CHAPTER 10
CONCLUSION

Prior inhabiting Vidarbha region by Aagastya rishi, it was included in dense forest of Dandaka. Brahmin people in Berar, even today, used to cite in their sermons “Dandakarnye Desh Godawavya Uttar Tire” After intruding the region and founding kingdoms, the western parts was known as Dandak Aryna. In Purana, Vidarbha and Dandak Aranya (forest) occurred at same place denoting one region. Later, Agastya married princes of Vidarbha Lopmudra. She was daughter of the king of Vidarbha. His Ashram was at Ramtek in Nagpur district.

After arrival of Aagstya, the Aryan tribes might have intruded the region through present Morshi tehsil. Wardha river also flows through the area. The Aryan tribes came down from the western bank of river Wardha and cut the forests between Wardha, Purna and Chandrabhaga rivers localized their colonies and brought the land under agriculture. They founded small colonies at different places. Kundinpur, the capital city of Vidarbha was founded on the bank of river Wardha. It presently came in Chandur tehsil. The town derived its name from a sage’s name Kundin or Kaundin. Brahadaryankopnishad has a reference of one sage Kaundinya who might have been the same.

The ancient history of the region spreads during Maurya dynasty to Yadav dynasty. Different robust and efficient dynasties ruled over the region casting political, social, cultural, religious and economical impact on the region.

The nature of social set up and development of any region depends on its historic and political situation. The social changes are closely dependent on the changes in political set up. The period of peace and better administration fosters art, architecture, literature etc.

Marriage ceremony depended on the scriptures is accepted as the best conjugal bond. The obtained inscriptions clearly point out the example of inter caste marriages. King Rudrasen of Vishnuvrudha clan Shaiv Brahmin caste was married to a daughter of Prabhawati Gupta, daughter of Chandragupta Emperor II. The tradition of inner caste and the out caste marriages was in vogue since the ancient times.

The impact of traditions and better administration of Satvahan and Wakatak dynasties was felt on the social set up of Berar. It had influenced caste based social set up and cast invariable influence
on its culture. Wakatak Kings were tolerant of other faiths and give protection to Buddhist and other religions.

In the field of Education women in Vidarbha had better prevalence. Lopmudra, Keshini, Indumati, Rukmini etc princess of Vidarbha were excelled in beauty, conversation and intelligence and also pointed out their rich culture. Lopmudra was a learned scholar. The princess were beautiful and had knowledge of finer arts. The images and sculptures during Wakata regime could point out different ornaments. They were not used to wear nose ring. But they had big ear rings. Similarly, hand ornaments were worn as per capacity. They were often decorated with rich stones. Ear rings, hand ornament, waist ornaments, garlands etc were used during the ancient era.

Hindu region received patronage since the regime Wakataka. Shaiva, Vaishnav and Shakta sects created their influence. Many temples of Shiv and Vishnu were built during Wakataka period. Best art and sculpture founded embedded in those temples. Many kings gave patronage to different artists, intellectuals and litterateurs and promoted their art and writing in Berar giving impetus to architecture, art, sculpture and literature.

Alladin Khilji defeated Ramdeorai Yadav king of Devgiri and made his condition like a tutelary. After period of twenty year, Yadav regime was completely thrown out. The medieval age in Maharashtra began with the regime of Delhi sultanate. Many historians and writers think that the period of 350 years between the decline of Yadav dynasty at Devgiri to the immergence of Shivaji was one of darkest epoch in the life of Maharashtra.

Muslim invasion started from the end of the thirteenth century, then some period of Sultanate and consequent Bahamani rule was one of the darkest phase. Muslim and Bahamani rulers had not only destroyed the Hindu kingdoms but Hindu religion, their ancient civilization was under threat.

During Sultanate regime, efforts were made for religious conversions. Similarly, due to Sufi teachings self conversion was also held. The lower classes, who had a despised life in Hindu religion, readily accepted the new faith. The Hindu community remained united with the teaching of religious teachers specially of Vaishnav faith. It is seen that the intensity of caste system was reduced resulted into the restriction of Islamic faith.

Thus, the picture of assimilation is seen in Hindu and Muslim communities in social milieu of Berar. The assimilation is said to be caused due to Muslim rule. Similarly, the lower
caste people might had inclination towards the religious due to their continued social and economical exploitation.

During Medieval ages, allusion of different ornaments Karnfule, patlya, keyur, ring, pearl necklace, muktamala, chandrahar, jodwe etc occurred. Similarly in men’s ornaments pearls garland, rings, crowns, turbans etc are recorded. Similarly, Attardani, Gulabdani and Kamadani highly decorated in gold were used. Similarly, horses of Bhosle were decked with precious jewellery. Their weapons including swords, daggers and other weapons were decorated with precious stones.

Different social and cultural events were celebrated boosting interaction between Hindu and Muslim. Many of the customs were unknowingly accepted by Hindus. Similarly, Muslim also accepted many customs of Hindu. The interactions between Hindu and Muslim created a sense of social harmony between the communities. Hindu and Muslim communities attracted towards mutual festivals and their religious sects.

Along with thought and customs, art, architecture also had influence of Hindu and Muslim style. Two diverse cultures had established contact. Though some initial disputes between Hindu and Muslim, gradual and mutual co-operation helped to bridge the wide gap. The rulers often forced Hindu people for religious conversion The impact of Muslim regime thoroughly touched the social, religious, economical and political existence of the Hindu.

The Berar region came under regime of Nizam from 1803. The two fold despotism on the region came to end after establishing the single rule of Nizam. But the pangs and affliction of the region did not come to an end but on the contrary it increased many times. During the earlier regime of Bhosle, the people of the region had little trouble. The Maratha rulers did also protect the people from the atrocities of the officers of Nizam. During the rule of Nizam, instead of protecting people, the officers and authorities of Nizam used to inflict pains on the people.

With 1853 treaty, Berar and regions of Naldurga and Raichur Duwab came under revenue control of the East India Company. The complete Berar was troubled by the plundering by Rohile, Pendharu and Naik. Many villages faced arson. The condition of Berar was then uncontrolled and tyrannical. Berar was brought under control of the East India Company following the treaty of 1853. The better administration was again resumed. The complete control of Berar was given to the resident at Hyderabad. Berar division was divided into two districts, Naldurga and Raichur.
After Berar region came under the regime of the British, they decided to put administrative reforms. Land revenue system was changed. Efforts were put to bring law and order in the region. The region was completely left barren. Along with administrative reforms, the British had to introduce different amenities and facilities. In view of administration, the region was sub divided into two districts. Different reforms were put to mitigate the different problems.

Agriculture Farm was established in Akola district. The British made the modernization of agriculture. Through the farm, the farmers were provided information about agriculture, seeds, fertilizers and instruments. They provided facilities of irrigation. Their only aim of the modernization of agriculture was to increase the agriculture production. It gave impetus to commercialization and marketing of agriculture. The cotton produced in Berar was exported to London from Mumbai. The cotton was referred as Amravati Cotton. The cotton was valued for its long staple. The first centre of All India Cotton Purchase Centre was opened at Khamgaon in Buldana district in 1870.

Due to the commercialization of agriculture and new policies of land and crop revenue, new agriculture technology was introduced and farmers were inclined towards cash crops. Farmers were having cash in the hands. People from cities like Pune, Mumbai and Madras approached Berar for employment and trade.

Due to implementation of 'rayatwari' farmers deprived of their land and these lands were owned by money lenders and rich land owners. In the then set up, there was complete control of rich land owners. During 1891 to 1921, the percent of Jamindar increased by 52 percent in Central Province and Berar.

Thus, the British government paid only attention to agriculture only to accrue the benefit of cotton. The land revenue was continuously hiked. The collection of crop and land taxes was recovered during the time of cultivation. Though it increased the land revenue, it made not bearable for the farmers. It was the general picture of farmers in Berar.

The society and the government had no concern for the farmers. But to save farmers from the plight, Dr. Panjabrao Deshmukh tabled the loan waiving bill. It was a revolutionary step. It was brought to revive hopes among the defeated and dejected farmers. Fourteen local organizations opposed the Bill. The members of Middle Class community, money lenders and educated class were against the Bill. But Kisan Sangh made a stringent public campaign for the bill and the bill
was passed as a law in 1933. Thousands of farmers took benefit of the law. More than 90 percent of agriculture land was saved from the trap of money lenders. The amount of debt was made less and no interest was charged. It generated optimism in farmers to attain their progress.

With formation of Mills and factories, the new labour unions were also set up. The labour unions wanted to meet their demands from the mill owners while political workers were seeking their participation in the freedom struggle. They also used to propagate their message of anti addiction to redress their poverty.

Workers unions were formed to solve the problems of workers and farmers caused due wet droughts. Different Acts were passed to solve the problems of workers. The mutual contacts among people increased due to modern administrative services. Awareness was created among people about the backwardness of the region. Western Education and spirit of modernism gave impetus to social, economical, religious and political awakening.

Public instruction department was established in Berar for systematic propagation of education. Rate of literacy was considerably increased as special emphasis was put on primary education. People were inclined for education.

The progressive thought about women’s education came in the minds of the few social reformers. They started education institutions to broaden the reach of education. Efforts began in direction of mitigating the problems in the areas. The problems of the students which had been relegated were newly thought upon. These were the positive steps for the growth education.

Women’s primary and secondary education was rapidly increased. Some of the social reformers started their work to increase marriage age limit of girls. Similarly, separate forums for women’s education were established. The government kept its close watch on development of women. But large number of women were deprived from the fruit of education. Women’s forums were established to promote education. Its president used to check the education institutions. The work of Middle School at Akola was also important. Its direct impact was seen as large number of institutions started their work towards educating girls and women. It created awareness among women. She began to understand intricate social problems. She came to understand her problems and humiliation she faced in the society. The education created awareness about her deprivation and continued humiliation. In post Independent era, women are seen organized to fight for her rights. They started participating in social and political works.
Women in Berar made a stringent agitation and made it difficult to curb for the British. Their participation in the agitation put forth a glorious epoch and their work was inspiring.

Women exhibited their great power of tolerance during the agitation. They fought for fulfilling their aim. They did not show mere feeling of patriotism but actually participated in the movement. Women in Berar played a major role in the freedom struggle. It did prove her powers. She was no more held as week and feeble. She helped in braking shackles of British slavery.

Different educational schemes brought all round development in students improving their excellence in academic and life oriented skills. As poor and needy students were imparted education based on agriculture, they were receiving employment. It gave impetus to start Krushi Kendra (Agriculture Centres) at Amravati and Akola in Berar region.

Earlier people attracted to primary Education in view of employment. Thus it created a teaching community in the world. The teachers’ community attempted to promote the reformist movement.

Since the establishing Public Instruction department in Berar, the education for Muslim communities was stressed upon. Urdu schools were given special status and provided teaching facility of Urdu and Parisian. Special scholarships were started. Muslim inspectors were appointed for Muslim schools. Public Instruction department sent different recommendations for the Muslim schools.

The youths who completed secondary education were inducted into the government or private jobs. They came into the contact of the government and began to understand the policy of duplicity. But they had to serve the government for earning their livelihood. The educated youths closely observed the social condition and made comparative study between the age old tradition and newly arrived thoughts. They understood the vanity of the age old social customs and traditions. They understood the backwardness of the Indians compared to the western people. Similarly, a thought of throwing out the foreign rule from the country created the place for the spirit of nationalism. English language did not remain mere a royal path to acquire employment but also served as a key to unlock the new values and sciences. They began to understand the secret of their progress and physical development. The winds of social change pervaded Berar.

As the door of education was opened to all religions and castes, the educated people largely participated in the task of imparting education to untouchables. There was general lack of
interest in bringing reforms for the depressed sections. Even in such atmosphere, some of their children completed their education and became aware of the age old shackles of the deprivation. They were engrossed in superstitions, pessimism and dependency on the upper classes. It was impossible for them throw away the yoke of emasculating traditions.

But education brought a new dawn. A positive thought that they could achieve their rights as human being started pullulating with the spread of education. They thought equality as indispensible for their progress. A gradual revolution for equality started in Berar and its impact were obviously felt in Berar. Along with the educated people in the depressed sections, others from the upper sections started to work to eradicate the evils of caste discrimination and untouchability. The depressed sections came to know the pangs and anguish they were forced to endure by the upper classes. The education enabled them to know their plight which was worse than animals. They understood the pangs and devoted their energies for creating awareness among them.

The education played the important role of searching the essence in dalit communities. They became aware of their rights and they organized. They understood that they too have rights to live life like higher classes. The education is the only key to get their rights. They established their organizations and organizing their meetings. Dalit communities made efforts to make aware the higher classes the importance of equality.

The night schools propagated education in Backward communities and they came to understand the fallacies in different inhuman restricts imposed on them since time immemorial. The Dalit movement immerged due to the awareness created by the education and knowledge about their deprivation and continuous social, religious and economical exploitation. When leadership of Dr. Babasaheb Ambedkar immerged, the intensity of the movement increased manifold. He gave the message to his people to educate, organize and struggle for achieving their development. The new generations became educated, cultured and progressive.

Dr. Panjabrao Deshmukh took a lion’s share in reaching education to general and neglected sections of society in Berar and made education a simplified process for ruler people. His contribution in education is incomparable. Poor farmers and dalit people could take education. He started schools for poor children and also started hostels for them. He worked for women education. He provided different facilities for the farmers’ children. He made many reforms during his tenure as a Minister.
The process of social change received impetus due to the immense contribution of Dr. Panjabrao Deshmukh. The process of education stated during British era reached to the neglected section of the society and created socio-political awakening.

Education created awareness of the different rotten customs and traditions prevailed in the society. It also gave push for a social change. Satyashodhak Samaj, Brahmanetar and Dalit movements cast its impact in social change. The society was gradually awakened about their rights. Women were also on forefront in different social movements and they raised their voice against the prevailed social ills.

Modern age began with the British regime. The old values, traditions, customs, etc which had no relevance with the modern sciences were obliterated. A new process of change began with advent of the British regime. Newspapers, books and libraries took a major share in the task and propagated new thought. Different temples, fairs and other religious institutions cherished legacy of cultural development. In the Berar region, the influence of the British architecture is found in Indian Civil Engineering and Architecture.

The social awakening gave impetus to political reforms. The national convention of the Congress held at Amravati threw light on political problems. The public began to understand the real nature of the British Government. It helped to create the spirit of nationalism. That played major role in freedom struggle by taking spontaneous participation in freedom struggle.

In brief, Satyashodhak Samaj members took different public meetings, called councils and conventions to create awareness in the society. Those were proved a mile stones in propagating the message of social equality, fraternity and revolt against supremacy of Brahmins.

The awakening could foster the spirit of unity and kept the momentum of these public meetings and conventions. Satyashodhak Movement was important to form Brahmanetar Party. It also made councils of different castes. The issues like education and revoking supremacy of Brahmin in social and religious affairs, girls’ education etc were strongly imprinted on the mindset. Brahmanetar Party strongly put its political aspiration of the non-Brahmin communities. Different issue based movements were also launched to ensure reforms.

They also took a strong position for eradicating untouchability prior to Dr. Babasaeb Ambedkar. Coordination among the depressed sections was sought through the strong advocacy for removal of untouchability at different congregations of Mahar, Dalit, Matang and other depressed communities. A new progressive thought was given by the movement. People at every
village stood against the social and religious exploitation at the hands of Brahmins. It also put the problems of farmers and agriculture before the government. In Buldana district, movements were made against money lenders and jamindars. Pandharinath Patil and Anand Swami led the agitations.

Thus the impact of Satyashodhak Samaj was strongly felt on society in Berar. It advocated different social reforms. They attempted to solve the problems of farmers. It integrated sub castes. It propagated education and they were gradually aware of social rights. It also gave impetus to organize functions within the community by eschewing Brahmins. It attacked the religious exploitation at the hands of Brahmins. It propelled people to make them free from the intellectual slavery imposed by Brahmins.

Satyashodhak Jalaskars gave the new aspiring thoughts to the society. It stressed upon the social system based on Justice and equality. It adopted the new scientific thought putting aside age old rotten customs and traditions. It created a wave of understanding in the larger society and initiated social change. It casted its influence deeply on the life and thoughts of people. These Jalashas were active till 1946, later they were changed into Ambedkari Jalasha. Satyashodhak Jalasha purified Tamasha a folk theatre making it a positive medium of social change.

Jalasha was essentially a social awareness programme. It was different from Tamasha. Satyashodhak Jalasha had to convince society the adverse effect of Tamasha. Satyashodhak Jalasha highlighted the importance of education to the Backward communities. It was education which regenerated the backward society.

The society came to understand that unless the problems of untouchability eradicated, it could not achieve progress. Hindu samaj came to understand that it was completed sap out due to the casteism. Non Brahmin and leaders of Satyashodhak samaj raised voice against the Brahmin’s divine tenet of supremacy over the society and discard of untouchable communities. Non Brahmin and Satyashodhak Samaj stood against the untouchability. It created a positive feeling among the depressed sections that they were not inferior to Brahmin. Awareness was started to establish equality in society. The principle of Equality was introduced in the society mitigating the caste supremacy in the society.

A wind of reform was blowing due to Western education. Due to the improvement in the condition of lower section of society the established order was getting hard blows. It was getting crippled and the work of missionaries also enhanced the effect. The missionaries criticized the
lacunas in Hinduism which greatly stirred the lovers of existing traditional caste- ridden society. An English educated youth had to ponder on the critique of religion by missionaries. It is quite natural with us people who get angered with the missionaries in context of their work of conversion. But it should also be considered that it is very difficult to remain away from homes for so many years to live, serve and work among people different in castes. This kind of sacrifice is expected from hundreds of youths in Hinduism without which the religion which is otherwise shattered hundreds of the time by discriminations of race, castes, untouchablity and barbarity etc will not gain its vigour until the integration the religion. The educated youths in Hinduism were getting attracted to sublimity and humanitarian values in Christianity.

They were considering the queer traditions and concepts about Gods in Hinduism as foolish. They considered Christian religion to be sublime and ideal; especially the values of equality, humanitarianism, the concept of one God etc. had attracted the educated persons in Berar. Owing to such reasons many embraced Christianity and worked for its propagation.

Some enthusiastic workers get influenced by *Bramho Samaj* to prevent the conversion by Christian missionaries. Brahmo Samaj was spread in Berar since 1867. The leaders of Mahar community in Vidharbha had adopted Brahmo Samaj therefore they become hostile of conversion and stout defender of Hinduism. This resulted in great check to conversion of Mahar people into Christianity. Arya Samaj resorted to disciplined ways to prevent Hindus from getting converted. The branches of Arya Samaj were started at many places and the Samaj get propagated in Berar Province.

The social reformers made conscious efforts to check the growing influence of western culture and preserve the culture and social mores in society. The social thoughts of Arya Samaj included Omniscient nature of God, fraternity among human being, male female equality, Justice, love and sense of charity. Due to these things Arya Samaj brought up the sense of self confidence, retrospection and self-purification among the followers of Hindu religion.

Theosophical society provided encouragement to many festivals and thereby achieving awakening in religious, spiritual and social sphere. The society believed that the spiritual development would soon bring about religious and social reforms. The efforts of the society were generating the sense of brotherhood in society. The educated youth in Berar was influenced by the objectives of the society and began to realize the importance of Hinduism. Consequently the work of conversion by Christian missionary got set back. The sense of brotherhood created
tolerance. People began to respect other religion. As they realized the importance of Hindu culture and religion, the sense to preserve the religion and culture was in the air in Berar.

The class of educated people attracted to social service with the religious work of theosophical society. They youth in the society was attempting to eradicate evil customs and social traditions. The propagation of humanitarian and universal brotherhood was being there in Berar province.

There were many saints of varied sects and denominations in the Province, so also there are Majaras, Samadhis, Mathas, etc of saints. These saints taught to lead the life of virtue. All these people stressed on the devotion. They did not rely on any particular form or incarnation of God, on the contrary they believed on the concept of God. They asserted that in the domain of His worship there cannot be discrimination of superior and inferior. Also, the Shudras, women, etc should have the opportunity of salvation.

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On the one hand the saints taught righteousness and on the other hand they lessened the discrimination of superior and inferior. They provided the right of worship and also made the light of knowledge available for the folk. They organized the common folk and generated their self-confidence and self-esteem. And generating their self-confidence and self-esteem was the appropriate path to banish the authority of Shastra- Pramanya.

The impact of various sects is seen in Berar province. It is seen also that due to various cultural and political reason the rise and decline of many sects. The various sects contributed to retain progress of social life in Berar province from literary point of view, Mahanubhava sect held the position of special praise. In the tradition of development of Hindi literature, in the province, Nath sect deserves the place after Mahanubhava. In the liberal literary creation, the contribution of Sufi denomination is important.

These sects taught to devotion. They taught the Karmayoga (a way of life) which harmonies between family and spirituality. They had given special emphasis on mercy, peace, liberalism, Charity, welfare of others etc., ethical values, spread equality and fraternity in society.
The seed of social, cultural, as well as religious revolutions were put in libraries. These libraries were the first alma mater of generation of the educated people. These libraries work for extension and bringing changes in public mindset about education. Its main intention was to boost the intellectual acumen of the people. It maintained the care to protect fundamental nature of thoughtful awakening. It became foundations for social reforms. These libraries helped boosting growth of intellectualism. The literary conventions facilitated interaction between different writers, poets, critics and their readers. The new literature had gradually been created. The writers received a new platform.

In brief, writers in Berar received a new direction with the establishment of Vidarbha Sahitya Sangh. These new writers received impetus to write and contribute to different immigring genres of writings. It boosted the number of writers. It brought diversity and vastness in the literature. The literary movement gave impetus to the socio-political movements. It matured the public outlook and gave a clarion call of nationalistic ardour.

As the British government established in different areas, a new wave of newspapers started blowing in those provinces. Emergence of English newspaper led an impetus to rise of Marathi newspaper. Balshastri Jambhekar started the first newspaper in Marathi. Earlier it was a periodical. In 1840, he published *Digdarshan*, a magazine to propagate Physics. Bhau Mahajan started *Prabhakar* magazine 1840. In later period, *Vartaman Dipika, Dhumketu, Upadeshchandrika, Dhyanprakash, Vichar Lahari* etc magazines were started in Maharashtra. *Kesari*, a newspaper started in 1881. Similarly, Induprakash, Vividh Dnyan Visatar, Nibandhmala etc magazines were also started. Journalism played a crucial role in increasing aptitude for knowledge and creating awareness. Newspapers in Berar worked to create awareness in social, economical, political, religious and cultural fields and boosted growth of journalism. Its result was seen in establishing Berar at the glorious position in national political and cultural fields.

To propagate socio-political message, different newspaper, magazines and weeklies were started in Berar. The educated youths started public awareness in Berar. They had studied classical literature in English. They came to understand the western culture and society and also the door of sciences were open for them. The horizon of science and knowledge were made open for them. They adhered to the new inspiring thought. As against the new thought, the ground reality in the society was annoying. They found degradation very much in the society. It gave a
new insight. To bring the age old society of the path of progress, they understood the necessity of instilling those modern values in the society. The intellectual awakening propelled the necessity of journalism as the best medium for creating public awareness. The newspapers created a feeling of social amity and nationalism. It boosted a sense of patriotism.

With the increasing influence of the Western culture, many new social awakening organisations for the education of mass were being established. Through these social enlightenment institutes the recreation work in addition to education also began to happen. These clubs brought recreations. The educated people of the society started clubs. In those places discussions over the varied social and national problems took place. People thought about those problem and arrived at some decisions clubs were known as a place of social awakening and recreation of the educated people. Over all, national games were given scope in the Berar province. Society came together with through the establishment of clubs. Clubs caused to happen social awakening addition to recreation.

Kirtankars brought about mass-education. They inspired the society toward righteousness. The society awakened against bad customs and rites prevalent in the society. Many dramatist left their indelible impression on the Marathi stage. The dramatist caused and helped the propagation of the freedom movement. They also brought about social orientation to awake. The society came closer due to establishment of clubs. The club-culture brought about not only the recreation but planted a seed of social civilization and revolution. In the Berar region, the influence of the British architecture found in Indian Civil Engineering and Architecture.

All festivals of the Adivasis indicate their culture. Their skills and craft caused to create many new things. The dance and music are the life-line of the Adivasi's life. The folk-dance and the folk music help to remove all their ailments. The folk dance the folk music of the Adivasi people is a live symbol of our culture.

The folk life of the Adivasi's shows their culture loving society. The recreational part of the Adivasi community indicate the hold of the art and culture in the Berar province.

Over all, during the British rule in the Berar province, the art, literature and journalism developed manifold.