

F.Y.B.A. History Paper - I
History of the Modern Maharashtra (1848-1960)

SYLLABUS

Module I... Maharashtra on the Eve of 1848

- a) Historical Background of Maharashtra
- b) Historical Background of Mumbai

Module II... Emergence and growth of Mumbai as a Port City

- a) Cotton and Opium Trade
- b) Modes of Transportation

Module III... Trends in Reform Movements

- a) Prarthana Samaj and Satyashodhak Samaj
- b) Indian Social Conference and Efforts Towards Emancipation of Women

Module IV... Origin and Growth of National Movement in Maharashtra

- a) Foundation of Indian National Congress and its growth till 1919
- b) Revolutionary Nationalism and Gandhian Era

Module V... Mumbai - the Financial Capital

- a) Textile Mills, Stock Market and Banking
- b) Labour Movements

Module VI... Rise of New Forces

- a) Dr. B.R. Ambedkar and Dalit Movement
- b) Tribal Uprisings and Peasants Movements

Module VII... Integration and Reorganization

- a) Hyderabad Mukti Sangram
- b) Sanyukta Maharashtra Movement

Module VIII ... Education and Culture

- a) Progress in Education and Press
- b) Development in Theatre and Cinema, Architectural development in Mumbai



MAHARASHTRA ON THE EVE OF 1848

Unit Structure:

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Historical Background of Maharashtra
- 1.3 Social and Economic conditions of Maharashtra
- 1.4 Historical Background of Mumbai
- 1.5 Conclusion
- 1.6 Questions

1.0 OBJECTIVES

After the study of this unit the student will be able to

- Understand the origin of Maharashtra.
- Explain the opinions of various historians about the origin of Maharashtra.
- Grasp the historical background of Maharashtra upto 1848.
- Comprehend historical background of Mumbai.
- Perceive the development of Mumbai under various rulers.

1.1 INTRODUCTION

Maharashtra was a part and parcel of erstwhile Bombay state along with Gujarat. It was popularly known as Bombay Presidency, which was created by the British when they became undisputed power of the Western part of India. Maharashtra came into existence on 1st May 1960, as a separate state on the linguistic basis. It has Gujarat to its northern side, Madhya Pradesh to its north east and eastern borders, Goa and Karnataka are on its southern side whereas the Arabian Sea is nestled in the Western border. Maharashtra covers almost 3, 06,059 square Kilometers area of the country.

In Maharashtra the Maratha community is dominant, which is the direct result of the Aryan penetration from the north east and the north. It subsequently mixed with the strong local population and absorbed local words and expressions into their language. V.

P. Dandekar says that Aryans advanced towards the great forest, which came to be known as Mahakantara or Dandakaranya in the seventh century B.C. during the third century B. C. there were the small kingdoms of Bhill, Katkaries Thakurs, Kolis and Nagas who were the aboriginals of Maharashtra. It means the Dravidians were, the inhabitants of Maharashtra before the advent of the Aryans. Maharashtra was a part and parcel of the Mauryan empire during the period of 321 B. C. and 184 B. C. in which the Buddhism and Jainism rooted herein, which is clear from the Damal (1095 A. D) and Miraj (1110 A. D) inscriptions. These cave inscriptions show that the several sections in the society in Maharashtra were devotees of Buddhism and Jainism.

P. V. Kane says that Maharashtra is called after the name of the great track of forest land Mahakantara during the period of Satvahana in 200 B. C. He derived the word Maharashtra from MAHAN RASTRA means a great nation. Historian R. G. Bhandarkar derived the word Maharashtra from the people RASTRAIKAS or RATTAS. Marathi, the language spoken in Maharashtra belongs to the group of languages derived from Sanskrit language, which was spoken language but it was ceased and Prakrit became the language of people during the 5th century B. C. The Prakrit dialect of Maharashtra was Maharastri in use for many centuries and finally it became a distinct and established Marathi language in the 8th century A. D. R. G. Harse says that there are some epigraphical records in connection with the Marathi language but they are of later age as one them is Sravan Belgola the inscription of Camundaraja, The Prime Minister of Ganga King of 983 A. D. The second reference is of Marathi song in the popular work Manasollasa or Abhilasitarthacintamani of Someshwara III, which was written in 1130 A. D.

1.2 HISTORICAL BACKGROUND OF MAHARASHTRA

The early political history of Maharashtra is traced from the 4th century B. C. There is Mora port on the Karanja Island near Mumbai. It is named after the Mauryan suzerainty over the area. After the decline of Mauryan Empire, the Satavahanas came to power in Deccan, that ruled Maharashtra from Pratisthana, the present Paithan a Tahsil Headquarter in Aurangabad district, which came to an end in the year 218. The Traikutakas came to power in Maharashtra and ruled some of the parts like vidarbha from 250 onwards. After the decline of Traikutakas, the Vakatakas controlled whole Maharashtra. Subsequently, the Kalacuris and the Chalukyas came to power respectively and ruled Maharashtra up to 1180 A. D. from Badami as their capital, which is in the present state of Karnataka. Dantidurga the first King of Chalukya dynasty conquered the whole Deccan. Krishna, the successor of Dantidurga

extended the borders of Maharashtra to the Vindya Mountains in the north to Canjeevaram in the south. As the Vakatakas carved the beautiful cave no. 16, 17 and 19 at the Ajanta caves during their period, the Chalukya King Krishna built the beautiful Kaitas temple at the Ellora caves.

In the 12th century A. D. the Chalukyan Empire was divided into the three dynasties as the Yadavas, the Hoysalas and the Kakatiyas. The Yadavas ruled from Devgiri i.e. Daulatabad a Taluka Headquarter in present Aurangabad District. The Hoysalas from the area of present Karnataka and the Kakatiyas ruled Talangana, which is one of the important divisions of today's Andhra Pradesh. In the last decade of the Thirteenth Century, Ala-uddin Khilji reached Devgiri and recovered huge indemnity from the Devgiri ruler, which made Devgiri a vassal state. The other Maratha warriors, who did not submit to the Muslim, were driven towards Maval, the eastern ranges of Sahyadri. In the second half of the fifteenth century, the Muslim rulers of Deccan became tolerant towards the Hindus. As the result the Maratha chieftains began to accept services under such Muslim rulers and received attractive rewards for their bravery.

In the Seventeenth Century, the Maratha in Maval, Konkan, Karad, Pune and Ahmednager regions got independence under the leadership of Chhatrapati Shivaji, a great military and political genius, who crowned himself as the Maratha King in 1674. V. S. Bendrey says that Chhatrapati Shivaji infused national spirit in the Maratha people, which led them to protect themselves from the foreign aggression and save their culture and religion from such onslaughts. Chhatrapati Shivaji was a great visionary for which his whole regime was the most important evidence. After the death of Chhatrapati Shivaji, the brutal policies of Aurangzeb forced the Marathas to declare the Maratha war of independence, which led to concentrate the Maratha power in the hands of Peshwas who resided at Pune and increased the Maratha power day after day throughout the country. In the middle of the eighteenth century, the several Maratha nobles established themselves firmly at Baroda, Indore, Gwalior, Nagpur and many other places. They also tried to establish the Maratha confederacy at Delhi as the sovereign power of India in place of the Mughal but the Battle of 1761 brought out a complete disaster for them. The Marathas tried to recover themselves under the leadership of Madhavrao but could not receive their former prestige. It was festered with the internal disunity and finally it submitted to the British in 1818.

The British East India Company had already come to India for trade, regarding which the charter was sanctioned by the British Queen Elizabeth on 31st December, 1600. It established their first trading centre at Surat in 1613. The British got Bombay in 1661 as

a part of the dowry of Catherine of Braganza, who married Charles II, the British King. He rented Bombay to the East India Company for 10. The company shifted its headquarter in Western India from Surat to Bombay in 1687. They converted Bombay, Calcutta and Madras from trading centers to the centers of political and military operations.

Lord Wellesley, who came to India as Governor General got the benefit of the internal feud and disunity of the Marathas. Bajirao II, who became Peshwa, was a good friend of Daulatrao Shinde. He advised Daulatrao to kill Vithoji Holkar near Pandharpur, the brother of Yashwantrao Holkar. This led Yashwantrao to attack on the combined forces of Daulat Rao Shinde & Bajirao II and defeat them at Hadapsar near Pune in October, 1802. Bajirao II fled in terror from Pune and sought aid of the British. He signed the Treaty of Bassein on December 31, 1802 with the British Company and entered into the defamously subsidiary Alliance system. The company assured him protection and restored him to the Peshwa ship. The Daulatrao Shinde and the Bhosales of Nagpur did not approve the Treaty of Bassein and incurred the wrath of the Company. The Company started the II Anglo-Maratha war and defeated them one by one. In December, 1803 Bhosales signed the Treaty of Deogaon, parted with Cuttack and accepted the subsidiary Alliance system of the Company. In the same way, Shinde surrendered Brooch, Ahmednagar and other areas to the British and accepted the Subsidiary Alliance system by the Treaty of Surji Anjangaon. Bajirao II became uneasy due to the crushing policies of the British tried to be free from them and urged secretly to other Maratha chiefs to help him in his endeavours. But he could not succeed in it. The British crushed the Peshwa in the Third Anglo – Maratha war in 1817-1818. Bajirao II was deposed and his territories were annexed. The Bhosales of Nagpur also met the same fate. Although, the Holkars had accepted the subsidiary Alliance system of the British in January, 1818, the dynasties of Holkar, Shinde and Gaikwad continued to rule their respective sates till the reorganization of states in independent India on the linguistic basis. Despite these nobles and the Maratha sardars there were some other centers of power in Maharashtra as the descendents of Chhatrapati Shivaji, who were at Satara and Kolhapur. Although, the Maratha power was exercised by the Peshwas, these royal descendents commanded the respect and esteem of the people. In addition to these Sawantwadi was one more political power centre under the Regent ship of Rani Durgabai. The last but not the least was the state of Janjira, which was under the Siddis, who were in league of the Company and often acted against the Marathas. Another place of political importance was Raigad, the then popularly known as Kolaba, which was under the traditional Maratha admirals, Angrias. Pune was the

capital city of the Peshwas which experienced the administrations from the Peshwas to the Kotwals like Ghashiram and Anandrao.

Check your progress:

Q.1) Discuss briefly the political background of Maharashtra on the eve of 1848.

1.3 SOCIAL AND ECONOMIC CONDITIONS OF MAHARASHTRA

Under the Marathas, the population was not more than thirty five to forty lakhs people in the tradition bound society of Maharashtra. It was a conservative and religion dominated society. G.S. Sardesai says that the Maratha society was a superstitious and believed in various social practices advocated by the Bhagvat religion. Dr. Gavali in his book the Peshwekalin Ashprashta says that it was a caste ridden society and it practiced systems like Bonded Labour, which came into society from the Medieval Mughal social set up. It was inequal in inflicting punishments to members of the lower castes. It never allowed the lower castes to invoke any law for their protection or welfare because they were treated as good as criminals.

a) Social Condition

The social life was dominated by the village communities, which had Patil as the head of the village; he was supported by the village accountant or Kulkarni, who kept village record upto date and village watchman. There was Chaugule, who worked as assistant to Patil. This team worked in consonance of each other and became a special feature of the Maratha social life.

There was a joint family system under the Marathas. The eldest member was the head of the family. It was a patriarchal family system property of the family was in the name of head of the family. He was to look after the family but all members were to help him equally. There was a system of arranged marriage in society. Naturally, systems like child marriage, prohibition of widow

remarriage, polygamy, dowery system, concubinage and Sati system were practiced. These systems were supported and glorified by religion. The position of woman was very much deplorable, because she was not considered fit enough to receive education. Since the society was orthodox, superstitions and male domination added every thing to worries of woman in the society. The woman was not to question but abide by any order of her husband even if he had ordered her to drink a glass of poison or jump into an open well. She was to consider him as her master. He treated her as his property and lower species than him. The system of female slave or Batkin or dasi was in that society. Generally, Ghataspota was practiced by the upper caste people but not it was practiced in the sense of divorce. It was some thing like severance of marriage. Kadimede means breakage of marriage was performed by elderly people of both sides. It is very interesting to note that all above systems were supported by the laws and codes existed in that society. The logical position was based on the ancient scriptures is little less or more severity. The society used the ancient literature for educating their children. It stressed upon mastering them and awarded degrees like Pandit, Vaidya or Shastri. Marathi was the language of the people but the script was Modi and was under influence of Urdu and Persian languages. These were the languages used in the Mughal court.

b) Economic conditions:

The Cambridge Economic History of India says that economic condition of Maharashtra on the eve of the arrival of the British had some salient features as agrarian economy, cottage industries, weakly markets and poor means of transportation and communication. It means the Maharashtra of 17th & 18th centuries had agriculture as the main source of earning; it was cultivated on the monsoon water with the help of old and ancient means and techniques. There was a village community in which the contribution of twelve Balutedars and Alutedars was very much constructive. These twelve balutedars and alutedars or twelve artisans and assistants performed all supportive functions and made tools, weapons and appliances needed for cultivation of agriculture and received agricultural produce in proportion of their share. This arrangement gave birth to Barter system, which was the backbone of the economic life of Maharashtra and India in general. There was no sufficient irrigation of agriculture, which affected the agricultural production. Generally, standing crop was destructed by invading armies, pindharis, drought, famine and other factors worsened the food condition and increased the problems of people.

The economic condition was further deteriorated due to Anglo-Maratha wars, farming of land Revenue system, Jagaridari system and the subsidiary alliance system of the British, which was

imposed on the last Peshwa. However, the position of farmers in some segments, on the eve of the arrival of the British was comparatively better. This is very well supported by Elphinstone, a Mumbai Governor in the first decade of the Nineteenth century. He says that the prices of the essential commodities were proper and there was no exploitation of farmers during the Royal period of the Marathas. But when the Peshwa Bajirao II came to power everything began to change as prices of the commodities went down, the farmers did not get enough money to pay increased and heavy land taxes, and they were forced to sell their lands for the same. Merchants, middlemen, and officials added to the miseries of people. Especially, the officials had rights to get each commodity free from the farmers by virtue of their office and position. But some of the towns like Paithan, Pune, Thane, Kalyan, Sawantwadi, Kolhapur, Sangli, Miraj and Janjira had linkage with the rural area and faced less problems comparatively.

Maharashtra during the eighteenth and nineteenth centuries had no good sources and means of transportation. Roads and canals were not upto date and not feasible for transportation. The external forces or Pindars and pillagers were looting the goods in transition which disturbed the trade and commerce. Naturally, this source did not become popular or profitable source of income. Industries were not developed, except few during that period industrial commodity were sold abundantly in the weekly markets. Introduction of monetary system means payment of land revenue in coins, promoting industrial goods manufactured in England and exploitation of Indian raw materials by the British ruined the economy of the country in general and Maharashtra in particular.

Under the Marathas, the land was the basic source of income. It had several characteristics during that period. The territory of the Marathas was called Swarajya whereas the land under the outside rulers was known as Sambrajya. Marathas followed the land tenure system, which was undertaken by Malik Ambar in the Nizamshahi Kingdom of Ahmednagar. This system was so viable that it gave enough production and revenue which led that kingdom to defy the Mughal invasion. Naturally, it was very supportive to the sons of the soil, who cultivated it. The same land, which cultivated by owners of the land was called tal land and the land awarded to officials, sardars and nobles in the consideration of their services came to be known as watan land. The Government used to assign land to various cultivators for cultivation and getting maximum revenue. The land allotted to original settlers of villages came to be known as Mirasi land whereas the land assigned to the migrant settlers was known as the Upari land. In case, these migrant settlers failed to pay the requisite revenue the land was reverted by the Government. The land was also given as jagir to the efficient people in war administration and other areas of life for

their outstanding contribution such people were called jagirdars. Although, the jagirdari system was scrapped by Chhatrapati Shivaji but it became a need in the latter period of the Maratha Empire.

When the British company came to power it started to concentrate the attention on the revenue collection policy. It was the backbone of their success in administering the country – peacefully. The Company decided to continue with the old land tenure system and change it as and when it was needed. The permanent land settlement was dismissed the Royatwari system and was continued with certain changes to suit the situation in Maharashtra which led to prove and establish the property right or ownership of property of Ryat but brought the Ryats under the burden of debt. The transition from the Maratha rule to the British was burdensome and full of horrors. The year 1818, 1819 and 1820 brought Maharashtra under drought, epidemics like cholera and scarcity of food grains. Although, there was a great demand for Government assistance, tagai or loans and remission in land assessment but it was not complied because the British had come to plunder India and not undertake the activities of welfare of Indian people. Introduction of commercialization of agriculture and payment of land revenue in cash made the life of people in Maharashtra much more miserable and ruined them completely.

Check your progress:

Q.2) Explain in brief the social and economic conditions in Maharashtra on the eve of 1848.

Reforms of Mountstuart Elphinstone

After the Treaty of Bassein, Mountstuart Elphinstone was sent as a Resident to Pune and after the debacle of Peshwas in the Third Anglo- Maratha war of 1817-1818, he was appointed as the first Governor of Bombay Province. He ruled the Bombay Province from 1818 to 1827. During his reign, he introduced number of reforms and tried to modernize the Bombay Province. He initiated social, economic, educational, administrative, legal and political reforms and provided law and order, peace and security after the long period of disorder in Maharashtra. He laid the foundation of sound administrative system in Maharashtra.

Mountstuart Elphinstone's tenure as Governor of Bombay Province was marked by several significant developments. He was the great statesmen and farsighted Governor. After becoming the Governor, he made the historic '**Satara Declaration**' on 1st Feb. 1818. In order to bring the vast province under control, he first established sound and efficient administrative system. He established law and order in state by adopting the strict measures and ended the anarchy and disorder. He suppressed the thieves and Pendharis and the people of Maharashtra witnessed the era of peace and order and they started respecting them. In order to have smooth functioning of Bombay Province, he divided it into number of Districts and appointed Collectors. He started the Kotwal (Police) system and continued the traditional system of village administration. He employed the local people of Maharashtra for various jobs.

During his reign, he reformed the judicial system of Bombay Province. He abolished the defects of judicial system and tried to end the unequal distribution of justice. He modernized the judicial system based on the principle of equality. One of his principal achievements was the compilation of the "Elphinstone code." By which he followed the policy of Rule of Law and enshrined the citizen's equality before the law and equal protection of the law irrespective of all forms of discrimination.

Mountstuart Elphinstone's period also witnessed the economic development of Maharashtra. He introduced number of reforms to bring out changes in the economy of Maharashtra. He first established peace and order in society and then solved the economic problems of peasants and labourers. He first studied the social set up of Maharashtra then addressed their issues. He introduced Rayotwari system in Bombay province by abolishing the middlemen. He appointed Patil's to collect land revenue directly from Rayots. He abolished all previous unjust taxes and followed the conducive policies for their happiness. He provided financial assistance and agricultural loan to bring under cultivation the barren land. Trade and commerce was also expanded during his span. The traditional occupations of Alutedar and Balutedar were also promoted by him. Number of new industries started which led to the further development of Maharashtra.

During his tenure, Mountstuart Elphinstone greatly promoted education in India. He may fairly be regarded as the founder of the system of state education in India. He is credited with the opening of several educational institutions accessible to the Indian population. He was the first person who introduced the Western system of education based on the principle of secularism into this country. He founded Sanskrit College at Pune in 1821 (which later became Deccan College) with the Dakshina funds of the Peshwas.

He has not encouraged the Charity schools and the schools of Christian Missionaries. He was mainly responsible for spreading of education to Native Indians. He established number of schools in Pune and Bombay region for native people and gave financial aid to Indian institutions. He provided government aid in order to start vernacular schools in Maharashtra. His connection with the Bombay Presidency is commemorated in the endowment of Elphinstone College by local communities.

In this way Mountstuart Elphinstone initiated number of reforms in Maharashtra due to which modern Maharashtra came into existence. Due to his tireless service, he was described as an enlightened governor of Bombay and was credited him as the maker of modern Maharashtra.

John Malcolm succeeded him as the next Governor of Bombay province. He also followed the same policy of development. Due to the introduction of western education in Maharashtra a new class of intellectuals came into existence which started socio-religious reform movement in Maharashtra. Number of social reformers founded their associations to reform the society and eradicate the social evils, unwanted customs and traditions. Dadoba Pandurang Tarkhadkar founded Paramhansa Sabha and tried to reform society. Balshastri Jambhekar started the 'Darpan', the first newspaper in Marathi in 1832. He was followed by other social reformers.

Thus, it is clear that, Maharashtra has witnessed the major changes from ancient period up to the modern period. On the eve of 1848, it has emerged as the very important state in India.

Check your progress:

Q.3) Explain the reforms of Mountstuart Elphinstone.

1.4 HISTORICAL BACKGROUND OF MUMBAI

Mumbai, the capital city of Maharashtra and the financial capital of India was called Bombay by the Portuguese after the name of the goddess Mumbai Devi. It is located on the west coast of India, which was the scene of great commercial and maritime

activities from the 6th century B.C. and had flourishing trade with the ancient civilizations like Egyptian, Roman, Greek and Sumerian civilization.

Mumbai is situated at Latitude 18°.55".N.Longitude 72°.52" E. It is between the long arm of the sea at the east of the island and the main land that proved one of the finest natural harbours of the world. It has a channel deep enough for the greatest ships to pass and could ride Land Locked within the bay and sheltered totally from the wind and weather. Hence, it is naturally protected harbour and city which is built on a cluster of seven islands. It seems that human habitation existed on the island since the Stone Age and the Kolis were the earliest inhabitants of the island. The Mauryan Empire controlled Mumbai and the neighbouring islands in the 3rd century BC and the Satvahans, Vakatakas, Kalchuris, Chalukyas, Rastrakutas and the Silharas ruled the islands subsequently till the thirteenth century A. D. The islands came under the control of the Muslim rulers of Gujraat in 1348, who shifted them to the Portuguese in 1534 by the Treaty of Bassein. The Britishers received these islands in 1661 as a part of the dowry of the marriage of their King Charles II with Catherine of Braganza, the princess of Portugal. The British King leased the island of Mumbai to the East India Company in 1668 for Rs.10/- annually.

- **Development of Mumbai:**

Although, Mumbai and its dependent islands were to be shifted to the British as per the Marriage Treaty of Charles I with Infanta Catherine of Braganza, the sister of King Affonso VI of Portugal, signed on 23rd June, 1661 and the marriage was celebrated on 21st May, 1662 but it delayed considerably due to the Portuguese officials in India. The British appointed Abraham Shipman to take possession of Mumbai on 19th March, 1662, but the Portuguese official did not allow him to land at Mumbai, he was to go to the island of Anjediva, where he died shortly. Humphrey Cooke, the successor of Abraham Shipman managed to secure on 14th January, 1665. The Royal Charter of 27th March, 1668 transferred Mumbai from Charles I to the English East India Company for annual rent of Rs.10/-. This led the British to develop Mumbai continuously.

The British East India Company appointed George Oxenden as the first Governor of Mumbai on 23rd September, 1668. He was followed by Gerald Aungier as Governor of Mumbai in July, 1668, who established the first mint in Mumbai in 1670, which stimulated the development of Mumbai. Gerald Aungier offered various business opportunities and incentives to the people of various regions, who rushed to Mumbai within a short span of time. Among the people, who came to Mumbai were Parsis, Goans, Jews,

Dawoodi Bohra Muslims, Gujratis and Brahmins. Gujrati Banias, ironsmith and weavers from Surat, Din and Gujrat, Bhandaris from Chaul, Vanjaris from the Western Ghat Mountain ranges, Bhatias from Rajasthan, Vaishya wani, Gond Saraswat Brahmin and Daivajnas from Konkan, and Africans from Madagaskar followed the Jews and Muslim to come to Mumbai.

The Britishers opened the Mumbai island to offer people for trade and commerce, it began to construct a quay and warehouses at the secured places. The company also built customs, houses and began the work of fortification of the Mumbai castle, it forced them to appoint a judge – Advocate for civil administration and bring a system into existence on the basis of English Law procedure. Gerald Aungier had started fortification of Mumbai and the castle which was finished by Charles Boone who succeeded him as Governor of Mumbai. Aungier also developed the Mumbai harbour, which led Charles Boone to establish Marine force to guard etc city and harbour from the pirates. In 1735, the ship building industry began to function, which stimulated to build the Naval Dockyard, the construction of fort William in place of Dongri Fort and building of Mazagaon dock in 1770. Naturally, it boosted the trade in salt, ivory, rice, cloth and swanblades with many Indian parts and with the Arabian cities like Mecca and Basra.

The development of Mumbai city was not smooth, there were problems in it from within and outside of India, as Siddi Yakut Khan, the admiral of the Mughal Empire attacked on Mumbai in the month of October, 1672 and looted the inhabitants in Mumbai. He was followed by one more Siddi admiral, Sambal, who attacked Mumbai and ravaged the people in and around Mumbai on 10th October, 1673. Although, Rickloff Van Goen, the Governor General of Dutch India had attacked Mumbai on 20th February, 1673, the British in Mumbai gave him befitting response and sustained no considerable losses. But the British began to safeguard Mumbai on the priority basis. In order to concentrate as its security, the British shifted their Presidency from Surat to Mumbai in 1687. Although, the Treaty of West Minister relieved the British in Mumbai from the Dutch apprehension, there was a constant fear from the Siddi of Janjira. In February, 1689, once again Siddi Yakut Khan attacked Mumbai and razed the fort of Mazagaon. The British made certain payment to Aurangzeb, the Mughal Emperor and secured relief from his admiral Siddhi of Jangira, who vacated Mumbai on 8th June, 1690.

The remote political event one after another like the Treaty of Salbai of 1782, the defeat of Nizam by the Marathas in 1795, and the Battle of Kirkee with the Marathas helped the British to concentrate on the development of Mumbai. Although, the William Homby Velland engineering project of uniting seven islands into a

single landmass was rejected by the East India Company in 1783 but it was completed in 1784 due to Hornaby's initiative and viability of the project. Because the project aimed to block the Worli Creek and prevent the low-lying area of Mumbai from being flooded at high tide. After the completion of Velland Engineering Project, Hornaby started reclamation of Worli and Mahalaxmi area. In view to connect Mumbai to Kurla in Salsette, the construction of Sion causeway was commenced in 1798 and completed it in 1802 by Governor Jonathan Dunean successfully. In the same way, the British constructed Kolaba causeway in 1838 and connected the islands of Kolaba and little Kolaba to Mumbai to enhance the passenger and goods traffic regularly. Elphinstone and Malcolm also constructed the good carriage road upto the Bhor Ghat, which created better access between the island of Mumbai and the Deccan. This Ghat route was actually opened on 10th November, 1830, which facilitated trade and commerce on a better footing with the Deccan. During the same year the company had commenced regular communication with England by steamers navigating through the Red and the Mediterranean seas. In 1838, the East India Company and created a certain system in the administration.

After constructing roads in and outside of the island of Mumbai, the British stimulated trade and commerce and undertook to establish some financial institutions like bank and stock exchange to regularise as well as generate funds for augmenting economic development. The British opened the first and the oldest bank in Mumbai in 1840, which came to be known as the Bank of Mumbai. The Bank of western India became the second bank on the island, which was established in 1842. These banks brought regulation in the financial transactions in the city. In 1845, the Commercial Bank was established and it was empowered to issue erotic notes to cater the financial needs of the Eastern and the western trades. After the establishment of these banks, a series of banks came into existence as the Commercial Bank, the Chartered Mercantile Bank, The Agra and United Service Bank, the Chartered Bank and the Central Bank of Western India were established in the year, 1857 and these banks advanced financial support to the people which attracted considerable number of industrious population in Mumbai toward them.

With the economic development, the educational development also happened simultaneously in Mumbai. The Missionaries opened the schools connected to their Churches. Elphinstone did a commendable job in establishing schools and spreading education in and around the Mumbai presidency. In 1804 The Asiatic society was established and the Elphinstone College was built in 1835. Grant Medical College was established in the city which was the third medical college in the country. The Mumbai University was established in 1857.

According to the Treaty of Bassein signed in 1802, Peshwas accepted the Subsidiary Alliance System and **Mountstuart Elphinstone** was appointed as the British Resident to maintain this region. In the Third Anglo-Maratha War of 1817-1818, the British East India Company under Mountstuart Elphinstone defeated Bajirao II, the last Peshwa of the Maratha Empire. From then these entire Maratha region came under the direct control of East India Company and these area along with the island of Mumbai was called as the 'Bombay Province'. To rule these vast region, **Mountstuart Elphinstone** was appointed as the **Governor** of Bombay Province in 1818 who took up the challenge of restoring back peace in the region. Thus affairs of Bombay were entrusted to a man of the highest genius. He administered this region upto 1827. During this period, he made changes in entire administrative system, judicial administration, revenue and educational system.

Elphinstone followed the policy of religious toleration and encouraged the indigenous people to participate in socio-economic development of their country. He made significant contribution in the field of education. Elphinstone High School was established in 1822 and Elphinston College was founded in 1827. The economic progress of the city began during his period. The construction of the new mint commenced in 1825. With the construction of a good carriage road up the Bor Ghat during the regimes of Mountstuart Elphinstone and his successor Sir John Malcolm gave better access of the Bombay Island to the Deccan. This Ghat facilitated trade in a large measure which was opened in 1830. In short, Elphinstone pioneered many projects which were later on continued by his successors. **Sir John Malcolm** succeeded Elphinstone as the next Governor of Bombay.

Sir Robert Grant governed Bombay from 1835 to 1838 and was responsible for the construction of a number of roads between Bombay and the hinterland. During his tenure, we can see the modernization of Mumbai. In 1838, the islands of Colaba and Little Colaba were connected to Bombay by the Colaba Causeway. The Town Hall was completed in 1833. The Elphinstone College was built in 1835. In 1836, the Chamber of Commerce was established. The Bank of Bombay, the oldest bank in the city, was established in 1840 and the Bank of Western India in 1842. The Cotton Exchange was established in Cotton Green in 1844. The Commercial Bank of India was also established in 1845. In 1845, the Grant Medical College and hospital was founded by him.

Check your progress:

Q.3) Discuss the development of Mumbai till the foundation of Indian National Movement.

- **Indian National Movement and Mumbai:**

The most important provincial associations came up in Mumbai as Mumbai Presidency Association and Bombay Associations, which paved the way for the foundation of the Indian National Congress in 1885. There was a largest delegation present at the first session of the congress from Mumbai. Almost all programmes of the congress took place in Mumbai under the Moderate leaders. After the Partition of Bengal in 1905, Tilak advocated Swadeshi Movement in Mumbai first. After Tilak, Mahatma, Gandhiji took over the leadership of Indian National Movement, started almost all Satyagrahas Movements in Mumbai as the Non-Cooperation Disobedient movement and the quit India movement. Mumbai was the centre of the first electric locomotive in India, which started from the Victoria Terminus to Kurla in 1925. J.R.D. Tala pioneered the civil aviation in Mumbai by flying from Karachi to Mumbai on 15th October, 1932. Mumbai was the base of the movements of troops, military, fleets, royal Indian Navy and Industrial goods. It also became the centre of refugees who came from Pakistan, after the partition of India on 15th August, 1947. The demand for reorganization of Mumbai State on the basis of Language Strengthened in Mumbai, which came to be known as the Sanyukta Maharashtra Movement. This led to declare Maharashtra state with Mumbai as its capital city after sacrificing 105 people in the police firing in 1960.

1.5 CONCLUSION

In this way we have seen in this chapter socio-economic and political conditions of Maharashtra which paved the way for its overall development. It played very important role in the various field which led to the socio-economic reform movement in the country. The state of Maharashtra has emerged as the the centre of

social reform movement and political movement of India after 1848. The island city of Bombay also emerged as the important port city and later the financial capital of country.

1.6 QUESTIONS

- 1) Trace the historical background of Maharashtra upto 1848.
- 2) Discuss the social and economic condition of Maharashtra upto 1848.
- 3) Describe the historical background of Mumbai from 1661 to 1848.



EMERGENCE AND GROWTH OF MUMBAI AS A PORT CITY- I

- c) Cotton and Opium Trade
- d) Modes of Transportation

a) Cotton and Opium Trade

Unit Structure:

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Cotton Trade in Mumbai
- 2.3 Opium Trade in Mumbai
- 2.4 Conclusion
- 2.5 Questions

2.0 OBJECTIVES

After the study of this unit, the student will be able to:

- Understand the emergence of Mumbai as a port city of India.
- Explain the growth of cotton trade in Mumbai.
- Comprehend the reasons to start opium trade in Mumbai.
- Understand the importance of cotton and opium trade in the development of Mumbai.

2.1 INTRODUCTION

It is said that Mumbai rose to importance by its natural process of selection when other parts like Salsette, Sopara, Kalyan and Thane lost it one after another. These were several reasons that the old parts fell into disuse as -

1. There was a drastic development in the shipping and navigation techniques.
2. The old parts were situated in narrow and shallow creeks.
3. The old parts were vulnerable to storm and pirates.

4. The old were mostly silted and with the passage of time, there was a need of larger ships with deeper Waters. When the sailors began to handle ships to larger dimensions, requiring greater anchorage and berthing facilities, Mumbai as a part satisfied almost all these demands of the revolutionised navigation, and rose to the place of old parts.

Due to the result of certain geological changes occurred, Mumbai destined many national advantages over the old parts in the changed circumstances. It has a commodious, natural and sheltered harbour, which covered the area around 120 square miles of sea surface and a depth of about of fathoms in the main road of navigation required for trade and commerce.

Mumbai enjoyed a favourable geographical position in comparison with the main land. The ghat routes through that, Nana and Bhore passes made it possible to bring the ports of salsette into economic touch with the hinterland, which enabled the Ulhas basin the most to command its early commercial lead. Naturally, Mumbai rose to prominence and prospered due to the several advantages rendered by these Ghat passes. The English exploited all these advantages of Mumbai to develop it into a leading port and trade centre of the modern world.

In addition to this the British introduced better means of communication like building of roads and construction of railways, to establish access with all parts of India especially with rich hinterlands of Gujarat, the Deccan Plateau and Maharashtra itself. This led to establish commercial contact and growth of economic interest make Mumbai the economic hub of the vast interior and prospered as capital city of Maharashtra and economic capital of India later.

2.2 COTTON TRADE IN MUMBAI

The Portuguese possessed Mumbai in 1535 from the Gujarat Sultan for trade, where coconuts and coir were traded. The British who came to India later understood the importance of Mumbai and tried to possess with the help of force but could not succeed but when they controlled Mumbai, they began to trade Salt, rice, iron, cloth, lead and sword blades with internal area and outside of India. The trade commodities went on increasing day after day, within the short span of time Indian handicrafts became popular in and outside of markets. Indian cotton, silk and muslin became the export commodity to European Countries like England, Italy, Spain, Portugal and Germany. As a matter of fact, Indian cotton was popular since the ancient civilization because of fertile land and conducive environment in the country. Areas like the

Deccan, Punjab, Peshawar, Nagpur and Telangana produced must cotton.

The trade in cotton got boosted after the Industrial revolution began in England. The British Government introduced the commercialization of agriculture after the American civil war broke out in 1860. The British transported the raw cotton to Mumbai and shifted it to England. Thus Mumbai became the centre of cotton trade with various countries specially China and England. Mumbai had trade relations with China. Since 1723, the British imported Chinese tea to India as well as exported it to Europe. During the last decade of the eighteenth century China suffered severe famine which forced her to cultivate food grain in place of cotton, this led China to import Indian raw cotton. Although cotton was grown plentiful in Central China but shipping cotton from central China to Guangdong and Fujian the Southern provinces was costly than shipping cotton from India to China. This export of cotton enhanced after Surat lost its importance as trading port to Mumbai. The heyday of trade in raw cotton was between 1787 and 1805, the value of exported cotton was above one hundred and fifty lakh, average eighty thousand bales of cotton worth Rs.65 lakhs was exported every year from Mumbai to China and the raw cotton exported to England was more than four times. Although, the company had monopoly on cotton trade from Mumbai to England, the cotton trade in western Maharashtra and its shipping was in the private houses or agencies of Mumbai like Forbes Smith and Law, Alexander Adamson and Bruce Lawceft. In order to encourage the cotton trade, the Government of Mumbai had reduced customs duties from six to two and half percent in 1795. The merchants involved in cotton trade in Mumbai preferred consignment system in which they consigned their goods to agents or agency houses, both British and Indian, who in turn took full responsibility of managing trading operations overseas and returning profit to the consignors in exchange for commission. This system encouraged the people who had no knowledge of cotton trade, unable to speak English or any foreign language and had no substantial capital to engage them in long distance trade in cotton.

In 1797, the Bombay courier said that cotton trade in Mumbai boosted the fortune of Mumbai as it determined the rhythm of life in the late eighteenth century and sound early decades of nineteenth century Mumbai, for which it gave some credit to the mercantile excellence of the Mumbai port. The Bombay Courier further said that the cotton used to come to Mumbai in a fairly dirty state, it was cleaned, shifted to the cotton screws situated near the docks to be tightly compressed into bales, loaded into huge ships and exported to either China or England any other country. Although the cotton trade in Mumbai profited the Bombay

merchants it also faced problems like seasonal monsoon winds, sea typhoons and pirates. It is clear from the latter dated 12th June, 1800 of Mumbai merchants to the Governor of Mumbai extending protection from them, who shifted their base to the straits of Malacca later. This problem was also compounded during the Napoleonic wars in Europe. The cotton trade of Mumbai also faced other problems in Chinese market like the entry of domestic cotton of China and the cotton exported by the East India Company from Bengal, which was the better quality and fetched higher price. This led Mumbai cotton to drop in its export china and other parts of the industrialized world.

The export of raw cotton required the building of huge ships capable of carrying this bulky commodity in large quantity. This trade gave a major boost to the ship building industry in Mumbai in which names like (1) Lowjee Waida, (2) Royal Chalotte, (3) Good, (4) Success, (5) Bannajis, (6) Ready moneys, (7) Camas, (8) Dadiseths, (9) Jamsethjee Jejeebhoy and (10) Dorabjee Rustomjee Patell - were prominent the ship building industry in Mumbai. The ships built of Malbar teak and the Mumbai Country lasted for hundred years and weighed between five hundred and one thousand tones. The resisted water logging and damages from gun fire, which proved useful during the Napoleoric Wars. As a matter of fact, in 1736 the East India Company had invited Lowjee Wadia, a Parsi, skilled in shipbuilding to take change of building and repairing of ships in Mumbai. this Wadia family made a transition from shipbuilders to shipowners under Pestonjee Bomanjee, the grand son of Lowjee Wadia, who owned around six big ships wheras Banaji family owned as many as forty country ships.

Check your progress :

- 1) Describe the development of cotton trade in Mumbai.

2.3 OPIUM TRADE IN MUMBAI

The cotton trade in Mumbai began to face slump since 1813 and continued for a considerable period. In 1829, the journal, Canton Register, which represented British mercantile interests at Canton, Lamented that the long continued deplorable state of our cotton market produced a very sensible effects on the maritime commerce of Bombay. Despite the dismal voices in Mumbai cotton

exporting circles, raw cotton continued to be exported to China and England. This trade led to some Mumbai traders to loose heavily due to the slump in it, whereas other traders recouped and greatly augmented their fortunes in the trade of Bengal Opium, which was exported to China since the mid eighteenth century. After the import of opium into China was banned by the Emperor in 1796, the company stopped carrying opium in its own ships but continued it in the ships of other merchants, which earned her benefit on large scale then earlier. Naturally, the repeated imperial edicts of China prohibiting the import of opium were conveniently ignored by the East India Company routinely.

Opium was grown at various places as Malwa, Bengal and Patna in British India. But the quality of Bengal opium was better, it commanded higher demand and created monopoly in the export trade of opium in Chinese market. The East India Company tried to encourage the cultivators in western India to cultivate opium as large scale to entrance the export from Mumbai but the company could not succeed because the cultivators and brokers in Western India resisted it strongly. The Company changed its policy, began to increase the production of Bengal opium and attempted them to buy, the Malwa opium in huge quantity. the company charged the punitive duties on the entire opium at Mumbai while exporting it to China. Although, this policy strengthened the position of Malwa opium in the Chinese market it also boosted Daman and Goa the Portuguese part to enter the opium trade to China, which the Mumbai Government to sustain a considerable loss in its revenue collection.

In 1831, the Mumbai Government changed its policy of charging punitive duty to the payment of a flat transit duty of Rs. 175 per chest. This began ninety percent Malwa opium export through Mumbai once again and increased shipment of opium from Mumbai from 9,333 chests in 1831-32 to 47,007 chests in 1832-33. The opium export further jumped to 20,000 chests and remained average between 20,000 to 40,000 chests for several decades. There was a ten-fold increase in the export of opium through Mumbai from 1830 to 1860, which increased its share of the total exports from twenty five percent to forty two percent.

The growth of opium trade in Mumbai was greatly responsible for the rise of Mumbai to the status higher than Calcutta and the eminent business centre of British India. the export of opium also made Mumbai one of the best ports in India, which was a second rate port to Calcutta earlier. Mumbai became a network connecting the multitude of cultivators, opium brokers, speculators, shippers and the commission agents or the agency houses in and around Mumbai and Calcutta. There were many powerful opium shippers in Mumbai, among them Jamsetjee

Jejeebhoy, Huttising Kesserisng and Remington & Crawford were very prominent. Jamsetjee had already established his command over trader between Mumbai and China – through the export of raw cotton. He consigned the bulk of his opium shipments to the British firm of Jardine, Matherson & Company and became their main Indian collaboration. Huttising Kessrising of the Mumbai firm of Kessirsing Khooshalchand was opium shipper and dealer next to Jamsetjee, who shipped over two thousand chests every year from Mumbai to China. The third agency house was the Remington & Crawford, who was one of the big names in the opium trade of Mumbai between 1830 and 1840. The situation in Calcutta was totally opposite, where lesser number of big European and Indian agency houses dominated the opium trade.

Although, there was a high risk in opium trade, maximum agency houses in Mumbai involved in it because there was greater rate of return on the investment in its trade, it was almost double to three times more than the areas like loans or real estate in Mumbai. Asiya Siddiqi says that the confirmation of the large number of big agency houses involved in opium export from Mumbai is seen in the memorial of October, 1842 to the Governor – General of India, who had sought reparations for the opium, they surrendered at Canton before the outbreak of the first opium War in 1839.

These individuals and firms had signed the memorial who were around 163, out of them one-third were Parsis, while others were Jains and Marwadis. They received the compensation from the Hong Kong Government by the notification of 1864. The involvement of large number of parties in the export of malwa opium was ascribed to its all stages like production processing, packing, transport and to its inferior quality than Patna opium. It is said that many a times the Malwa opium shipment contained mud, rice and other adulterants instead of opium. Hence, the Chinese buyers had rejected them frequently for not being upto the mark. This led to sustain huge losses to the Malwa opium exporters who had involved in the fraudulent shipment of opium. After the accusation and counter accusation between the Mumbai opium exporters and the Chinese buyers, Mumbai firms like. Heard & Co. appointed Chinese Opium examiner, who was called the opium to be shipped to China and avoid any losses to the Mumbai traders in the opium export. The Samsing Chinaman was paid considerable fees, provided with lodging, boarding and annual allowance of \$ 100. Some of the American firms involved in opium export in Mumbai could not get opium consignments from opium cultivators. In order to attract more consignments, the American firms began to sell their opium along the Chinese coast where they secured higher prices earned much profit the trade. The opium trade became risky in the later half of the nineteenth century, the traders involved in it needed to evade both pirates and Chinese Patrol boats and

required smaller, lighter and faster boats with greater manoeuvrability than cumbersome old country ships. This gave a birth to variety of Clipper swifter boats which sailed and reached centon with in 51 days from Mumbai, the usual travel of 108 days. This was the miracle done by Bombay shipyard. Christine Dobbin says that the Bombay Dockyards assisted the transition of the mercantile mentality to industrial by way of technological innovation. Amalendu Guha says that the significance of the Bombay Shipyards lay not in the number of ships it produced, but in the forward looking mindset generated among Indian entrepreneurs. Thus, this led to the growth of Mumbai as a port city of India.

Check your progress :

- 1) Bring out the reasons to start the opium trade in Mumbai.

2.4 CONCLUSION

Thus the cotton trade and opium trade led to the economic development of Mumbai. Due to its trade and commerce within and outside country, the island city of Bombay emerged as the important port city and later the financial capital of country. The socio-economic condition of Mumbai paved the way for its overall development. It played very important role in the various field which led to the socio-economic reform movement in the country due to its strong economy and it has also become the important centre for political activity due to the spread of education.

2.5 QUESTIONS

- 1) Explain the importance of cotton trade in the economic development of Mumbai.
- 2) Explain the importance of Opium trade in the development of Mumbai's economy.



EMERGENCE AND GROWTH OF MUMBAI AS A PORT CITY - II

b) Modes of Transportation

Unit Structure

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Background
- 3.3 Beginning of Trams in Mumbai
- 3.4 Introduction of Electric Trams in Mumbai
- 3.5 Buses started in Mumbai
- 3.6 Railway Transport
- 3.7 Telegraph and Post
- 3.8 Ship Building
- 3.9 Conclusion
- 3.10 Questions

3.0 OBJECTIVES

- To study the different modes of transportation started in Mumbai.
- To explore how modes of transportation became responsible for the growth of Mumbai as a port city.
- To understand the beginning and development of Trams in Mumbai.
- To know the beginning and growth of BEST.
- To understand the development of railways in Mumbai.
- To study the importance of post, telegraph and ship building industry in the making of Mumbai.

3.1 INTRODUCTION

Mumbai has developed as an important trading center during the second half of the nineteenth Century. Transportation

has played very important in the making of Mumbai as a port city. The different types of means were used as modes of transportation during the initial period of its development. Following the model of British Tramways, different types of trams have been started in Mumbai. Buses were also started in Mumbai in course of time. BEST has revolutionized the lives of Mumbai.

With the beginning of trains in Mumbai, Mumbai has reached to far distanced places. Trains have become the lifeline of Mumbai in course of time. These modes of transportation were used for the purpose of regular travelling and trade and commerce. Cotton and Opium trade also developed during this period. Due to the American Civil War, the commercial activity of Mumbai developed in such a way, the port city of Mumbai required the proper modes of transportation to carry on the commercial activities. Englishmen have also developed posts and telegraphs in Mumbai. Mumbai has developed the various modes of transportation which became responsible for Mumbai's economic growth. Thus the different modes of transportation were used to develop Mumbai into an industrial city.

3.2 BACKGROUND

Before the advent of Trams in Mumbai, the people of Mumbai were using the ancient modes of transportation. The main vehicles of passengers transport in Mumbai before the advent of the trams had been palaquins, reklas and shigrams and Bullock carts which have now quite disappeared. The trams trundled along the main roads of the island at a speed of 5 miles per hour, providing the cheapest transport anywhere in the world. The idea of a mass public transport system for Mumbai was first put forward in 1865 by an American company, which applied for a license to operate a horse-drawn tramway system. Although a license was granted, the project was never realized, owing to the prevailing economic depression in the city. The end of the American Civil War, during which Bombay had made vast strides in its economy by supplying cotton and textiles to the world market, was the reason for the economic downturn.

3.3 BEGINNING OF TRAMS IN MUMBAI

The idea to introduce trams in Mumbai was first mooted in 1864, however it was only in 1873, the Bombay Tramway Company Limited was formally set up and twenty-one year agreement was signed between the Bombay Municipality and Messrs. Streamers and Kittridge, after which the former had the option to buy back the whole company with double track and Rs.2, 000/- per mile per year for single track. The contract granted the Municipality the right to

buy up the concern after the first twenty years, or after every period of seven years thereafter. After this contract was entered into between the Bombay Tramway Company and the Municipality, the Government of Bombay enacted the Bombay Tramways Act, 1874, under which the Company was licensed to run a tramway service in the city. The tram-cars were of two kinds, those drawn by one horse and those drawn by two. The iron tracks were laid by Messrs. Glover & Co. supervised by Whiteman Spence who had come from New York.

The first horse drawn tram was started in Mumbai from 9 May 1874 which ran from Colaba to Pydhonie via Crawford Market. From Colaba to Pydhonie, the trams charged three annas between V. T. and Pydhonie only half an anna. It took nearly five months before tickets were issued; till then there were neither tickets nor ticket checking. From 1899 the fare was brought down to one anna for any distance. At the end of the first day 451 passengers had travelled by tram and the Company collected an amount of Rs. 80/- and Forty-four horses had drawn six cars over a distance of 3.77 miles.

The tramway Company had set up two stables, the large one at Colaba which could hold 500 horses and the other smaller one to hold 50 horses at Byculla near Lalbaug. The finest horses from Persia, Australia and Punjab were used. These horses were well looked after by 150 specially employed horse attendants. There were 1,350 horses in 1907. The headquarters of the tram Company were in Colaba and it worked efficiently under its Managing Director G.A. Kittridge. He was also well known as a philanthropist and social worker. He worked with famous Parsi reformers like Sorabji Shapurji Bangalee for the improvement of the condition of women in Bombay and also worked for establishing the Cama and Albes hospital for women and children. It was in recognition of his services that the city honoured him by naming the road from Colaba to Cuffe Parade as Kittridge Road. The Company started with 200 horses and 100 buses. The double horse open cars and single horse open cars were imported from the U.S.A. But later they came to be built in Bombay itself. The tramways connected Sassoon Dock, Byculla Bridge, Girgaum, Pydhonie and Grant Road.

Trams helped to develop most of the suburban areas by providing easy and cheap transport and they consequently led to further urbanization of Mumbai. However, the public and especially the drivers and owners of shigrams and reklas, which were the main vehicles on the roads, were incensed, as they lost their source of livelihood. They naturally resented this and protested against the introduction of the tramways. They even tried to hamper the smooth running of the trams by inserting stones and dirt in the

grooves of the rails to clogs the wheels of the trams and thus cause damage and obstruction. Newspaper reports were not helpful either. Dadoba Pandurang Tarkhadkar, a leading Mumbai intellectual, attacked the British Government for encouraging American capitalists to make money by supplying tramcars while thousands of poor drivers and owners of shigrams and reklas were thrown out of their main source of livelihood.

Though the trams were opposed in Mumbai during the initial period but it was accepted as a popular means of communication in course of time. Infact, electric trams were introduced in the island city of Mumbai.

3.4 INTRODUCTION OF ELECTRIC TRAMS IN MUMBAI

During the last quarter of the nineteenth Century, electric trams started in Mumbai. In 1882 the municipality entered into an agreement with the Eastern Electric Light and Power Company to provide electric lighting in the Crawford Market and on some of the roads. But the company went into liquidation the following year, and the Market reverted to gas lighting. In 1899, Bombay Tramway Company applied to the BMC, for operation of electrically operated trams. Due to the high investment required, the company suggested that the BMC should waive its right to take over the tramways, which was to take place in 1901 according to the contract signed in 1874. However, the BMC decided to take over the company, but was met with several legal problems.

In 1904, British Electric Traction Company (England) applied for a license to supply electricity to the city. The Brush Electrical Engineering Company was its agent. It got The Bombay Electric License on 31 July 1905 signed by Bombay Tramways Company, the Bombay Municipality, the Brush Electrical Company and the B.E.S.T. Company. In 1905, **Bombay Electric Supply & Tramways Company Limited** (B.E.S.T. Company) came into existence. The B.E.S.T. Company was granted the monopoly for electric supply and the running of an electric tram service in the city. The service was formally inaugurated on 7th May 1907 by Shri. Vallabhdas Thakersey, the then Chairman of the Municipality. At five-thirty that afternoon the first electric tramcar, specially decorated for the occasion, started from outside the Municipal Office, went as far as the Crawford Market, and returned to the point from where it had left. The natives of Bombay gave a warm welcome to the electric tramcar. After this ceremonious, inaugural run, four tram-cars kept playing on the various routes till eleven in the night.

In 1916, power purchase from the Tata Power group, a privately owned company, was started and by 1925, all power generation was outsourced from Tata.

By 1910 the service was up against a problem no city transport service can hope to escape for long. The problem was of the rush-hour traffic. The commuters being mostly office goers, the pressure used to be particularly unmanageable immediately before and after the office-hours. There were not enough trams to cope with rush. Trailers were attached to the trams, but they brought little relief. So the company approached the Municipality for permission to run a triple car. But the Police Commissioner objected to it, and the proposal fell through. The solution next thought of was the double Decker tramcar. It was accepted and the **Double Decker Tramcars** were appeared on Mumbai's roads in **September 1920**. It was highly appreciated by the people of Mumbai. The city's population suddenly started soaring, as never before. At Dadar there was the main Tram Terminus. Though trams ceased to run after 1964, the place is still known as Dadar T.T. With rapid urbanization and growth in traffic, the slow-moving trams were abandoned on 31st March 1964 as a popular mode of transportation. However, we cannot deny the fact that the city of Mumbai has emerged as the port city due to the beginning of Trams in Mumbai.

Check your progress-

Q. Explain the development of trams in Mumbai.

3.5 BUSES STARTED IN MUMBAI

The BEST Company introduced buses, to cope with the heavy demand for quicker transport. On 15 July 1926, the first bus service in India was started on three routes. Despite stiff opposition and protests by taxi-drivers, the service ran without any hindrance, transporting six lakh (600,000) passengers approximately by the end of that year. The following year the number had increased to 38 lakhs (3.8 million). The trams meanwhile, due to their lower fares, were relegated to being a poor man's transport.

The Indian freedom struggle calls for mass non-violent strikes and general civil disobedience, led to regular service disruptions, leading to the company incurring huge losses in 1929. The next year was a particular bad year for the company in the wake of the Great Depression. To remain solvent, the company decided to introduce discounted fares for short routes and increase its coverage to the northern portions of the city. In 1937, the introduction of **double-decker buses** proved to be extremely popular. World War II brought with it the rationing of fuel and a shortage of tires. The increasing costs of owning a car forced many to switch to using the bus service. Despite huge losses, the company continued its buses and trams to cater to the residents of Mumbai.

After the India's independence, the management of the company was taken over by the Bombay Municipal Corporation. On 7th August 1947 the company was renamed as 'The BEST Undertaking'. As the company grew post-independence, it increased its fleet from 242 to 582 buses over the next decade. In 1949 the BEST whose services had been restricted to the island city, were extended to the suburbs and the Bandra Bus Company ceased its operations. In 1951, the electricity division switched over from direct current (DC) to the more efficient alternating current (AC). The company launched its services in the eastern suburbs in 1955. That year, the Undertaking and private operators went to court, with the BEST asking for a complete closure of the private companies. The case dragged on for four years before the Supreme Court of India granted the organization a complete monopoly over bus services in the Greater Bombay area. In 1964, due to high operational costs and poor public support, its long-running tram services were terminated. Today, more than 2,500 BEST buses carry over forty-five lakh commuters per day. The BEST has 16 bus depots situated in all parts of Mumbai and its suburbs. Buses are contributing a lot for the overall development of Mumbai. Thus in true sense BEST has revolutionized the lives of Mumbai.

3.6 RAILWAY TRANSPORT

The opening of the first railway was one of the most important landmarks in the history of Mumbai as well as of India. The construction and management of the rail-roads was in the hands of the British government. The motives of the British in constructing rail-roads were probably more influenced by military and administrative consideration than by a desire to promote economic development; however it led to the growth of Mumbai's transportation which led to the economic development of Mumbai. By the time of the First World War broke out over 30,000 miles of

rail-roads had been laid. By 1914 about 6,00,000 people were employed in the railways. Due to the beginning Railway, Mumbai has witnessed tremendous growth in its economy as it was the very popular mode of transportation.

First Train in Mumbai and Asia

The proposal for railway in India was put forwarded by number of people in 1840's but it has remained on paper. George Clark was the first person who conceived the idea of constructing railways in India. In 1832, the first proposal for a railway in India was made by Government of madras. This remained a dream on paper. Later on various proposals for railways in India were made especially around Calcutta (EIR) and Bombay (GIPR) in 1840's. Governor-General Lord Dalhousie advocated railway construction in India for the several reasons. In 1844 the Great Indian Peninsula Railway (GIPR) was projected and the first proposal was prepared by Mr. Willoughby at Bombay in 1850. In 1849 the Great Indian Peninsular Railway Company was incorporated by an Act of the British Parliament along with the East Indian Railway (EIR) Company. **George Stephenson** was the first Director of the GIP Railway Company.

The GIP Railway laid the tracks for the first railroad in India between Thane and Bombay. On Saturday 16th April 1853, a 21-mile long railway line, the first in India, between Bombay and Thane was opened. The first railway lines were laid by British Engineer Mr. James J. Berkley with the help of a labour force of ten thousand men who worked for months. He was the Chief Resident Engineer involved in the construction of the first Railway line in Bombay. He was given full assistance by Lord Dalhousie, then Governor General of India and Lord Falkland, then Governor of Bombay. It was made open for public since 18th April 1853.

Railway beyond Mumbai

The prosperity of Bombay Island has always depended on its communication link with the mainland. Every step taken to connect the island city to the mainland either by causeways, bridges or scaling the mountains had helped its growth. The biggest hurdle in Bombay's path to greatness was the natural barrier of the Western Ghats. The mountain wall rises from the coastal strip to a height to 2500 feet and as a result the island's link with the rest of India could not be established until the ridges of the Sahyadris were either scaled or pierced.

After a detailed survey and much deliberation, two routes were chosen- one to the south- east across the Bhor Ghat to Poona and another to the north-east through the Thal Ghat to Igatpuri and Bhusaval. This monumental work was undertaken by the Great Indian Peninsula Railway. Beside, efforts were being made to lay a

railway line to the north, along the west-coast to Gujarat. The Bombay Baroda and Central India Railway Company (BB&CI), which undertook this work was faced with the problem of crossing the one and a half-mile tidal estuary of the Arabian Sea, called the Bassein River.

To link up Thana with Kalyan, two major problems had to be overcome. One was to bridge the Thana Creek, which is the other end of the Bassein Creek, and the other was to cut through the steep mountain wall near Kalwa. The railway was extended from Thane to Kalyan. The bridge of twenty-two stone arches, which is used even today, was magnificent and is certainly a lasting monument to the skill of the railway engineers headed by J.J. Berkley. The construction of the two tunnels across the mountain near Kalwa had been difficult indeed. The rail link from Kalyan to Khandala was opened on 14th May 1863, and was extended further to Pune. The railway sections up to Igatpuri were opened from time to time until 1 January 1865. The cherished goals of the public spirited men in Bombay to link the cotton producing tracts of Khandesh and Berar with the city by railway were fulfilled in 1865.

Among the pioneers who planned the growth of Bombay with foresight was James Barkley, a railway engineer. He was responsible for connecting the island city with the rest of India by constructing railways across the inaccessible Bhor and Thul ghats. He was indeed a man of vision, for he planned to lay a double line from the very beginning, which proved to be an incalculable asset as the traffic on the line increased. In 1927, the first electric locomotives manufactured by Metropolitan Vickers of England were put into service for passenger trains up to Poona and Igatpuri on the GIP railways and later electric multiple unit (EMUs) commuter trains ran up to Virar on the BB & CI railway and up to Karjat and Kasara of the GIP railway.

During the Second World War these EMUs were joined together to form long trains which carried troops and small arms and ammunition to and from Bombay to the hinterland. Lord Dalhousie's plan for modernizing and unifying the country was indeed a selfish one. The railways could speed the process of exporting raw materials to Manchester textile mills. Swift transportation of the military to potentially troubled spots was another reason. With all the annexations the country was getting too large to be safely administered without the tools of modern communication and transportation. The railways had been a huge success with the general population; travelling by train increased by leaps and bounds. The improved communication and transportation also connected Indians in many ways.

Victoria Terminus (Chhatrapati Shivaji Terminus)

Chhatrapati Shivaji Terminus formerly Victoria Terminus is historic railway station in Mumbai which serves as the headquarters of the Central Railways. It is one of the busiest railway stations in India, and serves Central Railway trains terminating in Mumbai as well as the Mumbai Suburban Railway. It marked the beginning of revolution in the means of transportation in modern Asia. It was designed by Frederick William Stevens, a consulting architect in 1887 to celebrate Queen Victoria's Silver Jubilee. It took ten years to complete and was named 'Victoria Terminus' in honour of the Queen. It was opened on the date of her Golden Jubilee in 1887. This famous architectural landmark in Gothic style was built as the headquarters of the Great Indian Peninsular Railway. Since then, the station came to be known as Bombay VT.

Check your progress-

Q. Write a note on the development of trains in Mumbai.

3.7 TELEGRAPH AND POST

Along with Trams, Buses and Railways, telegraphs and posts also played very important role the development of Mumbai's transportation. India's first Post Office Act had been enacted in 1837 but the completion of telegraphic line gave an additional impetus to it. Dalhousie again took personal interest modernizing the inefficient postal system and soon the half-anna letter was able to reach many remote corners of India. In 1851 the Telegraph system was inaugurated. Lord Dalhousie along with railways considered two other modes of communication also equally important for in modernizing India. Telegraph and posts services throughout India were both started under his watch. First telegraph lines were laid in 1851 by the brilliant and ingenious Dr. William O'Shaughnessy in Bengal. Soon work was begun to connect Madras, Calcutta, Agra, Lahore and Bombay by wire. As the construction of thousand mile links were completed in 1854, Dalhousie took personal pleasure in receiving telegraph message from William O'Shaughnessy. Within three months of its implementation, the number of letters delivered by the postal service increase by 50 percent. Communication within the country

was revolutionized. Thus posts and telegraph also become responsible for the expansion of commercial activities of Mumbai which further led to the economic development of the port city of Mumbai.

3.8 SHIP BUILDING

Before the arrival of the Portuguese, India's mercantile marine was largely in the hands of Gujarati Muslim merchants. Indian ship called on the ports of the Red Sea and the Persian Gulf. The market of the *haji*, wherein converged caravan trade from large area, was 'the conveyor belt' through which Indian goods, Chiefly textile, found their way to European markets. In the east Javanese shipping carried Indian textile, to the Spice Islands in eastern Indonesia in exchange spices. The linking of sea routes and land routes of the port cities with the interior was yet weak. These were rather the creation of the Indian society.

For nearly eight years the East India Company had been attempting to set up a ship-building centre at Mumbai but efforts were only fruitful when a chance meeting took place between Dudley, Master Attendant of the Bombay Dockyard and Lowjee Wadia, old Master Carpenter of the Surat yard. So impressed was Dudley by the genius of this Parsi Indian that he invited him to Bombay to develop the ship-building industry. It was the beginning of an illustrious career and from then onwards there was no looking back. Wadia family contributed a lot in the development of shipbuilding industry in Mumbai. Opium trade led to the prosperity of Mumbai. During the period of American Civil War, Mumbai's economy flourished due to cotton trade. This has happened because of shipbuilding industry. The traders of Mumbai reached the foreign shores and brought unprecedented wealth to Mumbai which led to the economic prosperity of Mumbai. This wealth was used in the industrial development of Mumbai.

Check your progress-

Q. Explain the growth of post, telegraphs and shipbuilding in Mumbai.

3.9 CONCLUSION

Thus, it is clear that the modes of transportation primarily responsible for the overall development of the island city of Mumbai. Though all these efforts were taken by Britisher's for their benefit but it indirectly contributed to the India's economic development. The port of Mumbai has emerged as the important trading centre due to the progress in transportation. The improved communication and transportation also connected Indians in many ways. Soon a nationalistic movement was born due to the connectivity. The leaders of later India used it to tour the country and get people's participation. Thus, the city of Mumbai has emerged as the port city due to the development in various modes of transportation and later as the financial capital of the country.

3.10 QUESTIONS

- Q. 1) Review the development of Trams in Mumbai.
- Q. 2) Discuss the progress of Buses in Mumbai.
- Q. 3) Describe the development of railways in Mumbai.
- Q. 4) Comment on-
- a) Victoria Terminus
 - b) Post and Telegraph
 - c) Shipbuilding Industry



TRENDS IN REFORM MOVEMENTS

- c) Prarthana Samaj and Satyashodhak Samaj
- d) Indian Social Conference and Efforts Towards Emancipation of Women

Unit Structure:

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Prarthna Samaj
- 4.3 Satyashodhak Samaj
- 4.4 Indian Social Conference
- 4.5 Towards Emancipation of Women
- 4.6 Conclusion
- 4.7 Questions

4.0 OBJECTIVES

After the study of this unit the student will be able to :

- Understand the Prarthana Samaj, its functions and members of Prarthana Samaj.
- Explain the Satya Shodak Samaj and its functions.
- Comprehend the work of Indian Social Conference.
- Perceive the efforts made towards the emancipation of women.

4.1 INTRODUCTION

Although, the 18th century was under the conservative ideas and practices, the 19th century Maharashtra experienced several trends of reform movements, which brought out awakening in the society. This was the direct result of several factors took place in India in general and in Maharashtra in particular. Those factors were as the English education, contact with the western liberal thinkers, British administration, the work of Christian Missionaries, the idea of equality, the rule of law and the contribution made by the Press. The English education led Indians to revolt against

ignorance, apathy, lethargy, superstition, fatalism and sloth. English language played very important role in communicating western ideas one to another. It worked as a common platform for people in all sections, segments, cultures and language groups. It brought to the notice of every one the flaws, shortcomings and lapses in Indian religions and social life and motivated them to follow the liberal concept advocated in the western literature.

The year 1818 was the beginning of the modern times in Maharashtra, where the people confronted with the new rulers and their way of life which was new for them. Lord Moire says that although, the British came to India as traders and became a political power to exploit India extensively, they adopted a wider perspective in the passage of time to enable them to establish peace and order in the society. In order to materialize that view Lord Moire wrote several letters to the bosses i.e. to the Count of Directors.

The British officers like Mountstuart Elphinstone who came to India were liberal and they believed in reasons. They opened schools and colleges where Indian students got opportunity to study the English literature, thoughts of Francis Bacon, David Hume, Middleton, George Berkeley, Condorcet, Joseph Butler and many other liberal litterateurs. Among the British officials, who were responsible to start the western education in Maharashtra, Mountstuart – Elphinstone's contribution was much more. He came to India at the age of sixteen, worked in diplomatic services as an assistant to the British Resident at the Peshwa court, Pune. He became British resident at Nagpur, in 1818. He was appointed as the commissioner of Deccan and the next year, he became a Governor of Bombay 1827.

Elphinstone established a system of education in Maharashtra, due to the influence of people like T. Erskine, Colebrooke, John Locke and Jeremy Bentham. He secured cooperation from the traditional institutions and educated higher classes in Maharashtra. He improved the mode of teaching at the native schools, increased number of schools, supplied with school books, encouraged lower classes to receive instructions in education, which were affordable to them. Elphinstone established schools for teaching European sciences and improved higher branches of education under his jurisdiction. He provided certain amount to publish books of moral and physical sciences in native languages. He also provided for teaching English as a classical language to acquire knowledge and the knowledge of discoveries took place in European countries. Elphinstone used the money for education of people, which was used to distribute to Brahmins under the Peshwas. His efforts led to create awareness in Maharashtra, The English educated people began to question to

the existing outdated dogmas, principles and revolted against ignorance, apathy, superstition, lethargy and fatalism, which formed thought and created social and religious awakening in general.

In addition to the English education, the work of Christian Missionaries provoked the people to create the experience awareness in social and religious life and lead the life like people in Europe. The Missionaries criticized Hinduism as back ward religion began to convert Hindus into Christianity which hurted the educated Indians, who determined to reform their social and religious life. The idea of equality was generated as the missionaries admitted all Indians irrespective of their caste, creed and race in their schools. They also opened schools for girls which appealed to the learned Indians and led them to create awareness in their social & religious life. Missionaries dedicated their services towards the poors, the physically and mentally challenged people that also provoked the Indians to start reform movements. The last but not the least, the contribution of printing press and the work of orientalist to revive the past glory of India was one of the reasons for beginning the socio-religious reform movements in Maharashtra as well as in India in the nineteenth century.

Check your progress :

- 1) Bring out the circumstances that led to start the reform movements in Maharashtra.

4.2 PRARTHANA SAMAJ

The English educated middle class turned its attention towards the religious social and cultural renaissance. Its spirit of nationalism aroused both the Hindus and the Muslims to set their houses in order. This middle class began to analyse their own socio-religious conditions. It led them to convince that their original and pure religions had been defiled due to blind traditions on earning less ritual, customs, and superstitious beliefs. Naturally, they sought reforms in their religions and social life. As a matter of fact, there was much influence of the Brahma Samaj on the educated people in Maharashtra, who created renaissance or awakening among the people. In its consequence the Parmahansa Sabha was established in 1849.

The Prarthana Samaj was founded by Dr. Atmaram Pandurang in 1867 in Mumbai. The Prarthana Samaj means prayer society, naturally, the people of Maharashtra never wanted to establish a branch of the Brahmo Samaj because it had the influence of Christian religion. They wanted to concentrate their attention on the reforms of their social life.

Aims and objectives of the Prarthana Samaj :

The Prarthana Samaj believed that God is one and without any form, one has to worship him with spirituality. The Prarthana Samaj accepted and abided by the following principles:

1. I shall daily meditate on God.
2. I shall make efforts to do good and avoid evil.
3. I shall pray to God that I may repeat if through the fault of my disposition I have committed a bad deed.
4. God, give me strength deserve these promises.

The Prarthana Samajists did not upset the intense feelings of people towards gods like Vithoba who was the representation of the true God Vishnu. This signified the flexibility in the principles of Prarthana Samaj. It was a practical Samaj which declared all customs and traditions meaning less but continued with the rational and undamagings tradition to avoid any discontent of people.

Functions of the Prarthana Samaj :

As a matter of fact the Prarthana Samaj involved in the social work as foundation of night schools for imparting instructions to young and needy people, establishing organizations for social work and social reforms and creating social awareness. Among such organizations depressed class mission was very important organisation which worked towards the removal of untouchability. The Prarthana Samaj worked hard and tried to solve the problem of orphan children, who were wandering in the cities like Mumbai and Pune by founding Asylumes and Orphanages at holy or religious centres like Pandharpur, Dehu and Alandi. This Samaj fought for solving problems of women by discouraging the people for committing child marriage and islolating women from the mainstream in society. It supported for widow re-marriage and female education by instituting several institutions at various cities. The Prarthana Samaj wanted to concentrate on the religious reforms it thought that it would initiate the social reforms and improve the life of women and untouchables in society. It undertook religious activities like the Sunday services, Sunday schools, foundation of the young Thiests union and the postal mission that sent the Subodh Patrika, the mouth piece of the samaj to people through post.

Members of Prarthana Samaj :

There were several educated people, who became leaders of this samaj. Among them, M. G. Ranade, R. G. Bhandarkar, G. K. Gokhale, Talang and N. G. Chandavarkar were prominent members of this samaj. They were directly or indirectly involved in the activities the samaj. As the Mumbai paper, 'Hindu Reformer' claimed that the religion of Prarthana Samaj was destined to be the religion of the whole world due to the hand work and functions of the members of this samaj. In 1869, M. M. Kunte claimed that the three divisions of the Marathi society as English educated, Sanskrit educated and uneducated masses had attracted toward this society. Among them justice Ranade, although was a government employee, wrote extensively to create awakening and renaissance in society. M. G. Ranade was born in 1842 of Nifad of Nashik District, became a professor at the Elphinstone College, Mumbai, worked as translator to the Mumbai Government initially and then was appointed as a High Court Judge at Mumbai. He was a nationalist, educationist economist and a social reformer which led him to establish a Social Conference and discuss all problems related to women. In order to prepare a group of educated people to be yoked in the social reforms he associated with G. K. Gokhale who established the Deccan Education Society. It founded a school in the city of Pune, which grew naturally in Fergusson college, one of the leading educational institutions, the then. He also helped found another organization, which came to be known as the Poona Sarvajanic Sabha in 1870, which prepared a report on the economic conditions in Maharashtra, when a parliamentary committee was formed to enquire about the economic problems in India in 1871.

In addition to this, the Prarthana Samaj leaders like R. G. Bhandarkar dedicated to spread a right view on religion, reforms and right conduct. It appointed various committees to pay attention towards the education of workers. The leaders of the Prarthana Samaj were English educated and quite practical to give us religious foundation to the social reforms to attract the common people to the cause of social reforms. About the leaders of Prarthana Samaj, P. C. Mazoomdar says that the people of Maharashtra were not like Bengalis who were easily brought under any influence but if the Maharastrains came under it any how they were extra ordinarily great and sustained their enthusiasm for a long time. It meant the leaders of the Prarthana Samaj did a commendable work for the society. G. K. Bhandarkar says that this samaj began its meetings with prayer and readings from the Theodore Parkar and such other rational writers. It generated the most important literature of the samaj and it also became the philosophy of the samaj, which was published in the Subodha Patrika, the weekly periodical of the samaj.

Check your progress :

- 1) Explain the principles and functions of Parthana Samaj.

4.3 SATYASHODHAK SAMAJ

Mahatma Jyotibha Phule founded the Satya Shodhak Samaj on 24 September, 1873, which was the society of seekers of truth. He aimed to liberate the down trodden people from the social and religious bondages imposed by the upper caste. He treated all human beings as children of God and advised the people to worship the creator without the help of any mediator. Mahatma Phule had kept the membership of the samaj open to all people across the caste community & creed. He opposed to the caste system and idol worship. Mahatma Phule was in favour of the British social legislation till the uprising of 1857, but the British followed very caustious social legislation after that incident, then there was a change in the approach of Phule. He began to establish associations to create awareness among the less privileged people to fight for equality and justice.

Mahatma Phule never discriminated between men and women on the basis of sex and wanted to give them equal rights in all matters. He opposed to religious severity and Ultra nationalism because they were against the unity and progress of humankind. He envisaged a society based on liberty, equality and fraternity. In order to profess and spread his message he started Din Bandhu, a weekly journal with the help of Narayan Meghaji Lokhande, who was his close associate and a trade union leader. Narayan Meghaji Lokhande became the editor of Din Bandhu and used the weekly for airing problems of workers and suggesting various practical solutions to solve them. In the same way, the other members of the Satya Shodhak Samaj used Din Bandhu to bring forth the problems of peasantis and workers and began to organize them.

Mahatma Phule founded a branch of Satya Shodhak Samaj in Mumbai. This samaj also led to establish the Victoria Orphanage, as the title suggests, it worked for housing orphans in the vicinity. Phule criticized the leaders of Brahmo Samaj, Prarthana Samaj, Sarvajanic Sabha and the Indian national Congress for their

inability of solving the problems and improving the conditions of common people in India. He was also critical about the Government policy of exploiting Indians and not procuring measures for redressing their problems. Phule was a champion of individual justice and dignity for which he was not only against the Brahminism but also against the Maratha aristocracy. He accused the Maratha aristocracy for exploiting the peasants or Kunbis in society.

Phule used his whole energy and intellect to emancipate the down trodden and suppressed people from their age old bondages of tyrannical upper caste people. He tried to create awareness among the suppressed people against the unnatural and unreasonable claims of the upper caste people and professed individual dignity and equality in socio-religious matters. He emphasized on the solidarity of Hindu Social organisation, which was ramified into various castes and groups. This was the noble objective of this great visionary behind the foundation of the Satya Shodhak Samaj. He was the person, who began the new age for the common man and woman. He was the first man to start school for untouchables and girls in Maharashtra.

Although, Mahatma Phule was anti-Brahminism and had good relations with Brahmans like justice Ranade, there were many Brahmins, who criticized Phule the most, considering the ideology of Satyashodhak Samaj was against Brahmins. Among such Brahmins, Vishnu Shastri Chiplunkar was ahead in his Nibandmala a journal criticized Phule ever. This great son of Modern Maharashtra died on 28 November, 1890. Jdith Brown says that the Satya Shodhak Samaj founded by Mahatma Jyotiba Govindrao Phule was the direct reaction to high caste access to education and its fruits, which sharpened the longstanding strains in provincial society.

The Maharashtra society had a cultural tradition of anti-Brahmin feeling and lower castes attempt to free themselves from Brahmin ritual dominance. The economic and educational changes intensified the trend tremendously. Phule encouraged non-Brahmins to improve their educational standard through the medium of Satya Shodhak Samaj and called for an end to Brahmin employment by Government until the non-Brahmins equaled them in their share of provincial administration. Sumit Sarkar says that the anti-Brahmin tocsin was first sounded in Maharashtra by Jyotiba Phule with his Gulamgiri and his organisation, the Satya Shodhak Samaj, which proclaimed the need to save the lower castes from the hypocritical Brahmins and their opportunistic scriptures.

Check your progress :

- 2) Discuss the aims and objectives of Satyashodhak Samaj.

4.4 INDIAN SOCIAL CONFERENCE

This conference was founded by justice Ranade in 1887 for undertaking social reforms in India, because the country had several outdated traditions and customs, which kept out side two major sections of society. Mahadev Govind Ranade was born on 18 January, 1842 at Niphad in Nasik District. He was graduated in 1862 and secured M. A. degree in 1864. He also secured the degree of Law in 1866 and became oriental translator to the Government of Mumbai. Although he was appointed as profession at Elphinstone College, Mumbai and subsequently First Class judge, he did not give up his bent for social reforms.

At the outset of the Indian National Movement there was a controversy regarding social and political reforms in the country. The leaders like Bal Gangadhar Tilak had their own group that supported the political movement to gain independence first on the other hand all moderates wanted to follow social reforms first. In the year when the Congress was founded in 1885 in Mumbai, some of the Congress members, who were in favour of social reforms met separately after the Congress session was over to discuss about the social reforms. This practice was continued till the formal foundation of the Indian social conference in 1887 and discussed the modalities of social reforms and involvement of the British Government in it.

Justice Ranade lamented that there were many leaders who articulated political movements and secured support from the common people. But there were very few people who talked and undertook the task of social awareness and social reforms but found no support from the people. Ranade wanted the social health and social harmony to be achieved and maintained before the political movement in the country. He therefore established and promoted several social organizations for undertaking social reforms. He was associated with many socio-political bodies to facilitate social reforms. Due to his social reform bent up mind he was transferred from place to place and he was not raised from the

First Class Judge to a High Court judge for more than twenty three years. In nutshell, justice Ranade was a social reformer of great caliber and devoted his whole life for social reforms.

Check your progress :

- 1) Write a short note on the Indian Social Conference.

4.5 TOWARDS EMANCIPATION OF WOMEN

Indian women faced several problems since the ages. Among them child marriage, female infanticide, illiteracy, restrictions on widow remarriage, polygamy, concubine, sati and restriction on divorce were more severe. When the British came to India and they became ruler of the country, the Britishers passed some of the social legislations like prohibition of female infanticide or sacrificing infants, sati, slavery and also passed the widow remarriage Act. But these acts ruffled the country and the British faced the uprising in 1857. The British then decided not to interfere in the social life of the people which was assumed by the Queen's Proclamation of 1858. However, there started a social reform movement, which succeeded in securing some reforms in society and created social awareness among the people. The efforts made towards the emancipation of women can be studied as under :

1) Child Marriage :

This was one of the problems faced by women. Initially, there was no minimum marriageable age was fixed. People used to marry their children at very young age, even at the age of two to five years, which generated other problems like Sati, polygamy and concubinage. In order to avoid the chain of problems, reformers like, B. M. Malbari, R. G. Bhandarkar and M. G. Ranade began to create awareness among the people. B. M. Malbari, a Parsi reformer fought against this custom prevailed in the society. That led the British Government to pass the Act of 1860, which raised the age of consent for marriage from ten years to twelve years.

The social workers in Maharashtra challenged the degrading custom of child marriage and forced the British to pass the Act in 1872 by which the early marriage was abolished, polygamy was declared a penal offence and sanctioned widow remarriages and

inter caste marriages in the country. Despite this law, the people in Maharashtra continued with evil system of child marriage in the society. In 1880, B. M. Malbari, the editor of Indian Spectator had attracted the attention of people towards the child marriage and published his notes on enforced widowhood and infant marriages in 1884. He said that the Government should include the evils of child marriage in the school syllabus to create awareness at the early age among the people. Justice Ranade advised the Government to pass Laws to fix twelve years the minimum age of girls for marriage and amend the penal code to punish the people who infringed these laws. Although, some of the prominent members apposed to this, B. M. Malbari went to England to pressurise the British Government to get passed these legislations. Due to the hard efforts of B. M. Malbari, the Age of Consent Act of 1891 was passed. This was a step ahead in the emancipation of women. These legislations led all enlightened and English educated people in Maharashtra to work jointly towards creating better conditions for women in society.

Pandita Ramabai was one more pioneering personality, who worked hard towards the emancipation of women. Many orthodox people in Pune criticized her for her marriage to a non-Brahmin Bengali man. She was very much critical about the miseries of women at the hands of men. In order to support women in miseries Pandita Ramabai established Arya Mahila Samaj with the help of Prarthana Samaj. She was also supported in her efforts by Bhandarkar and Justice Ranade. Pandita Ramabai was harassed by orthodox Brahmins to such extent that she was forced to convert to Christianity and leave for England and America for some time. She wrote a book and blamed the orthodox people in Hinduism for her troubles and sufferings. She established sharda sadan in Mumbai in 1889 and shifted it to Pune on the request of M. G. Ranade and Bhandarkar, who supported her in her efforts of solving problems of destitute women. In 1930, the Government passed the sharda Act which made a provision for fine and imprisonment to a person abating for marriage of the girl below fourteen years of age.

2) Female Education :

Illiteracy was one more problems faced by Indian women due to misunderstanding, wrong notions, superstition and general backwardness of the society. Traditionally, it was said that parents should spend money on girls marriage including dowry and other heads but not to spend any thing on their education. They should spend money on the education of boys only. This phenomenon was changed when the Christian Missionaries came to India and they established convent schools for education of girl child under the supervision of nuns. However, this effort was suspected that the

missionary schools would be used to convert girls to Christianity. As a matter of fact these schools were open for all castes, communities, religions and groups but the above suspicion did not let maximum girls to take benefits of those schools.

Due to the spread of English education, some of the English educated people began to educate their girls. R. C. Majumdar, therefore says that there was no observance of purda system in the Mumbai presidency, which led people in the Presidency to educate their girls. The 'Students literary and Scientific Society' was founded under the banner of Gujarati Dyan Prasarak Mandal which began to support the cause of female education. The people like Dadabhai Naoraji, B. M. Malbari, P. C. Banaji and the Camas started educating their girls and opened schools for female education despite opposition from the orthodox section of their community. The Marathi industrialists like Jagannath Shankar Seth and Bhau Dagi also contributed to the cause of educating girls in the Mumbai presidency. Among the social reformers like B. M. Malbari (who started Seva Sadan in Mumbai), Ranade, Bhandarkar and Chandawarkar, Mahatma Jyotiba G. Phule and Pandita Ramabai were prominent in the field of female education. In 1851, Phule started a private school for girls with the help of his wife, Savitribai Phule. Some other organizations also began to open schools for girls in Mumbai & Poona areas and spread the cause of female education. In 1891 Bipin Chandra, therefore, said that the Mumbai presidency was ahead in the field of female education. In the same way, Capt. Lester, the education inspector said that there was no hurdle in establishing schools for female education in Mumbai presidency and its neighboring areas of Poona due to the lead taken by eminent social reformers like Phule, Gokhale, Ranade and Agarkar.

3) Widow Remarriage :

This was one more problem faced by women since the ages. There was no widow remarriage in the upper caste while the lower castes tried to imitate the upper caste and faced a chain of problems like committing sati or remaining widow for the whole life. Widow was not allowed to participate in any programme or religious function and she was to spend her life aimlessly in isolation. Many social reformers were tried to encourage widow remarriages and helped the Govt. to pass the Hindu widow remarriage Act in 1856. but the situation did not change much.

During the modern times social reformers like M. G. Ranade, Vishnu Shastri Pandit, D. K. Karve and Pandita Ramabai actively participated in encouraging widow remarriages and founded various societies for the same purpose. In addition to the foundation of Vidhava Vivaha Uttejak Mandal, the 'Widow

remarriage Association' was established in 1893 and the 'Anath Balikashram' was brought up in 1896 near Pune for sheltering destitute widows. Among all social reformers who worked towards the cause of widow remarriage, Mahatma Jyotiba Govind Phule was very much concerned. He supported the widow remarriage and criticized the other social reformers who married spinters after the death of their wives and not allowed to remarry their relatives like sisters and daughters, when they lost their husbands in very young age.

It's said that in Hinduism marriage was considered sacrosanct and solemnized in heaven. It, therefore became irrevocable in any case. Naturally, widow remarriage was not permitted. That led Hindu women to suffer for ever. In order to get rid of this orthodoxy, the western educated people began to oppose it and advocated the widow remarriage based on the authority of the Vedas. Although, orthodox inhabitants of Pune submitted two petitions to the Government to oppose the widow remarriage and established a society to protect the Hindu Dharma, social reformers like Vishnu Shastri challenged the orthodox people to debate on the issue of widow remarriage and published several articles for creating awareness about the widow remarriage. D. K. Karve took a step ahead, he himself married a widow Godubai in 1883, who was his friend's sister and set an example for other people to follow the suit. He also set up a 'Widow Home Association' based on the Sharda Sadan founded by Pandita Ramabai. M. G. Ranade and Bhandarkar helped a lot to the Association for a longtime. This led to create much awareness in the society which was crystal clear from the fact that D. K. Karve's widow Home Association married twenty five widows in Maharashtra successfully and Indu Prakash and Social Conference became much more popular in the movement of social reforms in Maharashtra.

4) The Hindu Code Bill

Dr. Babasaheb rendered great service to all the women by his emphasis on equality. The preamble of the constitution of India promises to secure to all citizens justice. Parts III and IV of the constitution have provided these objectives which contain many provisions providing for preferential treatment for promoting social status of women and children.

Dr. Ambedkar was truly liberator of the Indian women. He as a Law Minister submitted a bill which raised the age of consent and marriage, upheld monogamy, gave women the right of divorce and treated stridhan as women's property. However the conservative opposition to the radical proposals led to the postponement of the Hindu Code Bill. Dr. Ambedkar resigned in disgust due to attitude of the conservative members of the Constituent Assembly. Later

sections of the Bill were passed as four distinct Acts, The Hindu Succession Act of 1956 made the daughter as the equal co-heir with son. Monogamy was made mandatory for man and women. Thus, Dr. Ambedkar devoted his entire life for the upliftment of all sections of society for the overall development of our country.

Check your progress :

- 1) Discuss the efforts made towards the emancipation of women.

4.6 CONCLUSION

Thus, it is clear that many of the social reformers took lot of efforts for the upliftment of Indian society. Prarthana Samaj and Satyashodhak samaj had done pioneering work towards the social reform movement in Maharashtra during the second half of the 19th Century. Justice Ranade and his Indian National Social Conference played very important role in the social reform movement of Maharashtra. Most of the social reformers worked towards the emancipation of Women and because of their efforts many important issues were addressed and solved by them.

4.7 QUESTIONS

1. Examine the role of Prarthana Samaj in the social reform movement of Maharashtra.
2. Describe the work of Satyashodhak Samaj in the social reform movement of Maharashtra
3. Discuss the contribution of Mahatma Phule and Savitribai Phule towards the emancipation of Women in the nineteenth century.
4. Evaluate the role of Justice Ranade and Indian National Social Conference in the social reform movement of Maharashtra
5. Explain the various problems of women's in the 19th century of Maharashtra and trace the efforts of social reformers to eradicate it.



ORIGIN AND GROWTH OF NATIONAL MOVEMENT IN MAHARASHTRA - I

- a) Foundation of Indian National Congress and its growth till 1919
- b) Revolutionary Nationalism and Gandhi Era

a) Foundation of Indian National Congress and its growth till 1919

Unit Structure :

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Foundation of Indian National Congress
- 5.3 The Moderate Phase
- 5.4 The Extremist Phase
- 5.5 Revolutionary Nationalism
- 5.6 Conclusion
- 5.7 Questions

5.0 OBJECTIVES

After the study of this unit, the student will be able to :

- Understand the foundation of Indian National Congress.
- Grasp the programmes and policies of the Moderates.
- Understand the contribution of Gopal Krishna Gokhale.
- Explain the programmes of Extremists.
- Comprehend the work of revolutionary nationalist.

5.1 INTRODUCTION

English education in India was instrumental to the rise of middle class that was infused with modern outlook and turned its attention to the religious, social and cultural renaissance. This renaissance was the spiritual character of the national awakening and was the expression of the rising national consciousness in

India. Nationalism means the supreme loyalty of the individual towards its nation, which creates unity and owners among the people living in it. Ranade says that this state of mind commenced in Maharashtra since the religious movement started by Dyaneswara whereas Jadunath Sarkar says that it started since the establishment of Chhatrapati Shivaji's Swaraj. In addition to this, there were several other factors responsible for the origin and growth of national movement in Maharashtra.

5.2 FOUNDATION OF INDIAN NATIONAL CONGRESS

The political associations like the Bombay Associations, the Bombay Presidency Association, the Poona Sarvajanik Sabha and many other associations provided forums to articulate the various aspirations of people. However, the politically conscious people realised the need to organize an all India forum to formulate a common programme of activity and carry on public education to create broad based freedom struggle. These aspirations led the leaders to establish the All India National Congress in 1885 in the hall of the Gokuldas Tejpal Sanskrit College, Mumbai. The venue of the Congress was shifted from Poona to Mumbai on account of outbreak of Cholera an epidemic in Poona.

After the foundation of Indian national Congress, there arose different forms and factions in the Indian nationalism in Maharashtra. They were as moderates, extremists, revolutionaries and Gandhi age. The first three forms were represented by Gopal Krishna Gokhale, Bal Gangadhar Tilak and Vinayak Damodar Sarvarkar respectively where as due to the leadership of Mahatma Gandhi, his period came to be known as Gandhi age. Although, the Congress leaders had different approaches towards the national movement, all they aimed the achievement of independence based on the unity of people, which was evolved due to common customs, civil institutions and historical traditions.

5.3 THE MODERATE PHASE

Gopal Krishna Gokhale, Dadabhai Naoroji, Phirozshah Mehta and Mahadev Govind Ranade were the leaders of this Congress. These leaders believed in the British liberal traditions, their rule of law and sense of judiciary. The moderates wanted reforms first with the help of British as freedom of speech, association and press, reforms in the executive and legislative councils at the centre and in the provinces. The moderates wanted the British stop exploiting Indians and destructing Indian crafts and cottage industries. They should stop investing in Indian Railways, plantations mines and factories. The British should help the rising

Indian capitalists in building Indian industries by way of loans, aid and subsidies where ever required. The moderates demanded a reduction in heavy taxes, land revenue and free the peasants from the debts of money lenders by giving them loans at reasonable interest. In order to help the Indian peasantry, the British should establish land banks and advance loan for irrigation. The British should reduce the military expenditure taking place on its maintenance in India. The moderates wanted that the British should reform and reorganize the civil services, raise the age criteria from 19 to 21 years and hold examinations simultaneously in India and England.

They believed in the sense of justice and traditions of liberalism of the British. They, therefore, under took petition and appeals to get sanctioned their demands. They also undertook public meetings and writing extensively in Indian now's papers, journals and pamphlets. Although, the moderates put forth various demands and adopted all legal and constitutional strategies to get them passed, they could not succeed in getting them passed. Leaders like Lala Lajpat Rai and other Extremist Congress members were very critical about strategies and programme the moderates. Although the moderates could not reach to the masses, they could keep alive the Indian national movement for a long period.

Check your progress :

- 1) Explain the activities of Moderate Congress.

Gopal Krishna Gokhale: The Great Moderate Leader

Gopal Krishna Gokhale was one of the early leaders in Maharashtra who had dedicated his entire life in the service of the people. He was influenced by English liberals like J.S. Mill and John Morley. He was deeply influenced by the work of Dadabhai Naoroji, M.G. Ranade and Firozshah Mehta. He was the great pupil of M.G. Ranade. He was born in Chiplun in Ratnagiri. He had studied at the Elphinstone College. He was a professor in Fergusson College. He became the member of Deccan Education Society. Tilak and Gokhale clashed over the policy matter and Tilak resigned his life membership of the society.

His Attitude towards the Politics

Gokhale made critical analysis of the political situation in India. He criticized British policy of maintaining a ratio of 1 : 2 between British forces and Indian forces. Gokhale entered the Bombay Legislative Council. During his tenure he worked hard to solve the problem of famine, land revenue and agricultural discontent. He also acted as a member of Pune Municipal Corporation. He introduced a practice of printing the rule which were passed in meeting. He reached the peak of his career when he was elected to the Imperial Legislative Council in 1901. His entrance in the council opened a new chapter in his life. His budgetary analysis earned great praise even from opponents. He took pride in the service of the common people. He always pointed out that the expenditure on welfare schemes would make people to resist the famines.

Gokhale and the Indian Expenditure Commission

The British government appointed Indian expenditure under Lord Welby to enquire about financial administration in 1896. Welby commission was appointed to inquire into the administration and management of the military and civil expenditure. The commission was appointed by parliament for its own guidance and for its own jurisdiction. Gokhale took great pains to bring to light all the facts. He shed light on the revenue problems and economic exploitation of the people. He made several suggestions to the commission for improving the Indian budget. He also suggested that legislative council of Madras, Bombay and Bengal and other provinces should send one representative to the British parliament. It consisted of all seasoned statesmen including Wedderburn, Caine and Dadabhai Naoroji. Gokhale was chief witness before the commission. Gokhale was brilliant in his work. He was praised by Wedderburn.

In Bombay Legislative Council

Gokhale was elected in legislative assembly. He took special interest in the problems of famine, land alienation bill and the working of the Municipal Corporations. Maharashtra experienced a series of calamities in those years. Famine and plague took a great toll of human lives. The people were suffering from the repression of government officials. Gokhale remarkably made analysis of the problem in the legislative council.

The Imperial Legislative Council

Gokhale's role in Imperial Legislative Council was full of enthusiasm and hope. Between 1902 and 1911 he made eleven speeches on the Budget and thirty six other speeches of importance. In his fight against bureaucracy, Gokhale's approach was constitutional. His first speech on the Indian budget was remarkable for its large vision and facts. It shed light on the injustice of the British toward the Indians. It brought out his deep

concern over the growing poverty of the people. In his budget speeches Gokhale made suggestions regarding the improvement in irrigation sector. He generally confined himself to the economic aspect of national life. His role in the Imperial Legislative Council was historic.

Gokhale and Congress

Gokhale was great pupil of M.G. Ranade. He had great influence of Ranade through his life and work. He was the president of the congress at Banaras in 1905. He defined ultimate goal of congress as self government within the British Empire. Like other moderate leaders he believed in British sense of justice. He was of view that India needed British rule at that time. His goal was to achieve self government. He had firm faith in constitutional agitation. Through this method he wanted to make people aware of the political movement. According to him good governance should be progressive and it must take care of the opinion of local self governing bodies. He regarded state as an instrument to bring necessary social reform.

Social Reforms

Like all the moderate leaders, Gokhale favoured struggle for social reforms. He championed the cause of depressed classes. He rightly pointed out that in western countries society is based on class distinction and class can easily be changed. However in India, it was the mark of birth. It is harmful for the development of the country. He raised his voice against social evil of untouchability and caste distinction in Dharwad Social Conference. However like Ranade, he could not involve himself in social reform movement actively.

Education :

Gokhale was a primary teacher in earlier life. Having come to politics from education, he was interested in primary education. In his speeches, he often urged the Government to improve the condition of the people and offer them educational opportunities. He made several useful recommendations to improve the state of affairs. According to him two things of the budget of the educational expenditure should be given by the government and rest by the local bodies.

The Plague and Famine Administration (1897)

In 1896, Mumbai and Pune saw the rise of plague. The schools and colleges were closed down. W.C. Rand was the plague commissioner. He committed many atrocities on the people in the name of preventing the spread of epidemic. At that time Gokhale was in England. He received the news about this incident. He publicly criticized the brutality of the British. However, Mumbai Government challenged him to reveal the sources. Instead of

revealing the sources he apologized for the charges. This incident shows his love for friends. In 1902, he was nominated as a member of the Imperial Legislative Council. He fought against the autocratic policy of Lord Curzon.

The Servants of Indian Society (1905)

Gokhale founded the servants of India society in 1905. This society was founded to train young men to devote their lives in the cause of the country and to promote national interest. Pune became the centre of all the activities. It maintained the library for the study of different subjects. Following are the vows taken by a new member joining the society:

1. The country will always be first in his thought.
2. In serving the country he will seek no personal advantage for himself.
3. He will regard all Indians as brothers and will work for the advancement of all without distinction of caste and creed.
4. He will lead a pure personal life.
5. He will always keep in view the aims and objectives of the society and watch over its interest with the utmost zeal. Its membership dedicated to the nationalist cause. Its members were trained and equipped for some form of service of motherland. The society published three papers, 'The servants of India', 'Dnyan Prakash' and 'Hitwad'.

Check your progress :

- 2) Explain the contribution of G.K.Gokhale.

5.4 THE EXTRIMIST PHASE

Although the moderates trained Indian people politically and popularized the ideas of democracy and civil liberty, their elitist background did not succeed in making any far reaching impact on the masses. This led to feel present the young nationalist group in the Indian national Congress under the leadership of Bal Gangadhar Tilak. This group was very critical about the ideology and methodology of the moderates and wanted to adopt a more radical programme for the attainment of their demands.

Right from the foundation of the Indian National Congress, some leaders were dissatisfied with the moderate politics. However their number was less. With the beginning of the 20th century the extremist elements emerged as a strong force led by Bal Gangadhar Tilak, popularly known as Lokmanya Tilak. The extremist leaders like Tilak, Bipin Chandra Pal and Lala Lajpatrai were extremely critical of the ideology and methodology of the moderate leadership. With the rise of Lokmanya Tilak, the extremist ideology became popular among the common people.

This group came to be known as the Extremist Congress which dominated the Indian national movement from 1905 to 1920 till the death of Bal Gangadhar Tilak. Although, there were several national & international factors responsible for the rise and growth of Extremist Congress, the main spirit behind this was of Bal Gangadhar Tilak only. He was graduated from the University of Mumbai and founded the Maratha and Kesari the two news papers to create awareness among the people.

In order to bring people together and promote brotherhood among them, he popularized the Ganesh festival and introduced the festival of Shiv Jayanti in the honour of Chhatrapati Shivaji, the great Maratha ruler of this country. Tilak appealed farmers not to pay land revenue when there was no production due to the failure of monsoon and he asked the people in general to boycott the English goods. This led him to attract the eighteen months rigorous imprisonment. Tilak was also sentenced again for six years rigorous imprisonment and sent to Mandalay, Burma on account of sedition charges and danger to the British rule in India.

Tilak wrote Gita Rahasya a commentary on the Gita a holy book of Hinduism in the prison. He was released from the prison in 1914. He established the Home Rule league and started the movement in Mumbai and Pune under his own leadership. This noble son who called the Swaraj is my birth right and I will have it, whom the British called him as the father of Indian unrest, was the main Pillar of the Extremist Congress in Maharashtra. This noble son of India died on 1st August, 1920.

Although, the Swadeshi movement was started by the moderates to promote Indian industries but the Extremists used it the means of boycott to press the British and create serious effects on their economy. The Extremists wanted to make all mills and factories of the British stand still and snatch independence or swaraj from them. Bal Gangadhar Tilak himself led the Swadeshi movement and boycotted the British goods in order to facilitate the swadeshi goods. Tilak set up cooperative stores and organised bonfires of British goods throughout Maharashtra.

The Home Rule Movement:

During the absence of Tilak for Six years in Mandalay, Burme many things had happened in India as the Morley-Minto Reforms and cancellation of the partition of Bangali were some of them. Tilak come back to India on 16th June, 1914 and the national movement got new spirit. After the outbreak of the First Word War and the death of G. K. Gokhale and Sir Pherozshah Mehta, the Moderate leaders, Annie Besant began to explore the possibility of reuniting the Moderates, Extremists and Muslim League together. She also prepared for the Congress-league pact in 1616 to revigourate the Indian national Congress and pressurise the British to grant the self Government to India.

Although, these events took place during the First World War, the national movement remained dormant. In order to infuse a new life in it, Annie Besant and Bal Gangadhar Tilak established Home Rule Leagues on the basis of Irish Home Rule League in Madras and Pune respectively. Tilak appointed Kaka Joseph Baptista as the President of Home Rule league of Pune in 1916. The objective of the Home Rule League movement was to attain Home Rule or self Government within the British Empire by constitutional means and to educate and organize public opinion towards the attainment of the same without any violence.

In order to achieve the objective of the movement, Tilak and Annie Besant cooperated with each other and travelled together acrossed the country. They secured cordial response from the people every where. This led the British Government to suppress the movement. The British prosecuted Tilak many times for delivering seditious speeches across the country. Although, the people supported the movement, it declined following the August Declaration of 1917 of the British Government by Montague, the then secretary of State for India.

Check your progress :

- 1) Discuss the about the programmes of the Extremist Congress.

5.5 MILITANT NATIONALISM

The nationalists in twentieth century India were divided into the moderates, the Extremists and the Revolutionary nationalists. The moderates drew their inspiration from the constitutional history of England and wanted to achieve self-Government through peaceful and constitutional means. The extremists wanted to Swaraj through the policy of boycott and promoted swadeshi movement-vehemently. The revolutionary nationalists also believed in swaraj but undertook the practices followed in Russia and other western countries to achieve it.

There were several factors contributed to the rise of militant nationalism as the emergence of English educated middle class, that was enough sensitive to the miseries of Indian people and was not able to speak openly. There were other causes also responsible like unemployment, recurring famines, the Vernacular press Act, the Arms Act and the failure to pass the Ilbert Bill, which grew indignation among the people. The revolutionary nationalists derived their moral encouragement from the Hindu religion, its philosophy, the fearless rational journalists and positive intellectuals in the country. They believed that they would demoralize the British administration in India by Coercaing their officials and would certainly achieve freedom for the country.

Since the British government suppressed the political movements and imprisoned the national leaders, the underground activities of revolutionary nationalists increased a lot who were as under: 1) Vasudev Balwant Phadake 2) Chapekar Brothers 3) Savarkar Brothers.

1) **Vasudev Balwant Phadke :**

He was one of the important revolutionaries in Maharashtra and tried to threaten the British Government by his revolutionary activities in the state. Vasudev Balwant Phadke was born in 1845 in today's Raigad District of Maharashtra. He joined the military account department of the British Government after his initial education was completed. He came under the influence of M. G. Ranade on economic exploitation of Indians by the British. Phadake held the British government responsible for the sufferings of Indian people during the Deccan famine in 1876-77 because the Government failed to provide even basic relief to the people. He tried to overthrow the British Government with the help of armed bands, which he had organised with the cooperation of the like minded Rohillas, young farmers, tribals and few Brahmin youths. In order to purchase weapons and support the revolutionary activities he acquired some money from rich Indians.

Phadake waged war against the British Government but avoided pitched battles i.e. he undertook the guerrilla tactics and terrorized the officials. But finally, he was captured due to the betrayal of his one of the colleagues and was sent to Aden to undergo the sentence of transformation for life. Phadake died in 1883 in the jail it self due the rigours of jail life.

Thus, Vasudev Balwant Phadake was a great revolutionary nationalist, patriot, who laid his life for the freedom struggle of India.

Check your progress :

- 1) Write a note on the revolutionary activities of Vasudev Balwant Phadak.

2) Chapekar Brothers :

They continued the revolutionary activities in Maharashtra in order to pressurize the British Government to leave India. They were Damodar, Vasudev and Balkrishna, the three brothers who founded the Hindu dharma Sanrakshini Sabha in 1894 and carried out various activities in and around Pune area. In the same year, they circulated pamphlets and leaflets during the Ganesh festival and motivated the people to rise in arms against the British as Chhatrapati Shivaji Maharaj had done against the Mughal emperor. Poona and neighboring area came under the dreaded disease known as plague in 1897, which killed several thousand people. The British Government established committee known as Plague Relief Committee under the charge of W. C. Rand, a headstrong British officer, who troubled people and violated their secrecy of life instead of providing them relief. He became so unpopular that Damodar and Balkrishna Chapekar to teachhim a lesson and they shot W. C. Rand and Lieutenant C. E. Ayerst when they were returning back house from attending the sixtieth anniversary of the caronation of Queen Victoria on 22 June, 1897. in order to remove the evidence Vasudev, the younger brother of Damodar and his friend Ranade assassinated Ramchandra and Ganesh the two approvers in the case of Damodar and Balkrishna Chapekar during their prosecutions. Finally, Chapekar brothers and Ranade were arrested, tried and sentenced to death, which created much indignation all over India. This incident brought in the chain of revolutionary activities through out Maharashtra.

Check your progress :

- 2) Explain the revolutionary activities of Chapekar brother.

3) Savarkar Brothers :

They were the real spirit and inspiration behind the revolutionaries and their activities against the intolerable foreign rule of Britishers in India. They were responsible to spread the revolutionary and secret societies in different parts of Maharashtra in the early twentieth century. Among such secret societies Mitramela was one of the prominent societies and there were many leaders who were their members as Shyamji Krishna Varma, Ganesh and Vinayak Sarvarkars. The Savarkars were also members of the movement which was started by a Sanyasi, Agamya Guru Parmahansa. Ganesh Savarkar founded a society which popularly came to be known as Abhinav Bharat society, later his younger brother, Vinayak Savarkar also joined the same. Ganesh and Vinayak Savarkars organised Shivaji and Ganpati Festivals and imparted physical training to young people in Nasik and surrounding areas in order to bring to an end to the British rule in India.

Although, Vinayak Sarvarkar left for London in 1906, the organisation, Abhinav Bharat society flourished in India and undertook several revolutionary activities through out Maharashtra and other parts of the country. It is said that each college and higher educational institution had either several secret societies or a branch of Abhinav Bharat society in Mumbai, Pune and neighbouring areas, which started revolutionary activities and propaganda in their towns and cities against the British in order to expel them from India.

In 1907 the revolutionary movements reached to its height in Maharashtra. As the result of it, Anant Laxman Kanhere killed Mr. A. M. T. Jackson, District Magistrate in theatre of Nasik. The British Government arrested Anant Laxman Kanhere, Karve and Deshpande for the same crime. They were hanged to death after a cursory trial. In addition to this, the British arrested Vinayak Damodar Savarkar for various charges and sent him to India to stand the trial in the said Nasik conspiracy case. In the same journey, Savarkar had tried to escape from the hands of the British

police at the Marseilles- Island of France, but it was failed. He was arrested was sentenced to transportation for life after a cursory prosecution in India. Savarkar was sent to Port Blair, Andamans, where he was to suffer a brutal and cruel torture till 1924. After his release in the year 1924 from the prison, Savarkar became president of Hindu Mahasabha and championed the cause of Hindus. This noble son of India died in the year 1966 in independent India.

Check your progress :

- 1) Discuss in brief the revolutionary activities of the Savarkar brothers.

5.6 CONCLUSION

In this way, the land of Maharashtra was in forefront of Indian national Movement. It had contributed a lot in the freedom struggle movement. Since the establishment of Indian National Congress, the leaders of Maharashtra were actively involved in freedom movement. They dominated the moderate and extremist phase and opposed the inhuman policies of British government. Revolutionaries from Maharashtra also wage a war against the British rule and contributed in Indian National Movement.

5.7 QUESTIONS

1. Evaluate the role of Gopal Krishna Gokhale in the Indian Freedom Movement.
2. Discuss the contribution of moderate leaders in Maharashtra.
3. Evaluate the role of extrimists in the Indian National Movement.
4. Examine the contribution of revolutionaries of Maharashtra towards the freedom movement of India.



ORIGIN AND GROWTH OF NATIONAL MOVEMENT IN MAHARASHTRA- II

b) Gandhi Era

Unit Structure :

- 6.0 Objectives
- 6.1 Introduction
- 6.2 The Non-Cooperation Movement
- 6.3 The Civil Disobedience Movement
- 6.4 The Quit India Movement
- 6.5 Conclusion
- 6.6 Questions

6.0 OBJECTIVS

After the study of this unit, the student will be able to:

- Understand the Non-cooperation Movement of Gandhiji.
- Tell the Disobedience Movement of Gandhiji.
- Perceive the Quit India Movement of Gandhiji.

6.1 INTRODUCTION

The third phase of Indian freedom struggle is known as Gandhi era. Gandhiji was the leader of Indian National Movement from 1920 to 1947. He made the revolutionary changes in the freedom movement and it has reached to all sections of society. In true sense it has gain the national character. He started number of movements and it was participated by majority of people throughout the country. The people of Maharashtra participated in Gandhiji's movement in large number. During this era, Maharashtra was the important centre of Indian national Movement.

Early Life of Mahatma Gandhi:

Mohandas Karamchand Gandhi, who was rightly called the father of the Indian nation, was born on 2 October, 1869 in a small

town known as Porbandar of today's Gujarat. After his initial education, he went to England and completed the degree of Barrister at Law. After coming back to India, he started his legal practice in the Mumbai High court but very soon he got a chance to go to South Africa, where he made a very remarkable mark not as a Legal practitioner but as a political leader.

Gandhiji fought against the unjust regulations and racialism in South Africa because all Indians in South Africa were put under severe social restrictions and racial discrimination. Even Gandhi himself had its taste while he was traveling to Pretoria. He was forced to vacate a first class railway compartment and was beaten up even if he had been with a bonafied ticket for the same. These events led Gandhiji to convert himself from a shy lawyer into a bold champion of rights of his people. In order to fight for the plight of Indians in South Africa, Gandhi developed the philosophy of Satyagraha over there Satyagraha means insistence of truth by way of non-violence. He defined it as soul-force and born out of truth and non-violence. He said that Satyagraha was not a meek submission to the will of the evildoer, it was the pitting of one's whole soul against the will of the tyrant, which enabled a single individual to defy the whole might of an unjust empire to save his honour and laid foundation for the empire's fall. Gandhiji taught and led the people to resist unjust laws and organised workers strike in South Africa which forced the South African Government to agree with Gandhiji and made him to succeed in completing his mission in South Africa.

After returning from South Africa, in 1915, Gandhiji stayed at the servants of India society, Pune for some days and discussed about political problems in India with his political guru, Gopal Krishna Gokhale. Finally, he settled down at Ahmedabad and founded his popular Ashram on the bank of river Sabarmati. In order to understand the problems of Indian people, he traveled extensively throughout India and concentrated on specific grievances of people as indenture system under which Indian labourers were taken abroad to work in miserable conditions. Gandhiji led the Government to abolish the system completely. After this Gandhiji worked for the rights of indigo cultivators in Champaran (Bihar), farmers in the district of Kheda (Gujarat) and the mill workers of Ahmedabad. These campaigns made him a popular leader and helped gather many devoted followers around him. His popularity, idealism and his methods enabled him to concentrate on the nationwide problems.

6.2 THE NON-COOPERATION MOVEMENT (1920-1922)

There were several circumstances responsible for Gandhiji's non-cooperation movement as the disappointing and unsatisfactory Montagu-Chelmsford Reforms, passage of Rowlatt Act of March, 1919 and the Jallianwala Bagh massacre of 13 April, 1919 were prominent events among them. The Hindu-Muslim cooperation during and after the Khilafat movement, the Hunter committee inquiry report and the void created by the death of Lokmanya Tilak stimulated him to adopt the non-cooperation proposal in a special session of the Congress convened in Calcutta in the month of September, 1920. The non-cooperation programme of Gandhiji was consisted of 1) Surrender of British titles and honours. 2) Boycott of British legislatures, courts and educational institutions 3) Boycott of foreign made goods. 4) Promotion of Swadeshi goods especially Khadi 5) removal of untouchability 6) promotion of Hindu – muslim unity 7) abstention from alcoholic beverages 8) attainment of self rule or Swaraj by peaceful and legitimate means 9) refusal to serve in Mesopotamia by soldiers, clerks and workers. 10) non-payment of taxes 11) establishment of national educational institutions 12) establishment of panchayat courts 13) popularizations of charkha

The programme of the non-cooperation movement was relished at the Nagpur session of Congress except Jinnah all supported Gandhiji for the same. The same session threw open the Congress membership for all people above eighteen years to age which transformed the Congress from a debating society into a non-violent revolutionary movement.

Non-cooperation Movement in Action :

After the declaration of the programme of the movement people from all walks of life, communities and classes participated in it whole heartedly. Schools, colleges and all Government institutions were closed and national educational institutions were opened to cater educational needs like the Jamia Millia Islamia and Kalshi Vidyapeeth. Boycott of foreign made goods, their bonfires and hartals were observed every where enthusiastically. The whole atmosphere was charged spontaneously with nationalism and patriotism. A total hartal was observed on the days when the members of the English royal family, the Duke of Connaught and the Prince of Wales visited Indian cities.

The British Government began to repress the movement and declared the Congress and Khilafat and their organizations unlawful, which led the Ahmedabad session of Congress in December, 1921 to authorize Gandhiji to intensify the movement. Gandhiji selected Bardoli a Tahsil in Gujarat to start mass civil

disobedience movement. But before the movement was launched at Bardoli, a case of mob violence took place on 5th February, 1922 to outwit the Government repression. It so happened that on 5th February, 1922 at Chauri Chaura in the district of Gorakhpur of present U. P. a group of infuriated people being fired upon by the police turned violent and set on fire to the police station in which twenty two policemen were burnt alive, which dismayed Gandhiji. He suspended the movement immediately to avoid further violence. The call of decision of the movement disappointed almost all Congress leaders and people in general all over the country. The Government took full advantage of this situation, arrested Gandhiji and sentenced him for six years imprisonment but he was released after two years of jail on the ground of his ill health. Although, the non-cooperation movement was suspended the nationalism continued to burn brighter. The prisons lost their terror and became the places of pilgrimage for the purpose of liberations of our country.

Check your progress :

- 1) Discuss the programme of the Non-cooperation movement started by Mahatma Gandhiji.

6.3 THE CIVIL DISOBEDIENCE MOVEMENT (1930)

This was one more important movement, which Gandhiji started and challenged the British Government to sanction the demands of Indian people. The Indian National Congress accepted the Nehru Report in its Calcutta session held on 31st December, 1928 and informed Government to accept it on or before 31st December, 1929, otherwise the Congress prepared to organize a nationwide movement. Although, the declaration of Viceroy Irwin disappointed, Gandhiji met him on 23rd December, 1929 and tried to understand the plan of action of the British Government. But the Viceroy did not commit anything more than his declaration. This led Gandhiji to start the Civil Disobedience movement. The Congress session held at Lahor in December, 1929, authorized the Congress working Committee to launch the movement. The Congress working Committee in turn assigned full rights to Gandhiji to start the movement in February, 1930. Gandhiji announced the

movement and informed the Viceroy regarding the same on 2nd March, 1930. Pandit Nehru, President of the Congress, hoisted the Tricolour flag at Lahore after the grace period given to the British Government to accept the Nehru Report came to an end. The Congress also called the people to celebrate 26 January as Full Independence Day and asked them to take an oath to oppose the British Government to gain freedom by way of non-violence.

The Dandi March :

Gandhiji planned to start his march from his Sabarmati Ashram, Ahmedabad to Dandi a sea shore village, 240 miles away from the Ashram. Gandhiji trained every one about the non-violence and the programme of the March, which came to be known as Dandi March. The programme of Dandi March included 1) breaking of salt laws after reaching Dandi 2) Picketing shops selling foreign cloth and liquor 3) refusing payment of taxes 4) boycotting courts and 5) resigning from Government posts. Gandhiji left his Ashram with trained seventy eight volunteers. He walked from village to village, held meetings with the villagers, halted at several villages and covered the distance of 240 miles within twenty four days. Gandhiji reached Dandi on 5th April, 1930, spent the whole night in prayer and guiding people over there. He inaugurated the disobedience movement on 6th April, 1930 by picking up a handful of salt lying on the beach of Dandi.

Spread of the Movement :

Gandhiji's act was a symbolic action and signal the country had been waiting for. Once he cleared the way by his symbolic defiance of the salt Laws at Dandi the people throughout the country followed him and the disobedience movement spread every where. Although today's Maharashtra and Gujarat were together under the Bombay state then Mumbai played very important role in the freedom struggle of India. In order to carry out the programme of the movement, people in Mumbai established four major committees as 1) The Maharashtra Civil Disobedience Committee 2) The War Council 3) Supervisory Committee for salt manufacturing centres and sub-centre 4) The Desh Sevika Sangh.

Mahatma Gandhiji appointed Jemnalal Bajaj to carry on the disobedience movement at Vile Parle a suburb of Bombay. There were K. F. Nariman, Gokulbhai Bhatt, Kishorlal Mashruwala, Shankarao Dev, G. V. Ketkar, and Vasudev Sahasrabudhe to assist him in the movement. People from western Maharashtra, Ahmednagar, Thane Satara and Pune flocked together at Vile Parle. On 6th April, 1930, the crowd brought sea water in groups and manufactured salt in cement pans symbolically to announce the breakage of salt laws. The scene was very spectacular in which men, women, children, young and old had participated with the zeal of patriotism. As the result of this disobedience movement Jamnalal

Bajaj, Nariman and Batt were arrested and sentenced to two years rigorous imprisonment. But the whole atmosphere which was charged with nationalism, patriotism and gusto for independence, did not deter from their objections.

After the salt manufacturing and the violation of salt law at Vile Parle was over, other centres began to function under the charge of local leaders. These centres were Ghansoli, Chembur, Ghatkopar, Mulund, Bhandup, Belapur, Versova, Bhayandar, Shirawane Haji Ali, Esplana de ground and Bhatia Baug. Kamla Devi, Prof. Gharpure, Yusuf Meherali, Jafferbhai, N. Sadik, Sardul Singh, Ali Bahadur, Mohinuddin Kasuri and Pandit Sundarlal participated in the manufacturing of salt on the terrace of the Congress House. The moment this news reached to the British Government in London, it led the police to raid the Congress house. The police destroyed the salt pans and arrested the people involved in it, this continued for several days. The women satyagris took lead in Girgaon Chowpati Satyagrah. Among them were Kasturba, Janakdidevi, Sarojini Naidu, Kamala Devi, Lilavati Munshi, Avantikabai Gokhale, Hansa Mehta, Ramibai, Perin, Dosani, Laxmibai Bhide, Khandwala and Ratnaben Mehta.

As the War Council and the Committees of salt manufacturing contributed to the disobedience movement in Maharashtra, the Desh Sevika Sangh also did a commendable work during the movement. This Desh Sevika Sangh was formed of all women, among them Hansa Meht and Ranibai were prominent and they guided them in the movement. They picketed all shops dealing with foreign goods, went house to house and propagated the importance of Swadeshi. They offered as well as collected jewellery for raising fund for the movement. Due the hard work of the Desh Sevika of Swadeshi, the British Government decided to close sixteen mills in Mumbai. These circumstanced motivated all traders of various communities in all markets in Mumbai to participate in the movement. The association of journalists, Lawyers and pleaders announced their support to the movement. Lawyera like K. M. Munshi, Bhulabhai Desai and S. K. Patil gave up their legal practice and actively participated in the movement which led to their arrest and mercilessly beating by the police.

The British police arrested and tortured the Red Shirt Satyagrihis of Peshwar, who had the spirit of Garibaldi's Red Shirt volunteers and participated in the disobedience movement under the leadership of Khan Abdul Gaffar Khan. That was the reason for the Mumbai satyagrihis to raid the salt depot of Wadala under the leadership of Kamladevi. In response to this the police opened fire and killed many satyagrihis. This news reached London and the British Government ordered the Mumbai police to arrest Mahatma Gandhi on 5th May, 1930. the news of Gandhiji's arrest at Kharadi

and his confinement in the Yerwada jail spread like wild fire and created a chain of massive hartals, processions, and closing down of all economic activities spontaneously throughout India by people belonging to all sections of life. It was very difficult for the Government to bring the situation under control. The atmosphere was so much charged with the spirit of nationalism that not only all Indians but people like Cyril Walter, an Australian also participated in the disobedience movement. This was the movement in which Babu Genu a young Satyagrihi laid his life while obstructing a truck carrying foreign goods. Although, the movement became mass movement throughout the country, the satyagrah at following places had much importance they were 1) Shirode Satyagrah 2) Satyagrah in Vidarbha 3) Solapur Satyagraha :

1) Shirode Satyagraha :

Gandhiji's disobedience movement and salt satyagraha spread to every nook and corner of the country. Shirode satyagraha was outstanding among them. Leaders like S. D. Jawadekar, Dr. Athalye, Vinayakrao Bhuskute, Dr. Lagu, Prof. Dharmanand Kosambi and Dr. Bhagwat guided and supervised the this Shirode Satyagraha, near Vengurla in Konkan area on the bank of Arabian Sea on 12 March, 1930. In this Satyagraha, people plundered the salt pans and the salt in local as well as distant markets. In order to violate the salt Laws some of the satyagrihis like Appa Saheb Patwardhan, Deogirikar and Ranade the local leaders brought salt from Goa, a Portuguese place then and sold in the market. Several satyagrihis from Satara, Nagar, Nashik, Solapur, Jalgaon and Thane joined them and made the satyagraha and the disobedience movement a great successful. The police let loose lathi charge, arrested around three hundred people and tried to suppress the movement desperately.

2) Satyagraha in Vidarbha :

This area also witnessed unprecedented support to the disobedience movement of Gandhiji. The satyagrihis like Brijal Biyani, P. B. Gole Ranka and Bajaj founded a War Council at Nagpur the hub of Vidarbha, led the satyagrihis to Dahihanda, a hamlet in Akola district where an open well of saline water was there on 9th April, 1930. The satyagrihis manufactured salt with the Saline water of that open well and sold it in the open market and violated the salt laws of the British Government. All people male, female and young children from all sections of the area joined the disobedient movement and made it successful. In addition to this a group of women satyagrihis undertook picketing shops which were dealing with foreign goods to whom the school and college students joined enthusiastically, without fear of police Lathi charge and made the movement grand success.

3) Solapur Satyagriha :

Although, Solapur participated in the Disobedience movement, it went the way of the Chauri-Chaura incident happened in 1922, during the non-cooperation movement. The moment Gandhiji was arrested; the people in Solapur became restless, took out a large procession against the arrest of Gandhiji and announced a massive hartal. This tense situation took a different turn when some young people burnt a liquor shop dealing with foreign goods in popular markets on 8 May 1930. Consequently, the police arrested some of the innocent people and tortured there. This arrest led the people to come together and request the police to release the arrested people. The police without listening to the people opened fire on the unarmed people, it continued for several days in which more than 25 people were killed and several hundred injured seriously. Mr. Playfair, the district Superintendent of police and Mr. Knight, the Solapur District Magistrate tried to hushup the campaign. On the other hand prominent leaders like Manekchand Shah, Ramkrishna Jaju, Tulsidas Jadhav and Kuruban Hussain provided the leadership and guided the people who participated in the movement. Finally, the British organised a cursory trial of arrested satyagrihis, proved them guilty and hanged them to death on 12 January, 1931 in Yerwada Jail.

Check your progress :

- 1) Describe briefly the disobedience movement started by Mahatma Gandhi in 1930.

6.4 THE QUIT INDIA MOVEMENT – 1942

This was one more movement, which Mahatma Gandhi started in 1942 in pursuant of Indian independence. There were several factors responsible to start this movement such as

- 1) Resignation of Indian ministries in September, 1939.
- 2) The August offer, 1940
- 3) The failure of Cripps proposals, 1942.

The Congress ministries elected as per the Government Act of 1935 in February, 1937 performed their jobs admirably in education, welfare of depressed classes, public health, agriculture

and industries. But the same ministry could not continue for a long time and resigned on 1 October, 1939 because Lord Linlithgow the Viceroy of India declared that India would enter the World War II on the side of British Government without consulting the elected representatives of people. This prepared a sound ground to start a movement on large scale.

The World War II, broke out in September, 1939, the Congress offered cooperation in war efforts to the British Government provided the British accepted the popular demand for independence and immediately establishing a provisional national Government at the centre. The Viceroy did not accept the demand and admitted for the first time on 8th August, 1940 that framing constitution was the responsibility of the Indians only. He further said that a representative constitutional body would be set up after the end of the World War II, this came to be known as the August offer of the Viceroy which was too late and too little. The Congress as well as the Muslim league therefore, refused the offer. Meanwhile, the World War II progressed. In June, 1941 violating the non-aggression pact of 1939, Hitler attacked on Soviet Union, whereas Japan invaded an American naval base, Pearl Harbour on 7th December, 1941. This led America to declare war against Japan, Germany and Italy to assist England and her allies.

Due to continued non-cooperation of the Congress to British in their war efforts, pressure from the Chinese President Chiang Kai Shek and the American President F. D. Roosevelt and the Japanese advance to the Indian frontiers forced the British Prime Minister to send Sir Stafford Cripps to India to seek support of the Congress in the war efforts. After coming to India, Cripps held discussions with the leaders of various political parties and declared that India will be given Dominion status, after the World War II, and a Constituent Assembly to frame a new constitution. In addition to this, the Indian states would be given option to remain independent and the British Government would shift all departments to Indians except defence. Considering this proposal as a post dated cheque on a crashing bank, Mahatma Gandhiji and Muslim league rejected the proposal. Thus, the failure of the Cripps Mission led Gandhiji to conclude that the presence of the British in India would be invitation to Japan to invade India and the departure of the British from India would make Indians to concentrate on their own security. This was the basic reason for Gandhiji to start the Quit India movement in 1942.

The Quit India Resolution:

The Congress working Committee met at Wardha on 14 July, 1942 and adopted the resolution. Quit India movement, which was suggested by Yusuf Meharali. The Congress committee met on 8 August, 1942 at the Goalia Tank ground, which popularly

came to be known as the August Kranti Maidan. S. K. Patil had made arrangement for this session to accommodate around 20,000 people. The Congress session ratified the resolution that the Congress had passed at Wardha on 14 July, 1942. After Abul Kalam Azad, the Congress President had opened the proceeding, Gandhi began to speak that the ending of British rule in India was an immediate necessity both for the sake of India and the success of the United Nations. He further addressed that "Every one of you should from this moment onwards consider yourself a free man or women and act as if you are free. I am not going to be satisfied with anything short of complete freedom. We shall do or die. We shall either free India or die in the attempt. "

After few hours of the session, the British Government arrested Gandhiji, Nehru, Maulana Azad, Sardar Patel and other leaders in the dawn of 9 August, 1942. The Government put them all in a train, which left Victoria Terminus at 7 a.m. and reached Poona. Gandhiji, Sarojini Naidu, Miraben and Mahadevbhai Desai where lodged in the Aga Khan Palace. All other Bombay leaders were kept in the Yeravada Jail while leaders like Nehru, Patel, Maulana Azad, Kripalani, P. C. Gosh, Asaf Ali, G. B. Pant, Sitaramayya, Syed Mohammed and Narendra Dev were kept in the Ahmednagar Jail.

In absence of prominent leaders, Aruna Asaf Ali along with a strong mob of four thousand volunteers heisted the triocour flag at the Gowalia Tank ground as scheduled. In order to disperse the volunteers, the police started Lathi Charge and arrested them. This added to the fury sparked by the arrest of all national leaders. Kasturba Gandhi, and Sushila Nair attened a meeting scheduled at Dadar in the afternoon of 9th August, 1942. The police firing and lathi charge which claimed & lives and wounded 200 people that led the crowd to burn colours near the Tilak Bridge Dadar. This was the beginning of the violence, which was initiated by the police. Sardar Patel urged the people that the Congress would not come to tell you any more what you to do and what not but they ought to take the initiative and do what deemed proper under the circumstances. He asked the students to take lead when the leaders were arrested. All sort of spontaneous activities like protest, hartals, strikes and processions followed through the state. The people from all sectons like students, teachers, peasants and workers from all corners of the state participated in the Quit India movement and resorted to violence and rebellion against the British.

The situation was worsened in the curfuew bound Bombay on 10 August, 1942 when the police seized the Congress offices, sealed bank accounts and arrested the Congress rank and file. The student of all colleges in the city, came to fore front uprooted poles,

post boxes, lamp posts, road boards, bus stop boards, water hydrants and put them on the road to interrupt the police and military vans. In the same way students destroyed police Chowkies, disarmed the police officers wherever it was possible and filled the Tram-car tracks with stones to detain them. The crowd entered the Dadar Railway station, put several obstacles on the track and brought the raily traffic to stand still. This closed down all cotton and silk mills in Bombay. In order to suppress the movement the Bombay Police Commissioner ordered to shoot at sight every where in the city. The emergency whipping Act was announced, and army was deployed which began to fire indiscriminately. This firing claimed 34 lives and wounded 385 people upto 13 August, 1942 in Bombay city only.

Dislocation in Bombay was different than the other parts of the country. There were bomb explosions occurred in post offices, telephone installations, and railway stations. Colleges like, Elphinstone, Sydeshrum, Grant Medical and Wilson participated in the movement. In the Bombay province only the number of casualties was more than 447. The movement in Bombay was monitored by the secret Radio, group of the Congress which was the brain child of Miss Usha Metha, an M. A. student of Bombay University, who was the daughter of a judge in the judicial services of the British.

This movement spread to each corner of the county and the state. The outstanding feature of the movement started in the districts of Satara and Sangli of today's Western Maharashtra came to be known as the Pratisarkar. The whole credit of this movement goes to Nana Ramchandra Patil, Yashwantrao Balvantrao Chavan, Vasant Dada Patil and P. G. Patil. Nana Patil had buit a cadre of workers while Yeshwant Rao Chavan gave a call to all students to assemble together, who boycotted schools in the area under the leadership of Y.B. Chava. They had mass rallies in every taluka the area. The mamlatddar of Khatav taluka, ordered to fire on one of such rallies which claimed 8 lives. This incidence provoked the crowd to commit violence which followed the activities including guerrilla werfare and looting trains that gave Rs. 20,000/- and 5,51,000/- cash for the movement. The leaders of Pratisarkars moved in police uniform, collected taxes and use to beat on the sole of police, their informant and govt. officials. These leaders also patched the sole of these officials with tin sheets. Therefore, this movement came to be known as patrisarkar in this area.

Although, the Quit India movement spread through out India it was faild due to absence of leaders, proper organisation and the brutal tactics adopted by the British to suppress the movement even then the Quit Indian movements made two points clear that

the Indians had desperately determined to be free at any cost and it led the British to plan to leave India as early as possible.

Conclusion of the movement:

Gandhiji wanted to execute the quit India movement on the line of non-violence. He had written a letter to the Viceroy to publish it but the Viceroy Lord Linlithgow did not do it. The people without any guidance and absence of leaders followed the course of action they deemed fit. The police explored the opportunity and crushed the movement mercilessly. In order to self purification, Gandhiji went on fast for twenty one days on 10 February, 1943. Although the Congress leaders requested the Viceroy to release Gandhiji on the pretext of his deteriorating health but he was not released. On 18 October, 1943, Sir Archibald Wavell became Viceroy of India, who released Gandhiji on the medical ground on 6th May, 1943.

Although, the quit India movement was suppressed by the British, there came no end to the efforts of the Congress towards achieving independence, on the contrary activities were speeded up one after another. The Rajaji formula was tabled in 1944 which the Muslim league did not accept. On 27 June, 1945, Lord Wavell, the Viceroy called a conference at Simla to select members for his executive council but failed due the Muslim league opposition.

Towards Freedom :

On 24th March 1946, the Cabinet Mission, under the leadership of Lord Pethic Lawrence came to India with a compromise formula on the demand of Pakistan, but it was rejected by the Muslim League. On 16 August 1946, the Muslim League announced the Direct Action Day. As the result around five thousand people lost their lives and around fifteen thousand people were seriously injured. On 2 September, 1946 Pandit Nehru became the head of Interim Government but could not function successfully.

Clement Attlee, labour party leader became the Prime Minister of England in 1945. On 20th February, 1947, he announced in the House of Commons that the British would leave India before June 1948, irrespective of any agreement among the political parties in India. He sent Lord Mountbatton to India on 24th March 1947 as the next Governor General of India. Lord Mountbatton discussed with the major political parties in India and announced the plan for partition of India on 3rd June 1947. It was accepted by all political parties. Accordingly, the British Parliament passed the Indian independence Act on 18 July 1947, which declared India independent on 15 August 1947. The Congress, which was established in 1885, succeeded in achieving her goal of independence of India.

Check your progress :

- 1) Discuss the Quit India Movement of Mahatma Gandhi.

6.5 CONCLUSION

Thus from the above discussion it is clear that the state of Maharashtra supported and contributed immensely in the Indian national movement. Thousands of people participated in this freedom struggle directly. Mahatma Gandhi launched three important movements for the attainment of freedom and the people of Maharashtra responded well towards these movements. It has reached to all sections of society and finally India got freedom from the clutches of British rule in 1947.

6.6 QUESTIONS

1. Describe the Non Cooperation Movement of Mahatma Gandhi.
2. Discuss the Civil Disobedience Movement of Mahatma Gandhi.
3. Explain the importance of Quit India Movement in the Indian National movement.



MUMBAI - THE FINANCIAL CAPITAL - I

- a) TEXTILE MILLS, STOCK MARKET AND BANKING
- b) LABOUR MOVEMENTS

a) TEXTILE MILLS, STOCK MARKET AND BANKING

Unit Structure

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Textile Mills
- 7.3 Bombay Stock Market
- 7.4 Banking
- 7.5 Conclusion
- 7.6 Questions

7.0 OBJECTIVES

- To understand the history of textile mills in Bombay now Mumbai.
- To study development of textile mills in Mumbai.
- To know the beginning and growth of Bombay stock market.
- To evaluate the role of Premchand Roychand in Bombay stock market.
- To understand the development of banking in Mumbai.

7.1 INTRODUCTION

Mumbai, known as the financial Capital of India, is the economic hub of most of the commercial and business activities of the country. The Island city contributes factory employment, customs duty, income tax, foreign trade and central excise tax of India. Moreover, it produces a huge amount in corporate taxes. Indian companies like Tata Group, Godrej, Reliance, State Bank of India, etc, which form of part of Fortune Global 500 companies, are based in Mumbai only. Most of the foreign banks and financial institutions have set up offices in its expanse. Mumbai credits its success chiefly to the textile mills and seaport till 1980's.

After that, the local economy branched out and included engineering, diamond-polishing, healthcare, information technology, etc. Mumbai has been granted the status of the state capital of Maharashtra, since it has a large percentage of state and central government employees in its workforce. It comprises of the headquarters of esteemed Indian financial institutions like Mumbai (Bombay) Stock Exchange, Reserve Bank of India, National Stock Exchange, etc. In the present day, Mumbai stands at 10th position amongst the biggest centers of commerce in the world.

7.2 TEXTILE MILLS

According to **Jawaharlal Nehru**, “The history of cotton and of textiles is not only the history of growth of modern industry in India but in a sense it might be considered the history of India”.

Textile industry in Mumbai laid the foundation of the city’s prosperity and its rise as the industrial hub of India by the end of the First World War. It had by then become the major industrial metropolis of Asia. The textile industry influenced every aspect of life in Mumbai, its migrations, social relation, housing, municipal administration and above all its economy making Mumbai the commercial capital of the country. Mumbai had become the bastion of not only Indian Capital but also provided employment to lakhs of people in the textile mills and related industries. In textile industry alone there were 153,000 workers. By 1931 according to an estimate, half the population must have been economically reliant on this industry alone. Textile mills flourished in Mumbai even after independence. During 1947 to 1960, Mumbai witnessed the growth of cotton production due to textile mills.

7.2.1 History of Mills in Mumbai

The first textile mill, the Bowreach cotton Mill, west bank of the river Hooghly near Calcutta was set up in India in 1818 by a British firm but it was closed down later on due to number of reasons. With the establishment of the first textile mill in Mumbai in 1854 by Cowasjee Nanabhoy Davar, a new era opened in the history of not only in the city’s economy but also in the history of Indian economy. The first mill was established on 7 July 1854 with the help of 50 leading businessmen in the city named as “Bombay Spinning and Weaving Company”. The profits of the same exceeded all expectations, and many mills followed. By 1862 four mills were added and this number grew in course of time. “The Oriental Spinning and Weaving Company”, floated in 1855 under the leadership of M. N. Petit, Beramji Jijibhai, Varjivandas Madhavdas, E. Sassoon and two Europeans, started functioning in 1858. M. N. Petit's entry into the mill industry marked the transition of his family from trade to industry. Prosperity of the industry

attracted a number of *shetias*. Mangaldas Nathubhai floated the “Bombay United Spinning and Weaving Company” in February 1860. B. H. Wadia and Kesowji Naik promoted one mill each in the same year. There were ten mills with 6,600 employees in the city in 1865.

Besides the men of amazing commercial career mentioned above, the other pioneers of industry in Bombay included, Dinshaw Petit, Nusser-wanji Petit, Bomaiyi Wadia, Dharamsey Punjabhai, David Sassoon, Merwanji Pandey, Khatau Makanji, TapidasVarajdas, James Greaves, George Cotton, Morarji Gokuldas, Mancherji Banaji, Mulji Jetha, Thackersey Moolji, Jamshetji Tata and many more. They were said to be men of initiative and integrity. Jamshetji Tata emerged as an enterprising industrialist who was the first to introduce economies in cotton mills, a fair deal to workers and a system of bonus and provident fund to employees. He went to England to study the Lancashire mill industry in 1865, and started the Alexandra mill in 1869 and the Swadeshi mill in 1886, while the Tata mills was established after his death in 1915.

Morarji Gokuldas established a mill which bears his name even today, in 1870. Thackersey Moolji floated the ‘Hindoostan Spinning and Weaving Company’ in 1873. This was followed by the mills of David Sassoon in 1874 and of Khatau Makanji in 1875. In 1875, the Mumbai mills employed almost 2,50,000 workers in more than 52 mills. The progress of the industry was particularly rapid from 1875 to 1885. The Greaves Cotton and Company and the firms of D. M. Petit and the Thackersey family expanded their textile ventures by establishing many new mills. The number of mills in the city increased to 70 in 1895.

By the end of the 19th Century Mumbai had become, with its over eighty textile mills, India’s largest textile centre. It was the largest employer of workers. Along with many workers employed in its ancillary industries, such as engineering workshops, chemical industries, railways, shipping and the cloth markets made Mumbai the largest employer of labour. Most of the workers employed by the mills lived in close proximity of their place of work in the regions of Lalbaug, Sewri, Parel, Currey road, Dadar and Byculla. However, 69% of the workers lived in primarily single room accommodations or barracks hence the workers were mostly low-wage and migrants from other parts of the state. The progress of the industry was, however, retarded by a depression, an unprecedented plague and famine. Many inefficiently managed companies went into liquidation or changed Agents.

The opportunities afforded by the progress of trade, industries and communications attracted considerable number of

merchants, entrepreneurs and workers to Bombay from all over Western India. Among the migrants the businessmen were from Gujarat, Cutch and Rajasthan, mill hands from The Deccan and Konkan and clerks from South India. The enterprising men of industry and trade included Parsis, Banias, Bhatias, Marwaris, Khojas, Memons and Jews. By 1921, an enormous 84 per cent population of the city had been born outside it.

The entire mill industry and other industries owned by Indians, as well as most of the Indian-owned modern financial institutions, were controlled by about 50 individuals. Five great family-based managing agencies, namely Currimbhoy Ibrahim and Company, E. D. Sassoon and Company, Nowrojee Wadia and D. M. Petit and sons, controlled over half the spindles and looms in Bombay mills.

7.2.2 Swadeshi Movement

The textile industry dominated Mumbai's economy. Out of 160 industries, 90 were textile mills. The popularity of the Swadeshi and Boycott movement and the revival of the textile industry in Mumbai were closely linked. When the movement was at its height, between 1906 and 1910, nearly 66 new mills were added. The revival of Swadeshi in 1919 prolonged the prosperity of the textile industry in Mumbai. Even in 1921 the textile industry provided employment for eleven per cent of the people of the city and two out of every three industrial workers in the city were in this industry.

7.2.3 Textile Mill during the period of World War I

World War I brought wealth to Mumbai by the opening up of Africa and West Asian markets, which all till then had depended on German textiles and manufactures. Mumbai gained financially, as the value of the export of textile rose from rupees eighty lakhs in 1915 to three crore and eighty lakhs in 1917. The raw cotton exports fetched another eight crore. In 1919, the textile industry alone accounted for a huge profit of nineteen crore rupees in addition to the large profits that accrued due to the heavy increase in import and export trade. At the time of World War I British Empire received generous support from Mumbai. Mumbai responded generously and raised more than eleven crore of rupees as war loans in order to safeguard the interest of democracy against the autocratic powers of Europe.

The mill owners, who made enormous profits during this war period, failed to share at least some of it with their employees. Hardships caused by rocketing prices, compelled a lakh and a half textile labourers to launch the first major textile strike in 1919. It was only after hard bargaining that the Parsi, Muslim and Bhatia mill-owners agreed to increase the wages of the workers by thirty per cent. In 1920s the textile strike and competition from other

emerging textile manufacturing countries like Japan, the textile industry in Mumbai suffered a setback. The general strike in 1928 that lasted for a few years caused it to lose its markets. This general strike marked the rise of Girni Kamgar Union led by the communists.

Mumbai so far known as the textile capital of India began to turn into an industrial city. In 1919, as soon as the British government removed the ban on starting Indian companies nearly 208 old partnership companies were converted into Limited Companies, and within two years 272 new companies were registered.

Mumbai was among the largest cotton markets in the world next only to Liverpool and New York. In the 1920s it continued to be Asia's largest cotton market. Mumbai's Mulji Jetha Market, Moraraji Gokuldas Market and Lakshmidas Khimji Market remained India's largest trade centers of cotton piece goods. By 1920s, Mumbai had certainly established itself as the commercial and financial capital of India.

7.2.4 Impact of Great Depression and Civil Disobedience Movement

The Great Depression of 1929 had great impact on the economy of Mumbai especially the textile mills. The prosperity of the post-war period disappeared. The textile industry suffered with the closer of 9 mills and 19 more were on the verge of a closure by 1933. 17 mills showed a loss of Rs. 39 lakhs.

The Civil Disobedience Movement of 1930 also affected Mumbai's trade adversely. Because of the agitation, the import-export trade of Mumbai was shifted to the ports of Kathiawar and inland trade moved to Bhavnagar. The Swadeshi movement reduced the demand for the fine manufactured textiles of the Mumbai mills. Mumbai strongly supported the Civil Disobedience Movement and Gandhi. The Boycott Movement placed a ban on 15 mills employing 34,000 Indians. It prevented stocks being cleared and no dealer could sell or buy. In April and May 1930, there was a hartal in the Mumbai Cotton Market. In July 1930, Mulji Jetha Market was closed and Congress volunteers picketed in front of the market and prevented the merchants from opening their shops. The uncertain and disturbed situation in trade and business continued until May 1933, which the Civil Disobedience Movement was suspended.

7.2.5 Textile Mill during the period of Second World War

The textile industry regained its 1927 level of production in 1937, the year when the Congress formed its first ministry in Mumbai under the provisions of Provincial Autonomy. Import and

export trade rose and the Mumbai Port Trust showed a surplus of 24 lakhs of rupees in 1937. During the period of Second World War, textile mills of Bombay witnessed the unprecedented growth which further led to the growth of island city. It provided employment opportunities to thousands of village men especially from Konkan. Number of other industries was also established related with textiles industry.

By the end of the Second World War, Mumbai was truly emerging as the industrial centre of India with 477 metal industries, 210 printing presses, 75 chemical and 94 other industries, while there were still 184 textile mills in operation. The outbreak of Second World War helped Mumbai textile industry to recover, despite the fact that it was troubled by labour discontent. However, later the problems of the labour came to be regulated by Bombay Industrial Labour Act of 1946. By 1950s the textile industry in Mumbai had recovered and it continued to prosper until 1983. When the textile units just closed, the entire labour force became unemployed.

7.2.6 Emergence of Labour Movement in Mumbai

In 1875, the Mumbai mills employed almost 2,50,000 workers in more than 52 mills. Most of the workers employed by the mills lived in close proximity of their place of work in the regions of Lalbaug, Sewri, Parel, Currey road, Dadar and Byculla. However, 69% of the workers lived in primarily single room accommodations or barracks hence the workers were mostly low-wage and migrants from other parts of the state. The physical proximity to the workplace and aggregation of workers within a smaller region of the city increased the social and cultural involvement of the workers in the community.

The mill owners, who made enormous profits during this war period, failed to share at least some of it with their employees. Hardships caused by rocketing prices, compelled a lakh and a half textile labourers to launch the first major textile strike in 1919. It was only after hard bargaining that the Parsi, Muslim and Bhatia mill-owners agreed to increase the wages of the workers by thirty per cent. In 1920s the textile strike and competition from other emerging textile manufacturing countries like Japan, the textile industry in Mumbai suffered a setback. The general strike in 1928 that lasted for a few years caused it to lose its markets. This general strike marked the rise of Girni Kamgar Union led by the communists. This led to stronger community ties and a rich network of physical and social infrastructure. This would be important later in consideration of the Redevelopment plans. This also led to the establishment of labour unions notably that of the Congress-led political party union, Rashtriya Mill Mazdoor Sangh (RMMS) in 1945. However, these labour unions soon moved from being

representative of worker's grievances to being political instruments first to counter the communist threat and later to control unions. This move drastically altered the structure of the unions and determined the way in which they could organize and act. Their influence led to voicing of the worker's demands and finally culminated into the infamous strike of 1982 that led to the final blow in the dying mills.

Though Mumbai, by the end of the 20th century, lost its pre-eminence as the industrial centre, it has continued to remain the commercial capital of the country. It has also become the financial capital and the main service centre of the country.

Check your progress-

Q. Explain the development of textile mills in Mumbai.

7.3 BOMBAY STOCK MARKET

As the first stock exchange in India, the Bombay Stock Exchange is considered to have played a very important role in the development of the country's capital markets. The Bombay Stock Exchange is the oldest stock exchange in Asia, located on Phiroze Jeejeebhoy Towers, Dalal Street, Mumbai. In Mumbai, the large number of banks and a network of financial institutions helped to have a high rate of credit deployment in the range of 70 per cent of requirement. Besides it has a properly organized security market.

It is the premier exchange in the country and accounts for more than two thirds of the trading volume with more than 70 percent listed capital and 90 per cent of market capitalization. Its trading activities are automated and computerized. Bombay Stock Exchange is modernized and can be compared favorably with any international exchanges. It has one of the largest numbers of investors that crosses 40 million. The future of Mumbai is closely linked to the ever growing financial services it provides. Mumbai Stock Exchange, it is believed, serves as the true barometer of financial health of the country.

History

Bombay Stock Exchange has been acclaimed to be the largest out of 22 stock exchanges in India. It was established for carrying on buying, selling and exchanging share and securities. It also protects the interest of the brokers. The business in Bombay Stock Exchange has grown beyond expectations in the last three decades.

It traces its history to the 1850s, when 4 Gujarati and 1 Parsi stockbroker would gather under banyan trees in Horniman Circle Park. The location of these meetings changed many times, as the number of brokers constantly increased. In 1850 the Companies Act was passed and that heralded the commencement of the joint stock companies in India. It is one of the oldest in Asia having preceded even the Tokyo Stock Exchange which was founded in 1878. During 1860-1865, Cotton price bubble as a result of the American Civil War. The group eventually moved to Dalal Street in 1874 and in 1875 became an official organization known as 'The Native Share & Stock Brokers Association'. In January 1899, the Brokers' Hall was inaugurated by James M. MacClean, M.P.

After the First World War, BSE was shifted to an old building, near the Bombay Town Hall and in 1928, the plot on which the BSE building now stands, on Dalal Street, was acquired, and a building was constructed in 1930. In 1956, the BSE became the first stock exchange to be recognized by the Indian Government under the Securities Contracts Regulation Act (1956). Today, it is the oldest and largest stock exchange, not only in the country, but in Asia as well. With over 6,000 stocks listed, this Stock Exchange of Mumbai enumerates for more than two-third of the total trading volume in India. It is also the first stock exchange to be recognized by the Government of India, under the Securities Contracts Act, 1956.

In 1995 the operations and dealings of the BSE were fully computerized and thus the famous out-cry system of share trading was replaced by screen based trading as in other modern stock exchanges around the world. Today Bombay is the financial and business capital of India. The BSE is housed in the 28-storied Phiroze Jeejeebhoy Towers in the same place where the old building once stood. Sir Phiroze Jamshedji Jeejeebhoy was the Chairman of the Exchange from 1966 till his death in 1980. The building has been named after him since its construction commenced during his Chairmanship and was completed just as he passed away. Thus, Mumbai share market has played the crucial role in the overall development of Mumbai.

Premchand Roychand and the development of Share Market

Premchand Roychand was a leading stockbroker of that time, and he assisted in setting out traditions, conventions, and procedures for the trading of stocks at Bombay Stock Exchange and they are still being followed. Premchand started his business as a small exchange and share broker at the of age 16, soon after completing his schooling. He was the first Indian broker who could speak and write in fluent English. By sheer shrewdness and perseverance, he rose to become the foremost broker of the city by 1865.

There were no financial institutions in this commercial capital, either European or Indians that could do business without his support. He initiated most of the share and stock transactions and virtually ruled the market. No new concern could be launched without his blessing and approval. In the process, Premchand grew into a multi-millionaire.

The American Civil War of 1860 helped Indians to establish brokerage houses in Bombay. The main reason for this financial bonanza was the sudden escalation in cotton exports. In one sense Mumbai was the greatest beneficiary of the American Civil War which lasted from 1861 to 1865. During this time, the supply of American cotton to British textile mills was suddenly halted. The cotton starved British textile industry turned to Indian cotton, and consequently its prices shot up. The city began to buzz with incessant activity as cotton from different quarters of India began to pour into the city for shipment to British.

The period 1861 to 1865, was the most exciting one for adventures who wished to climb the ladder of prosperity in a hurry. Resourceful aspirants were attracted to Mumbai, as agency houses came to be replaced by banks and shares were bought and sold greedily at high premiums. More than 20 shipping companies were started by Indians to wrest the business from the English ship owners and shares were sold at one hundred percent profit without any actual business transaction having taken place. During this period the Back Bay Reclamation Scheme was launched. The shares of this company fetched fantastic profit. A paid up share of Rs. 4000 was sold for Rs. 25000.

In those exciting days, Premchand coolly played his role as the kingpin and formed ingenious schemes for amassing wealth. He climbed to the pinnacle of success and everyone flocked to consult him. In the hope that the American Civil War would be prolonged, Premchand indulged in indiscriminate speculation and bought all the cotton produced in Gujarat. But soon the news arrived that the war was to end. The price of Indian cotton suddenly

dropped and touched rock bottom. The Mumbai share market crashed, ruining thousands of speculators, and many financial institutions went bankrupt.

Premchand the demi-god of the Mumbai share market was himself a victim. He was ruined. However, being a genius and born businessman, he soon recovered most of what he had lost. He had such an astounding memory that he never noted down the hundreds of transactions he had entered into during the day and in the evening he could dictate to his clerks every detail of his transactions.

Premchand Roychand is also credited to have given away more than Rs. 20 lakhs in charity. Rajabai clock tower, one of the prominent landmarks of the city, was built along with the library of the Mumbai University aided by a generous grant of Rs. 6,39,000 made by Premchand Roychand in memory of his mother Rajabai. The prestigious Scottish Orphanage School was established due to the donation of land by Premchand. His monthly charity in cash amounted to at least Rs. 3000 in addition to his gifts to temples and other institutions in Mumbai and Gujarat. Kolkata University also received a gift of rupees three lakhs, from the proceeds of which the coveted Premchand Roychand scholarship is awarded every year to its outstanding scholar. He was indeed one of the makers of modern Mumbai.

Thus it is clear that, the Stock Exchange at Bombay was established in 1875 which has evolved over the decades in to its present status as the premier Stock Exchange in India. Since its establishment, Bombay Stock Exchange has played a vital role in the growth of capital markets in India. The Bombay Stock Exchange is the largest of 22 exchanges in India, with over 6,000 listed companies. BSE provides an efficient and transparent market for trading in equity, debt instruments and derivatives. In 2010, it is the 4th largest stock exchange in Asia and the 8th largest in the world. Thus, Mumbai Stock Exchange has truly developed the city of Mumbai economically and become responsible for its overall development.

Check your progress-

Q. Write a note on Mumbai Stock Exchange.

7.4 BANKING

In banking, Mumbai has become India's leading centre. It includes the headquarters of all important international, nationalized and state level banks. In India the business of banking and credit was practiced even in very early times. The remittance of money through Hundies an indigenous credit instrument was very popular. The Hundies were issued by bankers known as Shroffs, Sahukars, Shahus or Mahajans in different parts of the country. The growth of trade and the collapse of many houses of agency stimulated the establishment of many banks. In Mumbai some of the Shetias were also in the business of banking in 19th century. The rules and procedures of transaction however changed with the advent of the East India Company in 18th and 19th centuries.

During the early part of 19th century, the volume of foreign trade was relatively small. Later on as the trade expanded, the need for banks of the European type was felt and the government of the East India Company took interest in having its own bank. The government of Bengal took the initiative and the first presidency bank, the **Bank of Bengal** was established, followed by the **Bank of Bombay in 1840** and in 1843, the **Bank of Madras** was also set up. These three banks were known as “**Presidency Banks**”.

In Mumbai, East India Company established Bank of Bombay in 1840 due to the initiative of local people of Mumbai. This was followed by the Bank of Western India in 1842 and the Commercial Bank of India in 1845. Shankarshet was a director of both the latter banks. Dadabhai Pestanji Wadia, Framji Cowasji Banaji, Jamshetji Jijibhai, Jijibhai Dadabhai, B. H. Wadia and Cowasji Nanabhai Davar, were all connected with the banks. Insurance companies were beginning to attract attention. The establishment of banks opened up new opportunities in the field of brokerage in stocks and shares.

The Presidency Banks had their branches in important trading centers but mostly lacked in uniformity in their operational policies. In 1899, the Government proposed to merge these three banks into one so that it could also function as a Central Bank, but the Presidency Banks did not favor the idea. However, the conditions during world war period (1914-1918) emphasized the need for a unified banking institution, as a result of which the Imperial Bank was set up in 1921. The **Imperial Bank of India** acted like a Central bank and as a banker for other banks.

Foundation and Nationalization of RBI

In order to establish control over the Banking sector, the British government founded Reserve Bank of India on 12 July 1935

as an apex bank. It used to perform number of functions. It worked as a custodian of all banks and bankers bank. RBI was nationalized after independence in 1949. It is working as a regulatory body of entire banking sector.

Establishment of State Bank of India

After Independence in 1951, the All India Rural Credit survey suggested the amalgamation of the Imperial Bank of India and ten others banks into a newly established bank called the State Bank of India (SBI). The Government of India accepted the recommendations of the committee introduced the State Bank of India bill in the Lok Sabha on 16th April 1955 and it was passed by Parliament and got the president's assent on 8th May 1955. The Act came into force on 1st July 1955 and the Imperial Bank of India was nationalized in 1955, and it was renamed as the **State Bank of India**.

In 1959, the SBI (Subsidiary Bank) act was proposed and the following eight State-associated banks were taken over by the SBI as its subsidiaries. State Bank of Hyderabad (1st October 1959), State Bank of Bikaner (1st January 1960), State Bank of Travancore (1st January 1960). State Bank of Jaipur (1st January 1960), State Bank of Saurashtra (1st May 1960), State Bank of Patiala (1st April 1960), State Bank of Mysore (1st March 1960), State Bank of Indore (1st January 1968).

In this way, number of Banks was established during the post independence period. Banking sector played very important role to industrialized Mumbai. Along with Government Banks, the era of private banking started in Mumbai which further led to economic development of Mumbai.

Check your progress-

Q. Explain the development of banking in Mumbai.

7.5 CONCLUSION

To conclude, it can be said that Textile mills, Stock Market and Banking sector altogether led to the economic development of Mumbai which further led to the overall development of our country. In banking and insurance business Mumbai became India's leading

centre. Its bullion markets in Jhaveri Bazar and Shaikh Memon Street were India's largest. All these contributed to make Mumbai India's leading capital market. With the concentration of banking, stock exchange and other financial institutions like the Reserve Bank of India, Life Insurance Corporation of India, Unit Trust of India, industrial Credit Commercial Investment Corporation of India (ICICI) and other private and public financial institution situated here, Mumbai has become the financial capital of the country.

7.6 QUESTIONS

1. Explain the history of textile mills in the Mumbai city.
2. Discuss the development of textile mills in the Mumbai.
3. Evaluate the role of Premchand Roychand in the development of Mumbai Stock Market.
4. Discuss the progress of banking in Mumbai upto 1960.
5. Write Short notes on :
 - a) Premchand Roychand
 - b) Mumbai Stock Market



MUMBAI- THE FINANCIAL CAPITAL - II

b) LABOUR MOVEMENTS

Unit Structure

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Background
- 8.3 Labour Movement in the 20th Century
- 8.4 Dr. Babasaheb Ambedkar as a Labour Leader
- 8.5 Conclusion
- 8.6 Questions

8.0 OBJECTIVES

After the study of this unit, the student will able to :

- Understand the factors responsible for Mumbai to be a centre of textile mills.
- Grasp the reasons for the rise of Labour movements and labour unions.
- Understand the contribution of Narayan Meghaji Lokhande towards the labour movement in Mumbai.
- Tell the origin of the labour unions in Mumbai.

8.1 INTRODUCTION

The second half of the 19th Century marked with the rapid growth of industrilisation in and around Mumbai. Numbers of industries were established by Britishers and wealthy Indian people. Textile mills were established during this period led to the economic growth of Mumbai and provided job opportunity to thaousands of indigeneous people. In 1875, the Mumbai mills employed almost 2,50,000 workers in more than 52 mills. Mill ownes earned lakhs of rupees due to the growth of cotton textile industry. However in order to earn more mony they started exploitation of mill workers and did not share the profits. Workers had to face number of difficulties and problems. This led to the emergence of labour movement in Mumbai.

8.2 BACKGROUND

Industrial revolution in Europe gave rise to capitalism. India also witnessed the industrialization during the 19th and 20th centuries. It created unequal class system by giving birth to labour class. This revolution totally disturbs the social life of all people. Lot of changes has occurred; but in social respect, exploitative system during old feudal era had been established in the new form. Therefore critical conditions of the labour did not finish. New values became important consciousness was created among the downtrodden class. Voice was raised against the exploitations. Importance of power of unity for the attainment of justice was observed. Therefore labourer with similar kind of interests unitedly started pressuring the system. It led to the emergence of Labour movement in Mumbai.

Labour means working class people having no means of production; sell their physical labour – skilled or unskilled to earn their livelihood. The term Labor may be defined as “the physical or mental effort of human beings for the attainment of some object other than the pleasure of the effort itself.” The term labour movement is a broad term for the development of a collective organization of working people, to campaign in their own interest for better treatment from their employers and governments, in particular through the implementation of specific laws governing labour relations. Trade unions are collective organization within societies organized for the purpose of representing the interests of workers and the working class.

Marx and Angles aimed to destroyed capitalism, acquisition of power. By doing this they want to create classless Social System and Labour Organizations was one of the methods to achieve this aim. Hence a brief history of labour movement in Mumbai is as follows:

1. Industrial Development and rise of labour unions :

After 1850 several labour intensive industries came into existence in Mumbai, in which cotton mills, coal and railway junctions were prominent. The labourers who began to work in the above industries in Mumbai faced multiple problems like uncertainty of work, low wages, fourteen to fifteen hours of work, unhygienic conditions of work, poor living conditions, no insurance against accident, no provision for financial assistance against accident no pension, and no provision of welfare of their family and children. The British Government in Mumbai passed some acts initially to mitigate the problems of labourers and workers.

During 1851 to 1854 cotton industries were started at Mumbai and Ahmedabad. The numbers of cotton mills were 12 in the year 1861. It became 19 in 1874, 36 in 1875 and 42 in 1887, prominently Mumbai, Ahmedabad and Kanpur were important centres of cotton mills. In 20th century number of cotton mills were increased in cities like Calcutta, Nagpur, Indore and Solapur. Different types of industries' development took place because to fulfill the different needs during the days of First World War, prominently industries in Bombay and Bengal.

The British Government in Mumbai passed some acts initially to mitigate the problems of labourers and workers. Among them the factory Act of 1881 was most important, which reduced working hours of women to eleven hours and child workers to seven hours. But this act did not reduce the working hours of male workers, who were to work for more than fourteen hours a day. These and many other problems led labourers in Mumbai to form their unions and fight for their rightful share in the factory.

2. Increase in number of labourer :

The number of labour increased with the development of different industries in India. In the year 1886 the number of labour working in cotton industry were 74,000, similarly in the year 1905 the number increases to 1,95,000. In the year 1904 number of workers working in coal mines were 75,449.

3. Problems of the Labours :

On one hand industries and factories started developing in India; but on the other hand a problem of the labourers also increases. The labour faced number of problems like less salary, no exact working hours, unhygienic condition in the mills and factories, lack of facilities, exploitation by the administrators and owners and corruption in recruitment of labourers. Labourers were recruited by contractors. These contractors send the labourers in different mills and factories for work. Contractor became chief of the labourers. Contractors kept check on the labourers. Labourers had to come from residential facilities were not provided to them. Labourers were economically depended on contractor because they incurred loan from the contractor.

4. Problems of factory workers in Mumbai :

During British India development of cotton, iron, steel, coal, chemicals, sugar and cement industries were in progress. Number of cotton mills in Mumbai was higher labourers from these cotton mills had different problems. Dipesh Chakrabarti says that appalling living conditions of labourers in Bombay cotton mills and Calcutta

jute mills created consciousness among labours that led them to riots in mid – 1890s. He further says that the paltry restrictions imposed the working hours of women and children were never observed, the working day of 15, 16 and 18 hours remained extremely common.

5. First factory commission 1881 :

Labourers were disunited therefore exploitation in the form of less salary and more work increased. Defected products were also sold by mill owner. Hence mill owners from lankesheyar could not making profit in India. They became conscious about their future status. As a result they pressurized the Indian Government to pass an act which controls the mill owners of Bombay. According to Brown, head of Bombay Royal Mill, Factory Act was necessary because women and children under 12 years were exploited. This kind of attempt nevertheless was a selfish motive of mill owners from England, but this initiative benefited to Indian labourers.

In the year 1876, Bombay Mill Owners' Association, this association was established after analyzing the serious threat by the Bombay mill owners. By establishing such kind of association Bombay mill owners had trying to show their sympathy towards Indian labourers. They had shown their protest towards any direct or indirect act passed by the Indian Government. Finally on 23 March 1875 under the headship of Aurboth Knot, Bombay district officer, first factory commission was appointed. The commission had prepared report. The report was presented by them in front of the Government but no action was taken by them.

6. 1881 – Act – Response from oppositions :

Puna Sarvajanik Sabha and Induprakash newspaper had expressed positive opinion about labourers. But newspapers like Native opinion, Jam-i-jamshed, Rastgoftar had severely criticized the factory act. Native opinion wrote that thousands of labourers were depended on salary which they getting from mills. Mill laboureres had no complaints against the mill owners and they were happy mill workers. Mill workers had not been pressurized by the mill owners for work and nowadays labourers getting salary as per their working hours, no permanent salary was given to them in many factories. We don't think that Government has any proof that such kind of work creates threat for labourers' health. If we compared the health of our college and school children with mill workers' children then mill worker's children is more healthy people those who saw the condition in factories, they also agreed that mill workers' children's are healthy, happy and they work more efficiently."

The above opinion spread by newspapers and pressure from the mill owners, Hindustan Government has changed the basic structure of report presented by Aurbboth Knot and in the year 1881 Factory Act was passed which was simple and limited in nature.

7. Exposure to Labour Power :

Act of 1881 unable to stop the exploitation of child labour. There were number of drawbacks in the act which was used by mill owners of their benefit. Therefore, after observing these drawbacks factory commission was appointed under the presidentship of collector W.B. Mulak by Mumbai Government. In the earlier commission which was presided by Aurbboth Knot in 1884 labourers had no representation. This time atleast to raise the issue of labourers in front of the commission, Narayan Meghaji Lokhande called meeting of 4000 labourers in the year 1884 at Supari bagh, Parel. First time through these meeting problems of the labourers were discussed. Following demands were put forward by the Sabha to head of the factory commission collector W.B. Mulak.

- a) There will be one holiday in a weak.
- b) There will be daily half an hour for rest.
- c) Before this no one has taken initiative to present such kind of demands.

In order to create awareness among the workers, Mahatma Phule with his associate N. M. Lokhande started 'Dinabandhu' a weekly in 1880. N. M. Lokhande continued his meetings with workers of mills in Mumbai and demanded working days of shorter hours for male, female and child workers in 1884. He also started 'Bombay Mill Hand's Association in 1890 to give advice free of charge to mill workers who came to him. This created awareness among the workers of Mumbai who began to fight occasionally. They were as assaults on overseers, supervisors; sporadic riots and spontaneous short lived strikes. There were around twenty six important strikes of Mumbai labour unions between 1882 and 1890. These labour unions had organised big strikes in 1892, 1893 and in 1901 in which labourers and workers of all industrial units in Mumbai had come together and demanded for better working conditions.

Dyanodaya newspaper appreciated the work done by Lokhande. Lot of response received from the labourers. Therefore, power of Narayanrao Lokhande increased. To pressurized the Government immediately he presented one letter with the help of 5500 labourers to factory commission. Labours declared strike against the exploitation of mill owners in Mumbai. These mill owners cut the salary of the labourers and also refused pay salary on time, this reason forced the labourers to show power of their association. Tata, the mill owner, had appointed new labours when

the strike was declared by labourers in Swadesh mill. By doing this mill owners were trying to threaten the labourers, but he failed. J.N. Tata wrote one letter to mill owner's association. Information given in the letter showed mentality of contemporary capitalists. According to them, old labourers were claver now they became aware of their condition and power. They also well conscious about when they should raise demands for high salary and when should declare strike. They became conscious about their rights when their power started increasing and then they create obstacles like lankeshayer's labourers. Therefore mill owners should worked out on problems of labourers immediately.

Labourers used strike as their weapon, when their basic rights were neglected by capitalists. On 20 Nov. 1889 Lokhande had explained to Tata Mill owners that how Mumbai labourers were imitating labourers from Lankeshayer. They became conscious about the fact that Indian business might have been stop in between when Indian labours would get similar facilities like that of England labourers. Therefore labourers supposed to get security under the law. They also believed that it became benefited to mill owners when they solved the problems of labourers consciously. Lokhande called meeting of 10,000 labourers at Mahalaxmi race course on 24 April, 1890. In the meeting unitedly confirmed a resolution where holiday on Sunday was sanctioned for labourers. In this meeting women were also in good number.

8. Factory Act, 1892 :

International labour conference was held at Berlin on 1890 representatives from world were present. In this conference resolutions were passed after a deep discussion over problems of women and problem of child labour. Therefore "chamber of commerce" demanded immediate reforms given to labourers working in cotton mills. Similar pressure was exerted to Hindustan government. As a result of this Governor of Mumbai appointed Factory Labour Commission on 25th January 1890. In this commission Sorabji Shapurji Bengali, Narayan Meghaji Lokhande from Mumbai, from Culcutta Babu Rasikalal Ghosh and Phramji Major Lothbriedge were there. This commission had prepared report by knowing views of labour association, association of mill owners and by observing situation in the factory. This report was immediately accepted by government. On 1st January 1892 the report became an act. The articles in an act are as follows.

- a) Factory should be painted on every 7th year.
- b) Fans should be there in the factory.
- c) This act will applicable to mill and factories where more than 10 children and women labourers are present.

- d) The information about an act should be written in Marathi and display on right location so that everyone will know about it.
- e) Women labourers should not be called before 6:00 AM on work and should not keep waiting till evening 6:00 PM.
- f) Lunch time should be given to women labourers' from 12:00 to 12:30 afternoon.
- g) 11 hours working hours allotted to women.
- h) Childrens from 9 to 14 age group should not be deprive from education. There should be two shifts for the children so that they will able to go to school in between.

The important provisions incorporate in 1892 act were age limitation to child labour, educational facilities to them and time limitation to women. Again Royal Commission was appointed to verify problems of 118 labourers.

9. Death of Narayan Meghaji Lokhande :

Labour leader Lokhande had made important contribution in the creation of Factory Act. Sir George cotton of mill owner's association had expressed respect to Lokhande in his own words. According to him, "Lokhande is most clevar and capable labour leader."

Incorporate suitable provisions in the act through constitutional means of writing petition to government was the policy of lokhande. If the situation arise where labour were forced to take violence actions against the management, then lokhande emphasis on legal methods rather than violent actions. He prohibits the labourers to take violent actions. His point of view towards labour movement clearly seen in newspaper 'Deenbandhu' on 12th February 1893. He also contributed greatly to maintained religious peace during Hindu-Muslim riots on 1893. In true sense he was the father of Labour movement of India. He devoted his entire life for upliftment of laboring class. He was the true follower of Mahatma Phule and spread the activities of Satyashodhak Samaj in Mumbai and Thane area. Therefore, in honour of Lokhande, government had given him the title of "Raobahadur" in 1895. Such a great labour leader died on 1st February 1898 because of plague.

8.3 LABOUR MOVEMENT IN THE 20TH CENTURY

Events till First World War:

There was a creation of awareness among the labourers because of work of Narayan Lokhande. Labourers declared number of strikes for their rights and many were successful during last half

of the 19th century. Therefore, during 1st half of the 20th century labour movement had good time. In 1905 Bengal partition had created atmosphere of Swadeshi movement all over country. It was but natural that this national incident had created direct or indirect impacts on labour movement. Strike was declared by labourers. In 1907 Bombay postal union was established by labourers working in postal department. Labourers declared 6 days strike against the 6 yrs. Imprisonment given to Lokmanya Tilak. Here they showed their national identity. Day by day power of labourers had been increasing. Therefore Lenin rightly commented on 1908 that Indian labourers became aware and deserves to lead political struggle.

It was expected from British that they took utmost care against connection between labour and national issue. British appointed Smith Commission in 1911. Through this commission they had declared about the solving of labour problems. 1911 factory act based on 1911 Smith Commission report was passed. 6 hours of working was allotted to children. Night duty to women was banned. 12 hours as working period given to male. Also new rules had been formulated about health. According to New Factory Act 1911 above rules were mandatory to all factories irrespective to working of the factory.

Rise of different Labour Associations:

First World War was started in 1914. After that prices of the commodity increased. Similarly profits to the factories also increased. But there was no increment in the salary. Therefore, dissatisfaction increased among the labourers. The whole country was also experiencing political dissatisfaction on that time. A movement was started under the leadership of Mahatma Gandhi. At the same time news about Russian labour revolution 1917 started spreading in the country. Hence over all situations in the country was suitable for movement. This reasons contributed to the rise of labour association at different places after 1918. Madras labour union was established at Madras in 1918. In the year 1920 Mazur Mahajan, a labour association took birth. These associations founded by social and political reformers, who had sympathy towards labours. Among these associations Kamgar Hitvardhak Sabha and social service league were prominent.

i) Kamgar Hitvardhak Sabha (1901)

Kamgar Hitvardhak Sabha was established by Raosaheb S. K. Bole and his supporters in the year 1901. Bhivaji Nare was also the founder of this sabha. This became prime institutions among the different institutions worked for the labour. The aims of the Sabha were as follows.

- Help the labourers during emergency.
- Arranged speeches on useful subjects.
- Published books.
- Opened schools for childrens of the labourers.
- Help the labourers to solve the conflicts with mill owners.

On behalf of the institution three night schools were started and sports competitions were arranged by them. Similarly gym facilities were also arranged by them. The Kamgar Hitvardhak Sabha presented complaints of the labourers during strikes which was declared by cotton mill workers in 1918-19. The Sabha called first Mumbai labour conference in the year 1919, where health protection and repay losses were important demands.

This institution was very strong institution during that time and they had total 200 to 300 members. Centers of this institution in central Mumbai section were parel, chinchpokli and Dilaen road. Non-Maratha were supported to this institution for e.g. K.C. Bole, Manuji Rajaji Kalewar. Caste differences at the institutional level were not seen. K.C.Bole himself was a good social reformer. His work was appreciated by then labour leaders.

ii) Social Service League (1909)

The association was founded in the year 1909. Important leader of this association was N.M. Joshi. He was appointed as labour representative in many associations. The league expected labours to be unaddicted and league also promoted and spread information about health and education. Members of the league were mentally traditional in nature and reformist. They always tried to present problems of the laboureres to owner and government. They opposed strikes. Therefore mill owners supported economically to this social service league. But Tata Mills had stopped their economic help because of 1924 strike. When Tata mills had stop their help similar action followed by Karimbhai Sasoon.

iii) Establishment of All India Trade Union Congress(AITUC)

Although, the Factory Act of 1911 was passed it did not improve the conditions of labourers in India. Moreover, the World War I increased hardship of Indian working class beyond their endurance. There was an increase in the number of labourers. During that time total 2, 60, 847 numbers of labourers were working in 64 cotton mills. Number of steps had taken to maintained discipline among the different labour movements and also to establish labour association at national level for proper guidance.

This convinced the Indian National Congress to pass a resolution in 1918, which urged the provincial associations and committees to organize labourers and announced the formation of the **All India**

Trade Union Congress established at Parel (Mumbai) on 7th July 1920. Total 64 labour associations and 1, 40, 854 labourers from these associations were united by All India Trade Union. The first session of the union held at Mumbai in 1920 under the leadership of Lala Lajpat Rai. Joseph Bapista was a welcoming guest. On that day congress leaders Motilal Nehru, Annie Besant, Vitthalbhai Patel and M. Ali Jinnah were present. The All India Trade Union aims to bring uniformity in work, aims and policies of all labourers working in different industrial fields. The union also aims to protect and survive economic social and political interests of the labourers. However, the working class in Mumbai; by and large, supported the freedom movement led by the Congress. They participated on a large-scale in the Non-Co-operation, the Civil Disobedience and the Quit India Movement and had expressed their solidarity by organizing massive strikes, rallies and demonstrations. Thus, the workers in Mumbai were with the AITUC in the trade union matters and also supported the Indian National Congress and its freedom struggle. This “divided loyalty” was witnessed in the post-Independence period too.

But it did not serve any purpose concretely. After the Bolshevik Revolution in 1917 only the British Government began to pass various acts and took initiatives to better conditions of the industrial labourers and fought against the spread of the Bolshevik ideology. Among the Acts passed, the Indian Factories Act of 1922, the Indian Mines Act, 1923 and the Workmen's Compensation Act were important. The Government also passed the Indian Trade Union Act in 1926 which provisioned that any association of seven persons could get registered as a Trade Union and use it as a platform to air their grievances.

iv) **Establishment of Bombay Textile Labour Union and Girni Kamgar Union**

The **Bombay Textile Labour Union** flourished under the leadership of N. M. Joshi a liberal humanitarian personality. This was started in 1923 as an autonomous grassroot movement and was registered later under the new Trade Union Act in 1926. This Union worked with the Girni Kamgar Mahamandal, which was under the two mill hands known as A. A. Alwe and G. R. Kasle. The Communists took over the same Mahamandal and converted it into popular '**Girni Kamgar**' or '**Lal Bavta**' Union in 1928. The same Bombay Textile Labour union did three biggest strikes in 1924, 1925 and 1928 respectively under the leadership of N. M. Joshi. The first strike was done in January to March, 1924 by its one lakh fifty thousand workers against the refusal of payment of bonus which was paid consecutively for last four years. This strike was failed because it was based on the proportion of profits earned by the mills and the repression of police force. The second biggest

strike was done in September to December, 1925. The main cause for this strike was the 11.5% wage cut of workers, which was based on false crisis in the textile industry. It was said that the British had imposed 3½% excise duty to help the Lancashire industrial development since 1894. The Bombay mill owners requested the British to suspend the above excise duty to dismiss the cause of the strike. Accordingly, the Government suspended the above excise duty in 1925 and the strike was called off. The third big strike was announced in 1928 to push up their wages significantly. Thus, the labour force came under the leadership of left-nationalists, socialists and communist ideologies after 1934.

Madras labour association was founded by B.P. Vadia at Madras on 1918. Hence number of members increased in the association. Therefore, Madras high court establishment of labour association was banned by Madras high court. This decision was a shock to labour movement. Labour leader N.M. Joshi protested against this decision and demanded that labour should have the right to establish labour union. Meanwhile N.M. Joshi was appointed as labour representative in central legislative assembly, which created happiness among the labourers. Later on government granted permission to established labour union by passing "Trade Union Act" in March 1926. Hence the number of labourer members goes up to lacs.

After the establishment of this association difference of opinion about the work of association and objective of the association arise between members within one year. N.M. Joshi and other similar minded leaders wanted to protect economic and social interests of the labourers through constitutional methods. But the communist leaders' point of view was to train labourers for revolution through this association. The influence of communist leaders had been established among the Mumbai mill labourers from 1921. During 1927 two groups namely leftist and rightist emerged in Indian labour movement. Labour movement lagging behind because of the conflict between these two groups. Every strike became unsuccessful. From 1927 strikes declared by cotton and jute mill workers, railway workers created tense situation among the Industrialist class. After analyzing the situation it was expected to introduce suitable remedies by the government.

When the influence of communism increased among the laboureres, Government implemented policy which had two objectives. On one side government tried to overshadow the influence of communist leaders, on the other side government promised the labour class about the introduction of reforms. In the year 1928 government appointed 'Royal Commission' to study the problems of the labourers. But extremist group under the leadership of Pandit Nehru decided to boycott the commission and accepted

attachment with MOSCO third international labour institution. As a result of this All India Trade Congress was totally influenced by Communists. Therefore, moderate leaders became restless.

Split in Labour Movement :

Communists started using extreme point of view after their entry into labour movement. In the year 1924, labour started strike for the demand of bonus in the mill. This strike was continued for 4 months. N.M.Joshi, R.R. Bakhale etc. these leaders expected to discontinue this strike by compromising with mill owners. Communist rejected this stand. Methods like movement and strikes were not accepted by N.M. Joshi and other likeminded leaders. Therefore, in the year 1927 labour movement was spilted into two groups. Communists and reformers group were formed among the labourers. Communists also started to divide different labour union all over India. Strikes were organized by labourers all over the country. Labour movement experienced biggest blow because of the policy of overshadow undertook by the communists. Hence government declared ban on the communist party and put their leaders into the imprisonment.

Labour commission which was appointed under the leadership of M. Vhittle in the year 1929 submitted its report. In the year 1934 factory act based on report prepared by labour commission was passed. According to this act labour working hours were reduced and labour got benefit from the available facilities.

Indian National Trade Union Congress was established under the leadership of Sardar Vallabhai Patel at Mumbai after Indian independence. Indian federation of labour union established by M. N. Roy was merged with Hind Mazdur Panchayat, which was founded in the year 1948. Labourers' demands were nearly fulfilled because of passing of New Factory Act and Minimum Wages Act in the year 1948.

Check your progress :

1. Explain the Labour movement in Mumbai.

8.4 Dr. BABASAHEB AMBEDKAR AS A LABOUR LEADER

India has produced a galaxy of multi-faceted personalities and Dr. B.R. Ambedkar was prominent amongst them. He devoted his entire life for the betterment of entire humanity. He raised the issues of all classes and castes. Because of his ideological framework and consciousness, he made significant contribution for the politico- socio and economic development of our country. As an economist, Dr. B.R. Ambedkar tried to give solutions to major economic problems of Indian Economy. He was responsible for the economic development of our country during the crucial period of its history.

Dr. B.R. Ambedkar was considered as the prominent labour leader of his times. Through his labour consciousness, he strives for the upliftment of Indian working class. Dr. Ambedkar was deeply engrossed in the welfare of the labouring class. From the beginning of social work, Dr. B.R. Ambedkar was associated with labour movement which he continued till his death. Dr. B.R. Ambedkar's struggle for emancipation of labouring class has borne good fruits as a result of different facilities made available to the labourers. His objective & scientific approach combined with different policies including economic & political reforms led to the strengthening of Indian Labour Movement. Dr. B.R. Ambedkar adopted steady, effective and democratic constitutional methods for the upliftment of labouring class.

Dr. B.R. Ambedkar contributed immensely for the welfare of labouring class in various capacities. He formed a political party called the **Independent labour party** in 1936 to concentrate & solve the grievances of the landless poor tenets, agricultural labourers and workers. Because of his work & concern for labour issues, he was appointed as the **labour minister** in the Viceroy's Executive council from 1942 to 1946. Later on, as a chairman of Drafting Committee of the Constituent Assembly, he enshrined the ideals of Justice, Liberty, Equality & Fraternity to the labours and prescribed number of articles for their betterment in the Indian Constitution.

Dr. B. R. Ambedkar was a prominent labour leader who gave an ideal face to Indian labour movement. He argued that the problems of labour are lies in the social economy of our country. He was instrumental for initiating number of steps and enactments of labour legislations for the development of labouring class has become a central theme of India's labour policy. The emancipatory philosophy of Dr. B.R. Ambedkar is not hypothetical but it is practical & realistic. In the words of Dr. B. R. Ambedkar 'Labour is

not content with securing merely fair conditions of work, what labour wants is fair conditions of Life'.

8.5 CONCLUSION

The mill owners, who made enormous profits due to cotton textile mills, failed to share at least some of it with their employees. Hardships caused by textile labourers had to launch numerous strikes during the colonial period. This also led to the establishment of number of labour unions. However, these labour unions soon moved from being representative of worker's grievances to being political instruments first to counter the communist threat and later to control unions. This move drastically altered the structure of the unions and determined the way in which they could organize and act. Their influence led to voicing of the worker's demands and finally culminated into the infamous strike of 1982 that led to the final blow in the dying mills. Though Mumbai, by the end of the 20th century, lost its pre-eminence as the industrial centre, it has continued to remain the commercial capital of the country and the main service centre of the country.

8.6 QUESTIONS

1. Give a brief account of the rise of Labour movement in Mumbai.
2. Evaluate the role of Narayan Meghaji Lokhande in the Indian Labour Movement.
3. Discuss the development of labour movement in Maharashtra.
4. Evaluate the role of various leaders in the labour Movement of Maharashtra.



RISE OF NEW FORCES - I

- a) Dr. B.R. Ambedkar and Dalit Movement
- b) Tribal Uprisings and Peasants Movements

a) Dr. B.R. Ambedkar and Dalit Movement

Unit Structure :

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Reformation for Dalits
- 9.3 Dr. Babasaheb Ambedkar evidence before Southborough Commission (1919)
- 9.4 Bahishkrit Hitakarni Sabha (1924)
- 9.5 Mahad Water Tank Satyagraha (1927)
- 9.6 Burning of Manusmriti (1927)
- 9.7 Kalaram Temple Entry Satyagraha (1930)
- 9.8 Dr. Ambedkar's role in the Bombay Legislative Assembly
- 9.9 Round Table Conferences and Poona Pact (1932)
- 9.10 Mahar Watans & Dr. Ambedkar
- 9.11 Organized meetings and conferences
- 9.12 Establishing of the Independent Labour Party (ILP) (1936.)
- 9.13 All India Scheduled Caste Federation (AISCF) (1942)
- 9.14 Dr. Ambedkar role in the Viceroy's Council
- 9.15 Dr. Ambedkar writings
- 9.16 Dr. Ambedkar's Educational reforms
- 9.17 Economic Planning of Dr. Ambedkar
- 9.18 Dr. Ambedkar: Chief Architect of the Indian Constitution
- 9.19 Dr. Ambedkar's role as a Law Minister
- 9.20 Dr. Ambedkar's Conversion to Buddhism (1956)
- 9.21 Conclusion
- 9.22 Questions

6.0 OBJECTIVES

- To study the role of Dr. Babasaheb Ambedkar in Dalit movement.
- To study the various dimensions of Dr. Babasaheb Ambedkar's work viz. political, social, religious, and economic.
- To understand the philosophy of Dr. Ambedkar's work.
- To explain Dr. Ambedkar's educational reforms.
- To understand his conversion to Buddhism.

9.1 INTRODUCTION

Dr. Babasaheb Ambedkar was a great modern social thinker, a born fighter, a famous advocate & a humanist. Dr Ambedkar, who was born in an "Untouchable" or dalit community called Mahar in Maharashtra, took a leading role in promoting the welfare of the untouchables & elevating their status. Being the most highly educated untouchable in India, Dr. Ambedkar became the undisputed spokesman of the untouchables and depressed classes in India. He fought against many of the injustice done to the untouchables by establishing a political party & a couple of organisation for the upliftment of the untouchables.

Pandit Nehru rightly described him as the "the greatest revolutionary who fought against all the oppressive features of Hindu Society."

9.2 REFORMATION FOR DALITS

Dr. Ambedkar had made it clear that his main aim in life was to remove the practice of untouchability and to take the untouchables towards socio economic equality and justice. In order to make them socially & politically conscious he made the Dalits aware of the indignities heaped on them and sought to oversee their pride as human beings, for that he started initially many satyagrahas which included the demands of civil rights. There were the issue of public places like roads, tanks etc. He organised Satyagraha for temple entry also but he was very clear in his ultimate goal of emancipation of dalits. Infact, it was an indirect action to gain political and educational power for Dalits.

Dr. Ambedkar made an appeal to his people to change their style of life to suit to the needs to time. He urged them to stop the dragging of dead cattle, out of the village. He wanted them to give up eating carrion, alcoholic drinks & begging. He wanted them to

become literates & send their children to schools. Finally he wanted them to dress well & have self respect for themselves. Thus one of his chief aim was to bring about a revolution in the way of life of the untouchables & in their aspiration for themselves & their children.

In his efforts to raise the status of the untouchables, Dr, Ambedkar considered the caste system as one of the obstacles. He expressed his great disappointment with the caste system as well as the Varna system. He even gave a call to destroy the caste system in his famous book, "The Annihilation of Caste" (1936). He wrote in "Harijan" in 1933, "The outcaste is a by product of the caste system. Nothing can emancipate the outcaste except the destruction of the caste system". As an expression of his disillusionment with Hinduism, he embraced Buddhism along with his followers.

9.3 Dr. BABASAHEB AMBEDKAR'S EVIDENCE BEFORE SOUTHBOROUGH COMMISSION

British Government declared that it will form responsible Government in India in 1917. In order to give safeguards to minorities to prevent their political rights, British Government started interviewing various leaders in India. British Parliament sent a committee chaired by Southborough in order take the evidences and decide the policy in the matter of franchise.

Dr. Babasaheb Ambedkar submitted written evidence to Southborough Commission in which he demanded following rights.

- 1) Untouchables should be given right to vote.
- 2) They should be given right to contest the election.
- 3) Their should be separate electorate reserved for them.
- 4) Untouchable representatives of untouchables must be elected by untouchable voters.
- 5) In an untouchable dominant constituency, they should be given reserved seats as per their population.

Dr. Babasaheb Ambedkar demanded civil rights for untouchables before Southborough commission and it was the first organized effort in modern India to start civil rights movements of untouchables.

9.4 BAHISHKRIT HITAKARNI SABHA (1924)

Dr. Ambedkar founded the Bahishkrit Hitakarni Sabha on 20th July 1924 with an aim to spread the culture of education

among the depressed classes. Bahishkrit means 'Exterio' or 'out caste'. For the betterment of the interests of such people; the sabha started a hostel at Sholapur in January 1925. It was basically for the high school students whose expenses of on clothing, stationary & boarding were to be born by the sabha itself. The Sholapur municipality was kind enough to sanction a grant of Rs. 401 for the maintenance of the hostel. The Sabha also established an institution to inculcate a liking for learning and knowledge and a love for social service into the minds of the students of the depressed classes. The students soon started conducting a monthly magazine called Vidya Vilas. In addition, a free reading room in Bombay and Mahar Hockey Club was also started for recreation. The motto of the Sabha was "educate, agitate and organize". Ambedkar classified all these objectives.

On behalf of the Bahishkrit Hitakarni Sabha, Dr. Ambedkar submitted a memorandum to the Simon Commission demanding joint electorates with reservation of seats for depressed classes in legislatures and opposed the principle of nomination. Then on question of framing a constitution for India the British govt. convened a Round Table Conference in London in 1930 for which Dr. Ambedkar was also invited. There he served on almost all the sub committees including Minority sub-Committee, appointed by the conference. Dr. Ambedkar prepared a draft of the declaration of Fundamental rights safeguarding the cultural, religious and economic rights of the untouchables. He also prepared a Scheme of Political Safeguards for the Protection of Depressed classes in the Future Constitution of Self governing India and submitted it to the minorities subcommittee. To Dr. Ambedkar, the Round Table Conference laid the foundation of self Government of India and proved to be a successful so far as the rights of the depressed classes were concerned.

Check your progress :

- 1) Explain the work of Bahishkrit Hitakarni sabha.

9.5 MAHAD WATER TANK SATYAGRAHA (1927)

Of the attempts made to indicate the right to take water from the public watering places, it is enough to mention the case of Chavdar Tank. This tank is situated in the town of Mahad in the Kolaba district of Bombay presidency. This tank is a vast expense

of water mainly fed by rains and natural springs. All its sides are embanked around the tank there are small strips of land on all sides belonging to private individuals. This tank is an old one and no one knows when it was built or by whom. But in 1869 when a municipality was established by the Government, it was handed over to the municipality and since has been treated as a public tank. The untouchables were not allowed to take water from this tank.

Dr. Ambedkar's March to the 'Chavdar Tank' in Mahad, dirt Kolaba in 1927, was really an historic event. With the resolution moved by Rao Bahadur S. K. Bole and passed by the Bombay legislative Council in 1926, the tank was thrown open to all untouchables who could not exercise their rights due to the hostility of the caste Hindus. Hence, it was decided to convene a conference of the depressed classes at Mahad and March was taken to the 'Chavdar Tank' on 20th March 1927, under the leadership of Dr. Ambedkar. It was historic in the sense that for the First time in the history of India the untouchables demonstrated to assert their rights not only to fetch water but also symbolize the event with equal right to fetch drinking water, a gift of nature. However it was disliked by orthodox Hindus and they opposed this satyagraha. However, Dr. Ambedkar established untouchables right over water in 1927.

Check your progress :

- 2) Give the reasons why Mahad Water tank Satyagraha was launched?

9.6 BURNING OF MANUSMRITI

The burning of Manusmriti took place at Mahad on the 25th December, 1927. The function was a part of the campaign for establishing the right to take water from the chavdar tank. It took place publicly & openly in a conference of the untouchables. Moreover, the resolution proposing the burning of Manusmriti was moved by Gangadhar Neelkanth Sahastrabuddhe, a Brahmin associate of Ambedkar. This event shocked all the orthodox Hindus, Pandits, Acharyas & Shankaracharyas of the country who exclaimed it as outlandish attack on their sacred Hindu scriptures. Dr. Ambedkar, at whose hands the smriti was burnt expressed his joy & demanded a new one to reshape the life of Hindus at large.

This event was symbolically rejecting the rules so specified & the doctrine of inequality at birth on which the caste system was based. It was a historic event which denied the unequal social stratification and demanded for social norms based on modern humanitarian principles.

9.7 KALARAM TEMPLE ENTRY SATYAGRAHA

As an integral part of untouchability the untouchables were denied entry into the Hindu temples. The Kalaram Temple at Nasik had been a major place of worship for the Hindu devotees of Rama. The untouchables desired the temple open to them being Hindus, but the trustees did not agree. It was therefore decided to launch an agitation Satyagraha for the purpose. The struggle commenced on 2nd March 1930 & continued for about a month. During the Satyagraha, a fatal life attack on Dr. Ambedkar was made & a fighting of the untouchables & touchable took place. As a result the trustees closed down the temple for a year. On the temple entry movement, Ambedkar remarked that he did not actually want to enter the temple & touch the feet of the deity but wanted to assert the right of the untouchables of temple entry, because they claimed to be Hindus. Kalaram Temple Entry Satyagraha was another civil rights movement planned by Dr. Ambedkar to establish the civil rights of backward caste.

9.8 DR. AMBEDKAR'S ROLE IN THE BOMBAY LEGISLATIVE ASSEMBLY

Dr. Ambedkar was appointed as representative of untouchables in the Bombay Legislative Assembly. Dr. Ambedkar was involved in work of Start Committee, which was constituted by a resolution in Assembly to formulate policy regarding educational, financial and social development of untouchables and tribal people.

Dr. Ambedkar visited Belgaon, Khandesh and Nasik and observed the conditions of these castes. He made valuable suggestion's to the committee.

9.9 ROUND TABLE CONFERENCES AND POONA PACT

To frame the future Constitution of India the British govt. convened a Round Table Conference in London in 1930 for which Dr. Ambedkar was also invited. He was present for all the three conferences and raised the issues of Dalits at international level.

First Round Table Conference:

British Government arranged Round Table Conference in London in 1930 in order to solve the political problems in India.

Dr. Ambedkar put forth the plea of untouchables before conference at an international level. The main intention behind it was to give political safeguards to untouchables in the future Constitution of India.

Second Round Table Conference:

On 7th September 1931 Second Round Table Conference was arranged in London. Dr. Ambedkar demanded separate electorates for the untouchables in the conference. Because of Dr. Ambedkar's untouchables got political representation and political voice in modern India. Gandhiji attended the conference on behalf of Indian National Congress and strongly opposed the Dr. Ambedkar's demand of separate electorates for the untouchables. However Ambedkar convinced the Conference and asked them to grant separate electorate for the political development of Dalits. Then Prime Minister Ramsey Macdonald accepted the demand of Dr. Ambedkar and declared Communal Award.

Poona Pact (1932)

Gandhiji started fast unto death to oppose separate electorates granted to the untouchables under Communal Award. Dr. Ambedkar met Gandhiji in Yerwada Jail at Poone where discussions were held and an agreement was reached to. This agreement is known as the Poona Pact (1932). Dr. Ambedkar was rather compelled to sign the Poona Pact against his will sacrificing the interests of his people to save the life of Gandhiji. As per the pact, the Dalits were given reservation instead of separate electorates. Later on in his lifetime Dr. Ambedkar opposed this pact and demanded separate electorates again for the Dalits.

Check your progress :

- 3) Explain the three Round Table Conferences and Poona Pact.

9.10 MAHAR WATANS AND DR. AMBEDKAR

Mahar watan was another such issue called for an attention of Dr. Ambedkar. Mahar watan meant a piece of land given to a Mahar, a major caste among the untouchables in which a Mahar or his family members had to serve the village & the Government day & night just for some food grains from the villages and meager salary from the govt. Their services were regulated by the Bombay Hereditary offices Act, 1874. Moreover there were 12 Balutedars & 12 alutedars for village to render their services as villages servants. Dr. Ambedkar described it as an atrocious system and advocated its abolition too. But, being a source of income, some Mahars favoured its continuation. Hence, for their well being, Dr. Ambedkar introduced an amendment to the Bombay Hereditary offices Act of 1874, which aimed at freedom of contract for the Mahars & suggested that the Baluta should be converted into a money cess and it should be collected with the land revenue. Thus Ambedkar wanted to end the exploitation of Mahars.

9.11 ORGANISED MEETINGS AND CONFERENCES

Dr. Ambedkar conducted number of conferences to make the Dalits aware of their rights. The following are the important conferences:

a) Yeola Resolution (1935):

In a conference of Yeola, Dist. Nasik on 13th October, 1935, Dr. Ambedkar declared that, "he was born as a Hindu but would never die as a Hindu" And expressed his regrets for the sorry state of affairs and plight of the untouchables at the hands of Hindus and advised the people to sever connection with Hinduism & choose any other faith wherein equality of status & opportunities would be guaranteed. The Sikhs, Muslims & Christians wanted to induce him to embrace their religions. They offered enormous funds and other amenities not only for himself but for his followers as well. But he refused all these tempting offers. His attachment to Buddhism was so deep that no other religion could win him to any extent. Therefore he converted to Buddhism on 14th October 1956.

b) Mumbai Elakha Mahar Parishad (1936) :

With a view to considering the question of conversion further, Dr. Ambedkar organised a special conference of his people on May 30 & 31, 1936.

Addressing the special conference at Bombay he told his followers to remember the words of Tathagata 'Atta Dipa Bhava' and asked them to take refuge in reason. This was a clear indication of his love for Buddha & his Dhamma.

Besides this he summoned number of conferences where he strongly advocated the grievances of his fellow people.

9.12 ESTABLISHMENT OF THE INDEPENDENT LABOUR PARTY (1936)

Dr. Ambedkar established the Independent Labour Party in 1936. Its main objective was to advance the welfare of the labouring class including the depressed classes. The main points of the manifesto of the party were as following:

- A) To start new industries based on the production of raw material in the area,
- B) Extensive programme of technical education,
- C) Legislation to protect the tenants from their landlords & industrial workers from their employers in respect of promotion sick course etc.

Thus, the Independent Labour Party put forth a comprehensive programme for the upliftment of labourers and peasants. On behalf of the party Babasaheb contested elections in the Bombay legislature & got elected among with 16 others in 1927. It was a great success to the Indian Labour Party Society in Bombay with a view to establish and run the ideal institutions for promoting higher education among the lower middle class & scheduled castes.

The Independent Labour Party founded by Dr. Ambedkar played very important role to solve the problems of workers class in India.

9.13 ALL INDIA SCHEDULED CASTE FEDERATION (AISCF) (1942)

The All India depressed classes conference was held at Nagpur on 8 & 19 July 1942. It declared the formation of the All India scheduled caste federation & demanded separate village settlements at the cost of the govt. The federation was labeled as the 'National Party of untouchables' by its opponents. It was on behalf of the federation that Dr. Ambedkar prepared a memorandum on 'Safeguards of the scheduled castes' which was later on submitted to the Constituent Assembly & published, under the title "States & Minorities."

Check your progress :

- 4) Explain the programmes of Independent Labour Party.

9.14 DR. AMBEDKAR ROLE IN THE VICEROY'S EXECUTIVE COUNCIL (1942-1946)

Dr. Ambedkar was appointed as Labour Minister in Viceroy's Executive Council on 1st July 1942. Dr. Ambedkar gave representation to Viceroy, stating the need to give 13.5 percent reservation to backward caste. He also demanded for representation of backward caste in Public Service Commission. He established Employment Exchange. He raised the representation of backward caste in provincial and central assembly. He kept reservation in Government jobs for backward caste. He passed various legislations for the benefit of Labours in India.

Dr. Ambedkar played a vital role for the progress of workers classes in his capacity as Labour Minister in Viceroy's Council.

9.15 DR. AMBEDKAR'S WRITINGS

Dr. Ambedkar was literary genius. He addressed number of issues related with Dalits in his writings. He wrote on many subjects like Anthropology, Sociology, Economics, Philosophy, Religion, Politics, History and Law etc. He wrote Annihilation of Caste, Federation Vs Freedom, Thoughts on Pakistan (Pakistan or the partition of India), Mr. Gandhi & the Emancipation of the Untouchables, Ranade, Gandhi & Jinnah, What Congress & Gandhi have done to the Untouchables, Mr. Gandhi and the emancipation of the untouchables, Riddles in Hinduism, Who were the Shudras?, States & Minorities, The Untouchable, Maharashtra as Linguistic Province, Thoughts on Linguistic State, Buddha & His Dhamma, Revolution and counter-revolution and Buddha or Karl Marx etc.

Dr. Babasaheb Ambedkar spread his revolutionary ideology through newspapers like Mooknayak, Bahishkrut Bharat, Janata, Samta and Prabuddha Bharat. He gave various speeches which analyzed Indian social system and it gave a new humanitarian dimension to solve the problems of suppressed and depressed classes.

9.16 DR. AMBEDKARS EDUCATIONAL REFORMS

In the field of education Dr. Ambedkar made many reforms. Through his Bahishkrit Hitakarni Sabha, Dr. Ambedkar established many hostels for the untouchable's children. He also established many libraries & reading rooms. In June 1928, he started two hostels. He established 'Depressed classes education society'.

In July 1945, he founded the 'People's Education Society'. This society played very important role in spreading higher education amongst the depressed classes. This society established number of schools and colleges like Siddharth College (Mumbai), Milind College (Aurangabad) etc.

9.17 ECONOMIC PLANNING OF DR. AMBEDKAR

Dr. Ambedkar was an economist by his basic training. His writing on economics covered a wide range of interrelated issue, including economic development and planning, the capitalist system, alternative economics of the caste system.

Dr. Ambedkar wrote three scholarly books on economics:

- (i) Administration and Finance of the East India Company,
- (ii) The Evolution of Provincial Finance in British India, and
- (iii) The Problem of the Rupee: Its Origin and Its Solution

A distinctive feature of Dr. Ambedkar's scholarly contribution is his perceptive analysis of economic dimension of social maladies, such as, the caste system and untouchability. While Mahatma Gandhi had defended the caste system on the basis of division of labour, Ambedkar came out with a hard-hitting critique in his book 'Annihilation of Castes' (1936), pointing out that what was implicit in the caste system was not merely division of labour but also a division of labourers. Dr. Ambedkar's attack on the caste system was not merely aimed at challenging the hegemony of the upper castes but had broader connotation of economic growth and development. He argued that the caste system had reduced the mobility of labour and capital which in turn, impeded economic growth and development in India. In his memorandum submitted to the British Government titled "States and Minorities" in 1947, Dr. Ambedkar laid down a strategy for India's economic development.

As a Labour Minister in viceroys executive council, Dr. Ambedkar enacted number of laws for the betterment of labour, peasants etc. He initiated the multipurpose projects like Hirakud project, Damodar Valley project and many other to solve the problem of water and power. He personally visited the coal mines to understand the grievances of mine workers. He suggested the

inter linking of rivers to solve the problem of irrigation. This shows his far sightedness and true nationalist.

After Independence, Dr. Ambedkar became the first Law Minister of India. Even while drafting the Indian Constitution (as the Chairman, Drafting Committee) in 1948-49, the economist in Dr. Ambedkar was very much alive. He strongly recommended democracy as the 'governing principle of human relationship' but emphasized that principles of equality, liberty and fraternity which are the cornerstones of democracy should not be interpreted narrowly in terms of the political rights alone. He emphasized the social and economic dimensions of democracy and warned that political democracy cannot succeed when there is no social and economic democracy. He gave an expression to the objective of economic democracy by incorporating the Directive Principles of State Policy in the Indian Constitution.

Check your progress :

- 5) Explain the economic planning of Dr. Ambedkar.

9.18 DR. AMBEDKAR: CHIEF ARCHITECT OF THE INDIAN CONSTITUTION

Dr. Ambedkar was the main architect of the Indian constitution. Dr. Ambedkar was the main inspiration behind the inclusion of special provision in the Constitution of India for the development of the backward caste and other backward caste and minorities. He was elected as the Chairman of Drafting committee and worked tirelessly to prepare the draft constitution within a very short time. Though he was unwell during this period, but he worked a lot for the country which was well appreciated by Dr. Rajendra Prasad, the President of Constituent Assembly.

Indian Constitution is one of the greatest constitutions of the world and Dr. Ambedkar was acknowledged by Colombia University by conferring him the degree of Doctorate in Law.

“One man, one vote, one value”, equality, liberty, fraternity and social justice is the important feature of Indian constitution.

6.19 DR. AMBEDKAR'S ROLE AS A LAW MINISTER

Dr. Ambedkar became first Law Minister of India in independent India. He formulated Hindu Code Bill which was put forth before Parliament in February 1950. Bill was associated with the freedom of women and tried to give various rights to women like property, inheritance, marriage, divorce etc. However it was opposed by the orthodox members of the parliament and finally Bill was not passed. Dr. Ambedkar's demand for allocating the reservation to Other Backward caste was not sanctioned by the contemporary Government. Due to this reasons, Dr. Ambedkar resigned from the post of Law Minister in 1951. However later on he was elected for Rajyasabha where he worked as a member till his death.

Check your progress :

- 6) Explain the political work of Dr. Ambedkar.

9.20 CONVERSION TO BUDDHISM (1956)

Dr. Ambedkar, along with his followers converted to Buddhism on October 14, 1956. About 4 lakh people witnessed this ceremony which began at 9.40 A.M. Its original venue was Bombay but later on, it was shifted to Nagpur. Standing Solemnly before the image of Buddha they recited three times "Buddham Sharanam Gacchami, Dhammam Sharanam Gacchami". They bowed thrice before the Buddha image and offered lotus flowers before it with this the conversion ceremony was over.

Dr. Ambedkar's conversion to Buddhism was in search of the way for liberating human minds from the clutches of Hinduism, Chaturvarnya, Caste and Untouchability.

Dr. Ambedkar died on 6th December, 1956 in Delhi. Philosophers had interpreted the world but question was to change the world. Dr. Ambedkar played very important role as a philosopher and as a mass leader in social revolution in India.

9.21 CONCLUSION

Dr. Babasaheb Ambedkar played a pivotal role in the building of democratic movement in India. He wanted political democracy to rest on social democracy. He strived hard against chaturvarnya caste and untouchability system. As chief architect of constitution of India he mobilized democratic revolution in India in general and depressed classes in specific. His life and mission was devoted for the upliftment of oppressed and depressed classes in India. Dr. Ambedkar is one of the greatest social revolutionary of India. Dr. Ambedkar was the emancipator, of the depressed and oppressed classes & crusader for social justice. He was posthumously awarded 'Bharat Ratna' in 1991.

6.22 QUESTIONS

- 1) Explain the work of Dr. Babasaheb Ambedkar for the upliftment of depressed classes.
- 2) Discuss the various social movements launched by Dr. Babasaheb Ambedkar.
- 3) Assess the contribution of Dr. Ambedkar in Dalit movement of Maharashtra.
- 4) Give details of political party founded by Dr. Babasaheb Ambedkar.
- 5) Discuss the political work of Dr. B.R.Ambedkar.



RISE OF NEW FORCES - II

b) Tribal Uprisings and Peasants Movements

Unit Structure :

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Tribal uprisings
- 10.3 Peasants movement
- 10.4 Deccan riots
- 10.5 Conclusion
- 10.6 Questions

10.0 OBJECTIVES

- To study the historical background of tribal uprisings in Maharashtra.
- To understand the Ramoshis, Bhills and Kolis uprisings in Maharashtra.
- To study the peasants unrest in Maharashtra.
- To understand the contribution of various social reformers towards the peasants movement in Maharashtra.

10.1 INTRODUCTION

As soon as the British took over Western India, Indian tribes revolted against them. In the Maharashtra the hills tribes offered heroic resistance to British rule. The tribal uprising was the resistance against the Zamindar, moneylenders and the British rule. There are many factors that led to the tribes to revolts against the British rule. In Maharashtra, the agrarian discontent against the British rule was due to the exploitative agrarian policy of the British rule. The heavy land tax fixed by the land settlement, fall in agricultural produce, growing poverty of the agricultural masses and their indebtedness added to the miseries of the peasants. The British neglected the agricultural industry and their alliance with the moneylenders created serious unrest in the minds of the peasants.

The British company uprooted the peasant and the tribal of western Maharashtra who had opposed vigorously their exploitive economic policies and tried to throw them out of the country.

10.2 TRIBAL UPRISINGS

Indian tribes revolted against the Britishers, as soon as the British established their control over Western India. In Maharashtra the hilly tribes offered stiff resistance to the British rule. Ramoshis, Bhils, Kolis and many other tribal people revolted against the rule of East India Company. The tribal uprising was the resistance against the Zamindar, moneylenders and the British rule. There are many factors that led to the tribes to revolts against the British rule.

Causes of the revolts

- 1) The tribes were not happy with the growing influence of the British in their own area of influence. From many years they had been living peacefully with the nature. The Mughals and the Deccan kingdoms hardly interfere in their day to day life. However the British desire of exploiting the natural resources made them rebel and stand of against the government.
- 2) Most of the tribes like Ramoshis and Kolis attacked moneylenders. Their chief aim was to teach lesson to the moneylenders who uses to cheat poor ignorant tribal. The moneylenders had protection of the British government. So naturally they got evolved against the British rule.
- 3) The British wished to create a monopoly over forest. Unlike Indian ruler, the British could not understand the attachment of the tribes to their original inhabitation. They lived in hilly regions and forests. They lived in harmony with the nature. They didn't like the British attitude of exploitation of natural wealth for the sake of their material development. The tightening of British control over their forest zones, creation of reserved forests and attempt to monopolize forest wealth made the tribes rebellious.
- 4) The British disrupted the traditional economic set up. They devoid the tribal people of their traditional economic set up and hence the tribal were forced to serve as menial labours and miners. They were instigated against British by the hostile personalities like Vasudev Phadke, Trimbak Denge and Umaji Naik.

The revolt normally began when the tribes felt oppressed and had no other way but fight. The tribes organized themselves for

an armed resistance. These tribal people though no match for the modern military might of the British rule, their struggle against the colonial power, provided inspiration to the other people.

Ramoshis Uprising

Ramoshiss also known as Berad, was a nomadic tribe of hunter gatherers found in a large scale in western Maharashtra. They served as a fighting force in the Maratha army, well known for their bravery. In the early nineteenth century the commercial British national forest policy and the conflict it created over forest use forced them to start struggle against British rule. After the final defeat of the Marathas in 1818, the British administration of the Bombay Province found it difficult to suppress the activities of Ramoshis. Since the Maratha rule was over, they became unemployed. They were working in police administration of Maratha with the introduction of the British administrative set up the local tribes like Ramoshiss and Bhills were neglected. Most of them were removed from job. This led of the rising discontent in their mind against the British. Though Ramoshiss were unemployed they were confident of themselves as they were armed. They were ready to join any one who would provide them suitable employment. The economic problems created by famine and British regime had adverse effect on the people.

The Ramoshiss led the banner of revolt under their spirited leader Umaji Naik. He and his associate Bapu Trimbakji revolted against the British rule. Their revolt caused a lot of trouble for the British rule. They lived in forest and people had sympathy for them, since they did not harm the poor people. On the contrary they attacked the moneylenders and rich people who were exploiting the masses. From 1828 to 1829 their rule was the ultimate in the hills around the fort of Torna. Though their leader Umaji was captured and put to death by the British they never lost their struggle. Ramoshiss were so troublesome that after few years, British tried to pacify them by granting lands as well as recruiting them as hill police.

Kolis Uprising

The kolis were neighbours of the Bhills and lived in the country both and below the Sahyadri in the Thane. They were scattered over the whole area from the border of Kutch to the Western Ghats. By nature, they were fighting race. In 1824, Kolis of Gujarat burnt and plundered village. For the British rule, it was the first taste of their might. It was only the use of force that could stop the activities of kolis.

Leadership of Ramaji Bhungere

Ramaji Bhungere a Koli officer who resigned the government service raised the standard of revolt in 1828. The large number of Kolis joined him, since most of them became unemployed due to the British advancement. Government sent troops to suppress the revolt. The Kolis were inspired by the example of the Ramoshiss. They got support of common people in their struggle against the British. They plundered a large number of villages in the Sahyadri. They were also joined by others dissatisfied leaders of Maratha nobility such as Chimaji Jadhav, Bhau Khare. The rebels declared the change of the Government in the name of Peshwa. But the British government put down the revolt. Soon many Kolis were captured and put to death. However the spirit of Koli community was not destroyed.

They broke into revolt again in 1844. This time Raghu Bhungere was their leader. They raided several villages. The police and the Kolis experienced many skirmishes. They attacked police station and killed many police men. It is interesting to note that during the Koli rebellion of May 1845, the leaders of the Ramoshis uprising had also joined the Kolis at Purandar in Pune. In 1845 the rebellion spread in Purandar. Though Bapu Bhungere was captured the Koli continued their struggle till 1850. By 1850 the first phase of Koli rebellion had been suppressed. In 1873 Honya an influential Koli raised a well trained band of followers in the Poona. This time the moneylenders were main target of Kolis. Honya was against the moneylenders because they cheated the poor tribesmen. Though he was cough in 1815 the spirit of rebellion never ceased. Between May to July 1875 many moneylenders were targeted. British decided to crush the rebellion of kolis so they sent many able officers to pun to an end revolt of Koli.

Bhills Uprising

The Bhills were primitive and predatory tribes living in settlement scattered in the western Maharashtra. Khandesh was the stronghold of the Bhills. They controlled the mountain passes between the north and the south. In countryside they were cultivators. However in hilly region, they carried on plunder of the rich landlords. They had suffered exploitation at the hand of British. The British occupied the Khandesh in 1818. This increased the suspicion in the minds of the Bhills. So they took shelter in hilly region of Satpuda and carried their activities from there. The Satpuda region became the base of their military operations.

In 1817 the Bhills rebelled against the British. Economic distress, famine and the ill governance of the British led them to the uprising. It was suspected that this uprising was caused at the

instigation of Trimbakji Denge, the noble of Peshwa Bajirao II. When British pressurized Bajirao to arrest Trimbakji, the Bhills turned anti British and revolted against them. The British succeeded in suppressing the Bhills rising by military actions and by conciliatory approach. Bhill uprising in 1819 led to the devastation of neighboring region. The British adopted brutal method to uproot Bhills. Their settlement of Bhills was destroyed and many of them killed. Then also many Bhills continued their struggle. Taking advantage of the British reverse in Burmese war in 1825 the Bhills again rebelled. They challenged British authority from time to time. The British policy of suppression and conciliation seemed to pacify them at last. But it took too much time.

Revolt of Gadkari

Gadkari used to garrison the Maratha forts and enjoyed land grants for their service. After the third Anglo Maratha war, their services were dispensed and they were required to pay revenues for the lands they held. The British took away some other customary privilege of the Gadkaris. These activities spread discontent among the soldiers and common people against the British. This led to the rising of Gadkaries. The local military commanders also joined them. Gadkari rising became a general popular revolt against the British. The fire of rebellion spread neighboring states also. The rebels captured the forts of Panhala and Pavangad. The Bombay government took extensive steps to suppress the revolt. After the intensive military campaign, the British finally succeeded in suppressing the risings of the Gadkaries

Gond uprising

Maratha power was the last regime which was defeated by the British. Bhosale of Nagpur was one of the important center of Maratha might. However after the end of their rule, British were free to introduce their administrative system in the Nagpur region. Within three years of their assuming charge of Chandrapur, the British had to face a trouble in the area. A large part of Chandrapur district was covered with thick forest populated mainly by Gonds. Several Zamindars also were related to the Raj Gond families of Chandrapur. A number of Raj Gond had helped Appasaheb Bhosale in his struggle against the British.

Taking advantage of the revolt of 1857 the Gond Zamindar of Adapalli and Ghot revolted against the British. They gathered a considerable force of Gonds and brought Rajgad Pargana under his control. British sent army to suppress the Gond rebellion. Baburao Gond attacked the English camp in the Aheri province and looted it. English army did find it difficult to suppress the Gond revolt. However treachery played the trick. Baburao Gond was

captured and hanged to death. The rising of Chadrapur was spontaneous. Though Gond did not become successful, their heroic efforts inspired the others.

Check your progress:

- 1) Explain the Ramoshis and Bhills uprisings in Maharashtra.

10.3 PEASANTS MOVEMENTS

In Maharashtra majority of the people were cultivators. The agrarian discontent against the British rule was due to the exploitative agrarian policy of the British rule. The heavy land tax fixed by the land settlement, fall in agricultural produce, growing poverty of the agricultural masses and their indebtedness added to the miseries of the peasants. The British neglected the agricultural industry and their alliance with the moneylenders created serious unrest in the minds of the people.

As the insurrections of the Bhills, Kolis and the Ramoshis, the peasants in Maharashtra also raised the standard of revolt in the later half of the Nineteenth century, which had spread to the areas of Poona, Satara, Ahmednagar and Solapur. That was the result of the long standing grievances, oppression and unrest in the peasant community.

Causes of peasant's unrest

Cultivation was the profession of a majority of people in Maharashtra. The society in Maharashtra was primarily an agrarian in the 19th century. The rural people engaged in the cultivation. Land was the only source of livelihood for them. So the policy of British Government related with the agricultural sector was likely to affect them.

The British introduced a new system to collect the taxes from the agricultural sector. They introduced Rayatwari system, in which land settlement was done with individual who occupied the land. Though it was not as harsh as Zamindari in Bengal, the peasants

found it difficult to pay the taxes to the British government. The condition of the peasant was worse due to the scanty rainfall and lower prices of grains. The increasing burden on land and increasing land revenue all resulted in the indebtedness of the peasants. This resulted in the miserable condition of the peasants.

End of American civil war (1861-65)

In the early days of occupation of Maharashtra, the British government brought changes in the mode of land settlement. The Sincere efforts were made to modify system to promote cultivation. With the outbreak of American civil war, there was an increase in demand of Indian cotton in England. It seemed that Indian peasants were enjoying prosperity. However this temporary boon was soon ended. With the end of American civil war, American cotton replaced the demand of Indian cotton. Peasants suffered due to this event. They were not prepared to face the changed circumstances and this led to the further problems in their life.

Exploitation by the moneylenders

The moneylenders were the exploiter of the poor peasantry. There was an evil union between moneylenders and the British government. The government used to take enough care to save the money lenders from the wrath of the poor peasants. But they never took any initiative to solve the peasant's problems. British had given land an exchange value so it became easier for the moneylenders to confiscate the mortgaged property of the peasants. The limitation of the law encouraged the moneylenders to exploit poor peasants.

From 1832 to 1872 the population in Maharashtra was growing rapidly. This led to an increased burden on the land. Moreover the artisans and soldiers, who were deprived of their work due to the arrival of new regime, engaged themselves in the agrarian sector. This led to increasing burden on the agricultural sector because a land in Maharashtra was not so fertile as to accommodate all the elements of the society.

The economic policies of the British

The economic policies of the British rulers such as new land revenue system, colonial administration and ruins of handicrafts resulted in the increasing burden on land. This transformed the agrarian structure and extra burden on land led to the impoverishment of the peasants. East India Company introduced various experiments and their various methods of revenue settlement led to the rising misery of the peasants. The cultivator became landless labour in their own land. They just wanted to collect taxes from the peasants. The revenue was collected without

mercy. In Deccan natural calamities like floods and famines added to the impoverishment of peasants. They were exploited by the moneylenders who usually confiscated their land for failure to repay their debt.

On such background it was but natural the cultivators became rebellious against the British. This led to the Deccan riots.

10.4 DECCAN RIOTS OF 1875

During this period peasants in Maharashtra had to face number of problems due to several reasons which led to Peasants' unrest in the Deccan and riots broke out in 1875. The life of cultivator was not easy. It was full of hardship. The first period of three decades after the British conquest led to the economic depression. The cultivators were harassed by moneylenders. They began to press for the recovery of debt. Peasant's failure to pay interest or loan further added problems. Moneylenders saw as an opportunity to confiscate the land of the peasant. The riots were only a symptom of the condition prevailing in rural Deccan in the later part of the 19th Century. The majority of poor people were born in debt, and die in debt. Moneylenders in Maharashtra used to lend money at higher interest. The poor land labourers and peasants could never repay the original amount of debt for they could pay only interest of the debt. The Marwadi moneylenders have no any kind of sympathy with the poor villagers. The Government and moneylenders used to exploit poor peasants. This resulted into hopeless state of distress growing among the agricultural population of the Deccan. As a result, the lands of people began to pass in the hands of moneylenders.

At the end of 1874 their feelings against the moneylenders burnt into flame and their unrest exploded into violence in the village of Sirur taluka in Poona. The people of the village declared social and economic boycott on the moneylenders. The moneylenders were forced to flee the village. The first outbreak of violence occurred at Supa in Pune where the houses of the money lenders were attacked by the people. The riots spread rapidly to the other parts of Pune. The riots of 1875 in Pune and Ahmadnagar were rooted in acute agrarian distress. The riots were the reaction to the extreme exploitation of the peasants by the moneylenders. In 1873-74 the hill tribes of the western part of Pune and Ahmadnagar took up arms against moneylenders under the leadership of Honya an influential Koli leader. The Koli tribes started struggles against the moneylenders. Many of them were robbed and physically attacked. However Honya was caught in 1876. The British government finally appointed a commission to report of the causes of riots and to suggest measures to overcome.

Deccan Riot Commission

Soon it became clear that the riot against the moneylenders was not just problem of law and order. The problem was rooted in the merciless exploitation of the peasantry. Hence the Government appointed a commission to inquire, the causes of the riots. The Deccan Riot commission found that the indebtedness of peasantry had grown to an extreme level. Their inquiries showed that only one third of the land was retained by the cultivator. Rest of the land was confiscated by the moneylenders. The interest of the debt was so high that the debt was nearly double than the capital volume of the debt. Commission came to conclusion that feeling of bitterness or hatred towards the moneylenders was due to excessive exploitation of the peasants. By studying all the facts founded by commission, British government passed the '**Deccan Agricultural Relief Act of 1879**' to provide financial relief to the peasants.

Check your progress :

- 2) Discuss the causes of peasant's unrest in Maharashtra.

Mahatma Jotirao Phule and Peasants Movement

Mahatma Jotirao Phule was a symbol of revolt against all oppressed classes in the India. He had dedicated his entire life in the service of the neglected and exploited classes. Jotirao decided to create an awakening among the farmers. To study the problem of farmers, he traveled on foot through many villages and went place to place. He held meetings of the farmers to create an awakening among them. He explained to them the ideas how to improve agricultural production. Through his writing, he brought to the notice of the general public, the miserable condition in which the farmers lived.

He shed light on the exploitation at the farmers by revenue department police official and irrigation authorities like Talathi, Kulkarni and Mamledar. In the year 1885 the moneylender and landlords near Junnar were found to be harassing the farmers with high rate of interest. The farmers filed a petition with about five thousand signature and sent it to the government. Jotirao went to the Junnar and actively participated in the movement. He explained

the misery of the farmers to the government. At the end the moneylenders and landlords decided to reduce the rates of interest. The farmers again went to work.

Jotirao also exposed the exploitative nature of Brahmanism which led to the exploitation of peasants. He wrote a book entitled 'cultivators whipcord' in which he narrated the sorrows of the cultivators. He came to conclusion that the intellect, moral progress and wealth, vanished due to the lack of education. So he urged the peasants to take education. The book was written with a view to discuss some of these reasons behind the problems of the peasant. According to Jotirao, all white European officials are absorbed in indulgence in pleasure and all government departments have a majority of Brahmin officials. These people had nothing to do with the problems of the peasants.

Jotirao established 'Satyashodhak Samaj' to free the exploited elements in the societies like peasants, shudratishadras and women. Satyashodhak Samaj started weekly journal 'Deenbandhu'. Krishnrao Bhalekar became the editor in chief of Deenbandhu. The problems of the peasants were highlighted in Deenbandhu. Jotirao Phule made demand to the government regarding establishment of hostels for the children of peasants. He also made appeal to government to fix a reasonable assessment of land and to free farmers from ignorance and superstition. He addressed the sorrows of the peasants to the Duke of Canaught when he visited Pune in 1888.

Vitthal Ramji Shinde and Peasants' Problem

Vitthal Ramji Shinde, one of the great social reformers of Maharashtra was born in a peasant family. His family suffered miseries at the hands of moneylenders. The peasant movement at 1920 in western Maharashtra was a child of the Non Brahmin Movement of Ssatyashodhak Movement.

In 1928 to avert the calamity of Small Holding bill, Shinde came forward to assume the leadership of the causes of the peasants in the critical moment. This bill created great unrest among the farmers. When the peasants were properly roused in the Bombay presidency, 'peasants' conference' was held at Ray Market in Pune with V. R. Shinde as the president. Shinde criticized the Indian ministers of the government, He pointed out that, the corrupt officers, clerks and the moneylenders had deprived the peasants of his land.

Contribution of Sane Guruji

Pandurang Sadashiv Sane, popularly known as Sane Guruji played important role in peasant movement. Though teacher by profession, he was a devoted follower of Gandhiji. He had dedicated his entire life in the service of Maharashtra. In 1939 the Khandesh region was devastated due to the heavy rainfall. He toured the region and demanded the tax exemption on land. He took great effort to make Faizpur session of congress successful.

Senapati Bapat and Mulshi Satyagrah

In 1921, Senapati Bapat launched the Mulshi Satyagrah to save the lands of cultivators from submersion under the Mulshi dam. He demanded the loss of the peasants should be combated with money. At last in 1923, all the demands of the peasants were agreed upon.

The Faizpur Session and the peasants

Faizpur was a rural area in Khandesh. It was for the first time that Indian National Congress held its session at rural area. A large number of peasants participated in the session. The session passed a large number of resolutions of the welfare of the peasants. The session demanded the deferment of the recovery of loans from farmers. It also demanded an adequate minimum wages to the landless labours. The president of the session Pandit Jawaharlal Nehru asked the workers and peasants to participate in the activities of the congress.

Peasant and Workers Party

Peasant and Workers Party, better known as 'Shetkari Kamgar Paksh' were basically founded as a Marxist political party in 1949 in Maharashtra. Keshvrao Jedhe, Shankarrao More, Bhausahab Raut, Krantisinh Nana Patil, Datta Deshmukh and Tulshidas Jadhav were associated with this party. The party had achieved good success in the election at 1952 and 1957. It put check over the government regarding the problem of the peasants. However most of its members joined Congress party at instigation of Yashwantrao Chavan. PWP played very important role in uniting the landless labourers and distributing the land to cultivate it along with Republican Party of India. RPI and PWP raised their issues in legislative assembly and parliament and contributed in the peasant's movement of Maharashtra.

Check your progress :

- 3) Explain the contribution of various leaders in peasant movement in Maharashtra.

10.5 CONCLUSION

From the above discussion it is clear that tribals and peasants gave stiff resistance to the unjust and inhuman policies of the British government and moneylenders. Though they failed to overthrow the British rule but they inspired the other fellow citizens and prepared them to unite and opposed the British policies. The freedom fighters and the leaders of Indian National Movement appreciated the efforts of Ramoshis, Bhills, and Kolis however rather than doing the same mistakes they changed the strategies to overthrow the mighty British Empire. Peasants in Maharashtra, due to their consciousness, which was created due to peasant movement by various leaders participated the Indian National movement to overthrow the British rule and to teach lesson to landlords and moneylenders. Due to their support and participation in Indian freedom struggle, India got independence in 1947.

10.6 QUESTIONS

1. Trace the tribal uprisings in the Maharashtra.
2. Describe the tribal uprisings in Maharashtra with special reference to Ramoshis and Bhills.
3. Discuss the factors led to the peasant's unrest in Maharashtra.
4. Evaluate the role of various leaders of Maharashtra in the peasant's movement.



INTEGRATION & REORGANISATION

- a) Hyderabad Mukti Sangram
- b) Sanyukta Maharashtra Movement

Unit Structure :

- 11.0 Objectives
- 11.1 Introduction
- 11.2 Hyderabad Mukti Sangram
- 11.3 Role of Swami Ramananda Teerth
- 11.4 Reorganisation of State on Linguistic Basis
- 11.5 Sanyukta Maharashtra Movement
- 11.6 Conclusion
- 11.7 Questions

11.0 OBJECTIVES

After the study of this unit, the student will be able to :

- Grasp the circumstances that led to start the Hyderabad Mukti-Sangram.
- Understand the reasons of Reorganisation of states on Linguistic basis.
- Perceive the factors responsible for the rise of Sanyukta Maharashtra Movement.
- Explain the appointment of the state Reorganisation commission.
- Tell the passage of the state Reorganisation Act, of 1956.
- Comprehend the formation of Maharashtra and Gujarat.

11.1 INTRODUCTION

The first Round Table Conference held at London in 1930, moved a proposal of forming the All India Federation in which the British Provinces were to join it automatically, whereas the Princely States were also to join the federation but after signing the

instrument of Accession. The all India federation came into existence by the Government of India Act of 1935. The British provinces joined the federation but the princely states did not join it because some of the British officials advised them that their position would be better if they kept out of the federation. This made the princely states not to sign the instrument of Accession and join the federation. The Cabinet Mission, which visited India in 1946 and announced that the rule of British India would come to an end and the Independent Government, would come to power. This implied that the relations of the Princely States would depend on the succeeding Government.

In order to integrate all Princely States Pandit Nehru invited them to work together in the Committees as the Union Power Committee and the Fundamental Rights Committee, which were set up by the Constituent Assembly. Some of the Princely States like the Maharaja of Bikaner and the Maharaja of Patiala responded favourably, where as some states like the Nawab of Bhopal refused to join the committees and function together. This led Nehru to declare that the states refuse to act collectively in the Constituent Assembly would be treated as hostile states. Liaquat Ali Khan, a Muslim League leader criticised Nehru for his approach towards the Princely States. Barrister Jinnah supported Liaquat Ali Khan and declared that the Princely States would join either India or Pakistan constitutently Assembly or remain independent after the termination of the British rule in India.

The British Parliament passed the Indian Independence Act on 18th July, 1947 and on 15th August, 1947 the two dominion states i.e. Independent India and independent Pakistan came into existence. The Act also left the Princely States to their own discretion either to join India or Pakistan but not empowered them to be separate international entities. The states like Travancore and Hyderabad declared themselves to be independent after the Act was passed, which led Sardar Patel to make a patriotic appeal to the Princely States to join India. Lord Mountbatten supported Sardar Patel and asked the states to consider the same appeal seriously. Consequently, except Hyderabad, Junagad and Kashmir all other states joined either India or Pakistan. To integrate the states of Junagad and Hyderabad, the Government of India was forced to take appropriate action against their rulers and the process of integration was completed under the able leadership of Sardar Patel.

11.2 HYDERABAD MUKTI SANGRAM

The state of Hyderabad was located at the heart of India and occupied the Deccan plateau and covered 92,698 square miles. It

was established in 1724 by Nizam-ul-Mulk. As per the 1941 census, it had 16.34 million population out of which 85% was Hindus and 12% was Muslims. It was a multilingual state which consisted of 48% Telugu speaking, 26% Marathi speaking and 12% Kannada speaking people but its ruler was Muslim. In the revenue collection, Hyderabad was the richest state among the 565 Princely States of India.

After the British terminated its power over India, Nizam declared that Hyderabad would be independent sovereign state. Nizam never prepared to sign the instrument of Accessions on the contrary he indulged in anti- Indian activities with the help of Pakistan. Nizam advanced Rs. Two Hundred millions to Pakistan and appointed a Pakistani as Prime Minister of Hyderabad on the advice of Jinnah. He approached the United Nations and requested to protect his right to be independent sovereign state. He also requested the American President to mediate in the dispute between Hyderabad and India. In a nutshell, he did everything to keep Hyderabad independent and began to import arms and ammunitions from Pakistan and other European countries to fight against India.

In addition to this, Nizam encouraged Qasim Rizvi to terrorise the Hindu population in Hyderabad state. Qasim Rizvi was the leader of a radical Majlis-e-Ittehadul Muslimeen (MIM) party. It had a two lakhs voluntary militia of Muslims called the Razakars, who has sworn to uphold Islamic domination in Hyderabad in any circumstances. The Razakars indulged in attacking trains in transit, robbed the passengers, killed men, women and children in cold blood. They abducted women and girls raped and killed them very brutally. They continued looting and arson for several days and terrorized the people all over the state. In order to protest against the regime of terror of Razakars, the Hyderabad Congress launched a powerful satyagrah movement. The Nizam instead of democratizing the state of Hyderabad jailed almost all satyagrahis. During the same period a powerful communist led peasants struggle developed in Telangana, in which farmers attacked big landlords and distributed their land to the landless people.

Although, several rounds of negotiations carried out with the Indian Government, they failed due to unreasonable demands of Nizam. When the activities of Razakars assumed dangerous proportions, the Indian Government decided to take appropriate action against Nizam. It sent armed forces to Hyderabad on 13 September, 1948 under the command of Major-General J. N. Chaudhari. This operation was called the Hyderabad Police Action, in which there was a pitched battle for first three days and defeated the Nizam forces at Naldurga, Jalkot, Umarga, Tuljapur and Kohara by the Indian forces under J. N. Chaudhari whereas Lt. General

Rudra captured Hospet and surrounding areas from the Razakars. The Indian forces brought under their control Osmanabad, Aurangabad and Jalna on 14 September, 1948. They moved further on 15 September to Latur, Mominabad and Narkatpalli towns. On 15 September, they captured Zahirabad and on 17 September, 1948 Nizam came to know that Hyderabad army and Razakars were totally routed. On the same day he announced ceasefire and broadcasted his surrender. In this Police Action, India lost 32 soldiers and 97 were wounded whereas Hyderabad lost 1,863 soldiers, wounded 122 and surrendered 3,558 soldiers. All Razakars were dealt according to the law of the land and Nizam was permitted to settle in Pakistan. He was sanctioned a life long pension of five million rupees and allowed to keep with him the huge exchequer of the erstwhile Hyderabad state.

11.3 ROLE OF SWAMI RAMANANDA TEERTH

India became independent of the British rule on the 15th August 1947. Most of the Princely States merged with the Indian Union but some remained adamant and refused to dissolve their states and accept merger and adopt democratic rule. Hyderabad was such a State. One ascetic from this State approached the Government of India and demanded that the state be dissolved and merged with the Indian Union. It must adopt democracy. He organized a major freedom struggle and fought for it till the Nizam State of Hyderabad merged with the Indian Union. This ascetic was none other than *Swami* Ramananda Teerth. He is known as the father of Hyderabad Mukti Sangram.

Early Life

Swami Ramananda Teerth was Wyankatesh Bhagavanrao Khelgikar before he undertook asceticism. He was born at village Sindagi in the Vijapur district on the date of 3rd October 1903. His father also had been an ascetic, but at his *Guru's* insistence he reverted back to family life. He worked as a teacher and later became headmaster in their village Sindagi. *Swamiji* had his primary education in Sindagi but later he joined a government high school in Solapur for secondary education. To make ends meet, he worked as a waiter in an inn, since the family's financial situation was weak. He became an avid reader during this period. After reading the biographies of great men like *Swami* Ramateerth Paramhansa and *Swami* Vivekananda, he was tempted to renounce family life and live an ascetic's life. Later he was influenced by the thoughts of Lokamanya Tilak and Mahatma Gandhi. He was driven by intense patriotism. Once when Mahatma Gandhi was to pass through Solapur during his journey, he took great efforts to meet him. Catching up with the Mahatma in his train

bogie, he bowed down and touched the feet of the Mahatma Gandhi in obeisance. The Mahatma caught hold of him by his shoulders and straightening him, asked him to do something for the country. This made him sure of his future path and he followed it throughout his life. Subsequently he completed college education in Amalner and Pune. He acquired his Master's degree from Tilak Maharashtra *Vidyapeeth*. The subject for his dissertation was The Development of Democracy. Meanwhile he also addressed the problems of labourers.

Struggle against Nizam

In June 1929 he joined a *Gurukul* (residential school) started by a group of nationalists at Hipperga in the Osmanabad district. He liked the institution because of the atmosphere there; the teachers were idealists, wore *Khadi* clothes, conducted daily flag hoisting ceremony, and held extra-curricular intellectual discussions that furthered cultural development. So he started working there without any remuneration. The institute subsequently attained a status as a centre for the independence movement. He worked for a while as the headmaster of the school. However he was increasingly drawn to his original interest in philosophy. As a result, on 14th January 1930 he was initiated to ascetism by *Swami* Narayan Teerth, a disciple of *Swami* Ramakrishna Paramhansa. He was re-named as *Swami* Ramananda Teerth. Meanwhile in 1935 he restarted the *Yogeshwari Nutan Vidyalaya* at Ambejogai. This region was under the Nizam's reign, and therefore the medium of instruction in all schools was strictly Urdu. This made it difficult for Marathi speaking students to acquire education. Through the *Yogeshwari Nutan Vidyalaya*, he provided an alternative as a school that used Marathi as the medium of instruction.

The influence of radical Islam was growing in the region. The people were becoming increasingly unhappy against the growing radicalization. In 1937 he resigned from the headmaster's post and entered the political arena in the Nizam State. He was an acclaimed political leader in the region of the Marathwada, Telangana and the region where Kannada was predominantly spoken under the Nizam's rule. A movement based in Marathwada called *Maharashtra Parishad* was active to liberate Marathwada from the Nizam's rule. *Swamiji* was working as secretary of *Maharashtra Parishad*. For this, he started operating from Hyderabad. In the Nizam State, people speaking three languages, Marathi, Telugu and Kannada, came together and formed a single organization called Hyderabad State Congress. This organization was banned by the Nizam even before its first convention was held. From that day onwards the struggle for independence from the rule of the Nizam began under the leadership of *Swami* Ramananda Teerth.

Satyagraha against Nizam:

The first *Satyagraha* was held on 14th September 1938. Later, on 27th October 1938, *Swamiji* marched for the *Satyagraha* along with his chief co-workers on the main street of Hyderabad in defiance of the Nizam's rule. He was immediately arrested. He was put under solitary confinement for about four months (111 days). He was tortured in the jail. The movement was suspended at the instance of *Mahatma* Gandhi. Taking advantage of this, the Nizam instigated religious riots across whole state. To counter this, *Swamiji* went underground and worked to spread the fire of the freedom struggle. In order to pacify the masses, the Nizam lifted the ban on the Hyderabad State Congress. The first convention of The Hyderabad State Congress was held in June 1947. Later, on 15th August 1947 India became independent. But Hyderabad State remained under Nizam's rule and efforts were being made to accede it with Pakistan.

Swamiji worked untiringly for almost ten years (from 1938 to 1948) to free the State from the shackles of the Nizam. He started to publish a weekly by the name *Vision* to spread the message of freedom and his thoughts. At last *Sardar* Wallbhbahi Patel, the then Home Minister of the Indian Union initiated an armed action against the Nizam and captured him. *Swamiji* was released from jail. In September 1948 the Hyderabad Freedom Movement gained success and the Hyderabad State finally merged with India. This moment of freedom was the greatest joy in *Swamiji's* life.

Last Phase of Swamiji Life

Then in 1952 and 1957 he contested the parliamentary elections from Gulbarga and Hyderabad constituencies on the insistence of Pandit Nehru and was elected. He had mastery on many languages-Kannada, Telugu, Urdu, Hindi, English and Marathi. He retired from politics after the term of the parliament was over in 1962. He played a key role in the establishment of the Marathwada University (now Dr. Babasaheb Ambedkar Marathwada University). Later in 1965 he went to stay at *Swami Ramateerth Ashram* in Peethpuram in. He founded an institute – Swami Ramateerth Institute of Peace. In 1971 he fell ill. His old paralysis struck again. He was shifted to Ambejogai. But in 22nd January 1972 at Hyderabad he left this world forever. He is recognized as the *2nd Shiv Chhatrapati* as he liberated Marathwada from the shackles of the oppressive rule of Nizam.

11.4 REORGANISATION OF STATE ON LINGUISTIC BASIS

After Independent of India it faced several immediate problems, one of them was the reorganization of states on the basis of language. There were several factors responsible for the demand of reorganization of states:

- 1) The British had created provinces and states to serve their demand of profit; it never considered the linguistic or cultural feasibility or unity of people which was felt severely after the independence of India.
- 2) Language is the basis of the culture of people; every one tried its best to spread their culture after the independence of their country.
- 3) The spread of education and literacy was achieved through their own language i.e. their mother tongue and the efforts were to be made to spread after the independence.
- 4) There was a great need to develop literature in their own language i.e. the regional language.
- 5) It was expected that their administration, judiciary, politics and activities of the state should run in their own language to make the democracy meaningful.
- 6) Even the Congress during the national movement had realized the importance of mother tongue and conducted activities of its regional branches in regional languages. In short the development and advancement of the state depended on the development of the regional language. Naturally, the demand for reorganization of states on the basis of language gathered momentum.

Although, initially Congress favoured reorganization of states on the linguistic basis however it never encouraged any divisive tendencies in the country. After independence immediate problems like refugee, communal violence, law and order and war like situation against Pakistan festered India for many years. These problems led India to think about the consolidation of national unity and economic progress of the country. However, in 1948, the Government appointed a Commission known as the Linguistic Provinces Commission headed by Justice S. K. Das to inquire the desirability of reorganization of states on the basis of language. The commission reported that the linguistic states would generate regional and linguistic rivalries and weaken the national unity and integrity of the country; it would also cause administrative inconvenience forever. The Constituent Assembly therefore did not

include the linguistic principle as a basis for rearranging boundaries of states, in the constitution. Despite, the fallouts of the Dar Commission, the demand for linguistic states continued pressurizing the Government.

In order to satisfy the above demand the Government appointed a committee of three senior leaders as Jawaharlal Nehru, Vallabhbhai Patel and Pattabhi Sitaramayya to examine the report of the Dar Commission. The Committee also upheld the report of the Commission and asked the Government to consolidate the gains of the independence. In spite of the JVP committee report, there was a constant demand for carrying out a separate state of Andhra Pradesh for Telugu speaking people, which had political support across the partylines.

Moreover, Potti Shri Ramulu, a popular freedom fighter, undertook a fast unto death for the demand of a separate Andhra State in 1952. Initially, the government did not address to the demand of the freedom fighter but when he died on the fifty eight day of his fast, the situation went out of hand. The Telugu people continued rioting, violence, strikes and picketing for consecutive three days all over the Telugu speaking area, which led the Government to appoint one man Commission under the charge of Justice Wanchoo to advise the Government on this issue. Accordingly, the Parliament passed the Andhra State Act on 1 October, 1953 and carved out Andhra from the state of Madras. Thus, this became the first Telugu unilingual state in India and paved the way for other language groups to follow the suit immediately for separate state of their Language.

Check your progress :

- 1) Describe in short the Hyderabad Mukti-Sangram.

11.5 SANYUKTA MAHARASHTRA MOVEMENT

Although, the Sanyukta Maharashtra movement got momentum after the independence of our country, the process towards the united Maharashtra had the beginning in the 20th century by the leaders and literary personalities in Maharashtra.

The Legislative Assembly of the Central Province had passed a resolution to secede from the bi-lingual Bombay (Mumbai) Presidency and form an unilingual separate state of Vidharbha on 1 October, 1938. In order to pursue the resolution passed in the literary meet at Mumbai, a Sanyukta Maharashtra Sabha was formed on 28 January, 1940. During the period of 1940 to 1945 the movement could not do any progress because of the World War II and the implementation of the Quit India Movement.

On 12 May, 1946 a Sanyukta Maharashtra resolution was passed at the All India Marathi literary Conference held at Belgaum, G. T. Madkholkar was the president of the Conference. The conference also formed a Sanyukta Maharashtra Committee consisting of Madkholkar, Shankarrao Deo, Keshevroo Jedhe and S. S. Navare to materialise the resolution. There was one more conference held on 28th July, 1946 at Mumbai. It was called Maharashtra Ekikaran Parishad, which was presided over by Shankarrao Deo and, it was attended by two hundred delegates from all over Maharashtra and passed a resolution of Sanyukta Maharashtra on the proposal moved by Acharya Data Dharmadhikari. The leaders, who were active in the movement held a meeting under the leadership of Pattabhi Sitaramaya at Delhi in December, 1946.

The movement spread throughout the state. A meeting of the Maharashtra Ekikaran Parishad took place at Akola on 13th April, 1947 and determined to speed up the Sanyukta Maharashtra movement for unilingual state of all Marathi speaking people. This meeting came to be known as the Akola Pact. In order to address the popular demand of forming the linguistic states of Maharashtra, Andhra, the Constituent Assembly appointed a Commission in 1948, which came to be known as Dhar Commission. To pressurise the Commission, a Virat Parishad was formed at Dadar and meeting was held on 15 and 16 October, 1948. On 13 December, 1948, the Commission submitted its report stating that the reorganizing states on the linguistic basis would be against the unity and integrity of the nation. In order to remove the outcome of the Dhar Commission report, the National Congress accepted the Principle of reorganisation of states on the basis of language and appointed a committee of Jawaharlal Nehru, Vallabhbhai Patel and Pattabhi Sitaramaya to examine the report of the Dhar Commission at its meeting held at Jaipur on 5th April, 1948.

The Sanyukta Maharashtra movement was speeded up during the period of 1950 and 1953; it also abolished the Sanyukta Maharashtra Parishad and determined to work jointly. In meantime, Potti Shriramallu died fasting for the demand of Telugu State of Andhra Pradesh, which led to create it after his death in October, 1953 and the appointment of the Fazal Ali Commission for

considering the matter of reorganization of states on the linguistic basis.

Appointment of the State Reorganisation Commission

After the formation of Andhra Pradesh in October, 1953, Sharnkarrao Dev wrote a letter on 4 November, 1953 to the Prime Minister and demanded the formation of Sanyukta Maharashtra State. Under these circumstances, Pandit Nehru announced the appointment of the State Reorganisation Commission on 22 December, 1953 in the Parliament under the Chairmanship of Justice Faisal Ali. The Commission was asked to examine the basic conditions of the problem, its background, preservation and strengthening the unity, economic and administrative considerations of the country. The commission faced a number of strikes, demonstrations and clashes between the different linguistic groups during its exploration of reorganization of states on linguistic basis. The Commission also visited various places in the then Mumbai state as Nagpur, Chanda, Pune, Akola, Amravati and the city of Mumbai. The commission submitted its report on 10 October, 1955, which was accepted by the Government with certain modifications. The commission report suggested formation of three states as:

- 1) Sanyukta Maharashtra with Vidharbha and Marathwada
- 2) Maha Gujarat with kutch and Saurashtra and
- 3) Bombay as union territory.

This report was again rejected by the people but the Congress working committee accepted the three state solution of Nehru on 8 November, 1955.

The lefts were in favour of the Sanyukta Maharashtra movement, and observed a strike in Mumbai on 18th November, 1955 to support the movement whereas Morarji Desai challenged the claims of the Sanyukta Maharashtra movement and held a rally in Mumbai on 20th November, 1955. On the very next day i.e. 21 November, 1955, the police fired on the huge morcha on the then Bombay state Legislature by the Left parties and killed fifteen people and wounded hundreds of people at the behest of Morarji Desai. Even then the Congress Leaders in the state supported the Prime Minister, Pandit Nehru, naturally; the movement became violent in 1956.

The State Reorganisation Act of 1956

The Parliament of India passed the State Reorganisation Act in November, 1956 and established fourteen states which were Andhra Pradesh, Assam, Bihar, Bombay, Kerala, Madhya Pradesh,

Madras, Mysore, Orissa, Punjab, Rajasthan, Uttar Pradesh and West Bengal with six Union Territories as Andaman and Nikobar Island, Delhi, Himachal Pradesh, Manipur, Tripura and Lacadives. The Act also provided for five Zones and Zonal Councils. The zonal Council was to consist of a union minister who was to work as the chairman of the council, along with the Chief Ministers and other two ministers from the state in the zone. This Zonal Council was to advise the Central Government for its development.

Formation of Maharashtra and Gujarat:

The Sanyukta Maharashtra movement became stronger day after day. It was further stimulated by Nehru's formula of keeping Mumbai under the Union Territory. There was much unrest, which led to a huge strike every where in Mumbai. The police force of Morarji Desai opened fire on such peaceful strikers and shot 100 people dead between 16 and 20 January, 1956. C. D. Deshmukh, Cabinet Minister of Nehru supported the agitation for separate unilingual state of Maharashtra and resigned from his cabinet post on 22 January, 1956. This led the strikers to form the Sanyukta Maharashtra Samiti on 6 February, 1956. The Samiti announced the programme of Satyagra at Mumbai and Delhi on 31st October, 1956.

To satisfy the people in Mumbai, the Nehru Government cancelled the nature of Union Territory of Mumbai city and made declaration of bilingual state of Bombay. This proposal was also met with strong protest both from the Sanyukta Maharashtra Samiti and Maha Gujarat Janata Parishad which were carrying on Satyagraha in their dominant areas from November, 1956 till the formation of their respective states for nearly five years. On 23 April, 1960 Sanyukta Maharashtra Samiti organised a huge procession on the Parliament of India. Indira Gandhi was the Congress President the then, who reopened the issue with the Central Government, that led the Parliament to pass the resolution in favour of Sanyukta Maharashtra including Mumbai. The Government passed the Bombay Reorganisation Act of 1960, by which Mumbai was to be the capital of Sanyukta Maharashtra, whereas Ahmedabad was scheduled the capital of Gujarat. Thus, the Sanyukta Maharashtra came into being on 1st May 1960.

Maharashtra State with Bombay as its capital was formed with the merger of Marathi-speaking areas of Bombay State, eight districts from Central Provinces and Berar, five districts from Hyderabad State, and numerous princely states enclosed between them. The pro-Samyukta Maharashtra writers claimed that in all 105 persons died in the battle for Bombay However Goa (then a Portuguese colony), Belgaum, Karwar and adjoining areas, which were also part of the Maharashtra envisaged by the Samiti, were not included in Maharashtra state.

Check your progress :

- 1) Explain briefly the Sanyukta Maharashtra Movement.

11.6 CONCLUSION

In this way we have seen in this chapter how the modern state of Maharashtra came to an existence in 1960. Hyderabad was liberated from the clutches of Nizam under the leadership of Swami Ramanand Teerth. Number of Marathi speaking areas were later joined to the state of Maharashtra. S.M. Joshi, Shripad Amrit Dange, N.G. Gore, Dadasaheb Gaikwad and Prahlad Keshav Atre fought relentlessly for Sanyukta Maharashtra, even at the cost of sacrificing the lives of several people and finally succeeded in convincing Congress leaders that Maharashtra should form a separate state. The Sanyukta Maharashtra Samiti achieved its goal on 1st May 1960 when the State of Bombay was partitioned into the Marathi-speaking State of Maharashtra and the Gujarati-speaking State of Gujarat.

11.7 QUESTIONS

1. Trace the liberation movement of the princely state of Hyderabad.
2. Describe the role of Swami Ramanand Teerth in the Hyderabad Mukti Sangram.
3. Discuss the formation of Sanyukta Maharashtra.
4. Evaluate the role of various leaders of in the creation of unilingual Maharashtra in 1960.



EDUCATION AND CULTURE - I

- a) Progress in Education and Press
- b) Development in Theatre and Cinema, Architectural development in Mumbai

a) Progress in Education and Press

Unit Structure :

- 12.0 Objectives
- 12.1 Introduction
- 12.2 Progress in Education
- 12.3 Progress in Press
- 12.4 Conclusion
- 12.5 Questions

12.0 OBJECTIVES

After the study of this unit, the student was able to:

- Explain the progress in education.
- Examine the educational policy of the Britishers.
- Understand the progress in press.
- Evaluate the contribution of press in the socio-religious and political movement of country.

12.1 INTRODUCTION

Edward Gibbon once said that social improvement can be summed up in three ways as poets and philosophers reflect society in their literary work. The advantages of law and order, the policy regarding the arts and sciences is ever lasting and generating educated generation that tries to promote the social interest. In such social scenario, useful and necessary pieces of arts and artifacts are created to support the nation and society in general. Although, a ruler tried to remove them after taking over a particular

society, these developments being rooted deep into the soil and survived several tempests or storms can never be removed.

After the British conquest in 1818, also the same situation prevailed in Maharashtra. The British tried to remove the existing social scenario but could not succeed for a long. It was to make long lasting efforts in consonation with their interest.

12.2 PROGRESS IN EDUCATION

On the eve of the British conquest, there were two types of schools which imparted instructions to the Hindus and the Muslims in Maharashtra. The education in Hindu society was limited to the upper classes mostly the Brahmins, Banias and the people who involved themselves in accounts of land lords, nobles and Government departments. In the same way, the Muslims had their schools held in mosque; and the instructions of Muslims were based on their holy book Quran.

Under the Marathas, emphasis was given to reading, writing and arithmetics based on routine calculations and dealings. The Higher education was based on religious text and was imparted only to Brahmins. The Peshwas granted inams and extended financial aid to such highly educated people that created burden on the state exchequer. The instructions regarding western education began under the British rule only mainly from 1813. Among the Governors of Bombay, Elphinstone paid much attention towards the education of natives. He wanted to improve the native schools, give them the knowledge of western sciences and acquire more funds for the educational plan of Maharashtra.

The Charter of 1833 laid down the policy of improving Indian administration clearly in which it was mentioned that no native of the British crown on the basis of his place of birth, religion, colour or descent be considered disable to any office or employment under the company. This led the people to scramble for English education in order to hold position of plum in the administration of the East India Company. The Resolution of 1835 said that the object of the British Government in India must be to promote European literature and science and the fund procured must be used for education in English language only. But the subsequent resolution tried to it encourages the people to take education in Vernacular and classical languages of India.

The Charter Act of 1853 and the popular dispatch of 1854 of Sir Charles Wood gave further encouragement to Indians to reap fruits of English education. These developments led to open several schools, colleges and affiliate to the newly established University of Bombay.

Progress of Education in Maharashtra under the Crown

Although, the transfer of Indian Government from the East India Company to the British Crown took place due the Queen's Proclamation of 1858 after the Uprising of 1857, it did not change the basic educational policy in India. On the contrary it helped to spread education not only in cities and towns but in district and taluka places also. The most important reason was the creation of a Department of Public Instruction under its Director, who was to conduct survey or periodic inspections of schools and recommend for Grant-in aid scheme to the Government. This helped mushroom educational institutions throughout Maharashtra. The work of social reformers like Mahatma Jyotiba Phule who established schools for girls and untouchables and made the provisions for training institutions for teachers also proved tremendous stimulus to private societies and individuals to open schools at various places. The net result of this spread of education was that the students began to prepare for the prestigious I. C. S examinations which were held in England at very young age and become successful in it.

The Hunter Commission of 1882-83 during the period of Lord Ripon assigned the responsibility of opening schools to the local boards. Consequently, the local societies like Aryan Education Society, Bombay, the Deccan Education Society, Pune, the Shikshan Prasarak Mandali, Pune and The Ahmednagar Education Society, Ahmednagar became very active and started various schools and colleges. The New English School established in Pune in 1881 had already prepared the ground for societies in Pune to open schools & colleges. This led the Deccan education Society, Pune to start a college, which popularly came to be known as Fergusson College. This college created many devoted graduates who involved themselves in the Indian National Movement and social reforms. The medical and legal education had already begun in India. Due to handsome donation from Jamshetji Tata, the Government of Bombay opened the Grand Medical College whereas the Indian High Court Act of 1861 and the preparation of the criminal procedure code started the legal profession in Bombay. M. G. Ranade had been the first L. L. B. pass of Bombay University in 1866, who contributed a lot to social reforms and the Indian National movement.

Although, establishment of these three Universities as the Bombay, Madras and Calcutta Universities claimed to be a brave act of the British Government, but it was not so because the Universities became only examining bodies only. They were not allowed to undertake teaching and research the essential functions of a University. The Universities Act of 1904 instead of bringing uniform system in education restricted the autonomy of universities and added to the discontent of the people. Although, some

commissions, reforms and schemes were brought to educate Indians but they were not executed properly and the objects prescribed were not fulfilled. The real progress in Maharashtra and India took place after the independence of country.

Check your progress :

- 1) Discuss the progress in education in Maharashtra.

12.3 PROGRESS IN PRESS

Press is one of the media of forming public opinions. It consists of daily news papers, weeklies, periodicals journals, magazines, leaflets and books. B. L. Grover says that the Press should take the Government policies to the people and bring back their reactions, which the Government needs to take proper action. Pandit Nehru had very high regard about the necessity of free press in the democratic governance. The Portuguese were the first Europeans, who established the first press in Goa in 1557. The British followed the Portuguese and established the press in Bombay in 1684 and gave birth to several newspapers in Bombay and other parts of the Presidency. It does not mean that before the British arrival, Maharashtra was devoid of learning. There was the oral tradition of learning due to the lacking of the availability of printed materials like books, newspapers, magazines and journals as are available today.

In 1813, the American Mission set up a printing press at Bhendi Bazar under the supervision of Thomas Graham, who printed books in Marathi and Guajrati in order to stimulate the spread of Christianity. Ganpat Krishnaji, a Maharastrian Bhandari boy worked in the American Bhendi Bazar press for some initial years and when he learned the technique of the press, he opened his own printing press at Bori Bandar, in Bombay. He began to print all religious books in Marathi. Thus, the printing press began operating in Maharashtra. The Americans also established Litho press in the mofussil areas of the then Bombay Presidency. This Litho Press of Harne in Ratnagiri district was one of the popular and first press in that area.

Marathi Periodicals

Although, the printing press gave stimulus to English journals in then Bombay like Telegraph, Courier, Bombay Gazettee, Bombay Times and the Times of India. But there was no any Maratha journal being published. Bal Shastri Jambhekar was the first person, who edited and published the 'Mumbai Darpan' in 1832. This was first Anglo-Marathi periodical based on the 'Samachar Darpan' a Bangali periodical, which paved the way for all sorts of Marathi publications like books and magazines. In 1840 Raghoba Janardhan Gawank popularly known as Vasaikar, edited and published the first Marathi monthly.

Govind Vithal Alias Bhau Mahajan published 'Prabhakar' in 1849 his weekly on every Sunday. It became very popular when Gopal Hari Deshmukh popularly known as Lokhitwadi published his hundred letters in it, which came to be known as shatpatre, were very critical about the evil practices in the Hindu religion. Bhau Mahajan also published 'Dhumketu' one more weakly to create awakening among the people simultaneously with the 'Vartamanpatra Deepika of Bhavani Vishwanath Kanade. Baba Padamnji, a compiler of Dictionary, who began to write his own experiences in Dhumketu after his conversion to Christianity. In addition to this Bhau Mahajan began to publish 'Digdarshan' a monthly Magazine to further the work of Balshastri Jambhekar who had taken endeavours towards the enlightenment of people. In 1854, he also began to publish 'Dyandarshan', a quarterly magazine to counteract the Christian propaganda, which was earlier carried out in their Marathi magazine 'Dyanodaya'. This periodical was started in 1842 and continued for a long time due to the help extended by the British.

Major Periodicals

Charles Metcalfe succeeded William Bentinck as Governor General of India in 1835. The Indian Press Act of 1835, which he passed liberated Indian press from the obnoxious licence regulations of 1823. This Act of 1835 enhanced the growth & development of several news papers, periodical and magazines to their fullest extend through out India. Thus, Charles Metcalf is popularly known as 'the Liberator of Indian Press'.

The then Bombay state did not lag behind in this competition and gave birth to several periodical, news papers and magazines. Among them were major three popular periodicals which created awakening about the contemporary issues in the state. They were 1) Dyanodaya 2) Dyanprakash 3) Induprakash, which are briefed as under :

1) **Dyanodaya :**

The American Missionaries published this periodical at Ahmednagar in Marathi in 1842. The periodical aimed to spread Christianity in Maharashtra. In order to popularize Christianity, it criticized the several inhuman customs and practices prevailed in the Hindu society which affected the lives of common people and led them to segregate from the mainstream. The attack of Dyanodaya on Hindu religion gave birth to four periodicals namely Dyansindhu, Mitrodaya Saduktiratna and Dyanchandrodaya which defended Hindu religion and gave more emphasis on promotion of moral, social and advancement of the Hindu religion. In 1844, Updeshchandrika, a new periodical was published, which began to counteract the propaganda of Dyanodaya and also advocated social and religious reforms.

2) **Dyanprakash :**

As in the then Bombay city the periodicals were also published in other parts of Maharashtra like Pune and Ahmednagar. Krishnaji Trimbak Ranade started his own publication of Dyanprakash, the edition of this first periodical came in 1845 in Pune. Dyanprakash, as the title suggests, began to spread knowledge in all corners of Maharashtra due to its reputed contributors like Krishna Shastri Chiplunkar, Goapl Hari Deshmukh, Taty Chhatre and Mahadev Govind Ranade. The periodical touched all subjects like female education, Indian industries, taxes, trade and commerce which led it to convert itself from a periodical based on Darpan of Balshastri to a daily newspaper in 1904.

3) **Induprakash :**

Vishnushastri Pandit one of the intellectuals edited and published this weekly periodical in the then Bombay in 1862. This periodical gave priority to issues like child marriage, female education, widow remarriages and advocated social reforms unambiguously. It aroused the people to think about the social wills and tried to create a favourable consciousness towards the social reforms. This made the weekly very popular and began to publish it daily from 1902.

After the publications of periodicals in Mumbai and Pune it created awareness that percolated to these towns and rural area of Maharashtra. Thane a neighbouring city of Mumbai stood next and began to publish four periodical one after another. They were Arunodaya, Hindupanch, Vidyakalpataru and Stridyandip. Arunodaya and Hindupanch were published by Kashinath Dhond Phadke whereas the Vidyakalptaru was almost a pocket encyclopaedia, which brought the knowledge of the world events to

the people of the state. Stridyandip motivated the people to agitate about the problems of women.

In the same way, Dyansangharsha was published in Berar in Marathi. Samargdarshak, one more magazine was published in Ratnagiri, a remote district of Maharashtra in 1868. A. B. Gunjekar published Vividhadyanvistar a magazine in 1867, which touched the heart of people and earned a wider readership in Maharashtra. In the same way Vishnushastri Chiplunkar published his popular Nibandhmala, a series of essays, through which he strengthened orthodoxy in the state and created disappointment among the social reformers. There were two other non-Brahmin magazines as Sarita and Deenabandhu. Mahtma Jyotibha Phule had started Sarita in 1885. It survived for a long time and created much awareness among the people. Krishnarao Bhalekar, one more visionary and associate of Mahatma Phule started publishing Deenabandhu from Kolhapur in 1877 which tried to create awareness and favourable atmosphere for social reforms in the society. Later on Deenabandhu was popularized by N.M.Lokhande for his labour movement and it became the mouthpiece of Indian Labour Movement.

Impact of the Vernacular Press Act of 1878 :

Lord Lytton came to India as a Governor General of India in 1876 for a term of four years. He was imperialist, paid no attention towards the dreaded famine which swooped the whole country in 1876 – 77 and made casualties to more than five lakh people in the country. His Afghan war of 1878 and the magnificent Delhi Darbar provoked Indian press to criticise the policies and inaction of the Government of India. The liberation Act of 1835 had generated around 644 newspapers out of which more than hundred had come up in Maharashtra, held Lord Lytton responsible for death of lakhs of Indians due to the famine. On other hand Lord Lytton resolved to suppress the vernacular press for which he managed to get passed the defamous Vernacular Press Act of 1878, which spared all journals in English and gagged only the vernacular press. But the Gagging Act mobilized support to vernacular press from all corners of the society. The Sarvajanik Sabha submitted a memorandum to the Government in support of the Vernacular press. Due to the heavy criticism, Lord Rippon repealed the Vernacular Press Act and gave freedom to vernacular press along with English press.

Development of Militant Journalism :

The British Government and their policies were responsible for the rise of militancy in newspaper writings. The periodicals like the Kesari and the Marathas were started by Tilak, Vishnushastri Chiplunkar and Agarkar in 1881 in Marathi and English

respectively. Tilak and Agarkar being nationalist and patriot stood several trials for their editorials in Kesari and the Maratha. They supported Malharrao Gaikwad the ruler of Baroda and criticised M. R. Barve, the Dewan of the state, who was conspiring to dethrone the ruler on the pretext of his insanity. Tilak and Agarkar produced two letters in support of their argument but could not prove authenticity of these letters and forced them to undergo four months simple imprisonment. This made them overnight heroes of people and their weeklies became militant and very popular among the people of India. Due to the ideological differences with Tilak over social reform issues, Agarkar left Kesari and started his own newspaper, Sudhakar in 1887.

Another issue of deadly Plague epidemic of 1896-97 led the Kesari and the Maratha to criticize on the inadequate measures undertaken by the British Government. The British government sentenced Tilak for one and half year's rigorous imprisonment on 27 July 1897 under the charges of sedition. In addition to this the periodicals like Modavritta, Pune, Vaibhav and Pratod were also prosecuted under the same charges. In addition to this, in 1907 the British sent Lala Lajpat Rai and Sardar Ajit Singh to Mandalay without any trial for their role in the freedom struggle of India. The Government passed the Newspaper Incitement of Offences Act in 1908 and convicted Tilak under the offence of incitement to violence and treason for six years rigorous imprisonment in 1908. This continued for a long time. The other editors and proprietors, who became victims, were the editors of Kal of Pune, Vihari, Arunodaya of Bombay; Pratod of Islampur; Swarajya of Solapur; Harkishore of Yavatmal and Hindu Kesari of Nagpur.

Although, the British tried to suppress the press in Maharashtra but could not do it because the press in Maharashtra had convinced the people that there was no any other substitute for the freedom of our country. The Marathi press not only enlightened the people but also enriched their language of knowledge. Among such periodicals Karmanuk of H.N. Apte, Granthmala of Vijapurkar, Itihasa Samgraha of Mumbai, Bharat Gaurav Granthmala and Shruti-both were very important.

Check your progress :

- 2) Explain the progress of Press in Maharashtra.

12.4 CONCLUSION

Thus Maharashtra has witnessed the tremendous progress in the field of education and press. We have seen in this chapter how the education moulded the minds of youth and later due to its influence they challenged the orthodox character of Indian society. Number of Marathi and English newspapers and magazines were started in Maharashtra during this period which contributed a lot in the social and political awakening in Maharashtra. Press has become the important means of mass education. Thus from 1848 to 1960, Maharashtra achieved its development due to the progress in education and press.

12.5 QUESTIONS

- 1) Describe the progress of education in Maharashtra during the period of 1848 to 1960.
- 2) Discuss the development of various periodicals in Maharashtra under the British.
- 3) Examine the contribution of Press in the socio-religious reform movement in Maharashtra.



EDUCATION AND CULTURE - II

b) Development in Theatre and Cinema, Architectural development in Mumbai

Unit Structure :

- 13.0 Objectives
- 13.1 Introduction
- 13.2 Theatre
- 13.3 Development of Cinema in Mumbai
- 13.4 Architectural development in Mumbai
- 13.5 Conclusion
- 13.6 Questions

13.0 OBJECTIVES

- To study the development in theatre in Mumbai.
- To explore and understand the in cinema in Mumbai.
- To understand the contribution of Dadasaheb Phalke to Indian cinema.
- To know the architectural marvels in Mumbai.
- To understand the development of architecture in Mumbai.
- To study the architectural style and the various monuments in Mumbai.

13.1 INTRODUCTION

Maharashtra has witnessed tremendous progress in the field of theatre and Cinema. Maharashtra has a rich legacy of performing arts like Tamashya, Gondhal, Lavani and ballad, which were staged on various occasions as a means of recreation. Mumbai has become the important centre of theatre and film industry. Mumbai has produced thousands of dramas and films and enriched the cultural life of Mumbai. Mumbai has become the centre of attraction for all foreigners because of its architectural marvels. Mumbai had achieved considerable significance due to its architectural monuments and buildings.

13.2 THEATRE

Maharashtra has witnessed tremendous progress in the field of theatre. It has produced number of famous dramatists. The progress of theatres led to the cultural development of Mumbai. Bombay's theatre industry has evolved from an amateur activity to a professional one. At each stage of its development, the peculiar nature of this city, its geography, its commerce, its cosmopolitanism has acted as the chief influence, making the theatre scene in Bombay unique. This theatre has moved through many phases, rich ones alternating with poor. Often the richer the theatre was in terms of money spent and money earned, the poorer its aesthetic quality and social relevance. The rich-poor polarity within Bombay theatre in general, may be further reduced to a contrast between Marathi theatre and the theatre of other languages like Gujarati, English and Hindi.

The English actors began to perform various popular dramas in Mumbai on the invitation of their counter parts in Mumbai. This led the Vernacular dramatists to translate popular European dramas and stage them at various places on various occasions. Annasahab Kirloskar was the first person to stage Shakuntal, a legendry Marathi drama in 1880 which encouraged the enthusiasts to stage various plays one after another and brought into existence several drama troupes.

Establishments of Theatres in Mumbai

The first theater constructed in 1776 at the site of the present Elphinstone circle opposite the Town Hall, served as a venue for important social and cultural events in the life of the English community. Due to the efforts of Jagannath Shankarshet and others, the government of Bombay built the Grant Road Theatre in February 1846 on a plot donated by Shankarshet. Initially, it was meant for English plays alone. Theatre attracted Indian audiences and the charges of this theatre were very low. After fifty years, the Grant Road theatre was converted into a bakery.

By mid- 19th century in the area around Grant Road Theatre, other theatres camp up. English touring companies put up plays there. Since then the area from Opera House to Belasis Road had remained the entertainment district of Mumbai. Today the Grant Road area has a large presence of cinema theatres. Incidentally, the Opera House built in 1910, has a touch of Greek architectural design. Artists were invited to paint its dome and ornate interior. Its walls were painted with picture of famous European poets, writers and musicians, nearly five lakhs of rupees had been spent on its decoration by 1915.

Beginning of Theatre Industry in Mumbai

Theatre industry was started in many parts of Maharashtra in the beginning of 19th Century. However, due to the response of Mumbai, theatre industry developed so much, compared to other parts of Maharashtra. Maharashtra's first playwrights, Vishnudas Bhave of Sangli arrived in Mumbai in 1853 with his 'Hindu Nataka Mandali'. His dramatic compositions were based on the Puranic stories. He was appreciated by Chintamanirao Appesaheb, the ruler of Sangli and many others for his excellent plays staged at Pune and several other places. After visiting to Mumbai, he held performances in the open air and in mandaps in Girgaum. One of his plays, performed in February 1853, in the garden of Vishwanth Atmaram Shet Shimpi in Girgaum, received such high praise from the Press that the soon won the goodwill and friendship of Mumbai's leaders like Bhau Daji Lad, Jagannath Shankarshet and Jamshetjee Jijeebhoy.

When they took him to Grant Road Theater, he was so pleased with its stage and seating arrangement, curtains and scenes that he desired to stage his plays there but found the hiring charges of Rs. 500 for the one night, including the lights, beyond his means. But Bhau Daji and Shankarshet intervened and secured the theatre for the maiden performance of Vishnudas Bhave's play in Mumbai. He had a distinguished audience, including land owners, civilian officers and all influential Parsis and Europeans in the city. Vishnu Bhave was happy at the positive response and appreciation of the Mumbai audience.

The Grant Road Theatre used to attract theatrical groups from abroad, though not many of them were of the highest standards. The performances of an Italian Opera Company in the 1860s were appreciated by many Indians staged at Grant Road Theatre. In this theatre comedy plays were also staged like Bengali Baboo. Many foreigners also visited and staged their plays in Mumbai. Dave Carson, a gifted actor, took up topics of interest from local situations in Mumbai, especially relating to the Parsis, and made the plays humorous and witty. Indian bands played music for the stage plays. During this period, Shakespearean plays were popular and it was staged at the different theatres in Mumbai.

With the increasing number of Indian audiences patronising Grant Road Theatre, the European community decided to have another theatre exclusively for the English stage and opened the Gaiety Theatre now (the Capital Cinema) on 6th December 1879. Later on Novelty Theatre was established with 1,400 persons seating capacity. It had the largest stage, measuring 90 feet by 65 feet. It was very popular theatre of Mumbai. By 1880, there were at least four theatres in the Grant Road area where Marathi, Gujarati

and Hindi plays were staged. In this way, by the end of nineteenth century numbers of theatres were founded in Mumbai. This further led to the growth of Theatrical industry of Mumbai.

Parsi Theatrical Committee

Following the footsteps of Hindu Nataka Mandali, number of Indian theatrical groups sprang up in Mumbai such as the Parsi Theatrical Committee consisting of Dadabhai Naouroji and Bhau Daji Lad. They produced their first play called *Rustum Zabooli and Sobrab* in October 1853. The Hindu Nataka Mandali and the Parsi Theatrical committee staged plays at Grant Road Theatre. Deshi Natakshala was built by Dahyabhai Dholsaji, founder of Deshi Natak Samaj. The company staged its plays until recently at Princes Theatre at Bahangwadi, built in 1905 by Tribhuwandas Mangaldas Nathubhai. The Parsi students of Elphinstone College started the Elphinstone Dramatic Club and Hirjee A. Khambata of the Club was such a gifted actor that his performances of Shakespearean plays were astounding. The Parsis also developed Gujarati theatre during this period. A Parsi actor called 'Dady Christ' enthralled the Parsi and Gujarati audiences. Thus, Parsis in Mumbai had taken strenuous efforts to develop theatre industry of Mumbai.

Prominent Nataka Mandalis

Among them Kirloskar Natak Mandali, Gandharva Natak Mandali, Aryodharak and Maharashtra Natak Mandali were very popular trouper or mandalis during that time. After the Kirloskar Natya Mandali in which Bal Gandharva worked variously, he founded his own mandali which came to be known as the Bal Gandharva Natya Mandali. In 1880, Shankarrao Patkar and Deval founded Aryodharak Natak Mandali and in 1904, came up one more natya mandalis was the popular Maharashtra Natak Mandali. Among the popular role casts were Narayanrao Rajahansa known as Bal Gandharva, Ganpatrao Joshi, Ganpatrao Bhagvat, Ganpatrao Bodas, Nanasaheb Patak, Dinkar Kamanna and Keshvrao Date who dominated the stage during the border decades of 19 & 20 centuries. Bal Gandharva used to cast female role in which he became a trend setter for females in the world of fashion. Ganpatrao Joshi became very much popular for staging Hamlet where as Ganpatrao Bhagwat began to know popularly as Keechak due to his role cast in the drama. There was one more outstanding development in drama was the Natya Sangeet, which popularized by Keshavrao Bhosale, Bal Gandharva, Master Krishnarao and Dinannath Mangeshkar. These were the personalities who not only sung, experimented and staged this music but also enriched all techniques, accessories of drama, music and led the Marathi theatre to the top position in the country.

Natak Uttejak Mandali

K.N. Kabraji, an outstanding playwright put Gujarati drama on a sound footing with the plays written in the 1870s. In 1875, Kabraji, after retiring from the Victoria Theatre Mandali, formed his own Natak Uttejak Mandali, rented the hall of the Framjee Cowasjee Institute, situated opposite Metro Cinema, and staged *Harischandra*, a play written by Ranchodbhai Udairam. It had 1100 performances, the longest duration ever. Its success possibly must have inspired Dada Saheb Phalke to choose the subject for his first film. The success of Raja Harischandra marked the arrival of the age of cinema in Mumbai, leading to the conversion of drama theatres into cinema houses by 1942. After the invention of films, the traditional form of theatre loses its importance and the people of Mumbai attracted towards the newly emerging film industry. However, theatre industry continued in other parts of Maharashtra.

Check your progress :

- 1) Explain briefly the development in theatre in Mumbai.

13.3 DEVELOPMENT OF CINEMA IN MUMBAI

Mumbai is the centre of India's film industry, and today it is the world's largest film producing centre. The film industry in India marked the beginning from Mumbai. It was Mumbai's Dadasaheb Phalke, the father of Indian films industry, who created the first cinema in India. Now it is known as Bollywood.

A sociological change took place with the advent of cinema houses in and around Mumbai. Like the railway stations and unlike the opera houses, cinema halls were the first spaces that could be shared by various strata of society on an equal footing. Mass culture grew with films. Perhaps Walter Benjamin was right when he said that 'cinema heralded political democracy.' Indian film industry developed due to Mumbai's cinema and the efforts of Mumbaikar. It was responsible for the cultural development of Maharashtra which further enriched the Indian culture.

The city of Bombay has a fairly long cinema history. Initially the theatre industry dominated the cultural life of Mumbai. And once

films began to be imported into the city or made in its studio, most of the city's play or houses were gradually turned into cinema houses. In the vicinity of the city's red light area of Falkland road, there are, about half a dozen such playhouses converted to film houses, which bear witness to the city's former style of entertainment.

Contribution of Dadasaheb Phalke

It was in Bombay the India's first film history began. On 7 July 1896, the first moving picture produced by the Lumiere Brothers was shown at Watson's Hotel. Dadasaheb Phalke's first feature film Raja Harishchandra was released on 3rd May 1913 at the Coronation Cinematography Theatre at Princess Street in Bombay. Its success marked the arrival of the age of cinema in Mumbai, leading to the conversion of drama theatres into cinema houses by 1942. It is in memory of this pioneer that the Government of India has instituted, the Dada Phalke Award, the highest recognition coveted by any film personally.

In the field of Cinema also Maharashtra developed and held the top position in the country. Dadasaheb Phalkhe was the pioneering personality in this field, who was followed by Baburao Painter of Kolhapur, noble son of Maharashtra. Dadasaheb Phalkhe staged Raja Harichandra as his first motion picture in Marathi, which made him the name of every household. He staged in Bhasmasur Mohini and Savitri as his second and third pictures respectively, they became so popular that they were shown in England also. That earned him the recognition of film maker from his counter parts of European countries. Dadasaheb Phalkhe was very closely followed by Baburao Painter of Kolhapur, who, produced his first picture Sayadri, which earned him the title Cine Kesari' from Lokmanya Tilak. These two personalities encouraged the people a lot, who brought in the motion picture companies, like Prabhat Motion Picture Company, that dominated the whole scene of motion pictures and cinemas in Maharashtra.

It was by the 1930s that the industry started producing more than 200 films every year. Alam Ara (1931) was the first Indian sound film, produced by Ardeshir Irani. With the bang of the Great Depression, World War II the Indian Independence Movement and the Partition Violence, Bollywood suffered and then emerged with plots of social issues and independence struggle. Kisan Kanya (1937) was the first colored movie produced in India.

By the late 1950s, the first color films of the Bollywood were released. During this period, the films were defined by sumptuous romantic musicals and melodramas. The period of late 1960s and

early 1970s gave rise to romantic movies, action films and violent films.

Today production-wise, Bollywood is the largest film industry in the world with over 1000 films produced every year. Its movies are watched by almost 14 million Indians every day. But we cannot deny the fact that it was due to the contribution of Dadasaheb Phalke and many others who devoted and dedicated their lives for the development of Indian film Industry.

Check your progress :

- 2) Explain briefly the development in cinema in Mumbai.

13.4 ARCHITECTURAL DEVELOPMENT IN MUMBAI

The island city of Mumbai is having rich legacy of its architectural marvels. The last three decades of the nineteenth century marked the dawn of the Golden Age of magnificent buildings and splendid architecture in Mumbai. The boom in building activity followed the wealth of nine billion pound sterling that poured into the city as a result of a boom in cotton exports during the American Civil War in 1860s. A large part of the unexpected bonanza was spent on erecting handsome commercial and residential buildings and thoroughfares.

No other city in India had the fortune of receiving an avalanche of wealth of 90 million pounds in matter of five years as Mumbai did between 1861 and 1865. Sir Bartle Frere, the visionary Governor ordered not only the demolition of the fort wall but also planned to cover the entire open place of the esplanade with magnificent Victorian buildings. Building in this part of south Mumbai look the buildings in Central London that symbolized the imperial power and prosperity of the British Empire. Mumbai, had indeed become the urbs prima in Indis (the first city in India), in every sense of the terms by the early decades of the 20th century.

The headquarters buildings of Central and Western railways were designed by architect Frederick Stevens who designed the Municipal Corporation building as well. The entire row of public

buildings facing the Oval Maidan from the old secretariat to Central Telegraph office which once formed the sea front were constructed by the PWD department. The High Court building was designed by J.A. Fuller on the Venetian Gothic style of architecture. However the university library building Rajabai Clock Tower and the Convocations Hall were designed by Gilbert Scott, the British architect well known for his Gothic architectural designs. The entire space from the Gateway of India in the south to the Crawford Market in the north is covered by magnificent buildings of Gothic, Venetian Gothic of variation of Gothic architecture. Most of them were designed by British engineers of the PWD. Architect George Wittet designed the office buildings in Ballard Estate in 1920s on European renaissance architectural style. These architects also used Indian or Indo-Saranic architectural features in their European designs such as the features of Bijapur architecture found in the Prince of Wales museum building.

Bombay's buildings built between 1870 and 1920 designed by British architects created the most impressive and eye catching architectural designs symbolizing the imperial power of the British and opulence of Mumbai. The glimpses of architectural marvels in Mumbai are as follows:

Victoria Terminus (Now Chhatrapati Shivaji Terminus)

The ornate Italian Gothic architecture of Victoria Terminus, designed by F.W. Stevens, who also designed the nearby Municipal Corporation building, remains unsurpassed even to this day. The headquarters of the G.I.P. Railway (Central Railway) named after Queen Victoria on June 20, 1887, to commemorate the coronation jubilee of the Queen, the then Empress of India.

The architectural elegance, the well-proportioned and delicately ornamented arches give it the look of a grand cathedral. The central dome set off by a number of smaller domes and conical towers reminds us of Westminster Abbey. The lancet windows in the dome and towers are of ornate stained glass. The rest of the building is made of solid cut stone masonry superimposed with pleasing artistic work designed in plaster.

At the apex of the dome piercing the sky, is the 16' and 6" high colossal stone figure of the Goddess of Progress. The Venetian arches and windows overlook a fifteen hundred feet wide façade. The columns and colonnades on the verandah are of marble. This eye-catching, majestic edifice and other Venetian Gothic structures built during the heyday of the British Empire, entitle Mumbai to be rightly called the "Best Victorian Gothic city in India". Now it has given the status of World Heritage Site by UNESCO.

General Post Office Building

GPO served as the country's largest foreign mail receiving and sorting centre, as Mumbai was the principal port of the British Empire. Its Indo-Saracenic style of architecture is embellished by the locally acquired basalt stone which was dressed with yellow stone brought from nearby Kurla and white stone brought from Dhrangadra. The central hall rises to the full height of the dome surrounding the building. The majestic dome and the proportionately built vast structure with the imposing porch, display the grandeur of its architecture. It is one of the imposing buildings designed on Indo-Sarsenic style by George Wittet. He also designed the Prince of Wales Museum and Gateway of India.

MUNICIPAL BUILDING

Situated opposite Victoria Terminus is another imposing building housing the Municipal offices, constructed in the Gothic style. The exterior of the building is decorated with beautiful carvings of Indian animals and birds and tropical vegetation. The hallowed 65 ft. by 32 ft. assembly hall has served as the Council Hall of the City Fathers for over a century, deposit the enormous growth of the city since the hall was built. The whole building is surmounted by a 235 foot tower capped by an impressive dome. On this imposing façade were once displayed in Gothic style the words *Urbs Prima in Indis* (the First City in India).

CRAWFORD MARKET

Another unfougettable structure that was erected between 1865 and 1869 was the Crawford Market. The market, the first of its kind in the city, owes its existence to the farsightedness of Sir Arthur Crawford, the first Municipal Commissioner of Mumbai who nursed a great ambition for the modernization of the city. Completed in 1869, the Crawford Market was built on a 72,000 sq. yard triangular plot at a cost of Rs. 19,49,000. It was described as the handsome market with clean, convenient and good arrangements.

The impressive Crawford market was designed by William Emerson, a young architect who had just then come down from England. The style of architecture is described as vaguely Norman, though it is sometimes described as Swiss and even Flemish-Moorish. Each arched gateway is divided by a column of polished granite on a blue basalt base.

GATEWAY OF INDIA

To the rest of the world Mumbai is known more as the Gateway to India. Mumbai, the most westernised city in India, to echo Pandit Nehru's words is, "always fifty years ahead of the country." This pavilion gave way to an impressive gateway in 1911, when Emperor George V accompanied by the Empress, made their historic visit to India. He was the first ever ruling British monarch as also the last to come to India.

The snow- white plaster arch Gateway which was used to welcome the Emperor, collapsed after the royal guests had departed. In its place was erected the present Gateway of India in 1927, with a domed arch of yellow basalt as permanent monument to commemorate the historic visit. It was designed by George Witter, architect to the Governor of Mumbai. The style was entirely Indian, based on the 16th century Gujrat architecture. The whole edifice, as one can see today, is made of detailed carving and chiselled stonework.

Twenty years later, when India became free on August 15, 1947, the last contingent of British soldiers symbolically bade goodbye to their Indian empire from the Gateway of Indian. After the formal and spectacular ceremony as the band played a nostalgic tune, the last soldiers of the British Empire slowly and solemnly marched under the great arches of the Gateway to board the troop ships waiting to sail away.

The Bombay High Court

The massive High Court building located in close proximity to the landmark Flora and Fountain in the heart of the city's fort area, this building is part of that crucial ensemble of gothic buildings along the Oval Maidan that form the very face of Bombay's historic core. The High Court building appears immense, particularly due to the combination of its extensive length along the Oval Maidan and the second largest neo-gothic building in the city.

The construction commenced in 1871 when the need for a new High Court building arose and completed in 1878. It was eventually designed by Lieutenant Colonel John Augustus Fuller of the Royal Engineers who was later awarded the CIE as Major General Superintending Engineer of the northern Division in Bombay Presidency. An inscribed marble tablet placed on the ground floor gives many details of the construction of the buildings. The massive central tower, the turrets and the hammer dressed blue basalt used in the facing do give the structure the appearance of a medieval citadel.

Prince of Wales Museum

Prince of Wales Museum is the erstwhile name of Chhatrapati Shivaji Maharaj Vastu Sangrahalaya of Mumbai. In 1905, its foundation stone was laid down, by George V- the Prince of Wales himself, who came on a visit to India. The splendid structure was designed by George Wittet, an architect. The construction work was concluded in 1914, but the structure was converted to a military hospital for the period of World War I. The full-fledged museum was inaugurated by Lady Lloyd in 1923.

It is located at M.G. Road near Gateway of India, Chhatrapati Shivaji Maharaj Museum has Indo-Saracenic style of architecture. Its façade is made of yellow and blue stones, mined from the Bombay region. It has an assortment of details from different Indian styles like small spherical cupolas on towers, saracenic arches with Muslim jalis as fillers, semi-open verandahs and jharokhas (windows) of Rajputs. Its dome has been designed deliberately, so as to append variety in the skyline and make a landmark at ground level. It is really a wonderful monument.

Bhau Daji Lad Museum

The Bhau Daji Lad Museum, formerly known as the Victoria and Albert Museum stands in the Veermata Jijabai Bhonsale Udyan. The museum was founded in 1858 and was built to commemorate the assumption of the title of the Empress by Queen Victoria. The building was constructed on the subscription raised by the late Sir G. Birdwood on his being appointed as curator by Lord Elphinstone. The foundation stone of the building was laid in 1862 by Sir Bartle Frere and the construction of the building was completed in 1871. It has been built in Italian Renaissance style and has a highly ornamental interior with a fine ceiling

On founding the museum the collection of maps, prints, photographs, etc., illustrating the history of Bombay, was transferred here from Fort Barracks. Many of the important specimens formerly housed in this museum have recently been transferred to the Prince of Wales Museum. However the collection of old prints, photographs, maps and drawings of Bombay and collection of indigenous economic products yet attract the attention of the visitors. The Museum has a reference library on Indian art, archaeology, etymology, geology, numismatics and such other subjects. A few specimens of Indian painting, metal-ware, silver-ware and some pre-historic finds are also displayed in the Museum. The Museum has recently been named after late Dr. Bhau Daji Lad, a famous indologist, educationist, political leader and a great social reformer of the last century.

Rajabai Tower

Rajabhai Tower is essentially a majestic clock tower in South Mumbai. It is located in the premises of Mumbai University in Fort Campus. Rajabai Tower is a beautiful structure, ornamented with oriental figures. Its history reveals that it was designed by Sir Gilbert Scott, who was an English architect. Rajabai Tower was built on the lines of Big Ben, the clock tower in London. Premchand Roychand, a successful broker of the Bombay Stock Exchange, financed the entire cost of construction. The clock tower owes its name to Rajabai- mother of the generous broker.

Presenting a fusion of Venetian and Gothic styles of architecture, Rajabai Tower is constructed out of Kurla stone- the locally available buff colored stone. The tower has a spiral staircase. Rajabai Tower houses the library of the University, which has some of the brilliant stained glass windows in Asia.

Check your progress :

- 1) Explain architectural development in Mumbai.

13.5 CONCLUSION

Thus it is clear that in real sense Mumbai has contributed a lot in the cultural development of Maharashtra. Mumbai even today occupies the very important place in theatre and film industry. It indirectly contributed the economic growth of Mumbai also. Mumbai is having rich architectural legacy and it was always the centre of attraction. Mumbai is having two World Heitage sites and many othe magnificent buildings which depicts our rich cultural heritage.

13.6 QUESTIONS

1. Trace the development of theatre industry in Mumbai.
2. Describe briefly the development in cinema in Mumbai.
3. Discuss the architectural development in Mumbai.

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