Education and Society.

Literary Education in the Past and Social stratification:

The application of Education to-day in its widest sense means 'Socialization' of younger generation, and it consists mainly in transmitting cultural achievements of one generation to the next.

The socializing process commences from the moment of birth, and confers primarily muscular skills on the child. Each community has its own method of imparting knowledge. In primitive type of education primarily the mother, father, siblings and other members of the family all take part in passing their traditional knowledge to the next generation. There is close relation between education and kinship. In primitive society there used to be a common initiation ceremony for all the male children followed by class instructions. Some of the skills demanded a type of apprenticeship.

Amongst the progressive peasant societies the requirements were more complex, hence the specialized groups were numerous. The skills necessary to pursue occupations such as smithy house building, chariot building, manufacture of weapons, fire work, pottery, weaving, tanning, laundering and music, were passed on the line of descent from one generation to another, whether patrilineal or matrilineal. Such a mode of acquiring
skills were restricted to the choice of occupation. But certain occupations such as cultivation, trade and commerce were open to many castes." Occupational mobility was more in evidence in cities than in villages; viz. Sanketi and Havik Brahmins in Mysore cultivated the land themselves. Specialization of occupations, to some extent, either resulted in or reflected a similar proliferation of the caste groups. Occupation, was however, only one aspect of caste and it was not independently a basis of stratification.¹

Certain castes like Ahir wielded political power in different parts of India and these were able to rise high in caste hierarchy, claiming the status of Kshatriya Varna. Members of high caste were entitled to literary education. In fact literary education was a necessity to the members of the royal family, as it was an aspect of high caste status. Formal education leading to a certain profession such as medicine, astrology, raised the status of some castes. The Brahmin priests had to learn by heart together with a strictly observed intonation all the various sacrificial formulai. They also had to learn by rote grammar, history, poetry, etc.

¹ Education, Social Stratification and Mobility ...
Article - by M.S.A.Rao.
"Intonation like emphasis, swiftness, sameness, shortness, longness or longers, drops, continuations, formations, simple and complex and continuity."¹

"Amongst 'Brahmins' there was also a special class of 'scribes' who had to learn how to read, write and account. This class was further required to develop a beautiful hand-writing, as also specially trained and modulated voice for the purpose of reading aloud in the temples or in public assemblies."²

The traders in the community had to read, write and calculate, and they carried on intelligent business in buying and selling.

The artisans groups did not receive the same type of education as mentioned above. They were only imparted hereditary skills. Mobility of castes to a higher status positions entitled them to literary position. Literary education was more open to males than to females.

1. Triyatrika Pratishakhaya Adhaya 24

Brahmins were supposed to read, to recite, but they were not trained as 'Writers'. Please refer "Education in Ancient India by Dr. A.S. Altekar - page 175 Published by Nandkishore Bros. Varanasi, published in 1965.

2. Chanakya "The Script of a learned worthy Brahmin though written with great effort is bound to be difficult to make out (illigible).

Ref: Mudra Rakshasa - A Sanskrit drama by Vishakh Dutta - edited by R.D. Karmarkar S.P. College, Poona Act II page 244 - Published in 1940.
The women were only educated according to their position. They were mainly housewives and mothers. They received no instructions in three respects - housekeeping, cooking, rearing of children. Such skills were handed down from mother-in-laws.

Some of the outstanding women were famous in the world of Art and music i.e. in painting, dancing and singing. There were brilliant women like Gargi and Maitriya who were famous in conversation.

The Muslim community which invaded and settled in India received a special type of education. Their schools were attached to the mosques and were known as 'Madrassas and Maktabas'. Male and female children were taught to read and write.

"The total result of this, was that ninety percent of the population were illiterate, and about five percent were barely literate, i.e. could read and write and managed to get limited amount of calculations needed in business, the remaining five percent could be said to have only received something approaching a higher education". 1

With the introduction of the western system of education, both the meaning and content of education underwent significant change, and the Western Education was gradually thrown open to all the castes, religions groups and to women.

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"After 1838, these missionary efforts began to bear fruit with the result that a third party, namely "Christian missions entered the field of education, thus competing the indigenous types mentioned previously."

A note on the educational policy by Lord Macanlay regarding the utility of English being taught in schools, reveals as under.

"The claim of our language is hardly necessary to recapitulate. It stands pre-eminent among the languages of the West. Whoever knows that language, has ready access to all the vast intellectual wealth. It can be safely said that the literature now extant in that language is of greater value than all the literature. In India English is the language spoken by the higher class of the natives at the seat of Government. It is likely to become the language of commerce throughout the seas of the East."

1. "The Nature of Indian Society" (Circa. 1800) and the formation of the present structure" by Dharmapal. - (A note and some illustrative material for limited circulation - ) Page VIII(1968)

Up to this period, education as such was proceeding more or less on traditional lines.

In 1854 Mr. Charles Wood wrote a note emphasizing that following Maculay's suggestions would be able to provide the English Government in India with able administrators; The note reads as follows:

1. "We have always been of opinion that the spread of education in India will produce greater efficiency in all branches of administration by enabling you to obtain the services of intelligent and trustworthy persons in every department of Government, and on the other hand, we believe that numerous vacancies of different kinds which have constantly to be filled up may afford a great stimulus to education...."

Hindu pandits, Muslim Maulavis were employed as interpreters and literates were employed as clerks.

Formal education became the basis of exploiting new economic opportunities which were to some extent caste free.

This finally resulted in the founding of the first Government high schools and colleges in India, where only intelligent youngsters were admitted to receive all English education. The Indian education system followed the British model as found in England. This resulted in following the professions like medicine and engineering and it started stratification on occupational basis and aspirations for higher status.

33

The truly Indian traditional system of education still lingers on in a few religions schools only.

When British rule came to India and when people were not as 'westernized' as they are to day, the school represented a world by itself, and at times quite antagonistic to the home traditions and national outlook; an insight into the state of affairs is ably portrayed in Marathi novels of Hari Narayan Apte such as his 'Mee', 'Yama', and 'Hadhale Sthiti'.

Educational Developments:

Indian Government started to develop education on higher levels by founding various Universities; and the Primary Schools were left to private and missionary efforts of Hindu, Parsi, Jain and Muslims. A few important Universities were founded prior to 1860. These early institutions are still well known and still hold highly respected position.1

1. Bombay University 1857
2. Calcutta University 1857
3. Banaras University 1916
4. Lucknow University 1920
5. Delhi University 1923
6. Agra University 1927
7. Madras University 1929

Masaulay claimed that Primary education was a step to the higher stages of education; but nothing was actively done by the

1. Ref: University Education in India, Past and Present by Anath Nath Sabu - Training College, Department Calcutta University - 1944. Pages 1615 and 20 to 111.
Government in this field. At first Primary education continued to be a privilege of only the well to do classes and castes of society, but it was soon realised, however that this method did not produce a sufficient number of highly educated or specially trained people as were needed by the Government of such a large and multiracial population.

In 1838, William Adam wrote that "the next form in which the Government influence conceived to be employed for the promotion of education is of making it compulsory and enacting that every village should have a school." 2

Up to the later part of 19th century educated Indian Patriots felt the need of compulsory Primary Education and began demanding the higher standard of education. This demand was greatly strengthened when Laws making education compulsory in England in 1870 and 1880 were passed.

Shri. Gopal Krishna Gokhale referred to the problem of compulsory Primary education in his budget speech of 1906. On March 1912 he closed his address to the Government with these memorable words.

2. The Indian Year Book of Education
   Second Year Book of Elementary Education 1964
   National Council of Educational Research and Training
   New Delhi, page 10.
"My Lord, I know that my bill will be turned down before the day closes. I make no complaint, I shall not even feel depressed, I know too well the story of parliamentary efforts that were required even in England before the Act of 1870 was passed, either to complain or to feel depressed. We of the present generation in India can only hope to serve our country by our failures."  

The effort made by Gopal Krishna Gokhale was pursued by Vithalbhai Patel in 1916 who moved the resolution in the Bombay Legislative Council on the issue of making elementary education both free and compulsory. He succeeded in 1917. Further Acts regarding compulsory Primary education were passed in 1920, 1923, 1930, 1947 in Legislature.

The enlightened ruler of Baroda His Highness Maharaja Sayajirao Gaikwad introduced compulsory education in the Amreli taluka in 1893 as an experiment; but the history of compulsory Primary education of Poona city actually began from the year 1929.

**Developments of Educational Institutions in Poona:**

It now became necessary to impart minimum Westernized

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1. The Indian Year Book of Education 1964 - Page 37

Second Year Book of Elementary Education, National Council of Educational Research and Training, New Delhi, Saraswati Press, Published in 1964.
education which required at least a basic knowledge of the three 'Rs' and it was up to the more advanced elements in Indian society to see that these needs were met. In Poona city there were only a few privately run schools, colleges and training colleges run by private and Christian missionary bodies.

In the year 1902, the St. Mary’s Training College (for women only) was opened by the church of England Sisters, the G.S.M.V., and in 1910 the church of Scotland Missions’ known as St. Margaret’s, also opened a training college for teachers, again for women only and after a couple of years, it was converted as mixed and again for women only. The Bombay Government opened a Teachers Training College in 1865. It was not expected at that time that any woman would come forward to enroll at a training college. (This college was closed in 1968).

"Dr. D.K. Karve, a great pioneer in the cause of women's reforms, then made a special application to the Bombay Government to admit two young women for training at men's college. This was allowed, and these two women were perhaps the first Indian women to possess a Government of India Teacher's Training Certificate."¹

In 1902, Government Training College for Women was opened at Poona.

These training colleges attached Primary schools for the practising lessons in the class for the teachers.

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Among the first great educationalists in Poona were men who were well known as great patriots in India. It was these men who were mainly responsible for the establishment of the following.

Old High Schools.

1) Maharashtra Education Society's High School - Poona City. established in the year 1864. Those responsible for the establishment of the school were:
   1) Shri. L.N. Bhave 2) Shri. V.N. Indapurkar. This school has been better known as Bhave's High School. Twenty-two years after its opening it extended a Primary School in 1896.

2) The New English School - Poona City. established in 1880. The founders were Vishnu Shastri Chiplunkar, G.G. Agarkar and Lokmanya B.G. Tilak.

3) Nutan Marathi Vidyalay Poona City. This High School was established in 1883. The founders were K.B. Dongare, D.S. Karambelkar and V.S. Ukidve.

In the Camp area of Poona the various Missionary schools of different denominations were established from time to time during the 19th century.

They were as follows:

1) Those under the Roman-Catholic Missions were
   a) St.Vincent High School (for boys only) established in 1867.
   b) St.Helena's High School (for girls) established in 1885.
   c) Convent of Jesus and Mary (for girls) established in 1863.
2) **Those under the suspicious of the Church of England (Protestant)**
   a) Bishop High School (for boys only) established in 1864.
   b) St. Mary's High School (for girls only) established in 1885.
   c) St. Edward High School (for boys) established in 1884.
   d) St. Hilda's High School (for girls only) established in 1885.

3) **Under the Church of Scotland Mission**
   a) St. Margaret High School (for girls only) established in 1885.

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**Development of college Education in Poona:**

"Poona's first college Deccan College was established in 1864. Originally this college was mainly intended for higher education for the sons of Bajas, Sardars, Zamindars, and there was no college as such for middle class people. However later on pioneers and patriots like Lokmanya B.G.Tilak, G.G.Agarkar and Vishnu Shastri Chiplunkar, Gopal Krishna Gokhale, D.K.Karve were graduated from this college."¹

In 1885 the Fergusson College was established for the middle class citizens. The founders were Lokmanya B.G.Tilak and G.G.Agarkar.

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Another college in 1916 was established and the name was "New Poona College", which is known at present as "S.P. College." It is in the heart of the city. It was named after its benefactor 'Sir Parushurambhau'.

In Camp area "Nowrosji Wadia College" was established in the year 1932. The funds came mostly from the Parsee Industrialists of Wadia family. The persons responsible for its founding were Shri S.R. Kanitkar, V.K. Jog and K.M. Khadye.

Another college for girls 'St. Miras College' in Camp area was established in the year 1950. This was founded by a sage Sadhu Waswani. A "Shrimati Nathibhai Damodar Thakersy (S.N.D.T.)" college for women only was opened in 1916. The founder of this college was Shri D.K. Karve.

Serious educational efforts were all concentrated at the top level and very little was done in the interest of lower school expensions. (Primary Schools).

Co-education in colleges and in high schools:
There were few girls schools in Poona.

The H.H. Chintamanrao Patwardhan Girls High School was under the control of Government, up to 1887. The lady superintendent used to be an Englishwoman. It was the only high school in Poona city area, which catered for girls. Those who wanted to educate their daughters sent their daughters to this school and whose parents were modern in outlook admitted their daughters to boys' High Schools in the city. Very few girls applied for admissions. The only other alternative was for parents to send their girls to attend mission schools in camp area. However in due course many girls high schools
were opened in the city area to cater to the over growing demand for the education of girls. The temporary system of co-education was stopped and the boys' schools reverted to what they were originally intended to be namely 'Boys' Schools.

The following high schools for girls were opened in Poona city area.

1) The Progressive Education Societys' Girls High School opened in 1934.
2) Agarkar High School for Girls 1934.
4) Ahilyadevi Girls High School opened in the year 1939.

Up to the date there is no Government high school which caters only for girls.

The history of colleges in Poona regarding co-education has some what different background. From the very beginning the various colleges which were founded, were co-educational from the day they opened.

For many years there was no demand for Women colleges. The majority of parents felt that they had fulfilled their duty towards their daughters as soon as they passed out from high schools. The few wealthy families who did appreciate their daughters receiving a 'college' education, sent them to Women's Institution overseas.

In 1945, members of the managing body of the H.H. Chintamanrao Patwardhan High School (The H.H.C.P.) also opened a college for women but by the year 1949, this college had to
be closed owing to lack of sufficient students. Women's college in the heart of Poona city area proved a great failure.

On the contrary, the 'St. Miras' girls college' opened in 1950 in Poona camp area by Sadhu Waswani progressed rapidly and is still doing excellent work.

In Poona city area girls college proved a great failure but in camp area it proved a great success.

**Formation of Cantonment Board:**

Poona has two definitely defined 'areas' i.e. Poona city and Poona Camp. Boundaries of Poona city were fixed and finally published in the 'general orders' of the Government in Council in 1827. However later on both army and civil population increased. Civilian population of the camp area came from many communities, Parsees, Jews, Muslims, Indian Christian and Hindus from various states, both North and South. These civilians used to cater to the needs of the British Army. It is, therefore, only natural, that in our history of education we find that the various Missionary schools and colleges were all built in the camp area. Civilians through the daily contact with western culture naturally developed a liking for, a way of life that became quite different to that of their fellow citizens living in Poona city area.

To-day, the area of 'Poona Camp' is controlled by the Cantonment Board comprised of 506 army officers and 50% elected representatives of Poona camp residents.

In the year 1953 the Cantonment Board thought of bringing in compulsory education. The proposal was sent to the Central Government for approval and sanction but the scheme was
### CHART NO. 2.1

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<th>No:</th>
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<th>High Schools</th>
<th>Total</th>
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Note: Administrative Reports of the Poona Cantonment Board from 1935 - 36 to 1965 - 66
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<th>No. of schools controlled by Private Enterprise Cantonment Area</th>
<th>TOTAL</th>
<th>School attendance actually on roll</th>
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Note: It is interesting to note, that in 1959 - 60, when there were only a total of 37 schools, that the non-attendance of children at school out of a total number on the school rolls, (there was a non-attendance of 1723,) (total number registered being 9375 only). However, within seven years, where the schools have increased to a total of fifty, and the total attendance for the year has risen to (on the rolls) 12401, that the non-attendance has dropped to only 155 for the year, which indicate the greater awareness of the public for the education of their children.
turned down, and was not taken up by the Poona Cantonment Board.

Number of schools and children in camp area is given on the chart on next page 43.

**Poona Through History:**

After the conquest of 'Torna Port' in 1646 by Shiwaji and from middle of the 17th century, right up to the beginning of the 19th century, Poona remained the chief quarters of the Petty Jahagir originally owned by Shivaji's father Shahaji in 1636.¹

Shiwaji was born in Junnar (taluka) in the Poona district, but spent half of his life in Poona, and it was from Poona that he commenced his revolt against the Muslim rulers of the Deccan. After the death of Shiwaji, his son Rajaram and his grand-son Shahu after him, ruled from Satara. Still Poona did not lose its original importance, as it had been chosen by the Peshawas (ministers) under Shahu, as the most ideal centre for both residence and administration. The reason being that Poona was only 75 miles northwards from Satara; Poona was a high way from old Deccan Sultaniams of Bijapur, Gowlal Konda, and Ahmednagar. In addition to all Poona was also a "Out-Post and Garrison" of the Raja of Satara and was important because of strategy and geographical position. It remained the Capital city of the Peshwas who maintained close relationship with the Raja of Satara.

The Courts of Satara and Kolhapur were ruled by Maratha Kings and were dominated by Maratha Sardars. While the ministerial court of Poona was presided over by the Peshwas. They were mostly drawn from the 'Chitpawan' Brahmin Caste. This domination in general and of Chitpawan Brahmin in particular continued even after the fall of the Peshwas. It is an important factor when reviewing the Socio Social History of Poona from the 18th century up to the first quarter of the 20th century.

Origin of the various Peths in Poona with a Historical background:

'Peth' is a name given to identify the various 'Zones' within a city. It is believed that 'Kasaba' peth (lane) was the first zone where the people of Poona built their homes on the bank of the Mutha river.

"When Poona was under the control of "Boda Arab" Sardar in 12th to 13th centuries, some Hindu Brahmins, farmers and traders were residing out of the fort which was mainly built by Muslim Kings and Sardars."

The present Peths (lanes) Nawiar, Somwar, Shaniwar, etc. were referred to as 'Malakapur'. This indicates Muslim Kings situated Peths.

1. Mangalwar Peth - Built by Shahistekhan in 1637.
2. Budhwar Peth - Built by Aurangazed in 1703.
3. Gurwar Peth - Built by Balaji Bajirao in 1750.
4. Nagesh Peth - Built by Balaji Bajirao in 1755.
5. Narayan Peth - Built by Balaji Bajirao in 1755.

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7. Sadashiv Peth - Built by Madhavrao Peshawa in 1769.

The development of various Peths in Poona is an important factor in the history of education, where Poona Municipal Corporation is concerned with providing suitable schools within the reach of the public homes.

Educational and Cultural Developments in Poona City From 1818 to 1892.

No history of either cultural, educational or political development of a city is complete without knowing something about the Eminent personalities who during this period devoted their lives to the many needs of the citizens. Poona has the honour of having produced many of India's greatest sons, who became leaders in almost every field of national development, social, cultural, political, educational and philosophical. The following names have become very familiar in India, each associated with some or the other activity. To mention only a few, are Mahadeo Govind Ranade, G.K. Gokhale, Lokmanya B.G. Tilak, R.G. Bhandarkar, G.G. Agarkar, Mahatma Jotiba Phule and D.K. Karve. Each one has left behind some land-mark in Poona, of the particular work with which each was associated.
Also associated with their work are the various institutions through which they worked and influenced the minds and outlook of their fellow countrymen. Both the old and new generations have been, and are still influenced in a greater or lesser degree through one or more of these great men. Many of the institutions they founded are still the pride of the citizens to-day. It is not possible to give all the details here, but as the history of education in Poona proceeds, these names and their association with the institutions and their development crop up time and again.

The years 1818 to the beginning of the 1900 were extremely important ones in the historical as well as cultural and industrial growth of Poona, for these were its formative years, during which the foundations were laid for the development which is still in progress.

Newspapers:

Poona had several publications both in the Vernacular as well as in English, amongst these were the daily "Dnyan Prakash" (Marathi medium) started in the year 1848, then the "Kesri" (Marathi medium) and the "Maratha" (English medium) which both began operating in 1881. Their influence was particularly in evidence during those years when India was struggling for her freedom from the British rule. These views and newspapers helped to shape the general political, social, and philosophical outlook of citizens.
Postal Service:
The first postal service to be inaugurated in Poona was the 'City Post Office', in Laxmi Road which started in 1855.

Railways:
In the year 1856, Poona was connected by rail to Bombay. As time passed, Poona was connected by railway tracks with other Maharashtrian towns, and South India. Hence Poona became closer to the rest of Indian culture. Many people flock to Poona for education as it is a cultural, educational centre of Maharashtra.

Education:
In the year 1822 the first most elementary schools came into being. In Bombay the college of St. Xavier was founded in 1869, and the Elphistone college was founded in 1860, but in the same period in Poona there was one High School and one college, - the New English School and Fergusson College. This college was founded in 1885. The founders were Lokmanya B.G. Tilak, Vishnu Shastri Chiplunkar, G.G. Agarkar. In Bombay there was not a school or college organized by any indigenous person or group. Barrister Biron Philips of America says regarding Lokmanya B.G. Tilak: A great man's world wide fame and his antiquarianism brought me here, especially to this part of the Country. Your holy land has ever produced great men among whom we reckon, Mr. Tilak. Men like Tilak are born for the world's progress and not for their own land.¹

¹ Tilak and Bharat by Shri Karandikar, S.L., Poona. Published 1962, page 214.
Education Versus Orthodox Ideas.

- Early Organisation -

When Chaplin was the Governor of the Bombay Presidency, being a 'Sanskrit enthusiast' he founded one Sanskrit college in Poona in the year 1821, which continued until 1853. Prior to 1856, the Shastries in Poona taught Sanskrit only to the children who came from Brahmin Caste. Hence this Sanskrit college was a direct challenge to Brahmin community. The college was first situated in the Vishram Bag Wada, later on it was shifted to another school known at that time as the Poona English School. Its status was raised and became the well known Deccan College. Previously the subjects taught in this college were religion, grammar, astrology, medicine, as well as Rigveda and Yajurveda. Orthodox Pandits were appointed to teach Sanskrit. The Pandits stopped their teaching in the presence of foreigners as it was forbidden to recite the Vedas in front of them. Such instances give us an idea of just how strict this orthodoxy was, and how difficult the task which lay ahead of any of the reformers.

From 1852 to the end of 19th century, a quiet movement had been taking place against the orthodoxy of the Brahmins, who were apparently more concerned with keeping the 'caste-system' inviolate, than with the general progress of the Indian people as such.

Eventually, progressive intellectuals like Mahatma Jotiba Phule, Lokmanya B.G. Tilak, Chatrapati Shahu Maharaj of Kolhapur, Justice M.G. Ranade, professor G.G. Agarkar,
Maharshi Anna Sahab Karve, and Karmveer Shinde, were all associated with the movement of removing orthodoxy and of general uplift of India. In the year 1851, Mahatma Jotiba Phule opened one school for girls in Chiplunkar Wada. This school commenced with a total of 8 girls and in a short time the number increased to 48. During the years 1851 to 1855 schools were opened in Rasta and Vetal Peth respectively.

Although the orthodox community of Poona boycotted the idea of education for girls, yet many girls did attend the schools, and more schools had to be opened for them. Mrs. Saraswatibai Phule herself worked as an honorary teacher in the Vetal Peth School, particularly as this had been opened especially for the benefit of the depressed classes in the society.

As an example of the sublime ambition of these early reformers to bring about a better society, we cannot do better than to quote the historical statement of Mahatma Phule made before what is known as 'The Hunter's commission' in the year 1863 which was as follows, ... "We ask the friends of Indian Universities to favour us with a single example of the truth of their theory. They have educated many children of wealthy men and have been the means of advancing very materially the worldly prospects of some of their pupils, but what contribution have they made to the great work of regenerating their followmen? How have they begun to act upon the masses? Have any of them formed classes at their own homes or elsewhere for the instruction of their less fortunate or less wise countrymen? Or have they kept their knowledge to themselves."
as a personal gift, not be soiled by contact with the ignorant vulgar? Have they in any way shown themselves anxious to advance the general interest and to repay philanthropy in the patriotism? Upon what grounds is it ascertained as the best way of advance for the moral and intellectual welfare of the people is to raise the standard of instruction among the higher classes?"¹

Justice Ranade says, "In the regime of Peshwa Brahmins thought that they were the real kings. They had special laws and facilities sanctioned for themselves."²

The leaders of the Satya Shodhak Samaj tried to give an opportunity to the educationally backward people, and improve their social status through education, hence with this in view Gopalrao Hari Deshmukh, in 1848 published a series of articles in the form of 100 letters, which were written in order to awaken the consciousness of the Orthodox Brahmin community. He encouraged the study and use of the English language, and supported Western educational methods.

An extract from letter No.31 will give the reader a slight idea of his reasons for advocating the use of English ...

"The knowledge of one hundred Sanskrit Pandits and the knowledge of one lakh clerks, will not be equal with the knowledge of one learned Englishman."³

². Ibid., page 6. (Marathi)
³. Lok Hitwadi 'Shatpatre' by S.R. Tikekar, Published in 1940 page 112. Published (Marathi book) and Printed by Sugandha Prakashan, Aundh, Dist. Satara.
A period of 40 years, i.e. from 1850 to 1892 was an important period in Indian Educational history. During this period, Poona was known both as a "Brahmanical city of Orthodox people", and also as "A city of non-Brahmins" showing thereby, that there were two large communities with diametrically opposite conditions socially. The word Orthodox must be interpreted as an essentially "Brahmanical term". There existed a strange situation at that time on account of the predominantly 'Brahmin' residents of Poona; for where as the urgent need for primary schools and their establishment was being apparently overlooked, a plethora of higher educational institutions had grown up almost overnight, all catering to the needs of those who were already blessed with the good basic education., but the uneducated or half educated masses were negociated. It may be interesting to note and study a list of these very institutions.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of Institution</th>
<th>Year</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bharat Gayan Samaj</td>
<td>1874</td>
<td>Vocal music</td>
</tr>
<tr>
<td>2.</td>
<td>Lord Ray Industrial Museum (Namjoshi)</td>
<td>1875</td>
<td>Industrial progress</td>
</tr>
<tr>
<td>3.</td>
<td>Servants of India Society G.K.Gokhale</td>
<td>1905</td>
<td>Political and Social work.</td>
</tr>
<tr>
<td>4.</td>
<td>Maharashtra Sahitya Parishad</td>
<td>1906</td>
<td>Literature</td>
</tr>
<tr>
<td>5.</td>
<td>Bharat Itihas Samshodak Mandal V.K.Rajwade</td>
<td>1910</td>
<td>Historical Research.</td>
</tr>
<tr>
<td>6.</td>
<td>Central Water Research Centre</td>
<td>1916</td>
<td>Water Supply and Research</td>
</tr>
<tr>
<td>7.</td>
<td>S.N.D.T.College (Mahadavi Anna Saheb Karve)</td>
<td>1916</td>
<td>Female education of widows.</td>
</tr>
<tr>
<td>8.</td>
<td>Sir Parashuram Bhaub College (S.P.College)</td>
<td>1916</td>
<td>Higher education</td>
</tr>
</tbody>
</table>
The above list shows what a great variety of institutions exists in Poona. They cater for almost any career, research or study that any well educated youngster may turn to, but only if a good basic education up to college standard has been attained. In fact owing to this variety of educational and social, as well as commercial training opportunities, Poona has become the 'Mecca' for the retired business men, I.C.S., or army officers who happen to have
educated children, ready for a further 'career' course of study, for this is the one city in India which can boast of such a wide range of institutions, together with a good climate. But, strangely, up to the first quarter of this century, there were only two private Primary Schools, these were the Nutan Marathi Vidyalaya, and the Navin Marathi Shala. These were actually 'High Schools' but they had well established Primary Schools, attached to them. Still in spite of this, it was a long time before serious attention was given to correct the balance and open sufficient 'Primary Schools' to cater to the educational needs of the poorer masses, as had been done for the more privileged members of the people of Poona.

The Poona Municipality (Which controlled only the Poona city area) was established in the year 1857, but it was not until 1925 that a 'School Board' was formed to control the primary schools. With the formation of a School Board, private monopoly in educational field came to an end.

After the year 1925, there seemed to be a general awakening for the need for more and more primary schools.