13	3	16
1962-63	4	8	2	1	12	3	15
1963-64	5	8	2	1	13	3	16
1964-65	7	9	2	1	16	3	19
1965-66	7	9	2	1	16	3	19
1966-67	7	9	3	1	16	4	20
1967-68	7	9	3	1	16	4	20
1968-69	8	10	3	1	18	4	22
1969-70	6	12	3	1	20	4	24
1970-71	8	13	3	1	21	4	25

1970-71 9,365 5,705 15,070

Total 70,270 51,693 1,21,963

TABLE II

S.N.D.T. Women's University, BombayEnrolment of Regular Students

&

Enrolment of Private Students

YEAR	Regular Students	Private Students	Total Students
1951-52	854	300	1,154
1952-53	871	320	1,191
1953-54	954	330	1,284
1954-55	1,111	350	1,461
1955-56	1,356	550	1,906
1956-57	1,953	950	2,903
1957-58	2,438	2,300	4,738
1958-59	2,785	3,600	6,385
1959-60	3,046	3,800	6,846
1960-61	2,915	4,000	6,915
1961-62	3,264	3,800	7,064
1962-63	4,189	3,300	7,489
1963-64	4,389	3,100	7,489
1964-65	4,474	2,710	7,184
1965-66	5,171	3,360	8,531
1966-67	5,979	2,850	8,829
1967-68	6,674	2,646	9,320
1968-69	7,037	3,150	10,187
1969-70	8,955	4,482	13,437
1970-71	9,865	5,705	15,570
Total	78,270	51,603	1,29,883

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57

TABLE IV

S.N.D.T. Women's University, Bombay
Recurring Expenditure & Assets

(Rupees in lacs)

223

YEAR	ASSETS (As on last day of the year)				
	Recurring Expenditure	Immovable property	Movable property	Investments & Deposits	TOTAL
1956-57	3.36	17.54	1.51	13.82	32.87
1957-58	4.39	22.95	1.70	14.08	38.73
1958-59	9.19	24.41	2.71	29.59	56.71
1959-60	11.27	31.64	9.13	22.43	63.20
1960-61	13.24	40.27	9.22	31.83	81.32
1961-62	15.76	46.79	11.38	31.35	89.52
1962-63	15.39	55.11	13.86	34.14	103.11
(9 months)					
1963-64	22.43	63.63	16.15	33.01	112.71
1964-65	23.21	69.55	18.64	33.17	121.36
1965-66	23.64	73.57	22.14	39.65	135.36
1966-67	29.85	77.51	23.94	57.05	158.50
1967-68	31.22	86.28	25.93	58.65	167.86
1968-69	35.60	89.17	32.01	63.32	190.10
1969-70	44.93	95.61	35.40	45.42	222.36
1970-71	60.27	106.33	39.78	57.96	256.53

TABLE

S.N.D.T. Women's University, Bombay
Facultywise Degree and Diploma Holders

Total	Education				Home Science			B.Sc. Nursing
	Dip. Ed.	B.T. B. Ed.	M. Ed.	Total	B. Sc.	M. Sc.	Total	
1,551	-	72	-	72	-	-	-	-
149	-	19	-	19	-	-	-	-
167	-	48	-	48	-	-	-	-
163	-	107	-	107	-	-	-	-
221	-	90	-	90	-	-	-	-
254	-	167	-	167	-	-	-	-
307	-	201	10	211	-	-	-	5
316	-	179	10	189	-	-	-	5
642	-	157	22	179	-	-	-	2
803	-	153	15	168	-	-	-	-
1,005	-	164	18	182	-	-	-	6
1,484	-	196	27	223	-	-	-	10
1,267	-	231	19	250	-	-	-	6
873	-	220	20	240	23	-	23	8
708	-	218	20	238	35	-	35	-
877	-	193	31	224	48	-	48	1
856	-	195	16	211	49	-	49	5
1,090	91	191	17	299	96	5	101	5
1,128	111	193	10	314	96	3	99	8
978	88	234	15	337	101	6	107	5
1,564	1	341	27	369	106	2	108	10
1,960	20	453	22	495	102	1	103	12
18,463	311	3992	299	4632	656	17	673	88

CHAPTER VIII

Conclusion

" That man is great and he alone,
 Who serves a greatness not his own,
 For neither praise nor pelf,
 Content to know and be known,
 Whole in himself."

— Owen Meridith, A Great Man.

Bharat Ratna Dhondo Keshav Karve is now no more. He is gone, but not forgotten, for his memory still lingers, in the minds of many, who knew him, whether in person or through acquaintance with his writings and his works. As a champion of female education in every sphere, and at every level, Prof. Karve ranks among those worthy few individuals, who dedicated their lives, to the noble cause of education and those, whose names will be lovingly inscribed in the annals of our educational history.

It seems very strange to me, that as I near the end of my dissertation, but not certainly the end of my study of him, I have come to have a deep and clear understanding of the man, and an admiration of him, born perhaps through an acquaintance

with his true nature, his philosophy of life, a recognition of his sterling qualities of character, his lucid comprehension of diverse educational matters and his constant efforts at the reconstruction of women's education.

In making therefore, an assessment of Prof. Karve's efforts in the realm of women's education, it can be sincerely said that his contribution in this sphere, and for this cause has been truly immense and our hearts go out in gratitude to him, for his untiring and unflagging zeal and for his zest and enthusiasm in the manifold constructive activities, he undertook or brought to fulfilment.

Prof. Karve was not merely a dreamer of dreams. He was not an idealist, who aimed at the attainment of the impossible or unreal. He was a realist as well, a practical man, a man of vision and perception. He also believed that reconstruction cannot be achieved in a day and that ideals cannot be realised quickly. He realised very early in his career, that education is the most powerful agent of human civilisation and is in fact, the chief weapon in the armoury of democracy, for spreading a sense of proper values. Similarly he realised that the hostility to social reform proceeds from superstitions and ignorance, which cannot be conquered, as long as our masses remain uneducated. He saw all around him, that women's

domestic life proved to be a daily sacrifice amidst a thousand insignificant trifles. Most of them were absolutely illiterate and all of them were content to live a life of social inferiority. The unfortunate position of women in Hindu Society led to the dualism of an educated man and an ignorant women and this dualism in turn, had repercussions on the individual and the social character. Obviously, amongst the women of the day, the lot of the widows was indescribably tragic. That is why he first devoted his attention to the betterment of the widows' position and their education and general regeneration.

Starting from the Widows' Home Association in 1896 and the Mahila Vidyalaya in 1907, his mind was greatly pre-occupied with the thought of establishing a system of education which would give girls not merely a knowledge of 3 R's, but something which would equip them for their social roles, as wives and mothers.

So great was his desire to pursue the cause of female education, that he prayed, at the end of his autobiography, on 4th September, 1915, that, " if there is any truth, in the theory of rebirth, I would wish to be born again in this country and dedicate myself once more to the achievement of the cause of women's regeneration. It is only after the said

cause has completely triumphed, that I would cheerfully give up, this mundane existence and be one with Providence."¹

A magnificent instinct that moved Prof. Karve to the activity and devotion of a long life-time in the endeavour to give a realisation to this principle, was his belief that the progress of womanhood is the surest and purest test of the progress of civilisation. Hence he believed with the great French philosopher, Aguste Comte, that "women is the true type of the human race." In attempting to bring about this revolution, "he has served Poona, he has served India, he has served Asia and he has served humanity."² The story of this great sage, inspiring in all its aspects, tells us, what perseverance, sincerity, strength and nobility of character, can achieve, in the world of much pettiness and prejudices. His monumental work in this direction has earned for him, a place in the hearts of the people, who have now learnt to look upon him, as an institution in himself. The strength and significance of his pioneering work have been felt all over the country. Its fruit is to be seen, not merely in the establishment of the S.N.D.T. University, for women, but also,

¹ Ganesh Chandavarkar: Maharshi Karve p. vii

² D.K.Karve: Looking Back (Preface by Frederick J Gould) p. ix

in the general climate and entirely healthy and progressive influence, which educated women have carried to their homes, family and society.

With the advent of Independence, the country achieved political revolution. Political framework has got democracy at its base. But it is foolish to think that political revolution alone, is enough. Economic revolution is also essential to preserve the fruits of political revolution but, both ultimately depend on social revolution, because it alone can give stability and provide a true foundation, to the other two. It was really women, who brought about this social revolution. This fact demands that women should actively participate in all types of activities. Emancipation of women has played an important part in this social revolution. In the past, women, whether as married, unmarried or as a widow, had no alternative but to lead a life of housewife, within the restricted spheres of the four walls of the home, but now, society has come to accept the fact of women taking up careers and this has broadened the scope and vision of educational avenues open to women. Besides general education, more and more branches of professional education, are being opened up to women. The S.N.D.T. University, founded by Maharshi Karve, takes legitimate pride in having contributed

its proper share to the social revolution and bringing about, a new era with regard to the status of women and the role, she is expected to play in society.

The S.N.D.T. University, being the only University meant for women and exclusively managed by women, has always attracted the special attention of educationists, and of social reformers. Many critics have put forward several doubts, regarding its separate existence. Hence, many criticisms are levelled against Maharshi Karve's idea of setting up a separate University for women.

I) It is said that the University served a useful purpose at a time, when the statutory universities used English as a medium of instruction, and when they were too rigid, to permit the introduction of suitable courses for women. But now educationists are of the opinion that the University will have no place in the future, because many Indian Universities have accepted the Indian languages as the medium of instruction and teach English as a compulsory subject. Under this circumstances, it is said that, there is no room for a special University for women. One group of thinkers is even of the opinion that the S.N.D.T. University has already outlived its utility and may cease to exist without any harm, to the cause of the education of women.

Here it may be noted that the development of proper language policy so far as higher education is concerned, has always engaged the attention of the government ever since Independence. According to the Education Commission, (1964-66), "the development of modern Indian languages is inextricably linked with the place given to them in educational system, especially at the University stage. The medium selected should enable students to acquire knowledge with facility to express themselves with clarity and to think with precision and vigour. From this point of view, the claims of mother-tongue are pre-eminent. As we have rightly adopted the regional languages as the media of education at the school stage, it follows that we should adopt them increasingly, at the University stage also."³

Even the University Education Commission, which studied this problem, is of the opinion that "both from the point of view of education and of general welfare of a democratic community, it is essential that their study should be through instrumentality of their regional languages."⁴

In view of this desire, expressed by two commissions - namely the University Education Commission and the Education

³ D.S.Kothari: Report of the Education Commission on Education and National Development (Delhi:Manager of Publications 1964-66) p. 13

⁴ S.Radhakrishnan: Report of the University Education Commission (December 1948 - August 1949 Volume I) p. 323

Commission - introduction of mother tongue as the media of instruction by the S.N.D.T. University sounds perfectly right, psychologically and socially, because it is the language of our first prayer and our first spontaneous outbursts of joy and grief.

It is interesting to note in this connection, that the Bombay University is also thinking very seriously of introducing regional languages as the media of instruction at the University stage. This proposal was given a serious thought in the meeting of the Academic Council of the Bombay University, held on 30th July, 1969 which passed the following resolutions:

- (1)" that having regard to the peculiar circumstances in the city of Bombay i.e. its multilingual population, Marathi, Gujarati and Hindi should be adopted as an alternative media of instruction and examination, in addition to English, at the First Year and Intermediate examinations in Arts Science and Commerce and that each college be given option to choose its medium / media in advance. Secondly, the instruction in alternative media i.e. Marathi, Hindi and Gujarati should be started not later than June, 1971" ⁵

5

Annual Report of the Bombay University -1969-70
(1st April, 1969 - 31st March, 1970) p. 17

II) The influence of Japan under which the idea of the S.N.D.T. University was conceived, is itself on the wane at present. History has shown that, all militarist nations such as Japan, and Germany under Hitler or Italy under Mussolini, have tried to retard the emancipation of women and attempted to restrict them to home and child bearing. Modern educationists therefore, hesitate to adopt a lead from Japan as something ideal and this change in the public opinion necessarily had its repercussions on the future of the S.N.D.T. Women's University. For this and other reasons, the question, whether it was worthwhile to grant statutory recognition to the University and spend large amount on its development, seriously engaged the public opinion.

III) According to Prof. Karve, there are fundamental, psychological and physiological differences between men and women. He believed that there is a permanent division of labour between men and women, so that women will have to shoulder different social functions in life. He also believed that the rate of bodily and mental development of women is different from that of men. For this reason, he believed that a separate system of education is necessary for women, both at the secondary and at the University stage. He, therefore, established the S.N.D.T. Women's University and explained the features which justify its separate existence.

These special features of the University as already mentioned before are:

- a) Dedicated only to women
- b) English taught as a compulsory subject,
- c) Facilities provided to private students to appear for the University examinations
- d) Girls not compelled to study Mathematics beyond a little arithmetic at the secondary stage

An analysis of the above argument shows that the passage of time and the socio-economic changes brought about in India in recent years, have taken away the force, from most of them, although the invaluable service rendered by the S.N.D.T. University is beyond doubt.

Maharshi Karve's belief that there are fundamental differences between men and women and which led him to establish a separate University for women is also not generally acceptable. It is interesting to note on this problem, that many educationists, politicians, orthodox social reactionaries and educated men have approached the problem from different view points. One group of thinkers believe in sex dichotomy and feel that education of women must be essentially different from that of men. For the sake of convenience, let us describe them as separatist and their outlook as separatism. This separatist view enjoyed great support in India, which led to the establishment of the S.N.D.T. University.

As an objection to this point, it can be said that, although women have marked psychological and physiological differences, as an individual, they have a great deal in common. Also, the role of men and women in society are not different, but they are complementary and equally valuable. This is the view held by progressive thinkers in modern society who believe in non-sexual origin of psychological difference, and hence do not attach special privilege to sex. Thus they believe that men and women should have, absolute equality of opportunity and should enjoy equal social, political and economic rights. Hence, according to them, any attempt, at the differentiation of the education of women from that of men, are really intended to reconcile women to their slavery and to postpone their emancipation.

Unfortunately modern scientific discoveries have shown that the so called sex differences are not due to sex but due to social environment. There is no basis for planning a separate system of education for women, on that assumption.

IV) The S.N.D.T. University is severely criticised on the ground, that a special university for women, having differences in curricula will lead to inferiority complex in women. It is said that education is preparation for life and

and hence the role of the individual in society cannot be differentiated on the basis of their sex, although it is correct to say that in the past, men dominated the society and therefore assigned such roles to subjugated women, as were convenient to themselves. This position has largely changed in the last 150 years. Women have now entered several careers, which in the past were open to men only. Also it can be safely said that in a large part of social life, sex has ceased to be the determinant of career. This tendency is increasing rapidly and roles in life are determined, not by sex but by aptitudes and capacities. Thus the argument on which separate institutions for women are provided on the basis of sex differences is largely invalid at present and is more likely to be so, in the future.

In spite of this, differentiation in curricula, at the University stage for boys and girls can be accepted with modification, on the grounds of sex. Thus the pattern which prevails at the S.N.D.T. University today, offers a number of voluntary subjects to girls. No educationist would oppose the introduction of additional courses or subjects on a voluntary basis, at any stage of education. The larger the number of such courses, the less is the rigid type of the system and greater is its adaptability to the

differing requirements of the individual. The limitations are really those of finance, equipment and personnel.

Considering the facts as they are, we cannot agree to introduce variety in the curriculum on the basis of sex. No subject in the curriculum should be associated with sex and considered as typically masculine or typically feminine. In fact, the provision of subjects or courses on the basis of sex limits the choice of students and defeats the very object of introducing elasticity in the curriculum.

Summing up this argument, it can be obviously said that the doctrine of separatism in education of sexes, is indefinitely connected with the idea of sex dichotomy. Women will always continue to be regarded as inferior in society based on sex dichotomy.

Women of today are fully conscious of their rights and are determined to obtain perfect equality with men. They are hardly likely to be deceived by these notions. They have realised that separatism in education is the modern and diluted form of sex dichotomy, and that emancipation of women can be achieved only if women are educated in a common system. The social roles of men differ widely among themselves and adequate provision for differences can be made in the common system of education, which will meet all the requirements of women, without leading to sex dichotomy and its attendant evils.

Thus, what is required is, that the resources which are expended in maintaining a separate University for women can be better utilised in maintaining one or more special colleges for women, affiliated to a common University for men and women, with a few alternative courses specially designed for women and therefore are more likely to serve the purpose than a separate University for women.

V) When the S.N.D.T. University was founded in 1916, the main aim of the University, as formulated by its founder was the preparation of good wives and good mothers. These ideals, although sound educationally, pose a very serious problem in modern times. The crucial problem is whether separate ideals are necessary for the education of women. The most commonly accepted aim of education is equally applicable to men and women, when education is defined as the development of an individual, formation of character and preparation for life. These definitions apply to all human beings, irrespective of their sexes, and it is fit to suggest that no separate definition of the aims of education for women is necessary.

Hence, all things considered, the dictum of being a good wife and a good mother cannot be accepted as the exclusive ideal, for the education of women. The only

rational approach to the problem would be, to define the ideals of education, on a non-sexual basis. Until emancipation is fully achieved, let every woman be taught emphatically that the so-called sex differences are not due to sex but due to social conditioning and finally, that neither men nor women will be fully happy, unless their emancipation is achieved. It is a happy event that, today all women are taught the gospel of equality as a compulsory part of their education. The S.N.D.T. University has also responded to changed socio-economic conditions in modern times and does not restrict its goal only to the preparation of good wife and good mother. It provides more and more courses which are career oriented. It has fully realised the claims of social order, in a present day set up and tries sincerely for the creation and maintenance of such an order.

VI) It is said that the S.N.D.T. University allows private students to appear for its various examinations. Every year, the number of private students is increasing. It is said that although this practice has helped the University to gain popularity, it affects adversely, the enrolments in the colleges of the University, on the one hand, and on the other hand, the standard of attainment of students. Hence it is argued that the University should withdraw this concession given to private students.

Here it must be remembered that Prof. Karve introduced this practice of allowing private students to appear for the University examinations because he was already aware of the social conditions discouraging women from receiving higher education, half a century ago. He believed that unless private candidates were allowed to appear at the various examinations of the University, female education would make no substantial progress. The ultimate purpose was to carry education to the doors of students, who cannot take advantage of regular lectures. However, by allowing this facility, the University takes considerable care to see, that the standards do not fall. For this reason, certain courses like Teaching, Nursing, Home Science and Library Science, which require practical training either in school, library, laboratory or in hospitals, private candidates are not allowed. So, far from lowering the standards of instruction, the S.N.D.T. Women's University has made a notable contribution, without which many women would have been denied the opportunity of going in, for higher education.

In this connection, it should be noted that recently, the Bombay University by instituting correspondence course since August, 1971 for First Year Arts and Commerce Exam has given very serious thought of providing higher education to

employed students and to those, who cannot attend the regular college classes owing to their special social, and economic circumstances. Following the example of the S.N.D.T. University, this is a step taken by the Bombay University to help pupils in their difficult circumstances.

VII) It is said that the S.N.D.T. University has not been able to produce good text books in Indian languages for collegiate classes and this naturally affects the standard of attainment of students. Hence, from time to time, the University has taken the advice of the University Grants Commission and the state government. Let us hope, that the University would successfully overcome this difficulty by appointing experts in particular subjects, who have good literary abilities to translate good books into Indian languages.

These criticisms and opinions have not hampered the progress of the S.N.D.T. University. This University, which started with 5 students in 1916, has now 1,40,000 students and which started with only one college at Poona, in a small way, has now 21 colleges, (affiliated and conducted) spread all over India. It has transcended linguistic and political barriers and is the only University in India, which has affiliated colleges in two different states and linguistic regions. In fact, as Shri Madhukar Rao Chaudhari, the Education

Minister, Government of Maharashtra, said on one occasion at Bhavnagar, " the S.N.D.T. Women's University is a sacred thread uniting Gujarat and Maharashtra."

From the very beginning, the S.N.D.T. University has introduced a Three Year Degree course, a reform which other universities, adopted some forty years later. From its very inception, it has prescribed most suitable courses of higher education, to meet the special needs and aptitudes of women. Thus the S.N.D.T. Women's University has not only transmitted and contributed to the advancement of knowledge, but has also imparted to its students a sense of commitment and identification with the community. The reason is that, if in the world of science and technology, we have only knowledge, but no commitment to society, then knowledge can often become an instrument of exploitation.

Under the inspiration of what has been called the New Education or the Progressive Education Movement, there has been in India, a gradual enrichment and extension of curriculum and attempts have been made to introduce more freedom and interest and student-centered activity in education. Under the impact of this progressive movement, the University has realised that exercising the mind alone, is not enough. Application of knowledge to various aspects of life is equally

essential. Hence the University conducts the college Home Science, Nursing, Library Science and Education. All these courses help in applying the mind to social institutions.

At the same time, the University has introduced programme which can bring education into closer relationship with productivity by giving it a strong vocational bias. This is of special significance so far as Indian situation is concerned, as the introduction of practical subjects divert its students into different walks of life. Thus the vocational education, which was mostly ignored by other Indian Universities, throughout the last century, has found its honourable place at the S.N.D.T. University, whose trend after Independence has been to provide a fruitful mingling of general and vocational education, general education containing some elements of pre-vocational and technical education, and vocational education, in its turn, having an element of general education.

Examining this account of the S.N.D.T. Women's University, we would naturally like to know what are the similar professional courses started by the Bombay University. Hence it would be interesting to point out in this connection that the Bombay University has introduced the Department of Music since June, 1969. The Bombay University has also

recognised the three year degree course in Home Science culminating in the B.Sc. Home Science degree which is conducted at Nirjala Niketan 38 New Marine Lines, Bombay 20 BR. In addition the Bombay University also imparts instruction for the B.Sc.(Nursing) Post Basic degree course at its college of Nursing, New Nurses' Quarters, Sir J.J.Hospital Compound, Byculla, Bombay 8DD.

Hence, the S.N.D.T.University has served socially useful role. It is a unique institution in the sense that it owes its existence mainly, due to the financial support provided by middle class families. Again, it was the S.N.D.T. Women's University, established in 1915 in Poona, which made the earliest attempt in our country to introduce the subject of Home Science at a higher level. In fact, the University was established with the purpose of teaching Home Science or Domestic Science as it was called then. This fact acquires special significance in modern times when we find that today, 40 Universities in India, have made provision for a basic degree course in Home Science.

At present, the S.N.D.T. University is no longer financially handicapped, although its founder, Prof. Karve, had once a very hard time travelling from one part of the country to another, popularising the object of the Women's

University. With the financial worries overcome chiefly, by the princely donation of the late Sir Vithaldas Thackersey, the S.N.D.T. University has expanded its activities in several areas of usefulness to society. So long as the University is performing a socially useful service, it needs no other justification. That the University attracts every year, students in increasing number, is a proof of its popularity, and usefulness. The existence of this University is a great boon to those parents who hold conservative ideas and would have nothing to do with co-education for their daughters at the University stage. The University is alive to the social, national and individual needs of women in modern society, to meet the challenges of new era. Hence, if the S.N.D.T. University has played a useful role, till now, there is no doubt that it will continue to provide the same useful service for all time to come. It would be a sheer bankruptcy of resourcefulness and imagination, to allow its past tradition of service and sacrifice to die.

The investigator feels sad to notice certain facts, and would therefore like to make some suggestions, on the basis of general observation of these facts in society. The purpose of these suggestions is only to create a right attitude towards the graduates of the S.N.D.T. University, which has performed a useful role, extending over half a century.

i.) The investigator feels unhappy to notice that in society today, we find a general dislike for the graduates of the S.N.D.T. Women's University which should be wiped out. If we analyse the causes of this dislike, we find that graduates of the S.N.D.T. University do not get as much social status, as the graduates of other universities. Together with this there is a certain feeling of inferiority attached to the graduates of this university. But it is our earnest desire, that society should understand the two vital principles on which Maharashi Kerve founded this great University. The most important of these two, was the use of mother tongue as the medium of instruction, which is sound both from educational and psychological points of view. In fact almost all the commissions, appointed by the Government of India after Independence, like the University Education Commission and the Education Commission, advocate the use of mother tongue at the University stage. But the common people fail to understand this principle, that the introduction of the mother tongue as the media of instruction does not mean, underrating the importance of English, at the University stage. Hence English is compulsory throughout the courses of the S.N.D.T. University.

At present our planners have realised an important principle that education is a powerful instrument of social,

For this reason, we should try to do away with notions that only those women, who do not have sufficient intelligence to understand English, join the S.N.D.T. University, not with a noble purpose of getting education, but with a mere intention of getting the Bachelor's or Master's Degree.

Maharshi Karve accepted this principle of providing instruction through mother tongue, not because women do not have intellectual powers to learn courses in English, but because the time at the disposal of average Indian women is short, which would hardly allow them to master courses of study in a foreign language. Moreover, it is easier to remember and digest knowledge, when it is imparted through one's own mother tongue than when it is imparted through a foreign language. Hence there is no reason to believe that the general knowledge of graduates of the S.N.D.T. University is inferior to the general knowledge of graduates of other universities. Sometimes it is more deep and intense also. Stamp of the Bachelor's or Master's Degree does not indicate their mastery over knowledge in the real sense.

ii) Secondly, the concept of equality of opportunity should be properly understood by women.

At present our planners have realised an important principle that education is a powerful instrument of social,

economic and political change. If this change on a grand scale is to be achieved, without violent revolution, education is the one and the only instrument, that can be used. The founder of the S.N.D.T. University, Maharashi Karve had the vision to see that the path to this goal lies through social regeneration and hence he emphasised the social perspective. So according to his philosophy of life no reform was more important and urgent than to transform education and to endeavour to relate it to the life, needs and aspiration of Indian women. Truly the importance of educating a woman is much greater than the importance of educating a man. She moulds, shapes and fashions the family, so much so that, according to Dr.Radhakrishnan, "There cannot be an educated people without educated women. If general education is to be limited to men, or to women, that opportunity should be given to women, for then, it would most surely be passed on, to the next generation."⁶

For this reason, Prof. Karve fought against evil customs like Sati and Child marriage, prevalent in society and introduced in his scheme of higher education for women,

⁶S.Radhakrishnan: Report of the University Education Commission (Government of India, Ministry of Education, December, 1948 to August, 1949 Volume I) p. 393

subjects like Domestic Science and Hygiene, in order that women graduates who will go out of the S.N.D.T. University will not look upon household work as something below their dignity and at the same time will offer their valuable services to the advancement of the nation.

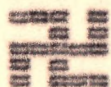
We feel sorry to note that Indian women have sometimes misunderstood this concept of equality of opportunity. Husbands and wives will have to play different roles in life. Much of their education may run on parallel lines but there should be no imitation of each other. The theory of equality of opportunity is sound, but this does not mean identity of opportunity. Sometimes we have to confess that women are attracted towards the university education only to get the educational stamp on their career, rather than to acquire knowledge in its pure form. Often after receiving the degrees, they neglect their household duties and more particularly, the duties which are entrusted to them by nature, that of performing their role as wives and mothers. Many of them find satisfaction in adopting western ways of life, ignoring the richness of Indian culture and high ideals of life. They should remember that the institutions like the S.N.D.T. Women's University are established, so that they may get benefits of education and become useful members of the family the state and the nation.

In modern India, women occupy more important positions, than they do in any other country of the world. There is scarcely any avenue of employment that women have not entered. The role of women extends much beyond the home, and the bringing up of the children. She is now adopting a career of her own and sharing equally with men, the responsibility for the development of society in all its aspects. There cannot be a greater credit to Indian womanhood than the fact, that a country like India with its diversities and difficulties should be presided over by a woman.

Let us hope, that despite this desirable and necessary participation in the exciting task of nation building, women will not loose their essential femininity and charm. The nation will deteriorate, if the women, in their competition to become equal of men, would neglect the development of feminine nature. It is here that institutions of higher education meant for women, serve a socially useful purpose by creating a synthesis, between imparting education in general subjects and emphasising those arts like music, painting and dancing which enrich the feminine mental make up.

Women of modern India owe much to the S.N.D.T. Women's University, the premier and the only Women's University in the country, who by its wise counsel, in the matter of education, employment and welfare activity of girls, has made Indian

women, a symbol of something very great, so that the world abroad, which knows everything of Indian history or Indian culture, looks upon Indian women, as the finest embodiment of that sex. Let us express our sincere hope that the future of this distinguished and pioneering University will be greeter and brighter still !



ANNEX - A

THE STATE OF KARNATAKA

MAHARSHI KARVE'S EDUCATIONAL WORK

- 1872 Married
- 1873 Marriage with Anandiji
- 1876 Passed public service examination
- 1881 Passed articulation
- 1884 Passed B.A. Examination
- 1887 Teacher in Maharashtra High School
- 1889 Appointed for B.A. Examination
- 1891 Teacher in Maharashtra School and other schools

APPENDIX - A

IMPORTANT EVENTS OF MAHARSHI KARVE'S LIFE

- 1833 Marriage with Anandiji
- 1853 Foundation of Widow Marriage Association
- 1856 Foundation of Hindu Widow's Home Association
- 1890 Establishment of Widow's Home in Pune
- 1900 Transfer of 'Home' to Miram
- 1907 Foundation of People's Village
- 1928 Foundation of People's Home in Miram
- 1931 Transfer of People's Village to Miram
- 1932 President of Indian National Social Conference
- 1940 President of Indian Women's University
- 1947 Foundation of Liberty Training College

APPENDIX - A

Important Events of Maharshi Karve's Life

- 1858 Birth
- 1873 Marriage with Radhabai
- 1876 Passed public service examination (Std.VI)
- 1881 Passed Matriculation
- 1884 Passed B.A. Examination
- 1885 Teacher in Elphinstone High School
- 1887 Appeared for M.A. Examination
- 1888-91 Teacher in Maratha High School and other schools
- 1891 Radhabai's death
- 1891-1914 Professor in Fergusson College
- 1893 Marriage with Anandibai
- 1893 Foundation of Widow Marriage Association
- 1896 Foundation of Hindu Widows' Home Association
- 1899 Establishment of Widows' Home in Poona
- 1900 Transfer of 'Home' to Hingne
- 1907 Foundation of Mahila Vidyalaya
- 1908 Foundation of Nishkam Karma Matha
- 1911 Transfer of Mahila Vidyalaya to Hingne
- 1915 President at Indian National Social Conference
- 1916 Foundation of Indian Women's University
- 1917 Foundation of Primary Training College

1918	Foundation of Poona Kanyashala
1918	61st Birthday
1920	Donation from Sir Vithaldas Thackersey
1928	71st Birthday
1929-1930	World Tour
1930-1932	African Tour
1936	Foundation of Village Primary Education Society
1938	81st Birthday
1944	Foundation of Association for Promotion of Human Equality
1946	Golden Jubilee of Hindu Widow's Association and change of its name to Hingne Stree Shikshan Samstha
1948	91st Birthday
1949	S.N.D.T.Women's University Association
1950	Death of Anandibai
1942-51-54	D.Litt. of Banaras, Poona ' S.N.D.T.Women's University
1955	Padma Vibhushan
1956	Diamond Jubilee of Hingne Stree Shikshan Samatha
1957	LL.D. of Bombay University
1958	Centenary Celebration - Bharat Ratna
1962	Death.

APPENDIX - A

MILESTONES OF THE S.N.D.T. WOMEN'S UNIVERSITY

- 1916 Dr. B.M. Lave started the Indian Women's University in the year of the Janta Party's formation at Linga, Mysore.
- 1925 The Delhi, Madras and the Hindu Women's Home Association at Mysore, was affiliated to the University with 5 students.
- 1927 First donation of Rs. 43, 10/0 was received from the Hindu Trust.
- 1928 Six voluntary teachers donated Rs. 35, 00/0 to the University.

APPENDIX - B

MILESTONES OF THE S.N.D.T. WOMEN'S UNIVERSITY

- 1929 The University took over the Hindu College started by the Hindu Women's Home Association, and used it as the S.N.D.T. College for Women.
- 1930 The management of the Hindu College, Mysore, was taken over by the University.
- 1931 A plot of 25 acres of land was purchased at "Kandamangala" for the erection of the College Building.
- 1932 The University affiliated the "Hindu College" to the S.N.D.T. College for Women, Mysore, started by Dr. B.M. Lave.
- 1933 The University College Building and the Hindu Women's Home Building were erected at Mysore.
- 1934 The S.N.D.T. College for Women, Mysore, was declared a school of the University.

APPENDIX - B

Milestones of the S.N.D.T. Women's University

- 1916 Dr. D.K.Karve started the Indian Women's University on the model of the Japan Women's University at Hingne Budruk, Poona
- 1916 The Mahila Pathashala started by the Hindu Widows' Home Association at Hingne, was affiliated to the University with 5 students
- 1917 First donation of Rs. 40,000/= was received from the Lande Trust
- 1920 Sir Vithaldas Thackersey donated Rs.15,00,000/= to the University which was then named as the Shreemati Nathibai Damodar Thackersey Indian Women's University after his revered mother. This has been the largest gift ever offered in India by an individual to the cause of women's education
- 1920 The University took over the Mahila College started by the Hindu Widows' Home Association, and named it as the S.N.D.T.College for Women
- 1920 The Management of the S.N.D.T.Kanyashala, Poona, was taken over by the University
- 1921 A plot of 24 acres of land was purchased at "Yerandavana" Poona, for the erection of the College Building
- 1921 The University affiliated the first college viz the S.L.U.College for Women, Ahmedabad, started by Smt. Sharda Mehta
- 1923 The University College Building and the Mulraj Khatau Hostel Building were erected at Poona
- 1924 The S.N.D.T.Kanyashala was established as a feeder school at Bombay

- 1926 New Building was erected for the S.N.D.T.Kanyashala, Poona, from the gift of Rs.40,000/= from Dr.Lande
- 1935 S.N.D.T.College for Women was established at Bombay as a full-fledged college
- 1936 University headquarters were transferred from Poona to Bombay
- 1936 Opening ceremony of the Building and two plots, secured for the use of the College at Bombay, was performed by His Excellency the late Lord Brabourne
- 1939 Mahatma Gandhi visited the University on the occasion of the Annual Convocation
- 1940 Two additional plots were acquired, adjoining the plots already owned
- 1942 The University celebrated its Silver Jubilee, when Dr. Radhakrishnan presided
- 1949 The Government of Bombay accepted the proposal of the University for statutory Recognition and passed the S.N.D.T.Women's University Act
- 1951 The University received Statutory Recognition and the S.N.D.T.Indian Women's University ceased to function and the Shreemati Nathibai Damodar Thackersey Women's University commenced functioning
- 1952 Dr.Radhakrishnan, the then Vice-President of India, opened the Gordhandas Khetsey Building of the University in Bombay
- 1952 The Nursing Department was established as a part of the S.N.D.T.College for Women, Bombay, introducing the Degree course in Nursing
- 1952 The B.Ed. Department was established as a part of the S.N.D.T.College for Women, Bombay
- 1953 The University introduced the Diploma Course in Home Science

- 1958 The University celebrated the Centenary of its founder, the late Dr. D.K.Karve. The Centenary celebrations were inaugurated by the late Pandit Jawaharlal Nehru, the then Prime Minister of India
- 1959 The University established the Home Science Department as a part of the S.N.D.T.College for Women, Bombay
- 1960 The University introduced the Three Year Degree Course after the Pre-University replacing the old Course of three years' duration
- 1960 The University converted the B.Ed. Department of the Arts College into a full-fledged College and named it as "the Premcooverbai Vithaldas Damodar Thackersey College of Education for Women."
- 1961 The University started a School of Library Science and named it as the S.N.P.T.School of Library Science
- 1962 The University converted the Department of Home Science into a full-fledged University College of Home Science
- 1963 The late Pandit Jawaharlal Nehru, the then Prime Minister of India, opened the new Building of the University
- 1964 The University has been granted a plot admeasuring approximately 21 acres of land at Juhu by the Government of Maharashtra for its expansion programme
- 1964 The University converted the Department of Nursing into a full-fledged College of Nursing and named it as the Leelabai Thackersey College of Nursing
- 1964 The University converted the B.Ed.Department of the Arts College at Poona into a full-fledged College and named it as the S.N.D.T.College of Education for Women, Poona
- 1965 The Library at Poona is housed in an independent Library Building
- 1966 The College of Home Science is named as Sir Vithaldas Thackersey College of Home Science

- 1966 The University started a practising school attached to the College of Education at Poona
- 1966 Golden Jubilee Year of the S.N.D.T. Women's University. The Golden Jubilee celebrations of the S.N.D.T. Women's University were inaugurated by Smt. Indira Gandhi, the Prime Minister of India
- 1966 Ph.D. Research Department in Sociology was started
- 1966 Students' Council was started
- 1966 World University Service Book Bank was started
- 1967 Celebration of the Golden Jubilee year
- 1968 The concluding function of the Golden Jubilee of the University was presided over by the late Dr. Zakir Hussain, the then President of India
- 1968 The University and its conducted and affiliated Colleges celebrated the Gandhi Centenary Year
- 1968 The University instituted certificate courses in German and Russian languages
- 1968 B.A. with Geography Principal and M.A. with Economics Principal was started
- 1968 Commencement of the first phase of development programme of the University on its campus at Juhu, which will include 1) Home Science 2) Education College 3) Branch Library 4) Hostel for students and 5) Staff quarters and multipurpose Hall
- 1969 The University celebrated the 75th Birthday of Dr. Smt. Premila V. Thackersey who has dedicated her eventful and fruitful life to the service of the nation and S.N.D.T. Women's University in particular
- 1969 Mrs. Sharda Diwan took charge of the office of Vice Chancellor of the University from Dr. Mrs. Premila Thackersey from 1st December, 1969. Dr. Mrs. Premila held the office of the Vice Chancellor from 1957 to November, 1969

- 1970 The University and its conducted and affiliated colleges celebrated International Educational Year.
- 1970 S.H.P.T.School of Library Science completed ten years of its fruitful existence
- 1970 Opening ceremony of the New Building of S.N.D.T. college of Home Science for Women, Poona performed by Shri Nawab Ali Yuvar Jung, Governor of Maharashtra and Chancellor of the S.N.D.T.University

APPENDIX - C

COUPLES CONDUCTED BY THE S.N.D.T. WOMEN'S UNIVERSITY

APPENDIX - C

COURSES CONDUCTED BY THE S.N.D.T. WOMEN'S UNIVERSITY

The detailed study of the curriculum conducted by the S.N.D.T. Women's University shows that it is in line with the object to the principle of providing courses suited to the special needs of women.

NOTE

Appendix C, S.N.D.T.

The following are the compulsory and elective courses

APPENDIX - C

NOTE:

COURSES CONDUCTED BY THE S.N.D.T. WOMEN'S UNIVERSITY

1. Compulsory Courses and Elective Courses.

In addition to these compulsory courses, students may select one subject each from Group I and Group II or Group III.

Group I: Bengali, Sanskrit, Introductory course to Social Science.

Group II: History of India, English, Hindi.

Group III: Drawing or Music.

The First Year of the Three-year Degree Course

The following 5 subjects are compulsory:

1) English 2) General Education 3) Mother-tongue

4) Administration & Science 5) Physiology and Health-care.

In addition to these, a student has to select one

APPENDIX - C

Courses conducted by the S.N.D.T. Women's University

The detailed study of the Courses conducted by the S.N.D.T. Women's University shows how it gives practical effect to the principle of providing courses suited to the special needs of women.

ARTSPre-University Course

The following 4 subjects are compulsory for pre-university course:

- 1) English 2) General Education 3) Mother-tongue and
- 4) Biology, Hygiene and Home Science.

In addition to these a student has to select one subject each from Group I and Group II or Group III.

Group I: Geography, Sanskrit, Introductory courses to Social Sciences.

Group II: Cultural History of India, English, Hindi.

Group III: Drawing or Music.

The First Year of the three year Degree Course

The following 5 subjects are compulsory:

- 1) English 2) General Education 3) Mother-tongue
- 4) Administration & Civics 5) Physiology and Mother-craft.

In addition to these, a student has to select one

subject each from Group I and Group II or Group III

Group I: Geography, Sanskrit, Economics

Group II: World History, English, Hindi

Group III: Drawing or Music.

The Second & Third year of the Three Year Degree Course

A student has to select either B.A.(Special) Course or B.A.(General) Course. There are 10 papers of 100 marks each.

B.A.(Special):

English is compulsory for all students. There are two papers of English.

In addition to English, a student is required to offer 1 Principal and 1 Subsidiary subject as detailed below:

a) A student can select any one of the following languages as Principal subject having 6 papers and should select any other language as a subsidiary subject having 2 papers.

1) English 2) Gujarati 3) Hindi 4) Marathi 5) Sanskrit

-or-

b) A student can select entire Drawing or Music provided she had selected the said subject at First year Examination. There are 8 papers for the subject selected.

-or-

c) A student who has offered one of the Social Sciences at the F.Y.A. Examination can select Sociology as Principal subject having 6 papers and should select one of the following subjects

(a) Drawing or Music
(b) Not more than 2 languages from (a) can be selected.
(c) Each subject is of 2 papers.

as Subsidiary subjects having 2 papers:

- 1) Economics 2) Geography 3) History 4) Psychology

-or-

d) A student who had selected Economics in F.Y.A. Examination may select Economics as Principal subjects having 6 papers and one of the following subjects as Subsidiary subjects having 2 papers:

- 1) Geography 2) History 3) Sociology

-or-

e) A student wishing to select psychology as Principal subject is first interviewed by the Psychology Department and selected, if found fit. Students, selected have to take Sociology as Subsidiary subject.

-or-

f) Students who offer Geography as a Principal subject can offer either Psychology or Sociology as a subsidiary subject.

B.A.(General)

English is a compulsory subject having 2 papers. Besides English, Sociology and Psychology are also compulsory subjects. In addition to the above 3 compulsory a student should select 3 optional subjects from the following :

- (a) English, Gujarati, Hindi, Marathi, Sanskrit
- (b) Economics, Geography, History
- (c) Drawing or Music

Note: (1) Not more than 2 languages from (a) can be selected.
(2) Each subject is of 2 papers

Post-Graduate Course:

The duration of M.A. Degree Course is of 2 years.

Courses of Instruction - (1) Language Group: A student can select any one of the following languages as Principal subject having 6 papers and has to select any other language as subsidiary subject having 2 papers:

1) English 2) Gujarati 3) Hindi 4) Marathi 5) Sanskrit.

A student who selects English as Principal subject has to offer entire English having 8 papers.

(2) Fine Arts Group: A student can select entire Music or entire Drawing, each having 8 papers, provided the said subject was selected at the B.A. Degree Examination.

(3) Social Science Group: There is provision for teaching entire Sociology in which there are 8 papers. Economics can also be offered as a Principal Subject.

Ph.D. Guidance:

Facilities exist for a course of studies leading to Ph.D. Degree through research in Gujarati, Marathi, English, Sanskrit, Hindi and Sociology. A student may submit her thesis at the end of the fourth term.

APPLIED SCIENCE COURSES

First Year Home Science

1) English 2) Mother-tongue/Hindi/Additional English
3) Biology 4) Home Nursing and First Aid 5) Child Development

6) Physiology 7) Microbiology 8) Chemistry 9) Elementary Food Science 10) Textile and Laundry.

Second Year Home Science Part I (Dyeing and Printing)

1) English 2) Psychology 3) Physics 4) Chemistry 5) Child Development (3 to 6 years) 6) (a) Management in Daily Living (b) Related Arts (7) Household Textile and Clothing 8) Food Preservation 9) Elementary Biochemistry.

Junior B.Sc. Home Science

1) English 2) Nutrition and Dietetics 3) Elementary Economics 4) Middle Childhood, Adolescence and Personality Adjustment 5) Children's clothing and Family clothing 6) Sociology 7) Housing and Furnishing 8) Elementary Family Economics 9) Educational Psychology.

Senior B.Sc.

1) English 2) Marriage and Family Relations 3) Home Management - Resident course 4) Advanced Textiles.

ELECTIVES

Major I

Child Development and Family Relations

1) Philosophy Scope and Methods of Nursery and K.G. Education 2) Family Development 3) Supervised Teaching in the Nursery School or Kindergarden / or Children's Hospital, Orphanage etc. (No exam).

Major II

Textiles and Clothing

- 1) Applied Textile Design Part I (Dyeing and Printing)
- 2) Applied Textile Design Part II (Fabric Manufacture)
- 3) Indian Textiles and Indian Embroidery 4) Textile Testing
- 5) Clothing 6) Seminar

Major III

Foods and Nutrition

- 1) Advanced Biochemistry 2) Community Nutrition 3) Diet
- Therapy 4) Seminar

Major IV

Home Management

- 1) Advanced Housing and Furnishing 2) Management of Time and
- Energy 3) Consumer Education 4) Household Equipment 5) Seminar

Major V

General Home Science

- 1) Consumer Education 2) Applied Textile Design I, 3) Family
- Development 4) Community Nutrition 5) Methods of Teaching. Home
- Science

Major VI

Home Science Education and Extension

- 1) Adult Education & Extension 2) Methods of Teaching & Extension
- 3) Rural & Urban Society 4) School & Community 5) Seminar.

Post Graduate Course

The duration of M.Sc. Degree course is of 2 years
(or 3 years for those with General M.Sc. Degree).

Medium of instruction and examination is English.

Frame work of M.Sc. Child Development and Family Relationships Course

- 1) Research Methods, Statistics + Seminar 2) Thesis and Viva
(or problems in lieu of Thesis) 3) Mental Hygiene 4) Exceptional
Children and Community Services for children 5) Advanced Child
Development 6) Advanced Family Relations 7) History of Educational
Thoughts and Methods 8) (a) Parent and Community Education
(b) Physique and Nutritional Health of Vulnerable Groups
- 9) (a) Advanced Nursery School and K.G. Practice or field work
with any age group (K.G. to old age) (b) Special Problem or one
paper from Arts, Nursing or Education Faculty.

Framework of M.Sc. Foods and Nutrition Course

- 1) Statistics as applied to biological Sciences 2) (A) Advanced
Nutrition (B) Community Nutrition 3) Food Science 4) Institutional
Management (Catering) OR (A) Human Nutritional Experiments
(B) Animal Experiments 5) Food Analysis OR Microbiology (A) Food
Microbiology (B) Microbiological Essays 6) (A) Seminar (B) Present-
ation or reports 7) Selected topics in Physiology 8) Physical
Chemistry 9) Course from any other Post Graduate Department
- 10) Thesis and Viva Voce.

NURSINGFirst Year B.Sc. in Nursing

- 1) Elementary Nursing and First Aid 2) Anatomy & Physiology
- 3) A. Physics & Chemistry B. Biology 4) English 5) History of Nursing
- 6) Personal & Environmental Hygiene 7) Public Health
- 8) Nutrition.

Second Year B.Sc. in Nursing

- 1) Medicine & Medical Nursing 2) Surgery and Surgical Nursing
- 3) Microbiology and Pathology 4) English (Second and third Year)
- 5) Public Health Nursing 6) A. Elementary Pharmacology
- B. Nutrition and Dietetics.

Third Year B.Sc. Nursing

- 1) Paediatrics and Paediatric Nursing 2) Gynaecology and Gynaecological Nursing
- 3) Surgery and Surgical Nursing
- 4) Psychology including child Psychology 5) Psychiatric Nursing and Public Health Nursing

Fourth Year B.Sc. Nursing

- 1) Obstetrics 2) Midwifery 3) Ward Administration 4) Advanced Nursing
- 5) Preventive Medicine 6) Public Health Nursing
- 7) Professional Opportunities and Adjustments 8) Sociology
- 9) Principles and Methods of Teaching.

10) Practice of Education (Special Methods)

1) English 2) A Modern Indian Language (Mother tongue)

LIBRARY SCIENCEPart I

- 1) Cataloguing 2) Classification 3) (a) Reference Service
- (b) Information & Documentation Service 4) Library Organisation
- 5) Library Administration 6) (a) History of Libraries
- (b) Physical Bibliography 7) General Knowledge.

Part II

- 1) (a) Cataloguing (b) Class Journal 2) (a) Classification
- (b) Class Journal 3) (a) Reference (b) Class Journal

EDUCATIONBachelor of EducationPart I Theory

- 1) Theory of Education (Psychological)

Section 1 Educational Psychology

Section II Experimental Psychology & Statistical Methods

-or-

Child Psychology *

* For those students only, who have chosen the "Practice of Pre-primary Education" in Paper III for special Methods

- 2) Theory of Education (Philosophical)

Section 1 Principles of Education

Section 2 General Methods

- 3) Practice of Education (Special Methods)

- 1) English 2) A modern Indian Language (Mother tongue)

3) Hindi (for students whose Mother tongue is not Hindi)
 4) A Classical language 5) A Modern European Language
 6) History 7) Geography 8) Mathematics 9) Science 10) Social
 Studies 11) House Craft or Home Science 12) Practice of
 Pre-Primary Education.

4) Educational Administration and Problems of Education

Section 1 (a) School Organisation and Management

(b) School Hygiene & Educational Administration

Section 2 Problems of Education & Educational Administration

with special reference to the State of Gujarat or Maharashtra

5) History of Education and a study of any one Field of Education

Section I Outline of the History of Education

Introductory: From 1800 A.D. - 1854 A.D.

a) Study in brief Indigenous Education at the beginning of the
 19th Century and the state of Education before 1854

b) Outline of History of Indian Education from 1854 onwards

Section 2 A study of any one Field of Education:

1) Social Education 2) Audio-visual Education 3) School Library

Organisation 4) Child Guidance 5) Education & Vocational

Guidance 6) Education of Handicapped Children

-or-

Principles and General Methods of the Pre-Primary Education for
 those students only, who have chosen the "Practice of Pre-Primary
 Education" in Paper III for Special Methods.

Part II Practical Work

a) Class work to be done during the year

i) 24 Practice lessons - 12 in each subject offered in Paper III

ii) 24 lessons & Internship/or additional lessons as prescribed by the College Authorities (for those who do not have required teaching experience or training diploma or certificate)

iii) six Essays

iv) Four Tutorials

v) Four Symposia

vi) Practical work connected with Papers I and V

vii) Preparation of one project

viii) Observation of 30 lessons

ix) Completion of register work

x) Attendance at and participation in co-curricular activities

xi) Attendance at Black Board Drawing periods

b) Practical Examination

2 lessons (one in each subject of practice teaching).

Master of Education

A) Eligibility for Admission

Female students who have passed the B.Ed. Degree Examination of this University, or any other equivalent examination, recognised by the Syndicate of this University, are considered eligible for admission to this course.

B) Courses of Study:

Theory:

- a) Compulsory Subjects 1) Philosophical & Sociological foundations of Education 2) Psychological foundations of Education 3) Methodology of Educational Research.
- b) Optional Groups (Any two groups out of these to be selected)
- 1) Comparative Education inclusive of Problems in Modern Indian Education
 - 2) Curriculum and Teaching
 - 3) Measurement in Education
 - 4) Guidance and Counselling
 - 5) Administration of Education
 - 6) Early Childhood Education
 - 7) Teacher Education.

c) Practical Work

(a)-(Internal Work)

(b) Group IV

To maintain - 1) Two case studies 2) Two job studies

Group VI

Students must have practical experience in:

- i) Planning Programmes ii) Planning menus iii) Keeping records and sending reports iv) Visiting homes and conducting meetings v) keeping various registers.
- d) Dissertation: A student can offer dissertation in lieu of two papers of a group from any of the Optional Groups.

The information regarding the courses is obtained from the prospectus of the S.N.D.T.College, Sir Vithaldas Dandekar Thackersey College of Home Science, Leelabai Thackersey College of Nursing, Shri H.P.T.School of Library Science & P.V.D.T.College of Education.

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