ABSTRACT

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. Vidarbha was culturally and socially not a stagnant and the changes whether social and cultural occurred since the ancient times. The life in ancient Berar was free and self content. It had also conflux of the South and the North cultures in India creating Vidarbha’s own rich culture.

The stories of princess of Damayanti, Indumati, Rukmini, Malvika were famous. These women, instead of following the accepted system of marriage, they married the youths they had loved. Swayamvar was one of the southern traditions. The land of Vidarbha was rich in natural resources since pre historic era. Aryan people were allured by the rich resources of the region. The Aryan culture had shown influence of its natural abundance.

Satavahan gave patronage to art and culture. Satavahan King Hal was also a lover of letters. He wrote Gadhasaptashati. He also gave patronage to different poets and erudite scholars. His influence was invariably fell on Vidarbha. A stock of 1200 coins during Satavahan regime was found at Chanda and Akola districts of Vidarbha. It pointed out the great development in art, literature and architecture.

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. During the ancient period, different festivals including religious were held at a grand scale. Different faiths amicably co-existed in Berar. Relics of Buddhism occurred at Bhadawati, Pawni and Mansar indicating the close link with Buddhist philosopher Nagarjuna with Ramtek. Similarly at Muktagiri in Amravati district there is chain of Jain temples carved in stones. It also indicate the popularity of Jain faith. Relics and temples of Shiva faith are found at Chanda, Bhadrawati, Padmapur, Amravati, Pawani; some of the temples are still stood with dignity. The special poetic style of Sankrit poet is recognized as Vidarbha Riti. The ancient critics had appreciated its harmony, melody etc ten qualities. Vacchomi Riti at Wastgulma (Washim) was also popular in Prakrut.
Alluadin Khailji defeated Yadav and conquered Vidharbha region in 1294. After Khiji, the region was ruled by Tughlaq. After him, Bahamani and Emadshahi rulers ruled over the region. Later Mughal had a rule on the region. Later Parsoji Bhosle achieved supremacy on the region to protect the Jahangir received to Shivaji from Aurangzeb. The swift transition of rules had a deep impact on the region of Varhad.

On 1803, the British handed Berar to Nizam and the two fold government came to an end and the despotic rule was started in Berar. Therefore, instead of achieving any progress, the region was in pervaded with a sense of fear. Thus, Berar witnessed many social transitions. 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. Often Subhedar and high rank men became convert to achieve higher position.

Pilgrimages, Fairs and festivals brought the two communities little closer. The credit of uniting them go to the religious teachers. Datta, Samarth, Natha, Mahanubhav, Warkari, Sufi etc sects gave impetus to the spirit of tolerance. Along with thought and customs, art, architecture also had influence of Hindu and Muslim style. The impact of Muslim regime thoroughly touched the social, religious, economical and political existence of the Hindu.

Initially Berar was a region of fertile land for best agriculture and rich mineral wealth. The British were expecting to make the region a part of their empire. Therefore, they pursued Nizam for their loan. At last, succumbing to British pressure, Nizam ultimately made a treat with them and handed the region on 50 years for revenue control.

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.

Earlier two district North Berar and South Berar were made. North Berar included the area of Paringhat or Varhad. Its head office was put at Buldana and army camp was at Hingoli. It was better known as Balghat A uprising was held in 1857. It made the British to overlook Berar. After, 1857, the British again took up administrative reforms and services with urgency. Again Berar was divided in East and West region and administrative offices were put. After the administrative offices, East Berar and West Berar were given two district places.
The region has abundant natural resources and rich mineral wealth. Therefore the British had special attention on the area. The conquered the region and introduced many administrative reforms. The new reforms and the spirit of modernization cast a lasting influence on social life. Medieval age of Berar came to end with coming of British regime and dawned the new modern era in Berar.

The positive impact of different administrative facilities was undoubtedly felt with slow but sure revival of public awakening. The winds of national awakening started slowly blowing in Berar. With advent of new thought, a process of introspection was started during the British regime. A sense of curiosity and fascination was created due to the new advancement. Though the British government brought modern facility for creating its administrative and military base, it curtailed the distance among cities. The contacts could be established among different people engendering spirit of nationalism.

Berar was essentially an agricultural region. Different mills were started due to the production of cotton. Besides cotton, tur, mug, ground nuts, sesame etc crops were cultivated. However, due to the ‘shetsara’ land revenue system of the British, larger parts of land was kept out of agriculture. Farmers became farm labourers. The price of cotton collapsed. Like cotton mills, oil extraction mills and other factories of processing food materials were started.

The condition of farmers continuously deteriorated due occasional droughts. The farmers had continuous load of paying land revenue. Yavatmal District Association stopped the land revenue of farmers. Dr Panjabrao Deshmukh tabled a bill to waive debt burden on farmers. Dr Deshmukh took relentless pains to improve condition of farming community.

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.

Samajik Sudharna Mandal, a social organization started its intellectual pursuit on the social problems. The social evils Casteism, child marriage, problems of widows, superstitions and untouchability etc were deep rooted in the society. The handful educated people had awareness about these evils. It was not enough and the need was gradually felt to spread the
awakening. They felt the need of creating awareness about the rotten social customs. The intellectual awakening was started in Berar. The work of awareness was taken up on anvil.

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. Awareness was created to solve the political problems in Berar. During British regime, education gave impetus to movement of intellectual and social reforms in Berar. It was only due to education, social reforms were made possible in Berar.

Though Lord Bentinck was the initiated for the English Education, the real foundation of English education system was put by Sir Charles Wood. The letters of Sir Charles Wood brought lasting changes in Indian Education System. The wind of education started reaching throughout the country. The changes were innovative for Indians. Berar had no education system during the regime Nizam and kept the people devoid of modern education.

The British regime was started in Berar in 1853. 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. Different schemes were implemented for the primary education. Students became self-reliant due to Vidya-mandir and Wardha Shikshan Scheme. Along with bookish education they started receiving practical education. Thus, they were more inclined towards education. The educated youths began to get employment in government and private offices. They came in contact with the government. They began to understand the duplicity of the British government. Educated students understood the customs and traditions from close hand. They realized that education was the only means to bring a positive social change. The new trends of social change began in Berar.

The scheme offered the lessons of self reliance. They received the knowledge in agriculture demonstrations. The students were imparted practical education along with mere bookish knowledge. They began to take scientific knowledge in agriculture. It also created a sense of assurance that the children would not cut off from the traditional business and agriculture. The people started to take admission to young pupils in schools. The rural people were more inclined towards education. The scheme was unified with the agriculture and rural scenario. Its impact was gradually felt as rural communities were attracted to education.
It aimed at reaching education to different sections of the society. It also aimed at providing training in relevant trade, handicraft and agriculture. It was decided to run schools from the income sought through these activities at school levels. It would able schools to overcome financial crunch. Therefore, Mahatma Gandhi put Wardha Education Plan to overcome the financial crises faced by the schools run on ideology. It was the main intention of providing impetus physical development along with academic education. The educated people welcomed the Wardha Education Plan. It created enthusiasm in students as they were actively involved in work and learn process. The poor students who could not attend the school due to their poverty was solved. The school used to tackled the problem of employment. The students would also get education on agriculture along with the regular academic education.

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. Therefore, initial period, the result of Muslim schools was comparatively higher to Hindi Medium schools. The percentage of Hindu school students was mere 1.01 percent while the percentage of Muslim students was 2.18 percent. Seldom Muslim students could reach to the Matriculation examination. They were given scholarships for higher education.

A special attention was given for education of Muslim Youth. Initially, the percentage of literacy was better but it depleted in later phase. It generated a spirit of nationalism. Some of the national workers opened National Schools. These schools participated in the freedom struggle.

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.

Berar was a small province with agriculture as its main occupation. As it was educationally backward, there was no facility of Higher Education. The students also were least inclined to take Higher education. After secondary education the student either joined public services or teachers at normal schools. Very few students went to big cities to complete university education.

The colleges were established in Berar for higher education. Different social organizations were established for social reforms. They created conducive atmosphere for social
change. Girls’ education was emphasized during British regime. Women became educated. They took interest in education. They became aware of the injustice they meted out in male dominated society. She became self-reliant and independent.

Like India, there are different castes of Dalit people. Save barely few castes, larger castes were socially, economically and intellectually backward communities. Dalit communities were disallowed to take water from public wells and were also denied entry into the temples. Untouchability was the stigma on the society.

They were enslaved and shackled in the socio-religious system. With opening of education, slowly but steadily the education was propagated in them. They began to understand their social abilities and started their struggle for equality. They became aware of the mental slavery. The depressed sections had been denied education. The door of education was opened during the British Era. The darkness of ignorance in their lives was dispersed with the education. It created a sense of self respect and the process of awareness gained momentum.

The social workers took efforts in reaching education to neglected and deprived sections. A attitude of fellow feeling and compassion was created among the higher classes. The lower classes started feeling their inferior positions in the society. They started taking efforts to uplift them through education. Different social organizations were set up in the same direction.

The education brought awareness in Dalit communities about the injustices and atrocities they faced from the ancient times. They become aware. They began organizing for their rights. 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. Upper caste men, who were inspired by Mahatma Gandhi, worked to eradicate untouchability. Dalit movement also took grounds in Berar due to able and foresighted leadership of Dr Babasaheb Ambedkar. Women became educated she became aware of the atrocities committed against her. They were organized by forming different women forums throughout in Berar. She played major role in freedom struggle by taking spontaneous participation in freedom struggle. It was during British rule the society was organized with awareness of its rights and capacities.

Some of the conventions of Mahar communities was held at Shugaon in Amravati district. The convention held in 1911 was important one. Total 2500 representatives from Berar region attended the convention. N. A. Dravid, Pune, Vitthalrao Shinde (Mumbai), Janabai Shinde were specially invited for the convention. The office bearers and workers in Mahar Communities from Akola, Achalpur, Dhule etc were invited for the convention. Chinhaji Aakaji Gawai, Shugaon presided over the programme. The convention discussed the issues of child marriage, dowry, simple marriage ceremonies putting aside extravagant expenses, reliving of hatred among different castes and passed these resolutions. The sixth important resolution passed in the convention was that the government should make primary education free and compulsory without any fee structure and other regulations from the down trodden castes.

The impact of the convention was noticed on Dalit community in Berar. They started efforts to become self dependent. A feeling of self reliance was getting appreciated and adopted and shunned dirty works. Thus, Dalit Movement began in Berar. Different congregations and conventions of Mahar community were growing held. Effort was started to awaken the Dalit communities. The education was hailed and accepted as the solution. Its impact was growingly seen. Its impact was increasingly felt on the society.

The new set up which decided the individual status of individual on education he had acquired initiated the gradual changes. As education was made open and accessible, the status inherited in the caste set up had left with little importance. People from depressed communities became ready to acquire social position based on their education and expertise. The British had required the staff to rule the country. They had accepted newly educated class into the secondary services. The new class of employees came from different strata started working on the same status. The reputed class people made their gradual reach to the government services. The spread of education and objectivity in attitude put aside the unscientific racial assumptions and caste
discriminations. The caste system based on unscientific theories was put to scanner. A gradual change was perceptible in the attitude and point of views of the people. They became aware of the fact that discrimination based on birth and inherited family background and consequent exploitation was unjust. The propensities of the people gradually changed due to the westernized education.

Along with Industrialization, the process of urbanization also got momentum. It increased means of transportations. Industrialization and urbanization boosted the social mobility. It increased interaction between different communities. Their interactions were also increased as people have to search for employment. They had to move from one place to other. The new values and new thoughts were spread. Social reformers were influenced with the new thought and knowledge and they educated the society to throw the age old rusted casteism and other bondages imposed by the society. Along with transportation, books, news papers, telegrams bridged the gap between distant places. The new values of equality and freedom started reaching the common men. People in Berar gradually acquired a vision.

No other Missionary could achieve the success in converting people in Berar than Catholic Missionary. The credit of the success is definitely due to the brilliants efforts of Missionaries and to some extent the queer beliefs of Maharas. Some of them converted with false belief that the Church-Father will prevent plague, some others were converted with the notion that the Father will help when perchance they had to go in the jail, while the others found the way to Christianity in order to teach a lesson to the Kunabis (farmer Community). There are varied stories of ignorance of Mahar community. It may be true that missionaries did not spread such beliefs among them but the fact cannot be denied that missionaries let those beliefs remain among the people. The missionaries would assert proudly to a Mahar man that they were not doing anything against their caste; still, they would not convert a man socially lower than a Mahar.

We may find ninety out of hundred cases where Mahar people converted for very little real or illusory benefits with the notion that they will remain Mahar in Christianity too. The missionaries started schools at many villages but it seems that they had no special intention to teach English up to Marathi IIIrd Standard. They would provide money on debt to needy people. With this and many more ways missionaries were doing their work viz spread of Christian religion and were getting success too.
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 lacunias 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, untouchability 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.

One more impact is seen on the society in Berar. As the missionaries assaulted the Hinduism on pretext of some evil customs, traditions etc to propagate their religion, the upper caste Hindus soon get alerted. They realized the lacunias in Hinduism. Some reformers attempted to eliminate evil practices and to provide new dimensions to the religion. The orthodox group in the religion also come to fore to check the threat.

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. Christian Missionaries offered a hand of help for many a social and people welfare projects during the draught of 1896-97 in Berar. They provided medicine at free of cost during the epidemic of Plague in 1903. They also started hospitals for poor folk.
The Missionaries started News papers and magazines to propagate their religion. With this, the creation of prose and literary work began in Marathi. After some days some educated people started the various Marathi newspapers in Berar. As a precautionary measure to rein the act of conversion by missionaries the branches of Arya Samaj and Brahmo Samaj were founded. Educated people tried to eradicate evil customs and mores in society.

There were 73,403 Christians in Berar in 1911. As per the census of 1921 their number increased to 77,718. Christian missionaries were doing conversion under the garb of such humanitarian aids such as health, education, economic. They started schools for the students of lower castes. They tried to solve every problem of peoples. In short they resorted to every possible way to spread Christianity and as the people belonging to lower castes were falling victims to the allurements; the class of upper castes strove hard to check it. They began to analyze the social mores and customs in religion.

Arya Samaj created affection for religion and culture in the society of Berar. 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.

The branches of Theosophical Society used to participate in many a work of social welfare beside spirituality which included health-service, education, problem of women, eradication of superstitions etc. They arranged many conferences by which social enlightenment was being done. The educated class in Berar was getting attracted towards the society. People in Berar began to participate in the social works. 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.

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 various sects in Berar brought awareness among Bahujan Samaj (general mass) of society. The sects generated confidence in them and made them creative. They freed the society from the clutches of casteism, false rituals, and certain evils in religion and made them alert and rational. Consequently there was rapid cultural, social and political transformation in the society of Berar.

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 (authority of scriptures).

The saints believed on Dharma (right path of duty), but theirs concepts were not based on obstinacy or a sort of orthodox. They desired that none should exploit the others on the pretext of religion, none should propagate false rituals, and there should not an arbitrator between God and man. Saints diverted the minds of peoples from the evils like addiction and demonstrated the way of virtue. The saints taught such virtues as observance of duty, good conduct, and mutual love etc. to society. They had modest dislike of Sadhus who deceive simple folk. The saints attempted to manifest successfully the principle in philosophical books, the asceticism of saints, the worship contained in Bhagwat and Puranas. That is why they did not need to rely on false rituals.

The cunning pundits had created the false rituals and beliefs by adulteration of fasts, rules of worships, Smruti- puranas etc. The devotion was lost in false rituals. Those pundits exploited the common mass by taking undue advantage of their ignorance. The saints in Berar did not observe the false notions of superiority- inferiority of the castes. They also propagated the equality of sexes.

By their own transparent conduct they put an ideal before the society. They have shown the virtue of simple living and high thinking. All this generated awareness among the people in Berar and they unitedely began to participate actively in freedom movement. Many have sacrificed their lives out of love for the nation.

People in Berar region took efforts to acknowledge importance of libraries to people. Libraries were taken as educational institutions which availed opportunities of widening horizon of knowledge with the guidance in the books. It also gives impetus to new thought. As a part of cultural activities, different lecture series, speech competitions, debates were organized by these libraries. Dignitaries from different cities delivered their lectures. These meetings promoted social awareness and created a wave of awakening.

The libraries performed work of reviving enthusiasm in cultural fields in Berar. They organized lecturers, debates, birth anniversaries of great leaders etc. Noted personalities of state and national repute including Netaji Subhashchandra Bose, Lokmany Tilak, Rajgopalchari, C.D Deshmukh, Mahatma Gandhi, Morarji Desai, Jagjeevanram, Dr Ambedkar, Ashok Mehta, Datta
Waman Potdar, Wamanrao Chorghade, V S Kolte, Dr Rajendra Prasad, Anant Kanekar, Dharmaveer Bharti, Makhanlal Chaturvedi, Acharya Rajnish etc came and delivered their speeches. The libraries had also played role in politics. The noted political figures were members of some or the other library and in the same context Devrao Digmabar, Dadasaheb Khaprede, Shriram Jathar, Loknayak Ane, Y K Deshpande, Brijlal Biyani, Purushottam Balwant Gole, Madhusudan Gole, G A Gawai, Adv Jatkar, Vishnu Mahajani etc names could be alluded. Libraries brought forth different religions, political parties and different opinions come together. Decisions of freedom movements were taken at these libraries. These libraries worked to direct the freedom struggle.

The seed of social, cultural, as well as religious revolutions were put in libraries. These libraries were the first alma matter 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 immersing 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. 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.

It was immensely task to run newspaper in pre-independent India and that to with spirit of Nationalism was an ordeal. Many had had to endure the untold anguish. But these newspapers continued their task of creating awareness. It created a feeling of political rights in educated classes and also boosted a wave resistance in otherwise hapless society. It motivated the sluggish society. The feeling of strong nationalism and self-sacrifice was given impetus in Berar province.

Kirtankars brought about mass-education. They inspired the society toward righteousness. The society, was awakened against bad customs and rites prevalent in the then
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 close, together 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 is 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 of the Adivasi's is a life-line in their life or it is a life-flood. 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 ancient 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.