



Chapter I

Prelude to the Baroda State

Baroda is a harmonious, medium-sized city. It is often called Gujarat's cultural capital. The city was the capital of the princely Gaikwad State prior to the Independence. It was the most advanced and one of the richest states of colonial India. It began as a confederacy of the Peshwas, then a princely state during the British Raj. Presently Baroda is the third most-populated town in Gujarat, a State of India, after Ahmedabad and Surat. After Independence, it was assimilated into Bombay State. At present all the *prants* (divisions) of the Baroda State are a part of Gujarat State. It maintains its separate identity, fascinating in its own way due to its cultural and historical prosperity. Baroda or Vadodara also called '*Sanskari Nagri*' is one of the ancient sites of India and origin of this town could be traced from about pre-historic time.

Origin

It is said that around two thousand years back, there was a small town known as "Ankottak" (which is presently known as Akota, a part of Baroda city) on the western bank of river Vishvamitri. In 600 AD severe floods occurred in Vishvamitri river which led the inhabitants to move to the eastern side of the river to a village known as "Vatpatrak" (Leaf of Banyan tree) which later developed into Vadodara town. By the 10th century Ankottaka was replaced by Vadapadraka as the main town.



The banyan trees found in the city of Baroda from which its name was originated.

Like all ancient cities of India, Baroda has borne through various names. The ancient name was Chandanvati, the city of sandalwood¹. It was called Chandravati, after its ruler Raja Chandan, the Viravati, the abode of the brave, and then Vadapatrak because of the abundance of banyan trees on the banks of the river Vishvamitri. From Vadpatrak it derived its present name of Baroda or Vadodara².

However, it is now almost impossible to ascertain when the various changes in the name were made; but early English travellers and merchants mention the town as 'Brodera', and it is from this that the present name of Baroda is derived. Again in 1974, the official name was changed to Vadodara.

Early History of Baroda

The old Ankottaka or Baroda is as old as the pre-historic sites of India, located on the bank of river Mahi. The early man lived on the banks of this river as it must have formed the flood plain during that age. The archaeological explorations have brought to light the existence of the Early Man of the Palaeolithic or the Old Stone Age in the

¹ K. N. Panemanglor, "The Vice Regal Visit to Baroda", 1926, p.2

² History of Baroda, <http://www.Baroda.com/city.html>, (accessed March, 2008)

Mahi Valley at a number of sites within 16 to 32 kilometres, north and north east of the Baroda(Vadodara) area.³ In the river valley of Orsang and Narmada too a number of sites have been found. The movement of this “food gathering” parasite on nature, living on the bank of the river, grazing the roots and killing animals with crude stone tools made out of the cobbles and pebbles available on the river bank, were necessarily controlled by the availability of convenient raw materials for their tools⁴.

The next phase of the pre-historic culture witnessed the settlement of Man of the Mesolithic Age. On the right side bank of the river Vishvamitri in the present Baroda area⁵, the Mesolithic small tools of fine grained stone were found. Around and in Baroda within the radius of 32 Km. about thirty sites of this rich culture are found, it means that men knew about where to setup settlements. They had selected an elevated land; Vishvamitri must have been prone to seasonal floods even then. These people still belonged to the Stone Age, crafting their tools with finely grained stones. From their material, culture and physical environment, they seem to have belonged to the same culture as those whose implements were found in the Mahi river valley. This human settlement has been dated to 1000 B.C.

The source of the Mauryan period discusses about the subjugation of Gujarat and Saurashtra area under their realm. There is no direct evidence of the incorporation of Baroda territory, which lay on the ancient highway between Rajasthan and Deccan provinces⁶.

³ Gazetteer of India, Gujarat State, Vadodara District, 1979, p.79

⁴ Vadodara, <http://en.wikipedia.org/wiki/Vadodara> (accessed March, 2008)

⁵ Ibid

⁶ Gazetteer of India, Gujarat State, Vadodara District, 1979, p.79

Around the beginning of the Christian Era, a small township developed at the same location mentioned above, which came to be known as 'Ankotakka' (present day Akota). The mound on which this settlement was established came to be known as 'Dhantekri'. This entire settlement was developed by clearing grazing land and forest of Ankhola and covered an area of 500 to 750 sq.m. This itself is an indicative of the presence of thick forests during those times. It was due to its location on the ancient trade route between Gujarat and Malva, that this small township flourished and became a commercial centre.

Probably there was a commercial relation between this township and Rome also.⁷ Two beautiful clay seeds of the Graeco-Roman style and the bronze handle of Roman Amphora, bearing a figure of Eros attest to the commercial contact Akota had with the Roman Empire. Another evidence of the commercial contact was the import of the technique of making a fine Red Polished Ware resembling the Roman Samian Ware and its successful imitation. The people lived in the well built houses made of burnt bricks⁸.

Further more the evidences of Gupta coins also indicate that after Kshatrapa Ankotakka may have come under the Gupta regime. Their coins were discovered at Akota and some at Karvan (in Dhaboi). After the Guptas, the township was ruled by Maitraka family. The imperial power of Gupta sovereigns declined after the death of Skandagupta. Senapati Bhatarka of the Maitraka family established his royal power at Valabhi in about 470 A.D.⁹ During the Guptas and Maitraka's time the township of Ankotakka evolved more. Unfortunately, a severe flood forced the inhabitants to

⁷ Gazetteer of India, Gujarat State, Vadodara District, 1979, p. 80

⁸ Ibid, p.81

⁹ Ibid

abandon this township and move away from the banks of Vishwamitri. However, around 600 A.D. the inhabitants moved to the east of Ankotakka to another elevated portion located on the present kothi area. Which formulated the nucleus of a new emerging township.

Before commencement of Mohammadan rule this portion of Gujarat was under the Chalukyas (Waghelas). It was during Alluddin Khilji's reign that the Mohammedan rule was gradually began to establish its hold on the Hindu Rajputana States of Gujarat. The sources of Sultanate period suggest that the area of Baroda was under the Muslim governors of Delhi Sultanate and sometimes under the independent Gujarat Sultanate. At this time the Hindu kingdom of Champaner and its fort of Pavagadh were better known than Vadodara.¹⁰ In the beginning of the Mohammedan rule the whole territory of Gujarat was divided into two parts; the areas where there were the check posts or the colonies of the Muslim nobles and the other was the lower strata of the Rajput landholders who became submissive to the Muslim invaders. In the thirteen and fourteen centuries, the Turkish invasions and conquest of Gujarat could break only the upper strata of Rajput power structure while the smaller landholders as mentioned above, agreed to become the tributaries were not disturbed.

In strategically important areas, colonies of foreign Muslims were established by Delhi Sultans. For such a cause the Afghan group, better known as *Amir-e-Sadgan* or a group of hundred nobles, was established at Baroda. From various accounts it seems that they had firmly established themselves in Baroda and Dhaboi and thus watched

¹⁰ Gazetteer of India, Gujarat State, Vadodara District, 1979, p. 81

over the exciting trade route that linked Khambhat with the rest of the country on one side and the other that linked north Gujarat with south.¹¹

At the time of Muhammad-bin-Tughluq (1325-1351) this nobility became over confident of their power and rebelled at Baroda. In 1344 A.D. under the leadership of Qazi Jalal they revolted and defeated the Muqbil, the Sultanate chief deputy in Gujarat in the battle fought at Dhaboi. With their headquarters at Baroda the rebels probably controlled a vast area from Kadi in the north to Bharuch in the south and from Khambhat in the west to the hills in the east. The revolt drew the attention of the Sultan Muhammad-bin-Tughluq and led him to rush to Gujarat in 1345 A.D. to control it.

The Afghan rebellion of Baroda was only a pointer to the fact that given the opportunity "the procession of dislocation implicit in the rise of autonomous governorship and quasi independent aristocracy" could easily set in such a far flung imperial domain, when a strong ruler was not there to keep a watchful eye with the help of well supported deputies on the spot.¹² After the death of Muhammad-bin-Tughlaq in March 1351 A.D. this process was distinctly visible in Gujarat.¹³ Within next forty six years, Zafar Khan who came to Gujarat as a governor in 1391 A.D. ascended the throne as sultan Mazaffar Shah in the year 1407 A.D.¹⁴. This event led to the foundation of an independent Sultanate of Gujarat, which was the turning point in the history of the region. Mazaffar Shah made Patan as his capital and started ruling

¹¹Gazetteer of India, Gujarat State, Vadodara District; 1979, p.88

¹² Ibid, p.89

¹³ Ibid

¹⁴ Ibid

from there.¹⁵ He had a grand son who was courageous but greedy as well, and wanted to become sultan. It is said that to materialize his intention, he conspired against his grandfather and imprisoned him. Later while imprisonment he poisoned Mazaffar Shah and became the sultan of Gujarat. He ascended the throne with the name of Sultan Ahammed Nasiruddin. He soon faced a rebellion led by his uncle Firoz Khan who held Baroda from his father and now, decided to challenge his nephew's claim to the throne.¹⁶

Thus Baroda one more time became the seat of the first dynastic struggle in the Sultanate of Gujarat. Firoz Khan marched to Nadiyad with his alliance to secure the prize city of Khambhat. Ahmed Shah instead of fighting them sent conciliatory letters in sorrowful plight and these seemed to have the desired effect.¹⁷ Thus, the rebellion ended in a melodramatic manner. He shifted his capital from Patan to a new city which was named after him as Ahmedabad in Febuary-March 1411 A.D. However, this change in capital was done to keep away his capital Ahmedabad from invasion, to have greater control in central and south Gujarat and to keep an eye on the Malwa front and Khandesh.

Ahmedshah succeeded by his son Mohammad Shah. After him Mahmud Begada (1459-1513 A.D.) became the sultan of Gujarat in 1459.¹⁸ He halted at Baroda before he finally took the fort of Champaner in 1484 A.D. The occupation of Pavagadh and Junagadh earned him the nickname of 'Begada'.¹⁹ He built a new township at Champaner and his son Muzaffar resided at Baroda. The successor of Muzaffar

¹⁵ Vadodara Rajya Prantik Sarva-Sangrah, 1920-21, p.30

¹⁶ Gazetteer of India, Gujarat State, Vadodara District; 1979, p.90

¹⁷ Ibid

¹⁸ Vadodara Rajya Pantik Sarva Sangrah, 1920-21, p.30

¹⁹ Conqueror of two fort, *be*=two, *Gadha*=fort

changed the name of Baroda from Vadodara to Daulatabad. As the former Gazetteer identified; this Muslim township which probably did not retain its Muslim name, was built at a little distance from the old town.²⁰ The city ceased to function for a while due to its plundering by Mahmud Khalji, the sultan of Malwa. Thus, it was found that Baroda and Champaner were among the twenty five divisions or in the sultanate of Gujarat. The two cities were pretty famous and came into the notice of the then European travellers like Portuguese traveller Afonso-de-Albuquerque who came to Gujarat in 1511-1514, found the city of Champaner as “ a great city in a very fertile country of abundant provisions, with many cows and sheep and goats and plenty of fruits, so that it was full of all things”. Terry in 1615 A.D. counts Baroda one of the fair cities with Khambhat, Bharuch and Surat.²¹ The rule which was established by Ahmedshah and his successors was not secular or liberal in nature. The Hindus had to pay religious tax (jaziya) and land revenue system. In addition to this, the taxes were not fair and just. This caused dissatisfaction and discontentment among the masses. However, both these problems were removed when Gujarat was conquered by Akbar in 1573 A.D. Gradually he annexed whole of Gujarat and defeated the last sultan of Gujarat. Muzaffar Shah III. Thus, Baroda under Gujarat *suba* remained under Mughal rule up to the disintegration of Mughal Empire.

The Modern History of Baroda

The eighteenth century witnessed the disintegration of Mughal authorities. During the reign of Aurangzeb the Mughal rule started becoming unpopular, specially due to its religious policy. As a consequence the Marathas started invading the Mughal territory. These invasions of the Marathas, in some parts of Gujarat were welcomed

²⁰ Gazetteer of India, Gujarat State, Vadodara District, 1979, p.92

²¹ Ibid

by the Hindus. The original inhabitants of Gujarat were driven by the Hindu rajas into woods and hills, but were never exterminated or wholly conquered. The Mohammadan kings and Viceroy did not carry on the work much further. So when the Marathas appeared, they at once became the alliance of the Bhils and Kolis, who were always glad to side with any revolutionary force²². Thus, control of the Mughal's centre over its provinces started becoming weak.



M.G. Road, Baroda, British India (1890)²³

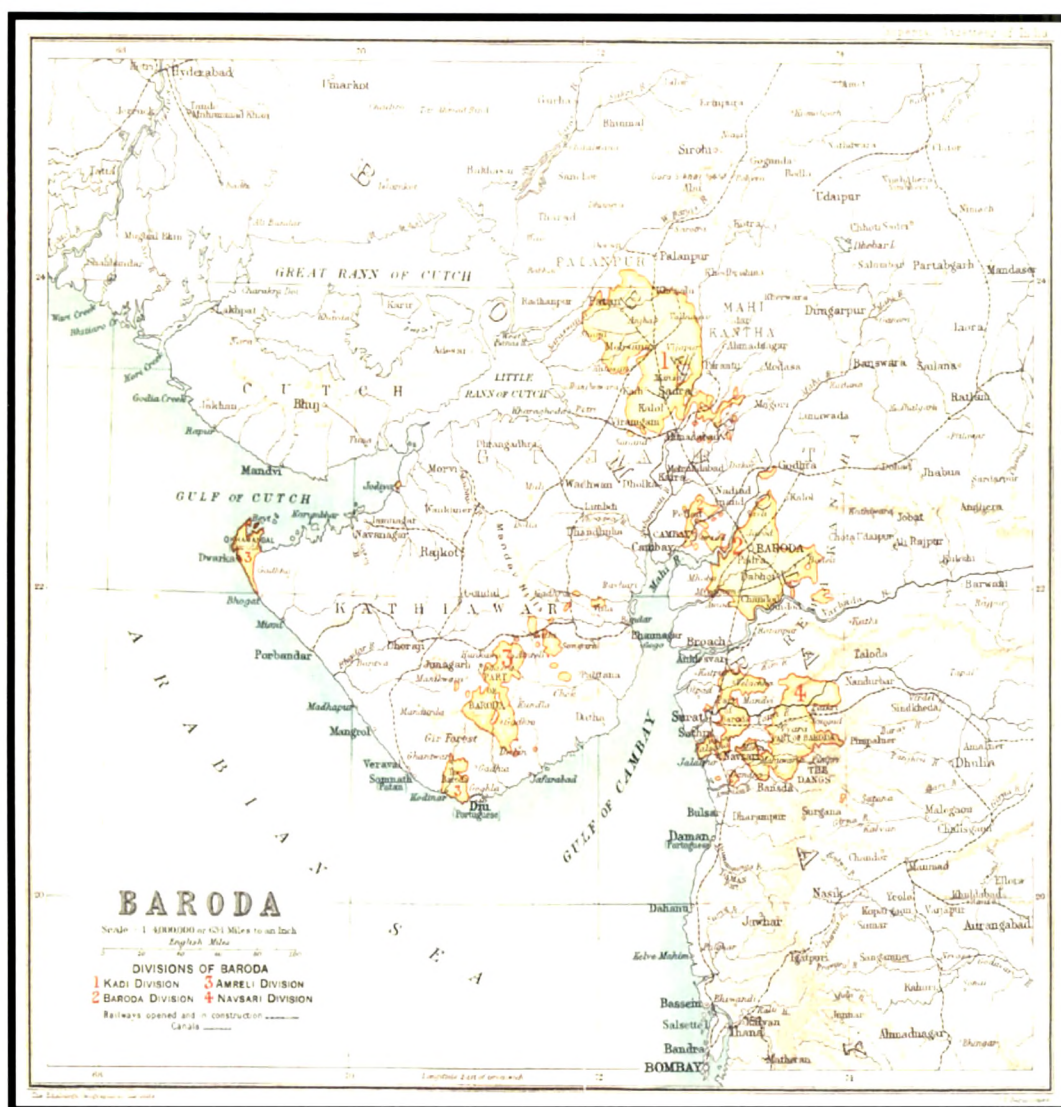
Baroda State was a former princely State in British India. However its modern history began when the Maratha leader Pilaji Gaikwad (or Gaikwar) who conquered Sonagad from the Mughal Empire in 1726. Before the Gaikwad captured Baroda, Babi

²² F.A.H.Elliot, "The Rulers of Baroda", 1934, p.13

²³ The old walled city in east Baroda is intersected by two wide streets terminating at the four city gates. At the crossroads in the city centre where the roads meet is a marketplace and the Mandvi, a square Muslim pavilion with three arches on each side, a tiered roof and a clock tower in the centre, dating from 1736. This is a view looking down one of these busy main streets towards the Mandvi, <http://www.flickr.com/photos/campwala/471873042/> accessed March 12, 2010

Nawabs, who were the officers of the Delhi ruler, ruled it. Mughal rule in Baroda ended in 1732, when Pilaji Rao Gaekwar brought the Maratha activities in Southern Gujarat to a head and captured it. Except for a short period, Baroda continued to be in the reign of the Gaekwars from 1734 to 1948²⁴. Initially detailed to collect revenue on behalf of the Peshwa in Gujarat, Pilaji Gaikwad remained there to carve out a kingdom for himself. Damajirao, son and successor of Pilajirao defeated the Mughal armies and conquered Baroda in 1734. He assumed the title of an independent ruler. His successors consolidated their power over large tracts of Gujarat, becoming easily the most powerful rulers in the region. When the Marathas were defeated by the Afghans at the Third Battle of Panipat in 1761, control of the empire by the Peshwas weakened as it became a loose confederacy, and the Gaikwad Maharajas ruled the kingdom until Indian independence. In 1802, the British intervened to defend a Maharaja that had recently inherited the throne from rival claimants, and Baroda concluded a treaty with the British that recognized the Kingdom as a 'Princely State' and allowed the Maharajas of Baroda internal political sovereignty in return for recognizing British 'Paramountcy', a form of suzerainty, where the subject of foreign affairs was completely surrendered. Territorially Baroda city, Amreli, Kadi, Navsari and Dwarka were under the acquisition of the Gaikwad State and formed the *prant* or province of the State.

²⁴History of Baroda, <http://Barodacentral.com/content/view/28/>, (accessed March 2008)



Political map of the Baroda State

The greatest period in the Gaikwad rule of Baroda started with the accession of Maharaja Sayajirao III in 1875. In addition, a new era of progress and constructive achievements in all fields began. Maharaja Sayajirao III, who ruled from 1875 to 1939, did much to modernize Baroda, encouraging education, a library, a college, and model textile and tiles factories, which helped to create Baroda's modern textile industry. Modern Baroda is a great and fitting memorial to Maharaja Sayajirao. It was the dream of this able administrator to make Baroda an educational, industrial, and commercial centre and he ensured that his dream would come true. For this reason,

the city is also referred to as Sayaji Nagari (the town of Sayaji). With all equal attention was paid on the public health and sanitation the State tried to took all the measures possible for the betterment of people of Baroda State. The ruler was enlightened enough and at the time of the Indian constitutional development demanded for the representation.



Sayajirao Gaikwad III

Sayaji Rao Gaikwad III (1863-1939): A Brief Introduction

Maharaja Sayaji Rao III was born on 11th March, 1863 in a village in the Nashik District of the then Bombay Presidency. Originally named Gopalrao, he, with his two brothers, went to a dilapidated primary school, the only one in the village. At the age of 13, he was adopted by the Dowager Maharani of Baroda State. He was re-named Sayajirao Gaikwad-III and put through a crash programming to prepare him for his life as a ruler. Almost from the word go, Sayajirao was in conflict with the British, having continuous and longstanding verbal and written disputes with the British Residents even though he maintained his relation diplomatically. On assuming the reins of Government, some of his first tasks included education of his subjects, upliftment of the down-trodden, judicial, agricultural and social reforms, building a

network of railways to connect areas of his dispersed territories, His educational and social reforms included, along others, ban on child marriage, legislation of divorce, removal of untouchability, spread of education, development of Sanskrit and ideological studies, religious education, encouragement of fine arts and his total commitment to free and compulsory primary education, which placed his territory far in advance of contemporary British India. Fully aware of the fact that he was the Maratha ruler of Gujarat, he identified himself with the people and developed their cosmopolitan attitude and progressive, reformist zeal. His rich library became the nucleus of today's Central Library of Baroda. He was the first Indian Ruler to introduce, in 1906, compulsory and free primary education in his State. Though a prince of native State, an admirer of the English people and in any respects of the English rule in India, he jealously guarded his rights and status even at the cost of annoyance to the Indian Government. The English bureaucracy considered him a 'Patron of Sedition' as he talked to his countrymen on love of the country, Swadeshi, Indian heritage and the need for political reforms. Though he loudly proclaimed his loyalty to the British Crown, he was always suspected of harbouring anti-British ideas and tendencies. The incident of Delhi Darbar of 1911, at which he was accused of planned and deliberate insult of their Majesties and certain involvements of his officers with the seditious activities in British India, his association with some institutions having sympathy for the Indian National Congress, and finally, his great popularity among the nationalists, earned him British wrath and bitter attacks in the British Press. Wholly secular in his views, an admirer of Parliamentary form of Government, a believer in industrialization, an advocate of all round reforms and imbued with love for his country and his people, he played a decisive part in the

general awakening of the people. After a long and eventful rule of 63 years, Sayajirao Gaikwad III died on 6th February, 1939.²⁵

Soon after the transfer of the power in 1947, one of the major challenges that faced the independent India was that of integration of States. At the time of independence there were 565 princely states. The story of the amalgamation of Baroda State is pretty interesting. This can be easily seen when the rulers of Baroda countered the reactionary rulers by declaring that they would participate in the constituent Assembly. Baroda was the first state in 1947 to send its representatives to the constituent assembly and also gave lead to the other rulers by agreeing shortly before the transfer of power, to sign the instrument of Accession. But much of the merits were by his subsequent action in bargaining about his own position at a time when the country was in difficulties.²⁶ In September 1947 when the Nawab of Junagadh attempted accession to Pakistan, such a development caused concern to the Government of India. At this moment of time the rulers of Kathiawar States co-operated whole heartedly with the Government of India. But when Pratap Singh Gaikwad, the then ruler of Baroda was approached, he laid down certain conditions which were completely un-acceptable.

The extravagance of Sir Pratap Singh Gaikwad and his frequent absence and unwillingness towards Responsible Government led to a serious agitation in the State. The popular leaders met Sardar Patel in this connection and made it clear that the entire responsibility of the administration of State should be taken away from Sir

²⁵SayajiGaikwad, <http://www.indianpost.com/viewstamp.php/Color/Gray/SAYAJI%20R%20GAIKWAD%20II>, (accessed, March 2008)

²⁶ Gazetteer of India, Gujarat State, Vadodara District, 1979, p.138

Pratap Singh Gaikwad. Sardar Patel advised Sir Pratap Singh to establish a responsible government. Forth with the chief Minister responsible to the Dhara Sabhah of the State and as an interim measure Dr. Jivraj Mehta might be appointed as the Chief Minister. The ruler gave solemn undertaking that he would abide by the reforms which he announced in April 1948, after considerable delay and under the pressure of public opinion. This actions fell far short of expectation and were nothing more than a democratic disguise to cover the ruler's personal autocracy.²⁷ Apart from the bitterness caused by the delay in the implementation of the announcement, the text itself differed materially from that agreed upon after prolonged discussions with the Sardar Patel, Darbar Gopaldas and officers of State ministry.²⁸ However, they succeeded in establishing interim government. Dr. Jivraj Mehta was appointed as the first Diwan of interim ministry but it did not provide a congenial climate for the growth of democratic apparatus in the State. In August 1948, the Dhara Sabha considered the situation arising out of the financial dissipations of the ruler. It passed a resolution demanding his handing over the charge and requesting the appointment of a committee to examine his financial transactions. After discussing with Sardar Patel and Jivraj Mehta the President of Baroda Congress, the ruler agreed to grant complete "Responsible Government" without any reservation on 25th August 1948.²⁹ Even though a Responsible Government had been ushered in Baroda and the administration was fairly progressive, the arrangements did not satisfy the aspirations of the people who wanted that all the Gujarati speaking people should be united under one administration.³⁰ The lack of geographical unity among the division of Baroda State was another problem for the smooth administration, even though it had the resources

²⁷ Gazetteer of India, Gujarat State, Vadodara District, 1979, p.138

²⁸ Ibid

²⁹ Ibid

³⁰ Ibid

to maintain an efficient administration. After a lot of discussion and lots of persuasions Maharaja Pratap Singh ready though half heartedly, agreed to merge the State in India Union. On 31st January 1949, Maharaja Pratap Singh announced his decision in regard to the merger of the State with Bombay and finally the merger agreement was signed on 21st March, 1949, and the administration of the State was taken over by Bombay Government on 1st May, 1949. Bombay State shortly after independence was divided into the State of Gujarat and Maharashtra in 1960, with Baroda as apart of Gujarat.³¹

Baroda after Independence

As a consequence of the efforts of Sayajirao III, even after independence Baroda has maintained its distinct identity, it is still known as a 'Sanskari Nagari' (a city of ethics and culture). After independence in 1947, whether in the field of education or economy, Baroda did not lag behind in its march towards progress when compared to other parts of the India.

Why Baroda is called Sanskari Nagari?

As mentioned earlier Baroda is also known as 'Sanskriti Nagari'/ Sanskari Nagari, means a Cultured City. There are several compilations responsible for its nick name. The outstanding trait about Baroda's cultural life is that it is remarkably cosmopolitan and while there are hundreds of different identities, everyone participates in all activities of the city. So, the culture of the city is not just history or heritage; it is dynamic, ever-changing and alive.³²

³¹ Baroda, <http://Barodacentral.com/content/view/28/>, (accessed, April 2008)

³² Baroda after independence, <http://www.Baroda.com/city.html>, (accessed, April, 2008)



Muharram Festival Procession, Baroda (1880)³³

More or less every Indian community has an active identity in this city. This happy co-existence is reflected in the social and cultural life of the people. The subsequent industrialisation, the proliferation of academic activities and a strategically important geographical location, Baroda has welcomed a wide variety of people from all over India and also from all over the world.³⁴ To portray Baroda as Sanskari Nagari the Maharaja Sayajirao University plays an important role. Local, National and International level students come here to study which add to the flavour of

³³ Photograph of a Muharram procession in Baroda (Vadodara) from the 'Album of portraits and views in Baroda' taken by an unknown photographer in c. 1880. The festival commemorates the popular saint Imam Husain, the Prophet Muhammad's grandson and the spiritual leader of the Shias. He was martyred in 61 AH/680 AD in Karbala. It is celebrated with lavishly decorated tazivas (bamboo and paper replicas of the martyr's tomb) which are carried through the streets of the city. Mourners beat their breasts accompanied by musicians, dancers and wrestlers who enact scenes depicting the battle at Karbala, when Imam Husain was martyred. Retrived from <http://www.nowpublic.com/world/muharram-festival-procession-baroda-1880>, (accessed 2010-03-12)

³⁴ Baroda City, <http://Barodacentral.com/content/view/28/>, (accessed, April, 2008)

cosmopolitan. The large numbers of local, national and foreign industries act as a catalysing and unifying force.

The love for arts is visibly seen from the great museums on the palace grounds such as the Maharaja Fateh Singh Museum and the Art Gallery. These are unique and carry artefacts from around the nation and the world.³⁵ The city does indeed have rich cultural traditions. Today's Barodians have quite a full and hectic cultural life throughout the year.

If any one wants to see Baroda's cultural enthusiasm, he/she should visit this city during any festive occasion; Navratri, Diwali, Ganesh-Chaturthi, Id, New Year, Uttarayan, Holi, campus fun fairs, etc. On any given day, some cultural activity or the other is going on in the city. Classical music and dance have their patrons, and so does the modern stage and pop culture. The culture and the traditions are both alive and are forever experimented with³⁶.



Arkee Garba during Navaratri Festival

Though the official language of Baroda is Gujarati but Hindi, Marathi and English are also widely used in Baroda. State and local government offices in the city use both Gujarati and English, Central Government offices use English and Hindi and industrial and commercial organisations use English. The medium of instruction at the

³⁵ Baroda Culture <http://Barodacentral.com>, (accessed, April,2008)

³⁶ Baroda, <http://www.Baroda.com/city.html>, (accessed, April,2008)

Maharaja Sayajirao University of Baroda (MSU) is English. The medium of instruction in the city's schools varies from Gujarati, Marathi, Hindi, to English, etc.

The city is blessed by its geography and its history. It is home to a vibrant internationally renowned university and is a key component of India's industrial base. The people of Baroda have not only hung on to the cultural heritage, they embellish it as they exuberantly go on with their daily lives.³⁷

Baroda: Industry and Commerce

Baroda enjoys a special place in the State of Gujarat. Even before independence several industries were functioning in the region. Until the early 1960s Baroda was considered to be a cultural and educational centre. The first modern factory (Alembic Pharmaceuticals) was established in Baroda in 1907 and subsequently companies such as Sarabhai Chemicals, and Jyoti Ltd. came up in the 1940s. By 1962 there were 288 factories employing 27,510 workers. At that time, the dominant industrial groups were chemicals and pharmaceuticals, cotton textiles and machine tools. The establishment of Bank of Baroda by Sayajirao III in 1908 also helped in the industrial growth.³⁸ However, in the year 1962, Baroda witnessed a sudden spurt in industrial activity with the establishment of Gujarat Refinery, Indian Oil Corporation.

Availability of raw material, product demand, skillful mobilisation of human, financial and material resources by the Government and private entrepreneurs have contributed to Baroda's becoming one of India's foremost industrial centres. The

³⁷ Baroda, <http://www.Baroda.com/city.html>, (accessed, April, 2008)

³⁸ Commerce and Industry, <http://www.Baroda.com/city.html> (accessed on May 2008)

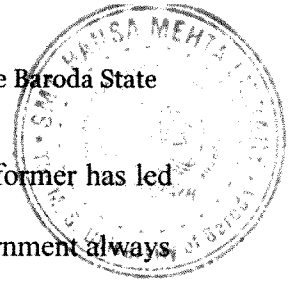
process of industrialisation not only of Baroda but also of Gujarat, got impetus with the discovery of oil and gas in Ankleshwar.

Gujarat Refinery went into the first phase of production in 1965. The refinery being a basic industry made vital contributions on several fronts at the regional and at the national levels. In Baroda, various large-scale industries such as Gujarat State Fertilisers & Chemicals, Indian Petrochemicals Corporation Limited and Gujarat Alkali and Chemicals Limited have come up in the vicinity of Gujarat Refinery and all of them are dependent on it for their fuel and feedstock. Other large-scale public sector units are Heavy Water Project and Gujarat Industries Power Company Limited. In addition to these public sector enterprises, a number of other large-scale enterprises have come up in the private sector. The products of these industries have wide applications in various sectors of the Indian economy.³⁹ The establishment of large industrial units in a region automatically brings into existence a number of smaller enterprises. Baroda is no exception and the city and the surrounding areas are today humming with industrial activity. The industrialisation of Baroda has attracted entrepreneurs not only from the city itself but also from all over Gujarat and India. In line with the 'Knowledge City' vision of the confederation of Indian Industry, Baroda is gradually becoming a hub in Gujarat for IT and development projects.

Industry and 'Development' in Baroda

The potholed industrialisation has led, paradoxically, to increase in unemployment. Baroda like any city of its kind continues to attract a large number of unskilled job

³⁹ Commerce and Industry, <http://www.Baroda.com/city.html> (accessed on May 2008)



seekers and daily-wagers besides skilled and educated workforce. The former has led to the growth of slums where poor working class people live. The Government always thinks of GIDCs and industrial parks but never plans for housing of workers.⁴⁰

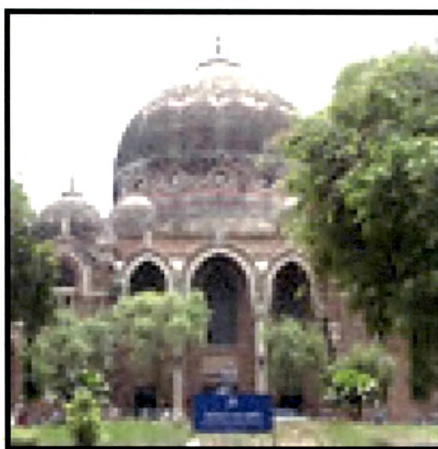
Baroda Municipal Corporation or for that matter the Government of Gujarat has not made any systematic policy for housing of the poorer sections of its people. At present there are more than 336 slums pockets housing more than 50,500 families and making up nearly 2,27,000 (20%) of the total population of the city. There is, however, an uneven distribution of the slums. Naturally, the old city area cannot afford any slums, as there is no patch available and it is already overcrowded with dwellings. Slum population is as high as 10,541 in Sayajigunj and as low as 148 in the city area.⁴¹ The living conditions in these slums area is a struggle where, water, light and drainage facilities have to be routinely fought for. Demolitions are very much in vogue with no consideration for the people so displaced.

Education in Baroda

Baroda is synonymous with education. The patronage of education started with Maharaja Sayajirao III and the city has built further on the academic infrastructure established by him. In 1917, Vithalbhai Patel was responsible for getting the first Law on Compulsory Primary Education in India passed by the Bombay Legislative Council. Among the princely States, Baroda was the first to pass an Act for compulsory education of boys from age 7-12 and girls from age 7-10, in 1906.

⁴⁰ Gujarat, http://www.onlinevolunteers.org/gujarat/reports/pucl/vv_chapter3.pdf, (accesses, April, 2008)

⁴¹ Ibid



Faculty of Arts, the M. S. University of Baroda

Baroda has a high literacy rate by Indian standards of 78% (2001). The present educational foundation rests on over 20 public schools and over 100 private schools. Towering benevolently over all is the M. S. University (M.S.U.), the jewel in the Baroda's crown, so to speak. M.S.U. is the only university in Gujarat with English as the only medium of instruction. It has 13 faculties and 17 residential hostels, 4 of them for women students. The university caters to over 100,000 students. There are various courses that are being offered in here ranging from Medical to Commerce. The university has been divided into several departments and there are a number of courses offered in each of the departments. The Fine Arts Faculty is famous worldwide for its contribution to Arts. The Faculty of Performing Arts is also a very reputed institution teaching music, drama, dancing, etc. There are other premier institutes also located in city including Sigma Institute of Management Studies, Technology & Engineering, Parul Institute of Engineering and Technology. Baroda has many public and private schools, imparting quality education. The recent decision of CII to develop Baroda as a 'Knowledge City' has been well received by the Barodians all over the world.⁴²

⁴² Education in India, www.education.nic.in/cd50years/y/3p450401.html, (accessed April, 2008)

Media and the News Paper

Baroda has a number of newspaper publications. The daily English-news papers published and sold in the city are the Times of India, the Indian Express, and the Economic Times and the DNA. There are three Gujarati dailies in the city-Sandesh, Gujarat Samachar and Divya Bhaskar. Apart from this a large number of magazines, periodicals and journals are regularly published and circulated across the city. The Gujarat film and television industry has a small but significant presence in the city. The famous Sagar Studio of Ramanand Sagar is also located on Ajwa road of the city. The city has four local FM stations such as Radio Mirchi (98.3 MHz). Big FM (92.7MHz), Radio City (91.1 MHz) and All India Radio (93.9 MHz). All India Radio broadcasts on the AM band. The Satellite radio was launched in nearby city of Ahmedabad by World Space in 2005. Households receive television through two main cable networks, In Cablenet and Siti Cable, while DTH has little popularity in Baroda. A network of optical fibre cables connects almost the entire city. The city's telephone services are provided by landline and mobile operators like BSNL, Reliance Infocom, Airtel, Vodafone, Idea and Tata Indicom. Broadband Internet services are provided in most parts of the city by the telecom companies.

Cricket and Baroda

Cricket is the most popular sport in the city, as it is in the rest of the country. Not only Baroda has its own first-class cricket team that competes at the national level, but it also boasts of the oldest cricket ground in Asia, called Moti Baug (The same ground on which Mohammad Azharuddin had scored a record fastest century of 62 balls, now

broken). Apart, from that there is also a private cricket ground owned by IPCL, which also hosts ODI.



Baroda Cricket Association Office.

Baroda has produced top ranked international cricketers from time to time. Atul Bedade, Vijay Hazare, Chandu Borde, Kiran More, Nayan Mongia, Anshuman Gaikwad (former coach of the Indian cricket team) and more recently Zahir Khan, Irfan Pathan, Yusuf Pathan, Jacob Martin and Connor Williams. The Baroda Cricket team has been a consistently good performer at the national domestic Ranjit Trophy championship and has won it 6 times.⁴³

Baroda by peaceful means became the part of federal India. Today the famous M. S.n University is the landmark for this city. The Sanskari Nagari has stood up to its name. It is progressing and has reached new heights socially and culturally. However the industrial development are still required with the rapid growth of IT sector for overall development of the city. Simultaneously, for the betterment of the people, the state should be more concerned about controlling growing inflation together with providing more opportunity with good and healthy working environment.⁴⁴

⁴³ Education in India, www.education.nic.in/cd50years/y/3p450401.html, (accessed April, 2008)

⁴⁴ Education in India, www.education.nic.in/cd50years/y/3p450401.html, (accessed April, 2008)