

Shreemati Nathibai Damodher Thackersey
Indian Women's University,

YERANDAWANA, KARVE ROAD,
POONA 4. (India).

CALENDAR

1931.

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Origin and Growth

OF THE

Shreemati Nathibal Damodher Thackersey

Indian Women's University.

Although the University was started in 1916, the actual beginning of its inception may be said to have taken place about twenty years before that. In 1896, Prof. Dhondo Keshav Karve started the Hindu Widows' Home Association in a small house in Poona and later transferred it to its present site at Hingne Budruk (near Poona, Bombay Presidency). The Home, that began its work with a couple of students, had, by 1915, grown into a typical boarding school for women. It had sent, privately, through the New English School, Poona, a few students for the Matriculation Examination of the Bombay University. It was still a private and an independent institution and had not fixed its goal, when apparently a small thing occurred that completely changed the prospects before the Widows' Home and it decided to launch forth the ambitious scheme of the Women's University. A pamphlet, describing the Japan Women's University of Tokyo, was sent by a then unknown friend to Prof. Karve and it had reached him a little before he was asked to preside at the National Social Conference held in Bombay in December 1915.

It was the success of the Japan Women's University that put into Prof. Karve's mind the idea of Women's Universities for different provinces of India. Professor Karve, a practical educationist as he was, had long noted the chief difficulties in the way of the advance of education among our women. The long-established social customs, ideas and environments prevented girls, particularly Indian girls, from devoting the necessary time and energy to mastering the courses of study

primarily laid down for boys without any conscious thought as to their suitability for the particular needs and aptitudes of women. Again, the continued use of a foreign language for obtaining even an elementary knowledge in Arts and Sciences is a phenomenon known only to India. Whatever might have been the justification for imparting education through English in the early stages of modern education in India, if women's education was to advance rapidly and was to diffuse far and wide it was necessary to return to the natural method and to make the mental effort less irksome and rigid. Thus alone could that widening gulf between the cultural status of men and women in India be bridged over. One could not ignore the fact that the time at the disposal of the average Indian girl was small and one, wishing to help woman in her handicap race with man, had to see that she got a culture equal to his, in the least possible time and with the least possible strain. Thus only could the growing disparity between the culture of husband and wife or of brother and sister disappear and woman could take an intelligent part in the affairs of her home, city and nation. Co-education might be a consummation to be devoutly wished for; to beat man at his own game might be an attractive ideal for woman, but the best way to achieve it was not to insist on it for some time. These ideas of Prof. Karve found support in the booklet describing the Japan Women's University and he gave vent to his feelings on this question in his Presidential Address at the National Social Conference, on 30th December 1915.

It is necessary to give here some extracts from this memorable Address of Professor Karve, because it shows clearly the ideals which he placed before himself while starting the University. He said,

"The question of education of girls and women in India, in itself delicate and difficult, is rendered more so by certain prejudices and social customs. The force of the latter would indeed be reduced to a minimum, if the active sympathy of the women of India were enlisted in the matter. Happily for us, the day has now come when many of our sisters would come forward to help and co-operate in the promotion of any

scheme for women's education, provided they were rightly approached and their help sought in the right spirit. The question would not now offer insurmountable difficulties, in as much as the desirability of women's education has come to be very widely recognised and the parents' solicitude for the education of their girls has immensely increased in recent years. If, in these circumstances, Government took up the question of Women's Education, in the spirit of the memorable despatch on education of 1854, and came forward with greater sympathy and greater liberality to help it on, influential persons and private bodies would be ready to supplement the action of Government, if they received encouragement and aid by way of grants. It is not possible for me to place before you at this stage a cut and dry scheme for your acceptance; but I may be permitted to suggest the lines on which the education of Indian girls and women may very profitably be organised, and efforts made, on our own part to facilitate the spread of that education over a larger area.

"I am afraid, the present policy of Government in this matter is to look more to the quality than to quantity—a policy that in the present conditions of India is perhaps too good to be useful in the attainment of the end in view. India is proverbially a land of famines. But never was the dearth of material food so sore as that of the food of the mind. Indian children, particularly girls, are starved educationally. It is really very strange that the Government of the land should discuss the quality of the food-stuff when the need of the hour demands any edible article just to keep body and soul together. Not an ideally efficient education, but a sort of rough and easy education—that is what is immediately wanted. Let every boy and girl learn the mere rudiments, the three R's, and we shall be content for the present. The complaint, that is often heard by way of justification of the present state of things, is the want of trained women teachers. But that complaint only emphasises the fact that the subject of women's education has been all along neglected. Even as it is, there are a number of women who would go in for training; but where is the necessary accommodation? The glaring facts of the case are:—

(1) The number of girls' schools is miserably small.

- (2) The provision of training institutions for women teachers is far too scanty to meet the demand.
- (3) The accommodation in the few training colleges is inadequate.
- (4) The maximum age limit in the matter of admission of candidates to the colleges is unnecessarily low.
- (5) And the minimum of educational qualifications required for admission has betrayed of late a tendency to rise so high that a considerable number of candidates that might otherwise have availed themselves of the training are kept out.

“ Unless the number of girls' schools is increased so as to make education easily accessible to every girl, no appreciable progress can be expected. It is no longer so much the parents' apathy as the want of provision that is to blame.

“ As for trained women teachers, it must be borne in mind that the majority of candidates for training comes from widows. If the age limit were raised to thirty, many of those, who begin their course late in life, might join training colleges and would make decent teachers.

“ The number of training institutions too must be multiplied and candidates admitted with greater leniency than at present. The rigour and strictness of standard that might safely be adopted in the case of men, ought not to be resorted to in that of women. We cannot afford at the present day to aim at the highest. Let us admit every candidate that possesses the minimum of educational qualification. At any rate, for the lowest grade, no higher standard be demanded. One, who can impart a knowledge of the rudiments, should be welcome. Where the end is wider diffusion, why not make the best of the material that is available ?

“ Turning to the secondary education in the case of women, I have to observe that no education, different from that given in high schools and colleges affiliated to the several

Universities, primarily intended for men, is given to women. Those women, who have the time, money and inclination, and can afford to go high enough on this ladder, are welcome to follow these courses of study, and our society will be the better for them. But the number of such ladies will necessarily be very small, in as much as secondary education at present is comparatively very costly and the courses of study are in many ways unsuited to the needs of our women. The majority of these take to married life and have to enter upon their duties in the household as wives and mothers. The one defect, however, of the present course of secondary education, that is perhaps the most disastrous in its effects, is that of the medium of instruction. It is indeed a very painful anomaly. It has been sapping the energies and undermining the intellectual calibre of our youths all these years. I wonder the educational experts with the Government have not yet seriously noticed it. In the case of boys there are perhaps reasons, other than educational, which may reconcile us to the present state of things, though the evils are but too apparent to a careful observer. These reasons, however, do not exist in the case of girls, most of whom will be called upon to fill the humbler office of the upholder of homes and hearths. The strain involved in receiving instruction through a foreign tongue, that tells so severely upon the boys, is bound to do greater harm to the girls. We cannot afford to have the future motherhood of the land thus enfeebled and enervated by this extra and un-called for strain. We ought to devise a system of education that will ensure all the good of the present course and yet will be free from its evils. In this respect I have my own ideas based upon my experience of the last twenty years and may suggest a scheme of my own. But before we proceed to that, let me say what can be done, taking the course as it is, for a wider diffusion of secondary education among our women.

“I am sorry to observe that in this connection also Government have not borne their full share of the burden. Even as it is, it is highly desirable that a small proportion of women should reach the highest possible level of education attainable and that facilities should be provided for those that aspire to

do so. Government, therefore, ought to maintain a girls' high school in every division the vernacular of which has a literature of its own and where the need of one is keenly felt.

"I may now be permitted to place before you approximately my idea of secondary and higher education for women. It is based fundamentally upon the recognition of two principles : (1) that the most natural and therefore efficient medium of instruction is the learner's mother tongue, (2) and secondly, that women as a class have different functions to fulfil in the social economy from those of men. These two principles will commend themselves to all dispassionate thinkers and have been accepted by educational experts. Whenever the day for the wholesale adoption of vernaculars as media of instruction throughout the whole educational course for boys may come, we ought not to wait for it in the case of girls. There are no political or economic reasons present and the sooner we begin to impart all education—primary, secondary, higher—to girls through the vernaculars, the better it will be for the race. The second principle too is of vital importance. I do not mean that the way should be rigorously barred against those, whose ambition would be to beat men on their own ground and compete with them for prizes and honours in the existing Universities. Those who would be in a position, by intellectual, physical and financial equipment to do so, would certainly be glorious ornaments to their kind and also to the whole community in the present conditions. But we must recognise that both national and social economy require that women should occupy a station of their own distinct from that of men. That they are as integral a part of the social organism as men, is beyond question. But that the office they have to fill is different, though equal—perhaps greater—in importance, is equally true. If men and women, therefore, are to be fitted by education to bear their own respective shares in the preservation, development and evolution towards perfection of the whole community, they must be brought up on two different lines. The differentiation in the educational courses must correspond in time and nature approximately to the differentiation in their conscious individuality. This does not imply, let me assure you, that the two lines of education should be absolutely independent of each

other and mutually exclusive. For, after all, whether men or women, they are members of mankind and as such they are at bottom one. In social functions, in life's responsibilities and in spheres of work they may differ; but in spirit, in humanity, they are one. As far, therefore, as the development and unfolding of their common human nature is concerned, their education must take a common form and shape. They both have to work together—hand in hand—side by side towards the attainment of the ultimate purpose of the race in the order of creation and have, therefore, certain common endowments. To call them into play, to foster the instincts, impulses, emotions and faculties, their education too must be common. All the later differentiation must have under it, about it and within it the common life and soul. In fact, the courses must be like two branches on one and the same stem and must be fed and sustained by the same vital sap. Neither man's nor woman's education, therefore, can be sound if it is absolutely dissociated from the other. The two must be correlated and co-ordinated—must be wedded so as to be two in order to be one.

“If schools and colleges for women are started on these lines with vernaculars for the media of instruction and English as a second language, with courses of study specially suited to the needs of womanhood, there need be no apprehension that they would find no learners. Many of those that at the present day rush to the University portals for matriculation will be glad, I daresay, to join the new institutions, provided only that at the completion of the courses there, there is a similar examination and a similar distinction or public recognition of their educational status. It is the educational stamp that attracts girls to the University examinations today and not so much the benefit of the education received. If they get the genuine metal and a similar stamp along with it in the new institutions, there need be no want of girls to avail themselves of them.

In framing these secondary and higher courses of studies we may be guided by the Japan Women's University. A prudent and practical Japanese thinker and worker, Mr. Naruse, conceived the idea of this University and with immense patience and perseverance made it a success to the great

advantage of the Japanese Nation. So far as our women are concerned, our circumstances are very similar to those of Japan and we can profitably turn for guidance to institutions conducted by those people rather than to schools and colleges for women in the west. Mr. Naruse saw in what condition Japanese women were and he pitched his hopes accordingly. He writes:—

“Our aim in establishing the Women’s University is neither to copy the higher institutions for women in America and Europe nor to rival the Men’s University courses in this country. What we aim at is so to frame our schedules of study as to suit the mental and physical conditions of women at present, and to gradually raise the standard in accordance with general progress.”

“The Japan Women’s University became so very popular in course of time that even women of thirty and thirty-five years of age sought admission to its institutions to win the honour of being in the lists of graduates of its high schools and colleges. If we follow in the footsteps of the Japanese in this matter and organise vernacular Universities for Women throughout the length and breadth of the country, we shall be doing a great service to our nation, by putting before the generality of our women an ideal within their reach.

“Although the organisers of the Japan Women’s University were at first satisfied with a humble programme of studies in order that they might bring it within easy reach of many women, yet they kept before their mental vision high aims and they were very careful to lay down sound principles to guide them. I cannot resist the temptation of quoting at length.

“There is a wide-spread tendency to regard a woman merely as a tool or a machine destined solely for service at home or for the propagation of family line; and in opposition to such extreme tendencies, we feel the necessity of educating women as human beings, that we may be able to call forth their consciousness as personalities with infinite aspirations and longings.”

“The fact that an express statement had to be made to the effect that woman was not to be considered a mere tool, shows the sentiment of the generality of Japanese people in regard to the status of woman in society and as we have to fight against a similar prejudice in our society, we shall do well to

follow the line of work laid down by these people. Just as, on the one hand, they boldly enunciated this principle in opposition to narrow-minded conservatives, on the other, they had to enunciate another, equally bold, to oppose the views of extreme radicals.

"We cannot support another movement which aims at the so-called emancipation of women. In opposition to this tendency, we lay emphasis on home-life as the chief sphere of woman's activities. Here her proper place is found as wife and mother, not indeed as a tool or an ornament, but as an active partaker in the humanitarian and national spirit, which should animate a home.....Our aim is to educate women that they shall come to realise their own special mission in life as free personal agents and as members of the empire of Japan and that, as such, they shall be able to perform their services as wives and mothers in a larger sense and more efficient manner than hitherto.

"But at the same time we must remember there will always be women, who, owing to various reasons, do not marry. To these we must give room for realising their mission in life and utilising their own peculiar personal abilities. We must recognise their spheres of activity as legitimate, and not as existing on sufferance, and their lives as having important missions for the Nation and the Community at large.

"Thus the principles, which shall govern us in educating women are:- First, to educate them as human beings, personalities; secondly, to educate them as women in order to fit them to become good wives and wise mothers; and thirdly to educate them as members of the nation so that they may always remember that their lives at home are related in an important manner, however hidden, to the prosperity or decay of the Nation".

"The Japan Women's University has a complete course of studies beginning with standards for the kindergarten school and ending with a three years' course for post-graduate studies. Kindergarten for children from 3 to 5, elementary school course extending over six years, High school course for five years, College course for three years and post-graduate courses from one to three years. You will be interested to hear that the number of institutions under the Japan Women's University increased to 182 during its twelve years' existence upto 1912. During this period, the Japan Women's University turned out 1243 graduates and in addition to these, the girls' High Schools sent out 896 graduates or matriculates of their

own, who did not pursue the higher course. The Japanese did not wait till they had an adequate staff of efficient lady-teachers and lady-professors. Out of the thirty professors of this University, 25 are men and only 5 are women. In the girls' High School attached to the University, however, there are 11 lady-teachers and only 7 men-teachers.

"To suit Indian conditions, we shall perhaps have to make a still humbler beginning than the Japanese did. We should devise a course of secondary education for women so adjusted, that by the time a girl attains the age of fifteen or sixteen, she should be enabled to complete it. Parents are sure to postpone marriage of their daughters for a year or two if an educational distinction is near at hand for her. This age also is likely to be the minimum age of marriage of girls in advanced Indian communities in the very near future.

"It is impossible to check the growing disparity in the education of our men and women unless vigorous efforts are made to spread secondary education among women far and wide through the medium of the vernaculars. Men's secondary and higher education are sure to advance by leaps and bounds, while the advance in women's education in these departments cannot but be nominal, if carried on only along the present lines. When women are not intelligent enough to sympathetically appreciate men's enterprises, when they are unable to bear their share in the progress of the nation or reform of society, men cannot but be handicapped in whatever they do. There has always been a complaint that we have been living double lives, one at home and one outside. The only way in which this can be remedied is to educate women properly, so that they may be real and intelligent partners in our views and actions. In the way of the balanced progress of society, this disparity is a great stumbling block and the sooner we remove it the better".

Once his ideas had properly been formed, Professor Karve acted with his usual alacrity and confidence. He had already secured the support of the Hindu Widows' Home Association, Hingne, of which the late Sir Ramakrishna Gopal Bhandarkar was the Chairman and he also made an announcement in the

National Conference that the Association was willing to try the experiment on the lines laid down in his Address. Adverse criticism and silent doubts about the proposed scheme did not discourage the Hindu Widows' Home Association and an appeal was immediately sent round for support and advice, in connection with the scheme for a Women's University. Originally, the proposal was only for a University for Maharashtra and accordingly the name suggested was also "Maharashtra Women's University." But some important leaders in other parts of the country suggested that the name might be more comprehensive in order that an opportunity might be offered to outside institutions, if they so desired, to affiliate themselves to the University and to work under its auspices. Such a need was surely to be felt for some time to come until each Province has its own University. The suggestion was approved by the Association and the name was changed to "Indian Women's University."

A Provisional Committee consisting of Prof. D K. Karve (Chairman), Prof. G. C. Bhate, Prof. H. G. Limaye, Prof. K. R. Kanitkar, Miss Krishnabai Thakur (now Mrs. Saralabai Naik), Mr. N. C. Kelkar and Mr. M. K. Gadgil (Secretary) was formed by the Association and the scheme was entrusted to this Committee for being worked out. The Committee carried on the work vigorously and in the course of three months and a half brought the University into existence. From March 1916 to June 1916, Prof. Karve and three of his lady lieutenants travelled all over India and enlisted the sympathies of a couple of thousands of educated people in support of the new scheme.

The Electorates were thus formed and an election to fill up 60 places of the Ordinary Fellows of the Senate was held and the successful candidates formed the first Senate of the University which held its first meeting on the 3rd and 4th of June 1916 in the Fergusson College, Poona. The late Dr. Sir Ramakrishna Gopal Bhandarkar was elected the first Chancellor and Dr. R. P. Paranjpye, the Vice-Chancellor. The Constitution of the University was definitely settled and the Courses of Studies which were prepared by the Provisional Committee in the meantime were discussed and laid down.

Thus the University was actually started, exactly five months and four days after the scheme was placed before the public by Professor Karve. The first Entrance Examination was held in the Mahilashram at Hingne Budruk under instructions from the Syndicate at the end of June 1916. Only such candidates were allowed to appear for the examination as had studied for one year in the matriculation class of any high school. The Hindu Widows' Home Association gave up its objective of preparing students for the Bombay Matriculation and got its High School affiliated to the Women's University. The Association also undertook to start and run a college in connection with the new University. The candidates who appeared for the first Entrance examination and came out successful were admitted into this College and the College was opened on the 5th of July 1916 with only five students and thus began the work of the first University for Women in India.

From the very beginning, the promoters of this University have kept before them the ideal of having a thoroughly representative body to manage the University, in short to have a true educational Swarajya. Thus, while framing the constitution of the Senate, this principle was put in force by giving due representation to those who financed the University, as well as to those who worked schools and colleges recognised by and affiliated to the University. The Senate included able men and women and the Fellows are required to have educational qualifications. The period from 1916 to 1919 was a period of formation for the University. In 1920, however, the acceptance of the munificent donation from the late Sir Vitthaladas Thackersey necessitated the enlarging of the Senate and its present Constitution as given in Chapter I has been adopted since then. And the same representative nature of management is retained.

In framing the courses of study for the Entrance and the examination for the degree of "Graduate in Arts" or "Grihitagama" (गृहीतागमा—G. A.) of the University, it has been kept in view that these courses are to be mainly cultural and that consequently they do not unduly emphasize specialization at this stage. Subjects, that will have great bearing on the life, which

a woman is generally called upon, to lead are made compulsory. Hence the two languages, viz. English and the Mother-tongue, History, Indian and British Administration, Sociology, Biology, Human Physiology, Psychology and study of the Child-mind are made compulsory. The student is, however, left to choose one subject of her liking and the list of voluntary subjects includes such subjects as Classical Languages, Mathematics, Physical and Natural Sciences, Pedagogics, the Fine Arts such as Painting and Music, thus offering a wide scope for the student's choice. The course thus aims at giving the student a sound preparation for her future life as the guardian of her house-hold, a citizen and a member of the Nation. The courses of study lay special emphasis on a sound training in a modern Indian language together with an adequate knowledge of the English language. There appears a misunderstanding in some quarters that a Graduate of this University is shut off from the vast treasures of English Literature. The University does recognise English as a language of world-wide culture and of special importance to India on Political and national grounds. It has always held that any scheme of higher education without the inclusion of English as a compulsory subject is not in the interest of our national advance although pedagogical considerations demand a considerable lessening of "fictitious importance of English under foreign domination" as Sir Moropant Joshi puts it in his Convocation Address to the Graduates of this University in 1926. Critics have sometimes misrepresented our Graduates as Vernacularists, pure and simple, shut off from any direct touch with Western Science and Culture. But an examination of the syllabus laid down by the University will show that this charge is without foundation.

The University has also not lost sight of the fact that there will always be some women with special gifts and facilities who can devote more of their time and energies to the pursuit of higher learning. For these, a higher Degree is instituted for post-graduate studies and those who want to prosecute specialised studies may take this degree of "Proficient in Arts" or "Pradeyagama", (प्रदेशगमा-P. A.). The University has also framed a Diploma Course for Secondary Teachers and

those girls who want to take up the profession of teaching as their life-work may very well take this course after graduation.

The Promoters of the University were all along conscious of the importance of money in the enterprise they had launched upon but they never made it the first condition for a start. To have done that in a neglected cause like that of women's education, where again there was an acute difference of opinion, would have simply meant suicide. It would never have done to wait until 10 or 5 lakhs could be collected. There would have been no end of waiting in that case. The promoters started work with a determination to carry it on and to do their best to achieve success. Prof. Karve, therefore, wished to devote his time to the work of enlisting sympathy for the cause and extending the circle of the constituents and supporters of the University. The Syndicate recognised the importance of this work, and as desired by him, relieved him from his duties as the first Registrar, and set him free for such work of organizing, all the year round, by appointing him as the Organizer of the University and placed Prof. H. R. Diwekar in his place. Ever since, Professor Karve is ceaselessly engaged in this strenuous task of going round the whole country and spreading the work of the University.

A great scheme like that of the Women's University was launched forth without a single rupee to its credit. With firm faith in the greatness of his cause, Prof. Karve took a leap in the dark as some critics liked to put it. In those early days, it would have been impossible to carry on even the most essential expenditure, had it not been for the generous financial support that was given by some individuals. The first large gift that encouraged Prof. Karve to carry on the work was from Mr. M. K. Gadgil, then a colleague of Prof. Karve at the Hindu Widows' Home. He promised to pay Rs. 1000 annually for 10 years to the College conducted by the Hindu Widows' Home. Mr. Gadgil in this way paid Rs. 3500 up to the time of the transfer of the College to the University after the receipt of the gift from the late Sir Vithaldas Thackersey.

Another gift of importance was from the late Dr. Vithal Raghoba Lande. Dr. Lande was practising in East Africa and died at Jinja in 1917 just before he intended to leave for India. In his will he had made "The Karve University or whatever its name" the sole Trustee of his property. His African Trustees were to sell his estates in Africa and the proceeds were to be transferred to the Indian Trustee. After meeting the various liabilities in the will, an amount of nearly Rs. 40000 will be made available for the University. Dr. Lande was a man of limited means and he earned all his estate by hard labour. He had known of Prof. Karve's work but had only a faint idea about the University. This gift from Dr. Lande was, therefore, extremely encouraging. The University decided later on to commemorate the name of this generous donor by naming the new Building built in 1926 for the S.N. D. T. Kayashala (Girls' High School) in Poona, as "The Dr. Vithal Raghoba Lande Building."

21st June 1920 is a memorable day in the history of this University. For, on that day was completed the agreement regarding the largest gift ever offered in India for the cause of women's education. Here, again, the inspiration came from the Japan Women's University. The late Sir Vithaldas Thackersey had visited Prof. Karve's Widows' Home an year after the University began its work and had become a Patron by paying Rs. 1000. Later on, when he went on his world-tour, he took a student of our College as a companion to Lady Vithaldas. While in Japan, the party visited the Japan Women's University of Tokyo and on many occasions Sir Vithaldas had talks about the Widows' Home and the Indian Women's University with the lady who accompanied them and thus acquired a more intimate knowledge about Prof. Karve and his work. After his return from the world-tour, he offered to pay an annual grant of Rs. 52,500 as the interest on Rs. 1,500,000 in the 3½ p. c. Government Paper which he wished to set apart for the University. The main conditions of the agreement with Sir Vithaldas are given in Chapter IV.

This gift established the University and enlarged its sphere of work. Among other things that persuaded Sir Vithal-

das to give his munificent donation to the University; one, that deserves special mention, is that a practical educationist like Prof. Karve was its originator. During his life-time, he personally took a keen interest in the affairs of the University. Sir Vitthal Das loved this institution so much that he further advanced about Rs. 1,86,000 without interest to enable the University to buy a big piece of land in the City-limits of Poona for the College and to build a spacious building for it. This has since been paid back. Unfortunately, he lived only a couple of years after the gift was given, and did not even see the buildings, in which he took so much interest, completed. However, he had seen enough to be convinced that he had not misplaced his confidence and things were proceeding just the way he desired.

So far, the University was practically nursed for full four years by the mother institution, the Hindu Widows' Home Association, Hingne. The University had no funds to speak of and the work of starting and maintaining institutions, working along the lines laid down by the University, devolved upon the H. W. H. Association. Their High School, Mahilashram, was the only high school and the Mahilapathashala, run by them, was the only College affiliated to the University, so far. A year after starting the University, they also started a Training College (Adhyapikashala) for primary teachers. The University funds were very meagre and to give them stability, a permanent fund had to be constituted. Very little money was thus available to give to these institutions as grants-in-aid. The Widows' Home Association also had no money, but looking to the great importance of this new experiment, the life-workers of the Association made great personal sacrifice by serving on a mere pittance of Rs. 60 per month even in the hard times of famine years. Even then, the Home incurred debt and it may take years before it can have its Permanent Fund revived, because many of its old sympathisers and helpers are attracted more to the University, which is serving a wider field. The H. W. H. Association has, however, the consolation to see that the University is now well established and does not require any help from it other than that volunteered by its life-workers, for which a remuneration is now given by the University.

In the list of benefactors, we must mention the substantial donation of Rs. 35,000 for the Hostel, attached to the S. N. D. T. College for Women of the University at Poona, from Seth Mulraj Khatav of Bombay. The Hostel is, therefore, named as "The Khatav Makanji Hostel".

Besides the large donations mentioned above, the middle class has been our main financial support. Whatever the difference of opinion in certain quarters regarding the utility of a separate University for Women, if public financial support can be taken as an indication of its popularity, the following figures will show that the Women's University has been recognised, by a large majority of educated people, as a move in the right direction.

In the last fourteen years, more than 75 persons have paid Rs. 1000 or more each and have become Patrons of the University ; more than 325 graduates have paid Rs. 300 or more each and have become permanent members of the Graduates' Electorate ; and about 500 persons have paid Rs. 150 or more each and become members of the General Electorate. Thus, in addition to the gifts mentioned above, the University has been able to collect in cash Rs. 143,000, so far, after defraying the expenses of the current expenditure. This sum was bigger than this but lately the income of the University has not kept pace with the ever-increasing expenditure. Besides the donations, there are yearly subscriptions of Rs. 10 and Rs. 5 and this year these subscribers are about 500 and 1300 respectively. From these, we are getting an yearly income of about Rs. 10,000. All this is a clear indication that the public want the University to live and to prosper.

With the assured income of Sir Vithaldas's endowment, the University began to expand its work. In 1920, one college and two schools from Gujrat were affiliated to the University. Since then, with the efforts of Prof. Karve, helped by some of our graduates, the number of high schools and middle schools working under the auspices of the University is slowly increasing. Now there are three arts colleges, one training college for primary teachers, twelve high schools and three middle schools. A list of these together with the short

history of their origin and growth' is given in Chapter VI. It will be seen that whereas in 1916 there were only four girls studying in the college now there are more than 80. Similarly, the number of students in the high schools has risen from 100 to 1800. The main work of the University is carried on in Gujrat and Maharashtra and the figures for Government schools in the same geographical area given below are instructive. In 1916, in the Bombay Presidency, there were only 2 high schools with about 500 girls. In 1920, Government opened 5 middle schools and in these about 400 students are studying at present. The strength of the two high schools has now risen to about 700. Thus, in all, there are about 1100 girls receiving secondary education in Government institutions. In comparison with these figures, what has been done by a purely private institution like the Indian Women's University will, we hope, be regarded as no small achievement particularly if we remember that apart from the very moderate financial resources of the University there is a serious handicap to its expansion. Its Certificates and Diplomas (except those for the Primary School Teachers) are not recognised by Government as qualifications for service and consequently are of less market value. People are inclined to send their daughters to institutions recognised by the Government or the University of Bombay. With statutory recognition, the work of the University would be greatly facilitated and would rapidly expand. The University had thus a handicap game to play. But so strongly did they feel the necessity of striking a new line in imparting education in the most natural and effective manner, that they resolved to play it out to the last of their strength and resources. Whatever be the disabilities the boys have yet to suffer in this respect, their sisters who have educationally lagged so far behind should not be made to undergo the same hardships.

We cannot leave this subject of educational activities of the University without saying a word about our graduates. During the last eleven years, since 1919, 64 graduates have been sent out. Nearly half of them are in the profession of teaching. The list of graduates given in chapter VIII will show this clearly. It is remarkable that many of these graduates

are following in the footsteps of Prof. Karve and are serving in their schools on mere maintenance salaries. Apparently they desire to give what they received from their Alma-Mater and are thus striving to accelerate her progress. The percentage of women receiving education in this country is so small, that such work is badly needed. If our graduates continue to render this useful service of spreading secondary education in the mofussil, they would be rendering a distinct service to society which will do credit both to themselves and to the University to which they belong. A table given in chapter VIII will show how our Alumni are occupied. Another interesting feature of these graduates is that they are ready to take active parts in civic affairs. One of them, a Maratha lady from Kolhapur, is a member of the Municipality and three others are serving on School-Boards constituted under the New Primary Education Act. It is gratifying to see these activities of our graduates, for that makes us strong in our position viz. that in framing our curriculum for girls, we have given greater importance to the acquisition of general knowledge and to the development of their power to impart it to the ignorant masses in the language they would understand. The University with better resources could have shown far better results. But what has already been done shows that the new effort does not tend to narrow the vision or retard the intellectual advance of women. On the other hand, it has been a distinct improvement in so far as it saves a year or two of a student's stay at a school enabling her to achieve something substantial before she settles in life.

A purely private University is more or less a novelty in India. The usual course would have been to collect a definite sum and then to get an act passed by the local Government or the Government of India. The process had to be reversed in the case of the Women's University. The reason of this is obvious. If a bill for the foundation of the Women's University were brought in 1916, there is every reason to believe that it would have been instantly turned down; firstly, for want of financial guarantee and secondly, because of the changes it wanted to introduce as regards the medium of instruction and the differentiation of curricula. The scheme was, therefore,

launched forth with the firm belief that its actual working would serve as a useful demonstration of its soundness and utility. The claims of the modern Indian languages as a vehicle of instruction were not recognised so well then as they are now. Even the Committee on University Reforms in Bombay declared that the 'introduction of vernaculars as media of instruction is not in the interest of higher education of women!' In 1916, therefore, there appeared little chance of getting a Charter and it was decided to start independently of Government recognition.

During the last 14 years, the work of the University is growing steadily and is being appreciated by persons of all parties and political persuasions. What the University wants scrupulously to guard against is its academic freedom of framing curricula and conditions of examination and would welcome Government recognition on this basis. Some years ago, the Senate passed a resolution urging on the Syndicate the necessity of exploring all possible ways of getting some sort of recognition from Government and other Universities, provided such recognition does not curtail its liberties to frame courses etc., and does in no way violate the first principles for which the University was started.

The Government is watching the progress of the University with great interest and an appreciative mention of the creditable work done by the University is made in the Government's Reports on Public Instruction. The Government has recognised the Primary School Teachers' Diplomas given by the University and the semi-Government institution of the College of Physicians and Surgeons of Bombay has recognised our Entrance examination as a qualification for admission in their Colleges, on terms of equality with the Bombay Matriculation. Recently, the Hertog Committee has mentioned in its report to the Statutory Commission that the Women's University is doing valuable work in the cause of higher education of Women in the Bombay Presidency. The University certainly deserves more recognition from the Government than what it has already received.

Since June 1929, a special Committee is working for this task. However, it is felt that the present perturbed political atmosphere is not the most opportune time for making a move for a charter. But negotiations may be opened with the University of Bombay, and, it is hoped, that some work will be done in that direction in the near future.

The want of recognition is no doubt considerably hampering the work of the University at least so far as the number of students attending its schools and colleges is concerned. Generally, there is a tendency to go in for the recognised certificate, for that has an economic value and it secures for the students admission to professional courses, particularly the medical. Still, it is hoped, that the craze for a hallmark will soon loose its force and parents will look more to the actual value of the education that is received by their daughters than mere degree.

In closing this short account of the origin and growth of the University, it must be mentioned that the great success that this University has achieved in such a short time is only due to the unique combination of a sincere worker like Professor Karve and a generous benefactor like the late Sir Vithaldas Thackersey, who came together by a lucky accident to aid a neglected cause. Unfortunately we have lost our Patron, but he has done his task. Professor Karve, although 73 years old, is as young as ever, and only last year he finished a prolonged and strenuous world-tour to popularise the cause of women's education and inform the other people of his life-work. But it may be remembered that such zealous workers and philanthropists are rare and it is up to the public to make the best out of such unique combinations. The public must come forward to help the University with generous help to spread its field of work and be of more use in the cause of emancipation of Indian womanhood.

Institutions working along the

Serial Number.	Name of the Institution.	Description.	Place.	Year of starting.	Year of affiliation.
1	Shreemati Nathibai Damodher Thackersey College for Women.	Arts Colleges	Yerandawana (Poona)	1916	1916
2	Shree Lalshankar Umiyashankar Gujrath Mahila Pathushala.		Ahmedabad	1920	1921
3	Chimanabai Mahila Pathshala, (Karve College)		Baroda	1923	1929
4	Adhyapika Shala. (Training College for Primary Teachers)		Hingne	1917	1917
5	Mahilashram.	High Schools	Hingne	1910	1916
6	Shreemati Nathibai Damodher Thackersey Kanyashala.		Poona City	1918	1920
7	Jivkore Vanita Vishram.		Ahmedabad	1917	1920
8	Mahila Vidyalaya.		Surat	1916	1920
9	Kanyashala.		Malvan	1914	1922
10	Kanyashala.		Satara	1923	1925

lines laid down by the University.

No. of students on 5th July 1930.	Total Expenditure 1929-1930.	Government Grant 1929-1930.	University Grant 1929-1930.	Remarks.
32	16800		16800	Originally started by the Hindu Widows' Home Association, Hingne. Conducted by the University since 1920.
26	8400		4000	Conducted by the Gujrath Stree Kelawani Mandal.
26	4300	4000		Conducted by the Stree Kelvani Mandal, Baroda.
30	7000	800	3100 9900	Conducted by the Hindu Widows' Home Association, Hingne.
81	9000	1250	2200 900	Conducted by the Hindu Widows' Home Association, Hingne.
390	15800		10500	Started by the Local Committee and then handed over to the University in 1920.
312	10000		2250 2450	Conducted by the Gujrath Stree Kelawani Mandal.
211	12000	3420	2300	Conducted by Mahila Vidyalaya Mandal, Surat.
64	6200	1183	900	Conducted by Female Education Society, Malvan.
89	6000	1421	1250	Conducted by a registered Local Body. Miss Shantabai Ketkar, G.A., is the Lady Superintendent.

Institutions working along the lines

Serial Number.	Name of the Institution.	Description.	Place.	Year of starting.	Year of affiliation.
11	Entrance class in the Maharani High School for girls.	S c h o o l s	Baroda	1923	1923
12	Mahila Vidyalaya.		Bhavanagar	1925	1927
13	Mahila Vidyalaya.		Belgaum	1924	1926
14	Shreemati Nathibai Damodher Thackersey Kanyashala.		Bombay	1924	1924
15	Vanita Vishram English School.		Bombay	1925	1925
16	Kanyashala.		Sangli	1925	1928
17	Kanyashala.		Wai	1925	1929
18	Mahila Vidyalaya.		Ratnagiri	1924	1929
19	Saraswati Mandir.		Middle Schools	Sholapur	1925

laid down by the University. (Contd.)

No. of students on 5th July 1930.	Total Expendi- ture 1929-1930.	Government Grant. 1929-1930	University Grant. 1929-1930	Remarks.
49				Conducted by Baroda Government.
33	5900	2756	900	Conducted by a few enthusiastic Gujrathi Gentlemen.
72	5600	1332	1050	Conducted by a registered Local Body. Mrs. Banubai Aho, G.A., is the Lady Superintendent.
219	10800		9500	Conducted by the University. Mrs. Sitabai Annigeri, G. A., is the Lady Superintendent.
127	12000	6641	3000	Miss Indirabai Raut, B. A., is the Principal.
33	2200		600	Miss Draupadibai Ketkar, G. A., is in charge of the School.
32	1300	150	150	Conducted by a few enthusiastic Local Pensioners.
31	2200	552	150	Mrs. Anandibai Joshi, G. A., is the organizer.
22	1700	250	150	Conducted by a Local Body. Miss Kashibai Lele, G. A., is in charge.

**Statement Showing at a glance the University Income and Expenditure for the period
of eight years ending
31st DECEMBER 1930.**

XXVI

INCOME.

Item.	1923	1924	1925	1926	1927	1928	1929	1930
1 Thackersey Grant	52500 0 0	52500 0 0	52500 0 0	52500 0 0	52500 0 0	52500 0 0	52500 0 0	52500 0 0
2 Annual Subscriptions	9843 5 0	9955 2 0	10122 14 0	10051 13 0	10695 8 0	10129 15 0	8904 2 0	8053 2 0
3 Donations	28159 12 3	20032 5 9	28515 2 5	24788 14 4	23886 14 3	17331 11 10	6331 10 0	33491 15 11
4 Interest	8668 2 5	8052 15 2	5959 15 0	4676 1 2	4577 11 4	4599 13 4	4992 9 8	5430 11 7
5 Examination fees	410 0 0	520 0 0	480 0 0	520 0 0	540 0 0	755 0 0	860 0 0	1100 0 0
Total ...	99581 3 8	91060 7 0	97577 15 5	92536 12 6	92200 1 7	85316 8 2	73588 5 8	100575 13 6

ORIGIN AND GROWTH

EXPENDITURE.

Item	1923	1924	1925	1926	1927	1928	1929	1930
Grants to Institutions	16500 0 0	15473 1 0	16000 0 0	18774 0 0	19300 0 0	25900 0 0	22000 0 0	22000 0 0
Poona College Poona	16103 12 8	16994 2 5	16173 7 11	16235 0 7	16479 12 5	16489 5 6	18308 11 2	15395 8 9
Kanyashala Bombay	12996 3 6	12296 4 0	11495 9 0	12055 0 0	9496 4 0	10495 4 0	10500 0 0	10130 14 0
Kanyashala	...	10498 2 5	8080 9 9	8175 12 6	8631 7 6	8714 4 0	9306 12 3	10500 0 0
Examination Payment to Staff.	3798 9 0	3380 2 9	3259 5 9	3547 13 0	2935 7 3	4047 15 6	4141 5 9	5069 6 6
Postage	2880 0 0	3205 0 0	2706 0 0	2746 13 3	2783 0 0	2647 1 9	2840 0 0	2974 4 0
Printing Furniture and Miscellaneous	719 4 9	751 8 3	614 12 9	643 12 6	762 14 0	807 5 6	863 14 6	889 8 0
Scholarships Travelling	1679 3 3	1885 12 0	1374 15 9	1273 2 0	1033 4 0	913 0 0	1260 0 0	1278 13 0
Stationery Insurance	366 6 2	857 9 1	332 15 2	982 11 2	810 0 5	584 5 10	447 11 6	506 4 5
Land Assessment.	2074 0 0	2208 0 0	2091 0 0	1927 0 0	2299 0 0	2641 0 0	3646 0 0	4255 0 0
Stationery Insurance	2467 2 0	3181 9 6	2229 11 6	1888 3 0	2101 9 0	2074 1 0	2123 8 0	14645 4 0
Land Assessment.	242 3 0	207 7 3	177 15 0	374 11 0	380 8 3	417 8 9	349 14 0	357 14 6
Stationery Insurance	433 8 0	412 8 0	412 8 0	360 15 0
Land Assessment.	375 0 0	375 0 0	375 0 0	375 0 0	375 0 0	375 0 0	375 0 0	375 0 0
Total ...	60201 12 4	71313 10 8	64911 6 7	68998 15 0	67821 10 10	76458 11 10	76575 5 2	88738 12 2

ORIGIN AND GROWTH

KXVII

Examinations.

Years.	Entrance		F. Y. A.		S. Y. A.		G. A.		Tr. College II Year (Formerly III Year.)	
	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.	Appeared.	Passed.
1916	4	4								
1917	13	10	4	3						
1918	13	7	8	7	5	3				
1919	6	5	4	4	7	4	3	1		
1920	9	4	6	3	8	6	5	3	5	3
1921	10	7	7	6	6	4	6	3	3	3
1922	36	23	7	6	7	6	10	8	11	8
1923	27	22	15	10	5	4	8	5	13	6
1924	45	24	19	15	9	8	5	5	13	5
1925	32	23	10	6	18	16	7	5	10	9
1926	26	10	18	12	7	5	18	12	6	5
1927	48	19	12	6	13	11	13	5	4	3
1928	69	46	16	6	11	7	15	10	5	2
1929	76	46	27	11	7	5	11	5	7	4
1930	102	54	39	15	12	9	8	2	3	1