CHAPTER II

FEMALE EDUCATION AND ITS GROWTH IN MAHARASHTRA:

INTRODUCTION:

The new awakening in India began only after the advent of the Europeans and their settlement in India. The earlier period of the Muslim Rulers, which dominated the Indian society for about eight hundred years, was the period of dark age in regard to upliftment and freedom of women in India. Even in other matters, the long rule of Muslim period did not help India to seek progress in science and technology. It was simply a period of autocratic rule of the mediaeval times, as it appeared in other parts of the world. However, the Muslim rule, prior to the rise of Shivaji was not dominant in Maharashtra as other parts of India. In the Deccan, the first Muslim rule was established in 1347 A.D. and capitals of its branches were then located


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at places like Burhanpur, Ahmednagar, Golconda, Bidar and Bijapur and they dominated the western part of India, especially, the region known as Maharashtra. All these states, had no regular contacts and strict observance over the interior parts of Maharashtra, as they were inaccessible to their mountainous and hilly regions. This helped the Hindus in Western Maharashtra to maintain and preserve their socio-religious life. The rise of Maratha power under Shivaji the Great then strengthened their roots. The Maratha power in Maharashtra lasted for about 150 years from the rise of Shivaji to the end of Peshwa, that is, from about 1674 A.D. to 1818 A.D. During this span of Maratha power, politically India went under total change. The Europeans who came as traders, became the rulers and even continued their trade activities simultaneously.

While fighting against the native powers, the Europeans fought among themselves also. And ultimately the British became supreme in the internal fights of the Europeans and established their rule over India in 1757, after defeating the Muslim Rule in Bengal. Then they extended their power to various parts of India, including Maharashtra.

Before the establishment of their Empire, the British, as traders had established their factory at Bombay Port in 1668 but they did not influence the Marathas. As such, as Dr. S.M. Pinge told, neither culture nor their power influenced the Marathas at the beginning. But the fall of Peshwa in 1818 A.D., ultimately took away the glory and prestige of the Marathas and cleared the way for British Rule over Maharashtra. And, Mountstuart Elphinstone, the most capable bureaucrat, became the first Governor of Bombay in that year to rule and mould the Marathi people. Thus, by the time when the British rule began in Maharashtra many more new ideas, new discoveries and inventions in Science and technology had taken place in Europe and a good deal of progress was made by Europeans. Even in religious life of them, there occurred a change as Christianity was divided into two major sects—the Catholics and the Protestants. Specially, Protestantism brought a revolutionary change in the mind and thinking process of them. They therefore, began to ponder over revolutionary as well as liberal ideas and concepts. This made England to adapt to liberalism and follow a policy of humanitarian outlook. Naturally, what

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8. Ibid., P.637.
happened in England was taken by the most of
who migrated to other parts of the world. And the Europeans, who travelled to India in the first decade of the 19th century, brought the same gifts and heritage to India. And thus, their broad outlook and mind to treat all people equal and think good of all, became a good lesson to the Indian people. This was therefore, resulted into making the Indians to compare their life and religion with the Europeans and came to sense that in comparison to the Europeans they were very much backward. Thus, they were made to realise that they were backward and had to adopt to new change and reforms. It was how, the first instinct of reforms in India was born in the minds of Indian people, although, Maharashtra was very late to have that instinct of change and reforms.

EARLY MISSIONARY EFFORTS:

Following the arrival of the Portuguse in India, the Dutch, the French, and the English came to India. The object of European traders in India was not alone to trade but missionary too. They said that they "came to India in search of Christianity and spices". Therefore, soon after their arrival, they established their schools for diffusing

education among the Europeans as well as among the natives. But the Hindus, in initial stage of missionary efforts of spreading education, were reluctant to send their children to Missionary schools due to inseparable proselytising zeal of the teachers and the Bible classes.

The Portuguese started schools for elementary education, wherein education was imparted mainly in religion, local language, Portuguese, arithmetic and crafts. For higher education, they established Jesuit College in 1575 at Chaul, in Goa, where they imparted education in Latin, religion, Logic, and Music for 300 students and trained the Bishops. Another institution they founded at Bandra, near Bombay which was known as College of St. Anne. Jesuit colleges were founded at the same time in Margoa and other places. Bandra college was developed into a University, i.e. St. Anne University in 1620 A.D. It came to an end in 1739. In the history of modern education in India it can, therefore, be said that the Portuguese were the founder of modern education.

The state policy of the Portuguese Government was not secular. It linked the spread of education with the spread of Christianity. And the Hindus did not like the spread of Christianity in India alongwith the spread of education.

13. Ibid., P.170.
14. Ibid.
Therefore, the Portuguese purpose of spreading education was defeated at an early stage. Despite the fact, some Indian Christians endeavored to continue educational venture for some time but no remarkable progress was made.

**EDUCATION IN PRE-BRITISH INDIA:**

The pattern of education in pre-British India was nearly the same that had existed for a long time traditionally in India. The indigenous educational institutions in the pre-British period were divided into two main types, first, the schools for learning and the second, the elementary schools. Although, the Hindus and Muslims had separate schools, respectively, known as the Pathahalas and the Madarasas, several features were common in both of the forms. Both the types of institutions, received pecuniary assistance from rulers, chieftains, and religious citizens. The Hindus were taught through Sanskrit and the Muslims through Arabic or Persian.

The Hindu schools of learning were conducted by Brahmins and majority of students attending them were the Brahmins, as children from other castes of the Hindus were not allowed to learn. In Persian or Arabic schools on the other hand, though, the teachers were generally Muslims, Hindus were allowed to those schools and Hindus needed such schools as Persian was, then, the court language and the

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Hindus wanted to acquire the language to get good jobs in the State Administration of the Muslim Rulers.

**THE ELEMENTARY SCHOOLS:**

The elementary schools had no buildings and they were held generally in a village temple and if, it was not possible, some time in the houses of teachers or patrons and even in some cases under a tree. The size of the school was generally small, the number of pupils varying from one or two to fifteen at the most. In bigger schools, there was a system under which senior pupils were asked by the teachers to teach junior ones. The average length of school was three to four years. The syllabus was not very ambitious and comprised of only three F's, i.e., reading, writing and arithmetic and accounts. The school lacked teaching aids and other essential equipments. The pattern of the school was uniform throughout the country. It should, however, be noted that the Pantojee or Gurumahashaya, i.e., the school master had very venerable position in the society.

Though, all the educational reports collected in 1824 from the collectors of Bengal, Madras and Bombay Presidencies tell that there was extensive indigenous education prevailed

20. By the Charter Act of 1813, the East India company accepted the responsibility of educating Indians. In 1824 the Collectors of Bengal, Madras, and Bombay Presidencies were asked to collect the data regarding education in their respective presidencies-Parulekar, R.V., *The Survey of Indigenous Education in the Province of Bombay* (1820-30) P.1.
in pre-British India, it was mainly for upper classes in the Hindus. The analysis of T.B. Jervice and Adams in regard to educational data shows the existence of teachers of non-Brahmins and even depressed classes like Chandal, Dhobi, Bhangi, Kali and the like in the elementary schools. The second common feature was the non-existence of female education.

Though, the Education Report of the Bombay Presidency was similar to that of the other Presidencies, her cities like Poona and Nasik had pathshalas run on the support of the Peshwas. The renowned teachers, like Waman Shastri Sathe and Nilkanth Shastri Thute, were known as the best teachers and attracted many students from the surrounding of Poona. However, 650 villages around Poona had only 27 schools and no facilities of education were provided to the children belonging to the kunbis, peasants and other low castes. In Maharashtra the same tragedy of imparting education was existed. In fact, education was a monopoly of a few and aimed at maintaining the hierarchic structure of the Brahminical society. Some of the higher castes of Hindus were wholly literate so far as their adults were

21. T.B. Jervice was the Collector of the South Konkan of the Bombay Presidency who gave statistical analysis of the indigenous education in the South Kokan. He mentioned the teachers from various castes as Pardhoos, Maratha, Kunbis, Wasis, shimpis etc.,—Ibid. P.XXIII.
concerned. But women of all castes, with a very few individual exceptions and in the entire population of lower castes, were totally illiterate. After the end of Peshwas Rule, under the circumstances, even then those schools which were providing education only to a few male members in the society lost their patronage and in the course of time as the importance of English grew faster in view of its utility of job opportunities, the old system of education was more and more neglected.

EDUCATION UNDER THE BRITISH PERIOD:

The British Government passed a Bill which became known as the Charter Act of 1813, provided for the first time, educational facilities to Indian people. This Charter Act asked the Company Government, as the Company Government was very much obliged by the Crown's Government, to take responsibility of spreading education among the Indians, as it is imperative to any good government. Simultaneously, provision was made in the Charter Act to permit European Missionaries to spread Christianity in India. As a result, Christian missionaries from England and from other parts of Western world came to India to spread Christianity. But the task was difficult, as most of the Indians were illiterate

and ignorant. As a necessity, then, of spreading of Christianity, missionaries started schools and through schools taught to Indians, elementary principles of Christianity. Various mission societies like, the Baptist Missionary Society, the Wesleyan Mission, the Scottish Missionary Society, the London Missionary society, co-opted with the task of spreading education as well as Christianity. Their attempts of spreading education kept no bar between male and female members of Indian society, so also caste distinctions. They started their activities first at the centres like Madras, Bombay and Calcutta.

During the period from 1813 to 1818, the Scottish Missionary Society established schools mainly for Marathi people at Khetwadi, and Girgaum in Bombay. Garden Hall, the American Missionary did a good deal of work during the same period. It is learnt from Garden Hall's letter of 30 October 1819 A.D., that the demand for more schools by people would not be fulfilled by the Mission due to the lack of funds. Even then, the Mission did its best to do whatever was possible for it in fulfilling the demands of the people. It also paid attention, in those early days of its activities, to educate girls in Bombay. In 1824

27. Oriental Christian Spectator, September, 1847.
the Mission started a girls' school in Bombay and by 1829 there were 9 girls' schools with 400 students in the Bombay city.

The fourth annual report of the Bombay Auxiliary Scottish Missionary Society was published in 1829 A.D., throws light on the development of education by the Mission. From the report it is evident that the Mission had 65 schools with the number of 27,000 students in two talukas, namely, Bankot and Harnai in the Konkan. In September, 1826 A.D., the Mission started one girls' school against the opposition of the Hindus and by January 1827, attendance of the girl students in that school went up to 300.

Other Scottish Missionaries, those, who worked for spreading education in Bombay, were Dr.Rev, John Wilson and his wife Margaret Wilson. Mrs. Margaret Wilson started three girl's schools in December 1829 and Dr. Wilson started two boys' schools at about the same time. Wilson started English schools, namely, the Antroli English School on the 29th March 1832 A.D., in his own house. In 1861 A.D., the school was developed into the Wilson College. The Mission started one more girls' school in Bombay for orphans and handicapped girls and by 1836 A.D., there, 55 girls were getting education.

30. Valimble, V.S., Maharashtrachi Punarrachana (Marathi), Common wealth Colony, Poona, 1962, PP.143-44.
In other parts of Maharashtra, the Scottish Mission as well as other missionaries, like the Church Missionary Society, established their independent schools for boys and girls. It is known from the account of N.V. Joshi, that the first English school in Poona was started by 1831 A.D. by Rev. James Michel and Rev. Dr. Stevenson of the Scottish Mission. Thereafter, they opened 11 schools in Poona on behalf of their mission. Then in the same year two girl's schools by the same mission were started in Ahmednagar.

The Church Missionary Society was the second institution in Bombay which started its first girls' school in 1828 A.D. and within a course of next ten years, it opened separate elementary schools in Thana, Bessein and Nasik. However, there was no progress as it was expected but only by the end of 1854 A.D. the girls education in Bombay got momentum. There were 354 days schools with 11500 girls and 91 boarding schools with 2450 girls, and majority of the girl students was from the lower communities. Higher communities among the Hindus were reluctant to send their daughters in the Missionary schools and even Missionaries could not attract them as their gifts, which they were giving to poor parents, like that of small amounts


33. The day schools were for children of the poorest Classes of the native society. They were paid for attendance and elderly females were employed to conduct them to and from school.
of money did not attract the parents from higher castes.
Marry Michel reported that every girl student admitted in
the school was to demand money for her attending the
school. About that kind of attitude marry Michel wrote -
"Every child was paid for coming and she demanded her
price at the end of the week as if she had been working
for her bread." It was thus, due to receipt of money from
the missionaries poor girls began to attend the schools.
But that was not the need of the upper caste people and
hence their daughters were not sent in the missionary
schools.

It was Babu Hormasji Coursjetjee, a Parsi gentleman
from Bombay, who first of all sent his daughter to the
Christian school at the Seminary of Mrs. War. He was
praised by the Bengal Spectator of 1842, and remarked that
his example would be an ideal example for the countrymen
for giving attention to women education, the half of the
society in India. It was thus, sincere efforts were made
in Maharashtra by the various Missions for spreading
female education in the first half of the 19th century.

34. Dnyan Dipika, Silver Jubilee, Issue (Marathi) 1959.
35. Bengal Spectator was a news paper of Bengal started
for propagating knowledge of reform in India-See Dataa,
36. Ibid., P.164.
INDIGENOUS EFFORTS OF FEMALE EDUCATION:

In Maharashtra, however, the Bombay Native Education Society founded in 1815 A.D. at Bombay, did a commendable work in spreading education in Bombay. Right from 1818 A.D. it opened schools in Bombay, Thana, Panvel and Poona and prepared a syllabus for primary schools. Its work was, although slow at the beginning, 1840 A.D. onwards it strengthened its activity of spreading education.

Among the natives of Maharashtra, Bal Shastri Jambhekar may be called as the first one, who drew attention towards female education in Maharashtra. In his weekly, Darpan, of 28th March 1834, he wrote about the need of female education and convinced the upper strata of Indian society to send their daughters to school.

Gopal Hari Deshmukh alias Lokhitwadi was another social reformer in Maharashtra who in 1849 A.D. wrote about the position and illiteracy of women. At the same time the Students' Literary and Scientific Association of Bombay also

38. Ibid., P.158.
41. The students Literary and Scientific Association was the first pioneer institution in Maharashtra which started girls' school in Bombay. It was founded by Prof. Patton of Elphinstone College on 6th June 1848. The first four presidents were Europeans and the institution had many student members of which mention may be made of Dadabhai Naoroji, Dr. Bhaudaji Lad, Rao Saheb Mandlik and others who later became famous as social workers, politicians and social reformers—A Review of Education in Bombay State, Government Printing Press, Bombay, 1958, P.367.
started discussions on various subjects related to female education. In the meeting of that Association essay on the need of female education was read by Bayaramjee Karsetjee, a student of Elphinstone College, had much effected the students and they assured that they were ready to teach three to four hours a day and would make the parents ready to send their daughters, to schools.

The Students' Literary and Scientific Association, started its first girls' school in Bombay on 5th October, 1849, and the members of the Association voluntarily worked in that school as teachers. This was how the natives took keen interest in the spread of female education. The names of the then social workers like Dr. Bhau Daji Lad, Dadabhai Naoroji, Raosaheb V.N. Mandlik were attached with the Association as they were active members of it, when they were studying in the college.

In 1852, there were seven schools of the Association of which three were for Maharashtrian girls, three for Parsis, and one for Gujrati girls. The total number of girl students in these schools was 545, of which 129 were Marathi, 371 were Parsis and 45 were Gujrati girls. Both married and unmarried women were getting education in these schools.

In February, 1852 A.D., prize distribution ceremony was arranged separately for Marathi, Parsi and Gujarati girl students, respectively by Nana Shankar Shet, Jamshedjee Jijibhoy and Ramdas Devidas under the Chairmanship of the Governor, Lord Folkland and lady Folkland in their respective mansions. The main object of such a ceremony was to show the progress and ability of females as well as propagation of female education so that more people would send their daughters to schools. Due to the efforts of the Association and people like Nana Shankar Shet, Dr. Bhau Daji Lad, the attitude towards female education was changed slowly and female education was in progress in Bombay. In 1854, there were 9 schools with more than 600 girl students. The society still exists and is conducting a high-school and some primary schools in Bombay.

EMINENT PIONEERS OF FEMALE EDUCATION:

Among all such native social workers and educationalists the names of Jagannath Shankar Shet, Dr. Bhau Daji Lad and Mahatma Jotiba Phule had some credentials as the native pioneers of female education and their respective contribution of female education can be summed up as follows:

45. Ibid, PP.74-75.
JAGANNATH SHANKAR SHET (1803-1865):

Jagannath Shankar Shet alias Nana Shankar Shet was a typical social reformer of Bombay who worked for spreading of education, especially in the first half of the 19th century. He was keenly interested in the spread of education and was convinced that the missionary enterprise would never succeed in solving this national problem. He, therefore, gave whole hearted support to the official and non-official secular attempts of spread of modern education. He was a prominent member of the Bombay Native Education Society from its inception in 1822.


48. The Bombay Native Education Society played an important role in the progress of education in Bombay till 1840 A.D. Formerly it started in 1820 as the branch of Bombay Education Society which was established in 1815 by the Missionaries and was known as the Native Education Society. After two years the organisation was named as The Bombay Native School and School Book. And lastly, in 1827 it was renamed as The Bombay Native Education Society. The institution worked till 1840 A.D., when Board of Education was established—Priolkar, A.K. (Ed.), Dadoba Pandurang—Atmacherita Va Charitra, Karnatak Mudranalaya, Bombay, 1947, footnote, P.26.
to its closure in 1840. He was then annually elected as a member of the Board of Education from 1840 to 1855. He was a member of the Bombay University Senate from its establishment in 1857 to his death in 1865. He was also a member of the Bombay Municipality and of the first Legislative Council in the Province of Bombay, established in 1861. He was prominent member of the Branch of the Royal Asiatic Society, the Agrohorticultural Society of Western India, the geographical society and a political organisation called the Bombay Association, established in 1852. He was thus a renowned educationalist and shared almost all the activities in social, political, cultural and educational in the Bombay Presidency from 1822 to 1865.

Jagannath Shankar Shet had clear-cut and strong views on the educational problems of the day. He was of the opinion that the Missionary efforts would never succeed in solving the problem of modern education in India. He

49. Board of Education— The Board of Education, Bombay, did a commendable work in spreading primary and secondary education in the Bombay Presidency. The Board was established in April 1840 by the Government of Bombay, with view to constitute one agency for the management of all the institutions for the education of Indians. The Board continued to function till 1855, when the first Director of Public Instruction took over charge. The Board established an English school in each district and primary schools in as many villages as possible. The Board also conducted a Normal Class for primary teachers. It also combined Poona College with the Poona English School in 1851 which was designated as Poona College and later to be known as the Deccan College— Nurullah and Naik., Op.Cit., pp.100-102.

felt that Indian people must organise private educational institutions in order to regenerate the social life of the country. Although, a great lover of English education, Western Science and literature he never believed in exclusive westernisation of India. He valued ancient culture and tried his level best to encourage a careful study of Sanskrit language and literature. He advocated synthesis of Eastern and Western cultures rather than exclusive emphasis on either. He, very strongly opposed English as a medium of instruction. He, therefore, gave donations for translating books in Marathi and to spread Western knowledge through Marathi and helped the movement of Indianisation of western knowledge.

In regard to his contribution towards female education, it is to be noted that when the missionaries were not getting accommodations for their schools, it was he who gave a room in the premises of his mansion to Dr. Wilson to start a female school. He himself gave education to his daughters.

Besides the activities and contribution of Jagannath Shankar Shet to the various fields as mentioned earlier, he contributed to eradicate the custom of Sati. Sir John Malcom, Governor of Bombay appreciated his work very proudly.

52. Ibid.
Therefore, Shri N.V. Joshi compared his services to that of Raja Rammohan Roy. According to him, the services of Nana Shankar Shet in the development of the Bombay Province were similar to that of Raja Rammohan Roy in Bengal.

**DR. BHAU DAJI LAD (1824-74):**

Dr. Bhau Daji Lad was one of the prominent social reformer of Bombay and one of the founder member of the Students' Literary and Scientific Association, Bombay. He was an active worker of female education in Bombay. He was the Vice-President and then the President of that association respectively, from 1862-63 and 1863 to 1873. He took initiative to start girls' school in a locality known as the Lohar Lane in Bombay and also provided financial assistance to it. No doubt, Jagannath Shankar Shet and Shet Purushottamdas Bhagvandwas assisted the two other girls' schools established by that association but, it was, he, though, not so rich gave financial assistance to the girls' school for three years.

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56. Dr. Bhau Daji Lad (1824-1874) was the renowned Maharashtrian surgeon of the 19th century and richly contributed to the field of education, Indian archealogy and medicine. He completed his education in Bombay and served as a teacher in Elphinstone institution. Then he joined Grant Medical College in 1845 and completed his medical education in 1851. He devoted his services for the progress of Bombay-See for details, Priolkar, A.K., *Dr. Bhau Daji Lad- Vyakti, Kal Aani Kartrutva* (Marathi), Mumbai Marathi Sahitya Sangha, Bombay, 1971.

since 1859, and he was praised for that by Marathi journal Dnyanodaya. Because of his keen interest in female education and his personal service to that school of girls, there, was a commendable progress of that school. It was because of that, the girls' school was named as "Dr. Bhau Daji Girls' School" after his death.

Besides his contribution to female education in the medical field, also, Dr. Bhau Daji was a notable figure. He was one of the famous surgeons and he invented medicine on Leprosy in 1867. A number of patients, who suffered from leprosy were cured by his treatment and journals of Bombay, like Native Opinion, Dnyanodaya, Rasta Goftar published the experiences of those cured patients and as such made publicity of the medicine. The Bombay Guardian, in its issue of 28th March, 1868, had praised Dr. Bhau Daji for his service. He was the secretary of the Grant Medical Society which was established in 1851 with aim to encourage young medical men of India to continue systematic study.

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58. Ibid., PP.186-87.
59. Ibid., P.186.
60. Ibid., P.316.
61. Ibid., PP.317 to 327.
63. Ibid., P.44.
Dr. Bhau Daji was the main inspiration of the Native General Library, which was established in 1845 as well as he assisted in opening libraries for Hindus, Parsis, and Gujarati communities in Bombay. Besides this he was one of the prominent members of various institutions in Bombay as the Bombay Association, Nagdevi Charitable Dispensary, Board of Education and others. Thus, Dr. Bhau Daji shared his services in the field of educational, medical social and political, in Bombay from 1843 to 1874.

Mahatma Jotiba Phule (1827 to 1890):

Mahatma Phule was one of the foremost and pioneering social reformers of modern Maharashtra. His contribution to female education and education of the down-trodden people is unprecedented and incomparable. However, prior to Mahatma Phule, we get some accounts of the efforts made to spread of female education in Poona. In 1830 A.D., in the old mansion of the Peshwa, with the permission of the British officer, some people from Poona started the first ever school for girls. There were 8 to 10 girls of the age of 7 to 8. The aim of this school was to enable girls to read and write. Even though, the school was conducted, secretly due to the fear of the people of Poona, it did not live long. Unfortunately, no further information regarding the period of its existence is available.

64. Ibid., PP. 173, 177-78.
But so far opening of regular school for girls in Poona was concerned, it was Mahatma Phule, who took initiative to start such a school for the first time in 1848 A.D. Poona of the 19th century, was the centre of Brahminical predominance, although, the Peshwa rule—the rule of Brahmins was over in 1818 A.D. Starting a school for girls of Poona was very difficult in those days as the legacy of the Peshwa and influence of the Brahminical orthodoxy was prevailed over the society. No one was willing to send women to schools. In such an non-cooperative atmosphere, in fact, in the teeth of opposition, in 1848, Mahatma Phule started the first ever school for girls of depressed classes in Budhawar Lane. He and his friend Sadashivrao Govande visited girls' school run by Miss Ferrar at Ahmednagar and impressed very much. Regarding opening of the school Mahatma Phule said, "After coming to Poona, I opened a school for lower class girls. But I admitted those boys who were interested in getting education".

But the school was not continued for more than 5 to 6 months on account of the fact, that his father was not happy with opening of Phule's girls' school and driven out Phule out of the house alongwith his wife. However, Phule's desire remained ever unceased to start and continue a

67. The Bombay Guardian, 16th December, 1853.
68. Ibid., 28th November 1851.
female school. After a short period, when the economic condition of Phule progressed, he, with the help of Sadashivrao Govande, reopened the school in Juna Ganj Lane. Sadashivrao Govande helped not only by providing place for school but also with slates and a subscription of Rs. 2 per mensum. The two other persons namely, Lahuji Rangraoot Mang and Ranba Mahar helped in collecting students, both boys and girls, to his school. As the number of students increased, a Brahmin teacher, Vishnupant Thatte, kindly assisted him in teaching. But he too soon left the school as he was harassed by Brahmins. On 19th September 1853, there was a meeting of the education committee which Phule established for girls of depressed class and it was decided to hand over the school to another institution.

After getting experience in the field of education for more than two years Phule started three girls' schools for girls of upper castes. The first one was started on 3rd July, 1851, in Budhawar Lane in the mansion of Annasaheb Chiplunkar with 8 girls. The number of girls soon raised up to 48. The second school for girls of upper castes was opened on 17th September 1851 in Rasta Peth where as the third one was established on 15th March 1852 in Vetal lane. Within a year the total number of girls taking education in the three schools was 237. All these four girls' schools were getting grant from Dakshina Fund.

69. Ibid., P.36.
70. The Bombay Guardian, 16th December, 1853.
72. Ibid., P.36.
73. Ibid., P.76, also refer to Government Documents vol. II p.203.
75. Ibid., P.93.
SAVITRIBAI PHULE (1831-1897):

Mahatma Phule did successful and commendable work in the field of education only because of his wife Mrs. Savitribai Phule. She was born in the house of Zagade-Patil of Kavathe near Poona in the year 1832 A.D. In those days according to the prevailing custom, marriages were to take place at an early young days or even before that. As such Savitribai was given in marriage to Phule in 1840 A.D., when she was just eight years old. She was illiterate just as other girls, because, education was not given to women. It was not only women but even all men, except the Brahmins, were not allowed to learn. And the whole society, in fact, was illiterate. However, Mr. Phule who turned to be the social reformer, wanted to start, in those days, a school for female. And to study as to how the school could be run, he visited a female school run by Miss Ferrar, an American missionary, at Ahmednagar. He was inspired by the work of Miss Ferrar and her role as a teacher. Mr. Phule taught himself to Savitribai for three years and made her competent to be a teacher. And when he started the first girls' school in 1848 for the girls and boys of depressed class, he appointed Savitribai in that school.

77. The Bombay Gaurlan, 16 December, 1853.
Later, she was transferred to another female school which Mahatma Phule established in 1851 and worked as head mistress.

But the work of Savitribai was not so easy for two reasons. Firstly, no one was willing to send girls to schools and secondly, a woman as a servant and that, too, again of non-Brahmin was quite unexpected and unimaginable to that time society. In the Marathi society it was unprecedented event. As a result, Savitribai had to face bitter opposition from the Poona Brahmins. They tried to prevent going to her work by every possible way and even by throwing at her stones, mud and dirt. Even they had tried to tease her in an uncivilised manner. It was, therefore, while she was going to school, Mr. Phule had to keep a peon to accompany her. And this noble and devoted lady also did not stop her mission to attend the school every day. Savitribai, thus, helped her husband in the upliftment of women in Maharashtra and knowingly or unknowingly made her own career as the first lady teacher among the non-Brahmins of Maharashtra. She had, thus, broken the unbroken heritage of the non-Brahmins of having no right of learning and teaching.

80. Ibid., P.31.
81. Ibid., P.76.
Besides her contribution to female education, Savitribai did work and helped her husband, Mr. Phule, in social work. Savitribai, under the guidance of Mr. Phule established ladies association known as "Mahila Seva Mandal" under the presidentship of Mrs. E.C. Jones, the wife of the Collector of Poona, for the upliftment of women. This was the first ladies' association in India. Savitribai worked as Secretary of that association and on 14th January, 1852 she arranged "Til-gul function" vermilion function in which 83 women of all castes of Poona were invited. She and her colleagues of the association like Mrs. Govande, Mrs. Joshi and others helped Phule in distributing food in Poona 84 during the famine time in 1876-77. And again, when there was a famine for second time in Maharashtra in 1896 she made the Government to start famine relief works.

She was the main pillar of the orphanage which Mr. Phule started on 28th January, 1853 and she helped the widows 86 and newly born babies of the orphanage till 1873.

Mahatma Phule died in 1890 and it was a great shock to Savitribai as she thought to end her life. But as Mr. Phule told before his death to continue his uncompleted work, Savitribai held responsibility of all his institutions and proved her mettle as a social worker and eminent leader of

84. Ibid., P.38.
85. Ibid., P.48.
86. Ibid., P.42.
Satyashodhak Samaj. Till her death in 1897, Savitribai devoted her life to the upliftment of society.

Though, scholars like Padmini Sengupta mentioned, in her book, 'History of Women in India, Pandita Ramabai as the first pioneer woman reformer of India, it would be correct to say that Savitribai Phule is the first pioneer women reformer of India as she started her work as early as 1848, i.e. 10 years before the birth of Pandita Ramabai. Therefore, Mr. Pawar, B.G., the biographer of Savitribai rightly evaluated the work of Savitribai by giving name to the book as "The first Indian Lady Teacher - Savitribai Phule".

FEMALE EDUCATION DURING 1854 to 1882:

The Dispatch of 1854 is the landmark in the history of modern education, especially female education in India. The Dispatch covered the whole field of education namely, primary, secondary and University. It gave a definite indication of the lines on which Government and private agencies could co-operate in extending and developing it. At the end, the Dispatch discussed about the responsibility of Government towards female education and observed - "The

89. The charter Act of the Company was to be renewed after every twenty years. As such in which it introduced certain modification in the educational policy and as such at the time of renewing Charter Act in 1854, the need to adopt some definite and stable education policy. The British Parliament appointed a Committee under the Chairmanship of Sir Charles Wood, who was the President of the Board of control of the Company-Selections from Educational Records, Vol.II-P.250.
90. Ibid.
importance of female education cannot be over rated, and we have already observed with pleasure that the evidence which is now afforded of an increased desire on the part of many of the natives of India to give good education to their daughters. This means that far more 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 of female are included among those to which "grants-in-aid may be given", we cannot refrain from expressing the cordial sympathy with the efforts which are being made in this direction. "Further the Dispatch had cleared what the Government of that time inclined to do in the case of female education in India and states- "Our Governor-General in Council has declared with communication to the Government in Bengal, that the Government ought to give to the native female education in India its frank and cordial support, and in this we heartily concur and we specially approve the bestwal of honour upon such native gentleman as Rao Bahadur Maganbhai Karamchand, who donated Rs.20,000 to the foundation of two native female schools in Ahmedabad, as by such means our desire for the extension of female education generally known."

By 1854, there were 65 girls' schools in the Bombay Presidency, in which 3500 girls were taking their education. During the same period there were 2875 boys' schools in which 1,60,080 students were taking their education.

After 1854, Indianisation of education was taking place gradually. According to the recommendations of the Dispatch Government's object was to withdraw her-self gradually from educational field by entrusting the responsibility to private institutions. Hitherto only Christian Missionaries were prominent among the private efforts but henceforth the Indians undertook the educational responsibilities upon them as they were encouraged by the Dispatch. It is but indeed deplorable that inspite of recommendations for the encouragement to private efforts, the Department of Education never did act upon this policy and tried what it could keep education from passing into the hands of private venture. As a result, the period falling between 1854 to 1882 witnessed a rising tide of Government institutions in the country, from their number 1406 in 1854 A.D. to 15462 in 1882.

As Sarojini Babar tells, in 1854 in the whole of the Bombay Presidency there were 65 girls' schools where 3500 girls were having their education, and total expenditure on them in the same year was Rs.341. But as the policy of the Government was to use local cess fund for female education and to open more schools for girls there was progress in female education. In 1870-71, 218 schools were

93. Ibid.
started for girls in which 9,190 girls were having education and the expenditure rose upto Rs.39,337. As far as secondary education for girls was concerned during 1854 to 1882 the attendance of girls was very small. The total number of girls in secondary schools in India was 2054 of which, Bengal had 1051 girls, Madras, 389, Bombay 358, North. East Province 68 and Punjab 8 only. From this it may be said that by 1882 the necessity of primary education of girls had come to be generally accepted but that their education beyond that stage had hardly begun. Thus there was little progress in female education of India.

RECOMMENDATIONS OF HUNTER COMMISSION ON THE SUBJECT OF FEMALE EDUCATION:

The recommendations of the Hunter Commission was a landmark in the progress of education in India. And all the recommendations were based on the need and views of social reformers and prominent persons in India-like Mahatma Phule, Pandita Ramabai and others. While Mahatma Phule stressed on the spread of female primary education, Pandita Ramabai emphasised on the training colleges of women. While measuring defects of education of the country she said

97. Lord Ripon, appointed the first Indian Education Commission, which is known as Hunter Commission on 3rd February, 1882, with the aim to review the development of education and recommendations. The Commission consisted of 20 members, four natives, namely Syed Muhammad, Budh Mukharjee, Anand Mohan Bose, and K.T. Teleng were included. The Chairman of the Commission was William Hunter, a member of Executive council of Viceroy-
"The want of lady doctor is one very much felt and a great
defect in the education of women of the country". Thus
she stressed on medical facilities should be increased for
the progress of education of women.

The Commission reviewed the position of female
education under the period thus: "It will have been seen
that the female education is still an extremely backward
condition and that it needs to be fostered in every
legitimate way. In some provinces the sympathies of people
do not yet run sufficiently in this direction to induce
local bodies, to devote the female education any of the funds
at their disposal". Considering the position of women
education, the Commission, for the first time suggested
measures in clear cut manner. From the suggestions of the
Commission such as more public funds, grants on liberal
conditions, more attention to the attendance of girls
than performance, recommendation of scholar-ships instead
of fees, attention for secondary girls' schools etc. One
may think that there would have been rapid progress of girls
education under the Commissions' report. But it did not
so, as the Commission neither recommended compulsory
education nor advocated a rapid expansion of girls schools

101. Ibid., PP.453-455.
under direct control of the Government. It only recommended that the education of women should be expanded on voluntary basis.

Though the Commission did not recommend compulsory education, there was progress in girls education. In 1882 there were 1,24,491 girl students who were getting primary education, whereas, in 1885-86 there were 445 girls' schools in the Presidency in which girls were having education. At the same time the number of girls going into boys schools was 14,284.

DEVELOPMENT OF SECONDARY GIRLS' SCHOOLS:

Though there was considerable growth in primary schools for girls by 1870 A.D. and there was a training college for women, there is no mention of any Government secondary school for girls. So the parents who wished to educate their girls up to secondary stage had no other alternative but to send their girls in missionary schools and as stated, in general, people were not ready to send their girls to missionary schools. As a result, the progress of women education was not beyond up to fourth or fifth standard.

The "Alexandra Girls' English Institution" which was established in 1863 A.D. in Bombay by Mankoji Coursetjee was the landmark in the secondary girls' education. The

106 Mankoji Coursetjee was a Parsiman and social reformer of Bombay. He was a judge of Small Cause Court in Bombay. But he left the service for the cause of women education. He started Alexandra Girls school.
school was kept opened for girls of all religious and sects as Coursetjee was of the opinion that without English education to women there could not be eradication of castes and out-dated social practices. In his institution besides all other regular subjects, various languages like Gujarati, French, Persian, Sanskrit, and Hindi were taught. Even in those days he made provision of fine arts like drawing, and music. And, fortunately, some girl students secured merit awards in the examinations conducted by the institutions of music in London. By sending first batch of girls to Matriculation in 1890 A.D., the institution opened the way to college graduation of girls in the Bombay Presidency.

WOMEN EDUCATION UNDER THE HUNTER COMMISSION SCHEME:

In the period of 20 years between the report of Hunter Commission to the beginning Lord Courzon's drive for educational reform, the education of women made slow but steady progress. In 1882-A.D. there were 23 secondary girls' schools with the number of 1581 students. The secondary education of girls in the Bombay Presidency got momentum after the foundation of High-School for native girls on 25th September, 1884 in Poona.

As per the discussion of Justice Ranade, Prof. Bhandarkar R.G., and Sir William Wedernburn, regarding the problem of

110 William Wedernburn was an English-man who had sympathy about women in India. He was of opinion that unless and until women of India are educated the social conditions of Indian would not be improved. He decided to donate Rs. 10000 for education of women—ibid.
female education and foundation of a secondary school, a
general meeting was called on 19th July, 1884, in the Town
Hall of Hirabagh at Poona. Though, it was raining many
British well-wishers and officers like Sir Wedernburn, Mr.
Elphinstone, Mr. Chatfield, Mr. and Mrs. Sheppered, Mr. and
Mrs. Kurkham as well as chieftains of Poona like Raste,
Nulkar, Balwantrao Patwardhan etc. attended the meeting.
It was decided to start a secondary girls' school and many
of the persons who were present declared to patronise the
school and as against this background the school was actually
started from 2nd October, 1884 at the mansion of Shri.
Walvekar and named as High-School for Native Girls.

On the first day 18 students enrolled their names and
within a period of 15 days the number increased to 45. A
few names of girl students which are traceable are as
follows: Awadibai Bhinde, Taibai Nulkar, Yamunabai Nulkar,
Krishnabai Pandit, Ramabai Bhide, Laxmibai Ranade, of
Brahmin caste, Sera Allon, Marium Alzac, of Christian caste
Dhakibai and Methibai Patange, Janabai Jadhav of Maratha
caste. After fifteen days the school was named as Hujur.
Paga as Dundhiraj Chintamani Alias, Tatyasaheb Patwardhan
donated his building in Poona for the school. In 1887 the
institution was registered as "Maharashtra Female Education
Society". And as per resolution, the resolution of 1917 of
112.Ibid., P.136.
113.Ibid., P.137.
111.
the Department of Education, the society was renamed as
"Maharashtra Girls Education Society" and high-school as
"High school for Indian Girls". After the establishment of
the high school in Poona soon the number of schools rose
upto 49 with 2791 girls in 1885-86.

One of the most significant achievements of the period was
the entry of women into the portals of the Universities.
The expansion of the secondary schools for girls was naturally
followed by their entry into colleges. It should be noted
that the girls of the Bombay Presidency got the right of
higher education without any fight as against the women
in Western countries, especially, Oxford and Cambridge
Universities, where women had to wage a bitter fight to
secure the right. However, there was hardly any conflict
over the issue and when the question of admitting women to
the University arose, the authorities passed a general
resolution to the effect, "that words in masculine in the
rule of the University shall further include also feminine".
And thereby recognised equal right of either sex to receive
the honour and distinctions which it confirmed.

The first Indian women graduates were Kadambini and
Chandramukhi Bose of Bethune College from Bengal in 1883.

114. Ibid., pp.140-41.
115. Ibid., p.132.
Miss Carnelia Sorabji was the first woman graduate of the Bombay Presidency who completed her graduation in 1888 from the Bombay University. The event was so important that the Vice-Chancellor dwelt upon in his Convocation address and after congratulating the lady for her success wished that she will "Have many followers equally successful". Within twenty years the number of women students in Indian Universities rose from 6 to 264 of which 177 in Arts colleges, 76 in Medical and 11 in the colleges of Education. Of these 264 University girl students, 148 were Anglo-Indians, 49 were Indian Christians, 38 were Parsis and only 28 were Hindus and one belonged to the other groups. Not even one Muslim girl read at the University stage. During the same period the number of girls reading in the Bombay Presidency was 75, out of which 24 were Europeans and Anglo-Indians, 37 were Parsis, 8 were Indian Christians, 5 were from Hindus and one from the other group.

PROFESSIONAL EDUCATION OF WOMEN:

During the period, in the Presidency of Bombay, the female education was not only developed up to the University education, but professional education also made a beginning. The profession of teacher was thrown open to women in 1870-71 A.D. Profession of medicine was kept open for them from 1875-76 by starting the course of Midwifery and admitting girl students to the degree course in medicine.

117. Ibid., P.411.
Similarly the Art Courses in J.J. School of Art, Bombay attracted several women students and the missionaries started industrial training of girls in their institutions.

It is true that the number of girls attending these institutions was small even in 1901-02 and that a very large percentage of them belonged to the advanced communities like Europeans, Anglo-Indians, Indian-Christians and Parsis. But the significant achievement of the period was that, for the first time, professional education of women did make a beginning, however, humble, and that careers outside the home were kept open to them.

WOMEN EDUCATION IN THE 20th CENTURY:

The dawn of 20th century shall remain memorable in the history of Indian education. It was the time when a strong wave of national awakening had overwhelmed the country. A keen consciousness and love for their culture, civilization and literature had been endeared the hearts of the Indian people. The awakening favourably influenced on educational system of the country. It is to be noted that the progress of female education got momentum more by private efforts than the Government efforts.

The education of women developed at a far greater speed during the first four decades of the present century. This

120. Ibid., P.319.
121. Ibid.
was due to a number of factors as political, social and administrative. The great awakening created among the people by the struggle for freedom organised under the leadership of Mahatma Gandhi, created an atmosphere extremely favourable not only to educational progress but also for social upliftment. During the period tremendous changes like rise in the age of marriage, break-up of joint family, urbanisation etc. and organisations like the All India Women's Conference which were striving to improve the general lot of women, created a very favourable background for the rapid expansion of education of women.

In comparison to earlier progress of women education in the Bombay Presidency, there was much progress in female education. In 1901-02 there were 75 girls taking higher education where as in 1937 the number rose up to 1245. While considering secondary girls' education, there was tremendous increase in the number of girl-students. In 1901-02 there were 4,934 girl students getting high-school education while in 1937 there were enrolment of 25,820 girl students. In 1901-02 there were 76,088 girl students, were having primary education where as in 1937 there were 123,287,062 girl students studying in primary schools. In 1921

123. Ibid.
Sulbha Panandikar was the first woman to win Ellis prize at the Matriculation in addition to the Jagannath Shankar Shet. Successes of this type naturally increased the self-confidence of women and gave impetus to the development of their higher education. Similarly the number of women, appearing at the different examinations of the Bombay University was increasing very rapidly every year.

FEMALE EDUCATION AND SOCIAL REFORMERS IN MAHARASHTRA:

As it is seen that throughout the ages and even after the commencement of the British rule in India education of women was totally neglected. It is true that in the British regime new avenue was for the first time opened for women education and the missionaries took the credit of opening that avenue. However, the progress of women education was not encouraging. As has been already pointed out that even after the opening of schools for women in the Bombay Presidency the percentage of literacy was very much meagre and in the time of Hunter Commission's Report of 1882 the percentage of women literacy was 1.85. It is thus evident

124. Ibid., P.395.
125. Ibid.
that simply starting schools for women by the Government, missionaries or even by indigenous efforts was not sufficient. It required special efforts to see women are going to school and they are not discontinuing their education in an initial stage. No doubt, to take care from that point of view, great reformers like Nana Shankar Shet, Mahatma Phule, his wife, Savitribai Phule, and others had taken every possible care, but in a vast country like Maharashtra, their efforts had limitations. And as such, major parts of the Marathi land remained out of the orbit of the spread of female education. Fortunately, but, reformers like Pandita Ramabai, Maharshi Dhondo Keshav Karve, Rajarshi Shahu Maharaj and Maharshi Vithal Ramaji Shinde did their best to enhance the progress of female education in various parts of Maharashtra. And the works of Pandita Ramabai and Dhondo Keshav Karve took lead to concentrate on the progress and development of female education, in Bombay and Poona, i.e., the two main and important centres of socio-economic and political life of the Marathi people. It was in those days, these two places and specially, Poona was a source of inspiration and centre of socio-religious heritage of Maharashtra. Naturally, therefore, what Poona and Bombay people were to adopt was practiced and followed by the people in the other parts of Maharashtra. It is, therefore, importance is given to the contribution of Pandita Ramabai and Dhondo Keshav Karve to female education in Maharashtra. As such, their respective contribution is summed up as follows—
Pandita Ramabai was a brilliant and outstanding woman who was subjected to social persecution as she was a widow, but who faced the hostile society single handed and ushered in women's education.

Pandita Ramabai's father Anant Shastri, a renowned Sanskrit Pandit much occupied to instruct Ramabai. When Ramabai was nine years old Anant Shastri with his family members wandered from one sacred place to the next having no certain dwelling place. In the early morning lessons were continued and Ramabai, developing rare talent became, under the instruction of him and mother, whom Anant Shastri himself had taught, "a prodigy of erudation." But before thirty Ramabai had seen a great deal of the dark side of life. Her father and mother and sister died when she was very young, when they all had gone on a tour in the north. Then left to the mercy of a strange world, Ramabai with her brother, Shrinivas, continued travel. They visited many places like the Punjab, Rajputana, the Central Provinces, Assam, Bengal, and Madras and as pilgrims, were often in want and distress. Even though they were always in trouble, they spent their time in advocating female education, i.e., that before marriage high-caste Hindu girls should be instructed in Sanskrit and in their vernacular. It means

128. Ibid., P.XI.
that from her very young days Ramabai was much attracted by the problem of female education and the deteriorated position of Hindu women.

When in their journey they, at length reached Calcutta in 1878. The learned men of Calcutta astonished at the girl's accomplishment and at a public meeting she was given an address and a title of "Sarasvati" While she was in Calcutta her brother was died and she was thus left all alone. Some friends took pity on her and induced her to marry a Bengali youth, Bipinbihari Meghavi. Within 18 months of the marriage he died, leaving her with a daughter, Manorama, who was then a babe in arms.

After the death of her husband, Ramabai came to Poona in 1882 and then Maharashtra became the field of her social work and she devoted all her life for the upliftment of women and female education. There, in Poona, she delivered lectures regarding the deteriorated position of women and female education. As she was the best orator, many people of Poona rushed to listen her lectures. Many renowned persons like Mr. M.G. Ranade, Mr. Kerunana Chhatre, Dr. Sakharam Arjun and others attended lectures. After some days she made a rule as every person, who was attending the lecture should brought with him a lady member of his family. Thus Pandita Ramabai opened the gates of public functions for the women of Poona.

129. Tilak, D.N., Pandita Ramabai (Marathi), Nagarik Prakashan, Masik, 1960, P.54.
131. Ibid., P.94.
She then took further step to establish a ladies club, "Arya Mahila Samaj" on the 30th April 1882, with a view to improve the condition of her country women. The main object of that association was the promotion of education among native women and the discouragement of child-marriage. She went from city to city throughout the Bombay Presidency establishing branches of Arya Mahila Samaj. Her mission was so fruitful that in 1882, when the Hunter Commission on education visited Poona, about 300 women with their children under the leadership of Ramabai met the Commission. And as already pointed out, she stressed on the training of women teachers and the need of medical education.

The most notable work of Ramabai for which she devoted all her life, was the education and upliftment of widows. For this she established "Sharada Sadan" an institution for the education of widows on the 11th March 1889 in Bombay with the financial help of "Ramabai Association" which was established in America. The Advisory Board of the Sharada Sadan was made of eminent men like Dr. R.G. Bhandarkar, Justice M.G. Ranade, Justice K.T. Telang, Rao Bahadur K.B. Nulkar and others. Though, the institution was established for the education of widows there was little progress as there were only five widows. As such later

132. Ibid., PP. 3, 480-81.
133. Ramabai sailed to England in 1883 and till 1889 she toured England and America. During this tour she embraced Christianity. In America, she delivered lectures stating the deteriorated position of Hindu women. As a result, of her lectures "Ramabai Association" was established in America with view to give financial assistance to Ramabai for the work of upliftment of Hindu women-Tilak, D.N., Op.Cit., PP.111-127.
134. Ibid., P.224.
girls were also admitted to the institutions. In 1890
the institution was shifted to Poona. Later it was found
that attempts were made in Sharada Sadan to persuade the
women there to embrace Christianity, the public hostility
to her work increased and she had to shift Sharada Sadan
to Kedgaon, near Poona. She named the institution as Mukti
Sadan. Though, the institution did work for Christianity
it did a commendable work for the education and upliftment
of widows. At the time of famine in 1896 Ramabai brought
about 2000 girls and helped them. The Mukti Sadan Provided
even vocational education to make the women self reliant.
About 2000 girls were getting education in the institution.

Regarding the conversion and the loss of such an
eminent personality to Hindu society Mrs. Malthibai Bedekar
eminent woman of Maharashtra, stated thus-

"Pandita Ramabai's conversion deprived the Hindu
society a woman of outstanding ability."

Dr. Dhondo Keshav Karve, one of the eminent persons of
upliftment of widows and female education in Maharashtra
appreciated the contribution of Ramabai thus-

"Pandita Ramabai was the pioneer of widow education in
Maharashtra, who did the work successfully on her own. And
for that the society in Deccan should always obliged her".

135. Deogirikar, T.R., Vasukaka Aani Tyancha Kal, Chitrashala
136. Ibid.
137. Bhagwat, A.K., (Ed.), Maharashtra-A Profile, Prajnya
Pathshala Press, Wai, 1971 an article by Maltibai Bedekar
on Women of Maharashtra, P.546.
138. Karve, D.K., Autobiography, (Marathi), V.M. Joshi, Poona,
1926, P.225.
DHONDO KESHAV KARVE (1858-1960):  
Dhondo Keshav Karve deserves the name to be mentioned not only for the work he did for widow but as the founder of Women's University in India.

In 1893, Karve married Godubai a widow, for second time, as his first wife was dead. In those days marrying a widow was a revolutionary act as society of that time prohibited widow marriages. Education to women was also not permitted. Under the circumstances, Mrs. Karve married an educated woman and brought wrath to himself from the society both way, that is, one, by marrying a widow and the second, by marrying an educated widow. She was known as "Baya" and she joined Karve's work of the upliftment of women.

Prof. Karve continued the work of Pandita Ramabai for Hindu widows by establishing "Hindu Widows Home" Association on 14th June, 1896 in Poona, under the presidency of Dr. R.G. Bhandarkar and Karve himself as a Secretary and started education to widows. Prof. Karve toured all over Maharashtra for collecting funds for Widows' Home. In his efforts: Parvatibai Athavale, Anandibai's sister helped.

139. Dhondo Keshav Karve (1858-1960) was born on 18th April 1858 in the Chitpavan Brahmin Caste, in Murud, a village in Ratnagiri district. At the age of 16, when he was studying in school he got married a nine year old girl named Radhabai. After the death of his wife he got married second time a widow in 1893. Karve devoted his life for the upliftment of widow and women education—See Karve, D.K. Looking Back, Hindu widows Home Association, Hingane Budruk, Poona, 1936.

Karve much. She not only toured in India for the collection of funds but also visited United States of America and other countries without knowing English. By 1900 the institution started allowing married and unmarried girls on their own expenses and as such by 1906 there were 75 inmates in the institution; 19 of whom were either married or unmarried.

Karve started on 4th March 1901 a high school for girls known as Mahila Vidyalaya, which was of residential type. It was a unique school. The principle aim of this institution was to raise the age of marriage of girls so that they might get sufficient time for their studies. In 1908, there were 110 inmates in a widows' Home and 91 in the Mahila Vidyalaya. This made a fine residential school.

KARVE'S UNIVERSITY:

Karve's most valuable work, in the field of female education was the establishment of Women's University in 1916, with the aim to frame the schedules of study so as to suit the mental and physical conditions of women at present and gradually raise the standard in accordance with general progress. The University was named as Nathibai Damodar Thakkeracy Women's University from 1924 onwards.

141. Ibid., PP. 68 to 71.
142. Ibid., PP. 81 to 82.
143. Ibid., P. 83
144. Ibid., P. 95
145. Ibid., Third edition, 1958, P. 349.
146. Ibid.