

CHAPTER-VIII

CONCLUSION

CHAPTER-VIII

CONCLUSION

The major characteristic of a pre-modern state, as discussed earlier, was making the power was giving preference to theatrical display over the welfare of the people. These characteristics were visible in the early years of the Baroda State. Khanderao Gaekwad's period witnessed some sporadic burst of vigor for reformation, could not adhere to it for long enough to be evidence for meaningful results. The period from 1860 to 1881 was a period of transition from pre-modern to early modernity: to some extent compromise between the medieval and the pre-modern. Khanderao did not completely fail to spot the need of introducing visible reforms. The most important reforms brought in by him were streamlining of judicial system and codification of laws; abolition of *izara* system; organization of revenue system and land settlement; and starting of railways and its expansion. Although these reforms were not of permanent nature, but they did indeed make a base for early modernity. This was because these carried the substantial components of modernity with need of modification and adjustment or even restructuring. The period of Malharrao could have been the period of real transition and of early modernity if he had put genuine efforts; but he missed the opportunity by indulging into less important issues. He however introduced few institutions for public instruction- schools and public health-hospitals and dispensaries which can be called a naissance attempt in these fields. If the changes during the time of the above two rulers are evaluated with the guiding principles of Shiner's idea¹ of pre-modern and modern, the hypothesis of this evaluation would be that:

- i) The participation of the ruler was neutral, neither minimal nor high; (especially Khanderao)
- ii) Structurally neither completely defused and nor even differentiated
- iii) Modest enhancement to the limits of capacity to meet external or internal challenges(streamlining system of justice, land settlement and revenue, means of communication, public service through educational and health institutions). Thus the

¹ Shiner L E,(1975), Tradition/Modernity: An Ideal Type Gone Astray, *Comparative Studies In Society And History*, *An International Quarterly*, Vol-17(02) ,245-252

result of the evaluation is neutral—embracing none of the extremes viz., pre-modern and modern.

The last quarter of the nineteenth century was the most crucial period in the process of modernization of the Baroda state. The appointment of T. Madhavrao as Dewan (1875 to 1882) was a decisive move in the history of Baroda for determining its modernity. He provided Baroda with a robust foundation of early modernity on which Sayajirao-III build the further edifice which was called a modern state. The Dewan organized the administration of the state and started the process of modernization by officializing, defining and classifying space, institutionalizing, codifying, record keeping, inclusive majority of attributes of Cohn's modern society and that of Shiner. His work mostly touched upon the politico-economic aspects of the state which was the urgency then. He organized administrative machinery and mechanism, systematized economic domains, like revenue, finance, accounts, agriculture, to fair extent. However he served Baroda for only seven years within which he had done immensely effective and impressive work. In this short span of his career in Baroda, it was impracticable for him to include social and cultural aspect of the state in the process of modernization to the effective degree. No doubt he had given an institutionalized form to the public services by establishing different departments like Public Work Department, Education Department, and Medical Department; but the progress in these departments was nominal and needed much work. It cannot also be said to contain a holistic development or growth of the state. There were many modernizing societal aspects which the short rule of T. Madhavrao could not undertake. For instance it could not include modernization of society and culture. Hence this period in this study has been marked as a period of transition from pre-modern to modern. It has also been referred to as early modern period. Another significance of this period (1860-1884) is that it represents a gradual shift from the feudal system to a modern state. This shift witnessed the dwindling powers of the *izaradars* and the *sardars* viz-a viz the growth of a modern bureaucratic structure. All of this was possible only with a ruler who was as visionary as his regent was if not more. Sayajirao-III, not only measured up to the standards set by his regent, but also set a new path of modernization, for rulers of the princely states to emulate and follow.

In 1881, once the young Sayajirao-III turned eighteen and assumed the rule of the state. With the pre-determination to bring about changes, he was fully prepared to institute various

committees to delve into the various aspects of governance. To further get acquainted with the realities, he toured different districts of the state. After touring the state, at his behest many changes were introduced in different fields. These changes were revolutionary in nature, for it changed the very face of the state in the late nineteenth century and early twentieth century.

Modernizing project of Maharaja Sayajirao included administrative modernization; economic modernization; social modernization and cultural modernization. Modernization in the administration was already carried out under the regency of Sir. T. Madhavrao. The areas that received the special attention of Sayajirao-III were the judicial administration and local self government. In the field of law and order, only one year after assuming the reins of government in the year 1881, Sayajirao formed a committee to look into the work of legislation. Acting on the enlightened principle of Humanism, he decided to begin with a better treatment of the criminals. In 1881-82, a new Central Jail was constructed for healthier environment for criminals. In the year 1883-84, Sayajirao-III made a unique experiment for improving moral values in criminals. Accordingly, they arranged a service of lectures on common moral values and good behavior in the jail. In the similar manner health facilities, provision for school was also made for young convicts in the jail. Later in 1883 a Law Committee consisting of the Naeb Dewan and three judges of the *varisht* Court (High Court) was formed for framing laws, for drafting and carrying through the legislative measures. A memorable mark was made in the development of Local Self Government in the State in the year 1892. A Municipal Act / *Sudharai Nibandh* was passed for Baroda with which an elective principle was provided for the first time. Since then, various other such acts were passed by the state government. So far as local self government was concerned, developments to restructure the local governments were endeavored by Sayajirao-III for his State. Systematization & decentralization of power and order was of special importance to him. He believed in disbursing the duties to concerned person involved in system whether be the highest officer or the worker. He wanted everybody to develop a sense of responsibility and participation in the development of State and for their own betterment. Simultaneously, he also was aware of the indolent outlook of his people and hence had once bitterly remarked that “the idea of energetic assertion of their difficulties, especially in

the presence of adversity seems to be foreign to their mental habits.”² He wanted his people to be self-reliant, therefore he enforced public participation for their own growth. He was convinced of the idea of administration wherein the common people could contribute to fulfill their needs and collectively overcome their problems. Sayajirao-III justified his idea of decentralization of power through his efforts to develop local-self Government. He had initiated his efforts in this direction, as soon as he took over the reins of administration in his hands. The famine in 1903-04 in the state provided him an opportunity to pass Local-self Government Act wherein the local self governing bodies could contribute effectively in disbursing emergency relief measures. A proper system of independent and interdependent working of the self-governing bodies like gram *panchayats*, *taluka* panchayats, *prant panchayats* or District Boards and municipalities was established. The fulfillment of the local needs and demand was only possible if the highest authority of these institutions were well aware of the local needs and problems. With the view to achieve the purpose of reaching to the local requirements effectively, the system of elective representation from every self-governing institution to District Board or *Prant Panchayat* was introduced. So that people's representatives could put forward the local problems of their respected areas before the board. Consequently, the villages contributed, by election, a proportion of members to *taluka* boards, and the *taluka* boards elect member to the district boards.

Under the modernization project, the economic modernization covered four areas- agriculture, revenue, industries and finance. In the field of agriculture, the beginning was made with reorganization of the Agricultural Department and implementation of the policy drawn. This was followed by various measures that were adopted by the state to bring about agricultural awareness. The state did not merely talk about it but also introduced the improved techniques. It recognized the need for creating markets to enable the peasants to sell their products at right prices without exploitation.³ Apart from these the state also focused on providing an alternate employment in dire circumstances. The state also gave the farmers loans in times of need. Agriculture education was a novel feature initiated towards better farming by the State. In 1886-

² Widgery, A. G., (1928). *Speeches and Addresses of Maharaja Sayaji Rao Gaekwad*, Vol. I , 1877-1927, Edited, London, 45

³BSA, HPO, Section. No-11, Gen. Daft. No-16, Files. No-13, 15-16 15-19 Extract from letters dealing with sending student and officers to Royal College Cirencester.

87, a special Agriculture Vernacular School was started in Baroda, which was later on transferred to the Education Department.⁴ Agriculture department of the Baroda College was established in 1889. In the year 1890 the state established an Agricultural Institution. This was a first of its kind to be established in western India. Here the progressive farmers were encouraged for learning the scientific "agro-know-how". Courses in Agriculture were also introduced in the Kala Bhavan and in the Male Training College, as well as in the Dhanka Boarding School in the Navsari District. In 1895, for the benefit of the boys of the backward classes, separate schools were also opened at Songadh, Arhati and Maha in Navsari Districts and at Kadi (North Gujarat).⁵ The result of Baroda state policy to improve the condition of agriculture and agriculturists can be seen in the constant growth of cultivable area, cultivated area and even cultivators. The data given earlier shows that 17.71% more land was brought under cultivable area from the period 1881 to 1941. It was the result of the policies that the state adopted wherein the indigenous profession like agriculture was introduced to the modern techniques which increased the possibilities of growth of agriculture. Investigations involving modern methods were made to determine quality of land, seed, manure, irrigation etc which proved to be important factors to attract people towards cultivation and to also make useful improvements. The population opting agriculture as a profession also increased with every decade. This clearly suggests the effective measures taken by the state and the favourable response of the people to the state measures succeeded. Besides agriculture, appropriate attention was also paid to animal husbandry. So far as the revenue administration was concerned the data reveals that institutionalizing and systematizing led to efficiency. The purpose of the reorganization was to reduce revenue to lessen the burden of the peasantry which was realized to a great extent.⁶ Gujarat has always been known for dearth of surface level water resources-rivers and canals. To guard against famines and droughts, the state sponsored construction of tanks and digging of wells. The state-government played an important role to ensure relief during famine years. An appointment of Famine Commissioner was made. He was entrusted the task of preparing famine relief program. A Famine Relief Code to meet the pressing requirements was passed. It was first voted for in the year 1899 and was revised in the year 1904. The report had made various suggestions regarding

⁴ BSA, Baroda *Administration Report* 1900-1901, 20

⁵ Parikh, R. G.(1973) *Social, Economic and Political Ideas of Maharaja Sayajirao-III of Baroda*, Unpublished Ph.D.Thesis, The M. S. University of Baroda, 168

⁶ Table Compilation of BSA, *Baroda Administration Reports*, 1881 to 1941 and Shah, M. H., 173

the different methods of exacting work from relief seekers. This included the allotment of tasks to the workers, the fixing of their wages, the classification and the payment of labourers according to their age, sex, and physical condition, and the relief of their dependents.⁷ Different schemes and measures were carried on viz. writing off the arrears or remission in land revenue, loans for sinking wells, creation of employment, supply of food and fodder etc. An Executive Council was also formed for preparing famine relief programme.⁸ To cope with the financial problems agriculturists were given *tagavi* loans by the government at low rates of interest. Measures were taken by the state to conform it by giving encouragement to set up co-operative societies and agricultural banks for easy availability of finance. The establishment of co-operative societies and banks proved to be boon for the agriculturists.

So far the Revenue administration was concerned, Sayajirao's administration brought about significant modern transformation in the last decade of the nineteenth century. The beginning was made with creation of a Survey and Settlement Department. Sayajirao-III assumed the reigns of administration in the year 1881-82, and in the following year new Survey and Settlement operations were introduced. The Department was created in the year 1884. For the convenience of work it was divided into three branches namely Survey; Maintenance; and Survey Record. Apart from the work of survey and settlement, the department also looked into the matters of settlement and record of lands like *Barkhali*, *Giras*, *Devsthan* etc. It also focused on confiscation and compensation of land.⁹ Registration and Stamp duties also fell under the same department. Apart from this scientific survey operations were carried out in the state. The first scientific survey operation went through different stages during the years 1882-1908. Once the work of settlement was accomplished, its revision settlement was approved for fifteen years. An important provision was made during the Revision Settlement which was to reduce burden of taxation on the cultivators. Sayajirao's administration was also successfully able to separate the Judicial and Executive functions which helped to reduce the burden of taxation. The new revenue acts were passed only after Maharaja Sayajirao III assumed power. A *niyam shakha* (rules drafting branch) was created. This branch was created in the *Sar Suba* Office for drafting and passing rules on various subjects. The Baroda Land Revenue Code was enacted in the year

⁷ Baroda Administration Report 1904-05, 273

⁸ Ibid ii

⁹ Nene V. P.(1939) *Pragatipanthi Vadodara(Guj.)*Nene V. P.,28

1915. This set of rules was a compilation of various rules previously described in separate *niyams, vathukums, and jahernamas*. The Registration Act of 1885 was revised and amended in the year 1902. Fraudulent dealing was minimized with the Registration Act.¹⁰ The new Stamp Act in the state was framed on the model of similar enactment in British India and was sanctioned in the year 1885-86. However its operation was held in abeyance till rules for the working of its provisions was framed, and stamps were prepared of proper value, color, and form as required under the Act. This was done in the year 1888-89, and the new Stamp Act was then put into force.¹¹ The revenues from Railways and customs had shown an immense growth. From a negligible source of revenue in the year 1880-81, Railways in the year 1940-41 had become an asset to the state.¹² Moreover, the reduction in the land revenue epitomized the efforts of the state to relieve the peasantry; and the growth in the income of railway, excise and customs symbolized the growth of industries.

The period from 1881 to 1905 might be considered as a period of pioneering efforts and laying the foundation of industrial development in the state. This was one of the important facets of the modernizing project of the Maharaja. In order to meet the above challenges the state government took certain administrative steps. The first step being Department of Commerce and Industry was found. ¹³This was followed by number of changes brought for the effective and smooth working on the project different boards, committees and councils were also maintained according to the need of the time. This effort of the state was met with the efforts of the people. The people also organized a few small industries such as pencil-making, button and soap making, etc. A number of small industries such as cotton ginning, press factories, flour and rice mills and dye works sprang up during the period of 1887-1905.¹⁴ In order to associate the people in the work of developing the resources of the State on proper lines, an Industrial Advisory Committee was appointed by Sayajirao-III in the year 1914. The state government also established Technological Institute for industrial research in 1936 and placed it in charge of the Industrial chemist. With this institute Shree Sayaji Jubilee Science Institute, Public Chemist, the Agricultural Chemist and the laboratory of the chemistry department of Baroda College were all working in close

¹⁰ BSA, *Baroda Administration Report*, 1904-05, 40

¹¹ Clark A. C& Desai, G. H. Vol.II, 163

¹² BSA, *Baroda Administration Report* 1941-42, 23

¹³ BSA, *HPO*, Sect. No.-1, Gen. Daft. No.1, File. No.6-A, 28

¹⁴ BSA *HPO*., Section No-316, Daft. No.-163, Files. Nos.-12, 12-A, 13 and 13-B

consultation and collaboration. Infrastructural modernization also was carried out during this time. The growth and development of the means of communication and transportation gave encouragement to the expansion of trade and industry. State had made efforts to develop and expand the railways, roads, ports, ferries, etc with a view to give further boost in the modernization of the industries. A Communication Board was instituted in 1928. All the question relating to the program of roads constructions, new railway projects, railway extension projects, telephone installation were referred to the board for investigation and advices.¹⁵ At the time of the accession of Sayajirao-III, the industrial development was in its nascent stage and people required encouragement from the state to take risk and invest. Thus it became the responsibility of the government to carry out industrial researches in natural resources and acquaint people with its usage for establishing industries. Sayajirao-III proposed to his Dewan and other officers to form a committee. This committee was to suggest recommendations on commercial education and industrial encouragement.¹⁶ Soon, the state government spared no effort in this direction and came up with the plan to impart industrial and technical education. The most important endeavor for imparting technical education in the State was the establishment of Kala Bhavan in 1890. Besides Kalabhavan, facilities for technical training were also available at G. B. S. Railway workshop, district industrial schools at Petlad, Patan and Amreli, J.N. Tata Hunnarshala Navsari and Chimnabai Industrial Home, Baroda. The school at Amreli taught carpentry, weaving and tailoring; while the school at Patan offered industrial courses in turning, fitting and smithy, wireman's course and a carpentry course. The Hunnarshala at Navsari imparted training in mechanical engineering, cabinet making and drawing.¹⁷ The Chimnabai Industrial Home was also an important institution in Baroda where women received training in a number of useful and remunerative handicrafts. The above institutions were run by the government except Hunnarshala at Navsari, which was grant-in-aid institute. Moreover the Baroda Industrial Museum was established at Baroda in the year 1894.¹⁸ It was divided into two segments-Science and Arts. Science mainly dealt with Geology and Biology, whereas there was a special department devoted Baroda industries in Arts.

¹⁵ BSA *HPO*, *Progress Report*-1928, 355

¹⁶ BSA, *Dewan Khangi Huzur Office*, 1900-1901, 3

¹⁷ Parikh, R. G. 201

¹⁸ BSA,*HPO*, Section No.-1, Gen. Daft. No.- 1, F. No.-3

It was in the first decade of the 20th century that industrialization in the State was given further impetus. One of the influential factors of this impetus was the Swadeshi Movement of Bengal in 1905. The Movement focused on boycott of everything foreign and adopted everything manufactured and produced in India. As a result of this movement many dying industries were revived.¹⁹ This provided an opportunity to the existing industries to expand further and for the new ones to establish afresh. Baroda state too took advantage of the enthusiasm of the people and extended its help to all new ventures that were started with loans and many other ways.²⁰ The state government left to its people to decide what was essential to be manufactured at home. The other event which gave fillip to the entrepreneurs in the beginning of the twentieth century was the establishment of a special Department of Commerce and Industries; followed by the starting of the Bank of Baroda in the year 1908. The Department of Commerce and Industries as has been previously discussed, administered the industries whereas the Bank of Baroda provided the needed finance to the entrepreneurs. Whiteneck said at the time of establishment of the Bank of Baroda that, *"The bank is not designed to assist the Baroda government in financial transactions by providing loans, since government has ample funds of its own but to help the people in their industrial pursuits"*. Whiteneck proposed to convene a public meeting, very much on the lines of American town hall meetings, to educate the people on the objectives and usefulness of the proposed bank, which was duly held on July 19, 1908 in the presence of the Maharaja.²¹

This fruitful decade was followed by another lucrative decade for the industrial development. As has been discussed, numbers of actions were undertaken by the state like industrial education and researches; easy and low-interest loans; industrial codification; industrial exhibitions; and expansion of means of communication and transportation. These proved to be fruitful as number of small and large industries sprang up. Industries like cotton ginning factories, cotton presses, cotton spinning and weaving mills, silk factory, brush factory, dyeing factories, leather factory, saw mill, sugar factory, water works, opium factory, brick factories, oil mills, chemical works, rice mill, furniture factory, electric light company, printing presses and other were established. The industrial development continued in the third decade of the twentieth century as well, especially after 1925. The policy of industrialization of the state,

¹⁹ Baroda Administration Report 1929-30, 194

²⁰ Widgery, A. G. *Speeches and Addresses of Sayajirao-III* Vol.-I, 78

²¹ Anand Chandavarkar, *Modern India's Pioneer Economic Adviser*, 66

which was steadily pursued, achieved the form of intensive drive towards industrialization under the guidance of Sir V. T. Krishnamachari, the Dewan of the State.²² Industries whether large, medium or small scale; be the modern or indigenous with re-embodiment substantiate the fact that Baroda was being ranked amongst the industrially advanced states of India. This fact also can be well gauged from the fact that during years 1927-41, the number of operatives employed in industrial concerns coming under the Factory Act rose from 17,000 in the year 1927 to 41,101 in the year 1941. The number of factories rose from 122 in the year 1927 to 148 in the year 1941. The paid up capital of joint stock companies rose from Rs. 319 lakhs to Rs. 1,164 lakhs, and the number of towns rose from fifty in the year 1927 to sixty four in the year 1941.²³ The industrial development proved progressive to place Baroda State among the contemporary modern regions in India like Mysore and the British India. The introduction of modern machineries, the creation of banks on the modern lines to create capital for industries, development of means of communication, the introduction of codified laws and a migration of people from rural to the urban setting all exemplified the presence of modernization in Baroda State and Industries had played vital role in making Baroda a modern state.

So far as the modernization of the financial sector was concerned, the beginnings were made with establishment of the Baroda Pedhi Company in 1884. This institution was a kind of fusion between the traditional and modern system. However it was not successful as the scope of functioning of the *pedhi* was limited. In spite of the failure, the state continued its modernizing work. In the year 1890, small banking institutions were opened to help financing the Baroda army, the servants in the palace, and the police. These banks were under the control of *suba* of the state. Similar banks were established in different parts of Baroda around the same time. For instance, in Visnagar a state bank was established which was under the control of the *Sar Suba*. The most important achievement of the Sayajirao's government however was the establishment of the Bank of Baroda in 1908. Bank of Baroda proved a beneficial agency for lending, transmission, and deposit of money and was a powerful factor in the development of art, industries and commerce of the State and adjoining territories. The bank soon took over the work of the State Treasury. Its branches were started at Bombay, Ahmedabad, Navsari, Surat,

²² Shah M. H., 114

²³ Ibid, 114

Mehsana, and Bhavnagar and even at Dabhoi, Amreli, Patan and Petlad.²⁴ The Bank of Baroda provided complete modern banking facilities for the development of commerce and industry throughout the State and was running reserves shortly after its establishment. The establishment of the Bank of Baroda was an epitome of modernization in Baroda which in turn was to chart the growth of economy in general. So far as the agricultural finance was concerned, inspired by the urban co-operative credit institutions organized in Germany and in Italy, the first urban co-operative credit society named “Anyonya Sahakari Mandali” was established in Baroda on 5th February, 1889, under the guidance of Shri V.L. Kavthekar.²⁵ However the co-operative credit societies got legal status only in 1904, when the Baroda state passed the Co-operative Credit Societies Act in December 1904 based on the similar act passed by the government of India. The Co-operative Credit Societies Act of Baroda state was passed with a view to provide easy and cheap credit to the agriculturists. In the very year of its introduction, twenty four societies were established. In 1906, a Registrar for Co-operative Society was appointed.²⁶ The act of 1904 was amended in the year 1912 providing for the higher finances of the movement and for the organization of the non-credit activities. Further changes were brought not in the fundamentals of the co-operative movement but they provided for the classification of the societies for the creation of provident funds, and for the attachment of members' property before awards by revenue process. This Co-Operative Society's Act was passed in 1927.²⁷ The Co-operative movement was not only limited to the formation of agricultural co-operative societies but non-agricultural societies also were mushrooming. There were two hundred and sixty three non-agricultural societies in the year 1940. The principal types of these societies were Urban Banks, Government Servants' societies, Student's stores and Backward Class societies comprising societies for weavers, tanners and sweepers. The other societies include flood relief, insurance, electric supply and house-building societies. Small urban co-operative banks strengthened properly by Government assistance were financing the small scales industries. The Vaso Co-operative Bank and Anyonya Co-operative Society of Baroda were giving small loans to clients including traders, artisan, contractors, and men similarly placed and not to industries.²⁸ There

²⁴ BSA Huzur Political Office, Sect. No. 316, G.D. No.163, F. No. 12-A, 146-47

²⁵ Rana, R. D, 17

²⁶ Parikh, R. G., 217

²⁷ BSA HPOSect.316, G. D.163, F.N.12-A, 385

²⁸ *Report of Baroda Banking Inquiry Committee 1929-30*, 230

also were societies formed for the development of socially deprived classes and thence to meet the financial and other needs of the members. One such society was Antyaja Co-operative Society.

Sayajirao-III had toured many developed countries and had seen many progressive societies. His idea of progressive society had widened with his exposure these modern societies. Sayajirao-III had adopted an all-encompassing approach to modernize his state which too had social challenges, evils, and discriminations; want of broader outlook; lack of proper education and health services and so on. In order to transform the society into a progressive one, Sayajirao-III's administration focused on number of aspects like Public Instruction; Library Movement; Public Health and; Improvement in position of Women

The first attempt to organize an educational department was made by T. Madhavrao in 1875. The office of *Vidyadhikari* established by him continued during the time of Sayajirao-III, though with necessary changes. For administrative purposes the State was divided into six educational division viz. Baroda, Petlad, Patan, Kadi, Navsari and Amreli.²⁹ Each division had an inspector who was assisted by a number of deputy inspectors. Each deputy inspector had to supervise on an average fifty schools and 6000 students in the year 1939. The Central Education Board was created in Baroda with the *Vidyadhikari* as its president.³⁰ Important educational policy decisions, matters of general interests and queries were referred to this board. In 1893, an important decision, in the history of education not only in Baroda State but even in India was taken, of introducing free and compulsory primary education. Sayajirao-III determined to ensure its success, deliberated to introduce it in phases in the entire state. The Government paid special attention to the Education Department. The percentage of revenue which the State spent on education was over 9% in 1881 and 4% in 1904, against about 1% in British India.³¹ The expenditure on education had increased to 17.6% in 1939.³² The focus of compulsion of primary education was to increase literacy. This was achieved to an extent as literacy rose from 9.4 % to 20.9 % within two and a half decade of its introduction. In 1940 number of literates in the

²⁹ *Report on Public Instruction in Baroda State 1938-39 (1939)*. Baroda State Press, Baroda, 12

³⁰ *Ibid.*, 2

³¹ Naik, J. P. (Member, Provincial Board of Primary Education, Bombay), *Compulsory Primary Education In Baroda State* RETROSPECT AND PROSPECT BULLETIN No. 2, 6-7

³² *Report on Public Instruction in Baroda State 1938-39*, 4

Baroda State stood at 229 per 1000 of the population, in Travancore 477, in Cochin 354 whereas in British territories of Bombay, Bengal and Madras it was less than 200. The growth of primary education paved the way for further advancement of education viz., secondary education and higher education. The number of secondary schools increased along with primary schools. There were categories of high schools, such as: Government Schools, Anglo-vernacular and middle schools and English schools, in nearly all the *taluka* towns and big villages provided with liberal funds under the system of grant-in-aid. Some primary schools were improved to accommodate students of secondary education. In 1875 there was only one Secondary school in the State but the number rose to 119 with 21,953 students in 1939.³³ So far as the higher education was concerned, the foundation stone of Baroda College was laid by Sayajirao-III in 1879. In 1881 Baroda College was established which was affiliated to the Bombay University in the faculties of Arts, Science and Law. The Baroda College was opened to students in 1882. It embarked on teaching of science in 1887, agriculture in 1890, law classes in 1891 and a chair of the comparative studies was established in 1915.³⁴ Later additional facilities and activities were added to it. There were three hostels blocks attached to the college which provided accommodation for students. A well patronized library was attached to the college which issued books home to the students.

To improve the condition of the untouchables (*antyajas*), attempts were made to educate people of the state on the ills of caste discrimination. Schools were established for them in 1883. Fees were not charged and all the necessary materials were made available free of cost. The best example of his efforts to uplift the *antyaja* caste can be seen through the life of Dr. B. R. Ambedkar.

One of important measures which accelerated Sayajirao-III's project of modernizing Baroda State was the emphasis given to the women education. He said, "*we deprived ourselves of half the potential force of the nation, deny to our children the advantage of having cultured mothers and by stunting the facilities of the mother, affected injuriously the heredity of the race*". He added "*it also created a gulf of mental division in the home and made the women a great*

³³ *Report on Public Instruction in Baroda State 1938-39*, 36

³⁴ Trivedi, A. K., (Ed.) (1933). *The Baroda College Golden Jubilee, Commemoration Volume*, The Times of India Press, Bombay, 3 (Extracts from the speech of the then principal of the College Mr. Burrow).

*conservative force” that clings to everything old, however outworn and irrational.*³⁵ Due to his efforts, by 1938-39 there were 1, 08,437³⁶ girls taking primary education in different schools.

One more aspect of the modernizing project of the Maharaja Sayajirao III, Gaekwar of Baroda was library movement in India. It was a path breaking event in the early twentieth century. He is remembered today as the Father of Library Movement in India. Sayajirao-III was a true educationist who did not hesitate introducing a free and compulsory primary education in the State. However his actual idea of education was beyond the bound prospectuses and age-bars. He was resolute to educate his subjects irrespective of age, gender, caste or creed. He wanted his people to be well-acquainted with what was going around in the world and quench (if any) their thirst for knowledge. With that aim in mind, he decided to establish libraries all over the state. He understood the fact that books were an important source of knowledge. This passionate move of Sayajirao-III to give espousal to establish libraries is eminently known as 'Library Movement' in the history of Baroda State.

Modernization also meant paying attention towards the health and sanitation of the people. Sayajirao-III, too worked significantly in the field of Public Health. The Medical Department was already organized by Sir. T. Madhavrao in the year 1876, when Sayajirao succeeded. He expanded work by adopting liberal policies and definite programs. The Medical department consisted of i) Administrative staff; ii) Executive Staff; and iii) Subordinate Staff. Between the years 1881 and 1919, an extensive program was organized, to provide all district towns of the state with hospitals and all *taluka* towns with dispensaries. Many medical institutions were established and maintained. Out of many medical institutions established in Baroda State, a few that need a mention are Shri Sayaji General Hospital*, Leper Asylum and Lunatic Asylum. Water is a basic necessity for survival. In order to ensure continuous inflow of water for the citizens of the state, Sayajirao embarked upon the project to bring water to their homes. The work of Sayaji Sarovar commenced under the supervision of the engineer in 1885 and was completed by 1890. The water was led through a 30-inches main to Nimeta, about five miles from the lake, where two settling tanks each of 400'× 400'× 10' were constructed. The water was allowed to settle for twenty-four hours in one of these tanks and was then discharged

³⁵ Widgery, A. G., (1928). *Speeches and Addresses of Maharaja Sayaji Rao Gaekwad*, Vol.-I, 1877-1927, Edited, London, 164

³⁶ *Report on Public Instruction in Baroda State 1938-39*, (The data taken from the table), 88

on three filter beds, each 160 feet long and 100 feet wide. The water from filter beds was collected into a service reservoir with a capacity of 42,32,600 gallons, which was more than sufficient to give twenty-four hours' supply for the town, calculating at the rate of thirty gallons per head of population, and including the water required for cattle and gardens. Permanganate of potash was used to purify the water. To maintain health and hygiene in the state and to provide better sanitation schemes a Sanitary Commission was established in 1891. Initially it had only an advisory character but later it was given executive powers. Prior to this the sanitation was in towns was looked after by municipalities, and by *tajviydars* (Revenue Circle Inspectors/ RCI), in the villages. Every town and village had a staff of sweepers.³⁷

Codification of a modern state is visible through the registration of births and deaths introduced in 1901. The registration of birth and death helped to carry health operations. Especially reports on death denotes the causes of death and on finding common diseases or factors responsible for death might help to decide the further course action.³⁸ Of these many actions to reduce death rate, one was compulsion of vaccination. An adequate establishment of vaccination was maintained to work steadily and vigorously. Vaccination Act was passed in 1914.³⁹ Rules were also formulated to regulate public gathering especially during the time of epidemics to avoid rapid spread. Efforts were made to introduce and improve the service to fight against fire thereupon adding to the safety of public health.

So far the position of women was concerned; Sayajirao-III was influenced greatly by his surroundings, especially the impact of the social reformers. He had been socialized with liberal thoughts, and the concepts of civil liberties, humanism and individualism of Enlightenment. He strived for the betterment of his people but he realized all his efforts would either be protracted or futile if emphasis on reforms related to women was not given earnest significance. According to him 'Women regulate the social life of people'⁴⁰ and it would be feasible to enlighten and educate this most effectual section of society as the real success of his project to modernize his state on social hinged on it. Sayajirao-III adopted methods of appeasement and regulation to deal with women's issues. One was by enforcement of laws and another by persuasion through mass

³⁷ Clark, A. C., & Desai, G. H. Vol.-II, 375

³⁸ Report of Baroda Vitality Commission 1910-11, Times Press, Bombay, 11

³⁹ Clark, A. C., & Desai, G. H, Vol.-II. 381

⁴⁰ Sergeant, P. W., 208

education and creating awareness amongst them. Both ways were essential because check was only possible with law and punishment whereas persuasion had deep and perpetual effects. Many laws were passed for checking the atrocities against women. The laws that were passed were Hindu Widow Remarriage Act-1901; Prohibition of Child Marriage Act-1904; Hindu Marriage Act-1905; Hindu Divorce Act-1932; Widow's Inheritance Act 1933; and Parsi Divorce Act-1933.⁴¹ Hindu Widow Remarriage Act gave consent to the remarriages of widows and also observed their offspring through such marriages to be legitimate children. This encouraged many orthodox Hindus to take up moderate approach toward the widows. The root cause of most of the evils prevalent was child marriage. An Act prohibiting child marriages was passed in 1904. According to this Act the marriageable age for girls was fixed at 12 and for boys it was 16. On realizing that the Act was not followed strictly, a clause was added to it, wherein the parents of the girl who was compelled to marry before the age of 8 could be imprisoned. In 1929 the marriageable age was raised to 14 and 18 for girls and boys respectively on similar lines of Sharda Act of British India.⁴² Hindu Marriage Act permitted marriages into same *gotras* if no blood relation existed between the two families and Hindu inter-caste marriages were also allowed. Hindu Divorce Act and Parsi Divorce Act allowed divorce to the couples willing to get separated with valid reasons. It helped woman to get out of a troublesome and cruel marriage and agonies attached to it.

Apart from these Acts the most effectual was the Compulsory Primary Education Act passed in 1906 that benefited the most in Sayajirao-III's task of reforming women's status. It did not only compel the parents to send their girl child for formal education but also created opportunities for the arisen of more sensible and indulgent generation to discard any kind of discrimination. To him 'Education is a basis to all reforms'⁴³, he put this idea into practice and established educational institutions for imparting education up to higher studies in the State. Chimnabai-II, his wife, was his partner in all these endeavors. Besides education, emphasis was also laid to ensure overall development of women. With that aim in mind, a number of institutions were established in the early twentieth century. For instance, 'Shri Chimnabai Stri-Samaj', 'Shree

⁴¹ Pandit, Shree Hitendra (1989). *Vadodara na Samajik Sudhara* (Gujarati), (an article published in *Vadodarani Gaikal ane Aaj*), Shah, P., Trivedi, M. & Bhatt, M. (Eds.), *Vadodara Samachar*, Vadodara, 44

⁴² Nene, V. P. (1939). *Pragatipanthi Vadodara* (Gujarati), Nene V. P., Vadodara, 222

⁴³ Widgery, A. G., (1928). *Speeches and Addresses of Maharaja Sayaji Rao Gaekwad*, Vol. I 1877-1927, Edited, London, 69

Chimnabai Stree Udyagalaya', 'Shree Chimnabai Vihar Club', 'Bhagini Samaj' etc were few main organizations. Besides these, number of other institutions that were established were Kanya Vyayam Shala; The Mahila Samaj; and Industrial Home; in Amreli, Women's Co-operative Society and in Patan, Industrial Home. The Industrial Homes in Patan and at Navsari were known as the 'Vanita Vishram'. These institutions were conducting similar instruction as that of Baroda, the general features being the teaching of sewing, singing, embroidery and household arts.⁴⁴ Special demonstration training was also run yearly through presentation of charts on village-sanitation and uplift and other nation-building activities—thousands of villagers attended the demonstrations. In all these activities women were actively involved.

Sayajirao took number of foreign trips owing to his health problems. He used the experience gained from these trips to launch his project of modernizing, especially developing Baroda culturally. Sayajirao-III was an ardent art lover. His travels to various countries in Europe enchanted him towards different forms of art. He saw various sculptures, paintings, architectures, museums, art galleries, music, dance etc., and aspired to stimulate the development of such art forms into his State. Artists of different places and different art forms were welcomed to Baroda not only for his service but also extend the knowledge of their art forms to the people of Baroda. He endowed Baroda with a legacy of being cultural centre, not only of the then Baroda State but even that of present Gujarat State. He promoted different art forms viz., sculpture, painting, dance, music and so on. He also established institutions Kala Bhavan, museum, and picture and art gallery for encouragement of different arts in his State.

Sayajirao-III invited many artists of international repute to the city and showered them with great honours. Augusto Felici, a renowned sculptor as well as a painter from Italy to Baroda in the year 1893. Felici stayed in the service of Maharaja till 1897. He was appointed as the court artist. Another famous sculptor, George Femton, was invited, who's only and well known work was the statue of the tale of Romulus and Remus. Phanindranath Bose, a Bengali sculptor living in Scotland and influenced by Rodin, was invited by Sayajirao in 1920.⁴⁵ Other Indian sculptors such as Kolatkat, Gokhale, and Phadke originated various excellent sculptures which adorned

²³² Kudalkar, J. S., 35

⁴⁵ Ibid.

public places adding to the beautification of the city. Sculptures were also bought and brought from different places and of different sculptors to exhibit in the Baroda Museum. Sayajirao's visits to the Picture galleries in Europe inspired him to develop and promote painting in Baroda. Augusto Felici was appointed as a court artist from 1892-95. He later was assigned to supervise the collection of paintings from Venice for the Maharaja. Felici made several paintings as per the desires of Maharaja.

An artist amongst all, whether Indian or outsider, to receive special treatment (special studio was allotted to him in the Palace) in Baroda State and fame all over was Raja Ravi Verma. Before that Ravi Verma took to work in Baroda, Sayajirao-III made him travel to artistically important places of India. He wanted Verma to make comparative study of ancient and modern pictorial art of India, which according to him would enable Verma to work more efficiently. Verma too excel in work assigned to him and then joined the service to the Maharaja.⁴⁶ He had meticulously learnt the Victorian dialect of salon art, especially the skill of oil painting, and articulated Indian subjects, which were both conspicuously different from the western cannon and at the same time convincingly modern. Verma's major contribution and fame lie in his historic paintings of ancient Indian epics and classical literary works. The paintings of Raja Ravi Verma had given importance to city of Baroda to be one of the crucial centers of the art world. His well-known paintings include— Krishna Drishta, Keechak and Shahiyadri, Radhamadhav, Vishwamitra and Menaka.⁴⁷ An open exhibition of the painting of Ravi Verma was arranged, so that general public and art lovers could get an opportunity to admire his work. His paintings adorned the main palace at that time. Later his paintings were shifted to the Maharaja Fatesingh Museum. Apart from these general paintings, portrait paintings of members of the royal family were executed by him. For these painting special frames were also prepared which cost 1037-8-3 rupees.⁴⁸ Another Indian painter who had received the honour to be in the service of Sayajirao-III was Fyzee Rahamin. Fyzee Rahamin was originally the Jewish artist named Samuel, later turned

⁴⁶ Bhagvat, S. & Captain A, (2004). *Yughrashtra Maharaja Sayajirao*, Matrubhumi Seva Trust, Vadodara, 160

⁴⁷ Sheikh, G. M., 35

⁴⁸ *Shri Sayaji Gaurav Granth*, 457

Muslim under the name Fyzee Rahamin.⁴⁹ Apart from these there were many other artists who found patronage in Sayajirao's court.

Sayajirao-III's visits to western countries provided him with firsthand experience showing importance of museums. He aspired to establish museum in Baroda. In 1890, the foundation stone for the museum building was laid. A committee of illustrious educationalists was formed to look after the planning and piloting the museum's activity. A foundation stone of the museum was laid in 1887.⁵⁰ The museum building was designed by R F Chisholm and Major C Mant. The design of the building is Indo-Saracenic. It also has certain features of Maratha architecture. Ground floor is made up of European design, which looks beautiful due to Parthenon frieze.⁵¹ R. B. Foote was the first director and Mr. Masani was first curator of the museum. After sometimes Masani succeeded Foote and secured post of the director. Baroda Museum was opened to the public in 1894.

This museum was purposed to represent local, regional, national, and international culture and civilization. It contained a of unique collection of European Oil paintings, Indian miniature paintings, sculptures, coins, textiles, crafts; Islamic Art, Japanese Art, Chinese Art, Nepal and Tibet Art and Natural history collection.⁵² Museum had various sections like Fine Applied Arts, Industrial Art (Indian and Foreign), Ethnology, Archeology, Zoology, Botany, Geology and Geography.⁵³ Gradual addition was kept on making into the collection. For instance in April 1905, professor Masani, had proceeded to Europe with the Maharaja to study the arrangements of the principal museums on the Continent, and a large sum was placed at his disposal for the purchase of rare specimens of Arts and Science. In 1906-07, it was decided to launch to the museum a Picture and Sculpture Gallery. The Construction work of Picture Gallery was started in 1908 and completed in 1914. Picture gallery was formally opened on the 23rd

⁴⁹ Goets, H., (1961). *Note on the Maharaja Fatesingh Museum, Baroda*, East and West, Vol. 12, No. 4, Istituto Italiano per l'Africa e l'Oriente (IsIAO), 254

⁵⁰ *Baroda Administration Report 1900-1901*, 20; and Dr. Bhaumik, S. K.(1989). *Vadodara Sangrahalaya ane Chitralay ni ek Zalak* (Gujarati) (An article from the *Vadodarani Gai Kal ane Aaj*), Shah, P., Trivedi, M. & Bhatt, M. (Eds.), Vadodara Samachar, Vadodara, 67

⁵¹ *Ibid.*, 67

⁵² Dhavlikar, M. A. (1970), *Mathura Art in the Baroda Museum*, also cited by Rathod, S. 68

⁵³ Devkar, V. L.(1956). *Bulletin Museum and Picture Gallery Baroda*, Vol.-XXI, Baroda

March 1921.⁵⁴ Apart from European paintings, a large collection of Indian paintings was exhibited in the Picture Gallery. In the Modern Indian Painting section works of distinguished Indian artists of modern times was displayed. Thus Sayajirao-III had provided art of two different continents representing their culture. The idea of combining East and West under the same roof was to inculcate a sense of liberal appreciation of art in public and to widen their outlook.

Efforts made by the state government to patronize music, in the state justifies the claim of Fatehsinghrao Gaekwad, a great-grandson of Sayajirao-III that “*the ruling princes of India had saved classical music from disappearing*”.⁵⁵ The establishment of an institution like Kalavant Karkhana, formation of rules for the artist the standardize syllabus and notation system, training to the teachers, introduction of fusion music viz., Indian classical and western, producing music literature were presenting a modern characteristics of music. In the words of Bakhle, “*the music bore recognizable signs of colonial modernity, involving written notation, systematization, institutionalization, codification and the use of the pedagogical textbooks, yet it did not require making exclusionary choices between modern and traditional, classical and folk or Hindu and Muslim*”.⁵⁶ Sayajirao-III had also attempted to enhance dramas as separate form of art. His court too was adorned with these theatrical forms. He had accommodated *natakkars*(Drama artists) in his crew of artists. During his time, ‘the Shivaji *Chitrabhuavan*’ was also started in Baroda. It was instituted in 1929 and later was given a name called ‘Prince’.⁵⁷ Though drama had received a patronage from Sayajirao-III and other adherents; it could not make its place as a great success, analogous to other art forms, in the Baroda State. He also made great contributions in the field of dance.

The Baroda State too followed the Indo-western style of architecture, especially in the reign of Sayajirao-III, as many other princely states. The newly formed administration (minority government) in the Baroda State required public offices, schools, hospitals, police lines and other public buildings, for which a separate establishment for undertaking this task under an expert

⁵⁴ Ibid., 279

⁵⁵ Bakhle J., 21

⁵⁶ Ibid.

⁵⁷ Bhagvat, S. & Captain, A., 104

was necessary. Thus the Public Work Department was started by T. Madhavrao appointing Mr. G. F. Hill, C.E., as the state engineer.⁵⁸ Improvements in the department were made with time and necessity. Services of the British architects were sought. The most notable among them were—Major R. N. Mant, R. F. Chisholm, and Mr. Charles F. Stevens. The trio had contributed immensely in the adornment of Baroda with architectural masterpieces. Architectural magnificence can be marred by a poor drainage system; mounds of garbage; congested lanes and absence of open space for public recreation. To overcome all the above problems and for proper town planning the Baroda Improvement Trust was formed in 1910⁵⁹ and a complete project of beautification of Baroda was embarked on. The city has a legacy over the best architectural masterpieces. Amongst them are the palaces, museums, temples, public buildings, parks, and many others. Majority of them were built during Sayajirao-III's period using different architectural styles, especially Indo-Saracenic style.⁶⁰ These buildings went on to be among the most memorable landmarks of the city, and are just as relevant in their appeal in present context today—continually imparting a lesson in climatically sensitive designs and an intelligent use of structural techniques. The examples can be seen in form of Laxmi Vilas Palace, Baroda College, Khanderao Market, Kirti Mandir, Pratap Vilas Palace, Nyay Mandir etc.

The progress of Baroda state was visible and enviable even to the British. The idea of modernization in the princely states was generally evinced not as modern but as western by them. The progress of Baroda state was also miscomprehended as mere imitation of west or as “mimicked modernity”⁶¹. The concept of reform in the colonial system was intricately tied to the notion of colonial mimicry, the notion that colonized peoples needed to struggle to become equal to the Western colonizers who were the paradigm of normality. Western concepts employed by the state were, in fact, altered discourses, that these princely initiatives and institutions were consciously constructed differently from the Western models upon which they were based. Sayajirao-III, utilized this concept of being 'almost but not quite' to reclaim a variety of initiatives from the West, to redeploy them in an Indian setting, and, in so doing, to challenge the

⁵⁸ Clark, A. C., & Desai, G. H. (1923). *Gazeteer of the Baroda state*, Vol.-II, Bombay, 332

⁵⁹ Report of City Improvement Trust, 1915, Baroda

⁶⁰ Tribute: Robert ‘Fellowes’ Chisholm, Indian Architect & Builder Expolre-Vol.-28, 9th May, 2015, Indian Architect and Builder, Mumbai, 32

⁶¹ Bhagavan Manu (2001). Demystifying the 'Ideal Progressive': Resistance through Mimicked Modernity in Princely Baroda, 1900-1913, Modern Asian Studies, Vol. 35, No. 2 (May, 2001), pp. 385-409, CUP, 387

presumed normality of the colonial way of life.⁶² Rather, Baroda state was ahead of the British Indian provinces in many fields. For instance, Whiteneck was appointed economic advisor of Baroda state in 1906 by the “man-hunter” . British India too did not have an economic adviser till the appointment of B K Madan to the Punjab government (1935) and of Theodore Gregory (London School of Economics) to the government of India (1937). Amazingly, even Britain did not have an economic adviser at the time of Whiteneck's appointment.⁶³ Further, between 1913 and 1917, as many as 87 banks failed in India. Bank of Baroda survived the crisis, mainly due to its honest and prudent leadership. It ensured that the Bank survived the Great War years. It ensured survival during the Great Depression. Even while big names were dragged into the Stock Market scam and the Capital Market scam, the Bank of Baroda continued its triumphant march along the best ethical practices.⁶⁴

⁶² Ibid.

as called by Dewan Tekchand in the Memoirs of H. H. Sayajirao Gaekwad-1910, BSA HPO, Sect. No-1, Gen. Daft. No.1, F. No.-3-A, 8-9

⁶³ Chandavarkar, A. (2007), Modern India's Pioneer Economic Adviser, Economic and Political Weekly, Vol. 42, No. 51 (Dec. 22 - 28, 2007), pp. 65-68, 67

⁶⁴ <http://www.bankofbaroda.com>