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Developmental History
of the SNDT Women's University

1916 — 1976

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TENTATIVE DISTRIBUTION OF CHAPTERS OF THE VOLUME:

Developmental History of the
S.N.D.T. Women's University
1916-1976

The span is divided into four broad periods - (A) 1916 to 1936, (B) 1937 to 1951, (C) 1951 to 1966 and (D) 1966 to 1976.

The frame-work of the Chapters is planned keeping in view the changing role of the University to meet the changing needs of society. Educational and social change normally go hand in hand and the story of the University, which is a pioneering institution in the cause of women's education and uplift, is a story reflecting the changing social conditions, status and roles of women. The data collected through empirical studies and surveys of students and faculty members of the University, the report of the Round Table Conference, Convocation Addresses, Annual Reports of the University and information gathered through interviews will be used as source material. The volume is planned not only to commemorate the Diamond Jubilee of the University, but also as a work of academic importance.

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Educational Status of Women during the nineteenth century and the early twenties of the present-century.

Women's liberation in its fullest, truest sense is still a struggle, whose seeds lie in the present but whose fruition belongs to the future. Women in India have to, here and now, make their 'tryst with destiny'. They have come a long way. For what many of them are today, they owe to the silent, social revolution that went on right from the early decades of the 19th century. A major instrument of that revolution was education. The agents who spearheaded this transformation were many --- missionaries, social reformers, philanthropists and enlightened British policy makers.

It is true that in the past, India could boast of a sound system of education, adequate in duration and compass, capable of satisfying the many needs of the people. Learning and scholarship were kept alive through the imperative of religious disciplines and a traditional system of education had survived for centuries. The system weakened over time and with the onset of Muslim rule amidst consequent pressure of social and political turmoil it virtually disappeared. At the beginning of the 19th century, after a long history of foreign invasions and internecine wars, Indian education was at its nadir. However, during the 19th century, through the insertion of a financial provision in the Charter Act of 1813, education became a subject of concern to the Ruling Authority of the East India Company. In a sense, therefore 1813 marks the beginning of female education though this mere assignment of responsibility to Government for education through public funds did not generate mass education.

It did give some impetus to education of ~~students in general~~ ^{in general}.
Raja Ram Mohan Roy, David Hare and Sir Edward Hyde, between
them had set up a college in Calcutta. English schools sprang
up all over Bengal.

The beginnings of female education makes exciting reading. Some of the dramatic personal are well known: Jyotiba Phule, opening his low-caste female school in Poona 1848 and Iswar Chandra Vidya Sagar's working in Bengal to promote female education. Created a stir. To bring girls to school fees were not charged in the initial stages. Very novel tactics were used too! A carriage was sent to fetch the girls and the carriage had a brightly-painted motto:

"Efforts should also be made for the protection and education of girls" At a time, when women were confined to their homes no better than chattels. a carriage moving in the city of Calcutta of those days with girl students, flaunting the cause of female education must have bordered on heresy!
A girl's school in Calcutta in 1849 set up by J.E.D. Bethune, a member of the Viceroy's executive Committee, may be regarded as an important land mark in the progress of women's education in Modern India.

Similar efforts were made by educated Indians else where too. Students' Literary and Scientific Society, Bombay which owed its existence mainly to the efforts of Prof. Patten of the Alphonse Institute, established girls' schools in Bombay. The society included prominent figures like Dadabhai Naoroji, Dr. Bhanu Daji, Rameshbab V.N. Mandlik and others, and was formed in the year 1847. The first girls schools of the society were established in 1849. These schools were conducted every morning from 7.00 a.m. to 9.00 a.m. in rooms situated in convenient localities which were placed at its disposal free of

charge by some generous friends. Members of this society were stipendiary scholars of the Elphinstone College or masters of the Elphinstone Institution. They volunteered themselves and imparted instruction without remuneration for two hours every day. Subsequently these schools were turned into regular day schools. In 1854, this society conducted 9 free schools for girls which were attended by more than 650 pupils. Around this time Gujarat Vernacular Society had established the first school for girls in Ahmedabad in 1849. Only one girl attended the school when it was started. However, after a year, the number of the girls students rose to six. Two more schools were started in 1851 with the financial help of Hagenbhai Karamchand. During the first year of their existence, one of these schools was attended by 23 girls and the other by 13 girls. In Agra, a Hindu gentleman named Gopal Singh worked for the spread of education among women. The winds of change had begun to blow.

Bethune's efforts in starting a girl's school drew the attention of the Viceroy, Lord Dalhousie. He forthwith appointed the Bengal Council of Education as the Superintending Authority for 'native female education'. This was 1850. Shortly after, in 1855 followed the Parliamentary enquiry into the educational system; the evidence submitted therein forming the historic Wood's despatch of 1854. Wood's Despatch was epoch making, not only because it set the course for subsequent development of Indian education, but also because it had strongly advocated girls' education. It marked a turning point. Hitherto, all efforts had been made by non official, private persons with the state a silent spectator. Successful though these private efforts were, the promise of financial support by the state made a significant difference. Ishwarachandra Vidyasagar

who had become an Inspector of Schools was responsible for opening nearly 40 girls' schools which ran free of charge. In the decade that followed, girls' education spread to several cities -- Dacca, Hoogli, Agra, Bombay and Ahmedabad.

The disturbances of 1857 and the emphatic declaration of a policy of Social and Religious Neutrality by her Majesty's Government slowed down -- if not completely sealed off -- the impetus to women's education given by wood. There were other factors that acted as powerful brakes -- the social institutions of purdah and child marriage, indifference of parents to their daughters and a general distrust of the westernising influence of the educational system. Lack of women teachers for girls' schools and inadequate material resources were additional impediments. Private effort did not slacken and a gradual, if slow, increase in educational institutions took place. The Universities did not yield easily. The University of Bombay and the University of Calcutta resisted giving admission to girl candidates till 1877 and 1883 because, "in the act of incorporation, they have no power to admit any female to a university examination" Madras University followed suit. Colleges for teachers in Ahmedabad and Poona, and even Midwiferyclasses in a Medical College in Bombay made their appearance.

In the eighties of the last century, these laudable efforts were a tiny ripple. The Indian education commission of 1882 had this to say: Out of a total population of 99.7 million women, no less than 99.5 million were unable to read and write and 98% girls of school-going age even in the most advanced province of India. The commission held childmarriages as primarily responsible for the unwillingness of parents to send girls to schools. Without girl students and lack of a vocational

notive, there were no women teacher recruits. The curriculum being oriented totally to boys' needs did not help either. Girls were all too useful in the house to be spared for education !. The Commission of 1882 made a number of recommendations: more liberal grants in aid for girls' schools; concession in fees; special prizes; differentiated curriculum; more women teachers etc.

The two decades following 1882 witnessed a period of financial stringency and girls' education achieved no special momentum. However some of the recommendations were implemented. Posts for women inspectors for girls schools were created and girls' enrolment in colleges increased. The need for medical aid for women opened up the Medical Colleges for Women. This was a God send for this provided an opportunity for girls for a professional career, useful to them and socially acceptable. Mixed schools continued to function throughout this period. The following table shows the progress of women's education during 1881-82 to 1901-1902.

TABLE SHOWING THE PROGRESS OF WOMEN'S EDUCATION
DURING THE PERIOD 1881-82 TO 1901-1902.

	No. of Primary schools for girls.	No. of Secondary schools for girls.	No. of colleges for girls.	Total enrolment.
1881 - 1882	2678	190	1	91,651
1901 - 1902	5628	467	12	4,44,470

Lord Curzon's educational stand while accepting the approach of the Commission of 1882, was more modest. He made available additional funds but initiated no progressive policies. Even the 1913 commission bemoaned the slow progress in girls education

number of women teachers. In other words, the Commission emphasized the social obstacles to girls education. Little progress could be expected until the social prejudices were removed. In 1919, a Government Resolution reiterated its concern for girls' education and declared its financial support for its promotion. This brief and rapid review of the genesis of girls education in the 19th century and early 20th century highlights the social apathy to girls' education. This apathy had its roots in the social conditions of the time. To understand these roots, one must examine the social status of women in that period.

The position of women in Indian society changed from time to time. When the British power was established in India in the early period of the 19th century, the status of women was at its nadir. In the words of Swami Vivekanand, a woman was merely 'a sexual and culinary convenience of man' in this period. Some of the customs that prevailed in India at the beginning of the 19th century were sati, enforced asceticism of the widows, ban on widow remarriage and divorce, female infanticide, child-marriage, polygamy, the Devdasi System and the purdah. All these led to the hardening of prejudices against any attempt to improve the lot of woman. It was to the removal of these social evils that the attention of the people was directed under the liberalising and humanising influence of modern education which came to be established in India during the British period.

The efforts made to spread education among girls during 1854-1882 had run against heavy weather. It was soon apparent that as long as girls from the upper castes and classes were married off before they were old enough to learn the three B's, schools could not entice them. Seclusion of women under the purdah kept them ignorant of the world around them. However,

tender than that they were devoid of ambition either for themselves or for their children. How could they, when they were unaware of the possibilities opening out before them? They had little knowledge of their legal rights and therefore were easily exploited. As for those condemned to perpetual widowhood, their life was one of unmitigated sorrow, and servility.

In 1885, women had a municipal vote in certain parts of the country, but not to any woman who dared to exercise it! The strictly orthodox would come down so heavily that it took more than a brave soul to withstand the criticism and hostility.

The picture that emerges about women in the early years of the twentieth century was that they had no education, no personal rights, no equality and no liberty in individual things.

During the British period, several forces acted in conformance to awaken the sleeping conscience of a decadent society. Exposed to Western countries, their literature and Christianity, an inevitable questioning of the rationale of many Indian customs began to take place. Indian public opinion grew against customs such as Sati, Furdah and perpetual widowhood. Perhaps a desire to emulate the ruling classes whose women were educated and moved freely, was part of the motivation. Democratic ideas percolated to many educated Indians. Long before there was any demand from women themselves broad minded and liberal Indians felt the severity of the built in social discrimination against their women. Thus it was that they began to agitate on behalf of their women -- for their freedom, for their education and for their rights. In this struggle, the missionaries played a notable part.

Work of Missionaries:- A string of factors operated to create a ferment in Indian society. These were, Western

education, British Administration of law and justice, the Printing Press and the efforts of Christian Missionaries. As a result, the religious structure of Hindu Society which had solidified over centuries developed visible cracks.

The thawing process had been set in motion by Western education. Perhaps the credit of starting a modern system of education in India, really belongs to the missionaries. They were the real "Founding Fathers". It was not just through their schools that they spread consciousness. They established printing presses and published books in Indian languages. In 1824 American Mission Society began a girls' school in Bombay. Calcutta followed soon. In Madras, the entire foundation of higher education was laid by missionaries. Fear of proselytising, pollution by promiscuous mixing with "beef and pork eaters" kept Indian parents away but some bold ones did come forward.

Work of Social Reformers:

As a result of English education, many Indians were becoming acutely uncomfortable with many traditional Indian practices -- they began to perceive the importance of education for men and women. These conscience stricken liberals, set out to eradicate crippling customs and to galvanize a stagnant society into becoming a modern nation. Liberation of Indian women was part of this larger movement.

Among leaders in this group were personalities, that today adorn the pages of Indian history: Raja Ram Mohan Roy, Dwagaran Mehtaaji, Ishwarohandira Vidyasagar, Dalpatram, Swami Dayanand Saraswati, Justice Mahadev Govind Ranade, Lalshankar Udayshankar, Dr. Annie Besant, Behramji Malbani, Pandita Kamabai, Maharaja Sayajirao Gaikwar.

Thanks to the untiring crusade these reformers launched, Indian society could shed some of its cancerous growths: Sati, perpetual widowhood and child marriages. To Swami Dayanand Saraswati, we owe the novel attempt to grant equal status to a Hindu-girl for the thread ceremony. This right once conceded, would imply the right of a girl to receive general education. He declared that girls could receive education till the age of 16. His brain child, the "Arya Samaj" implemented this principle in a chain of Gurukuls. Parade worked from a different angle. Seeking to form an organization for social reform, he launched a social reform movement on a national scale. Widow remarriage and abolition of child marriages were the twin causes that united many reformers and the changes in different part of the country created a national impact on girls education. Pandita Ramabai shines here as the woman leader in a women's cause. Her Arya Mahila Samaj was active in putting down child marriages and promoting girls' education. Baroda State was one of the first to enjoy free, compulsory primary education under the patronage of Rajaji Rao Gaikwar. In Baroda, bigamy was penalized, the right of divorce was granted to both the spouses and clubs, industries, music schools etc were encouraged to create an intellectual and cultural renaissance. Among the Muslim social reformers, Badruddin Tajabji, Syed Isam, Syed Ahmed Khan stand out as promoters of the cause of girls' education.

To sum up: To know the course of development of girls' education, one must understand the milieu of the time. In the early twenties of this century, there was a general awakening among Indians as to the social conditions of their society. It led to an awareness of the low social status

of their women. Japan exercised a powerful influence in this period accepted the principles commended in respect of the education of girls in the Government Resolution on education policy of 1913. They felt that the education of girls should not be a blind imitation of that for boys but should be related to their actual needs in the home and outside.

The non official Indians in this period had demanded the right of the Indian people to control their system of education and fashion it nearer to their heart's desire. A few enterprising individuals chose to work outside the official system, sponsoring recognition and grants. In this atmosphere of a general sociopolitical and educational resurgence, Maharishi Chanda Keshav Karve was a special star among the galaxy of social reformers. He worked hard to bring education to girls and women and in 1916, the establishment of an Indian Women's University was a glorious climax to his life's work. The story of his work that culminated in a magnificent testimony to his spirit of service to women, is a story worth recording. It is to this story we now turn.

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Chapter II

From School to University: Seeds of an Idea.

Slowly, but surely, the forces for social change that had been gathering momentum through nineteenth century -- opened up educational opportunities to girls. The highest watermark in this achievement was the establishment of a Women's University for the first time in India during the first quarter of this century. We who are now in the late seventies of this century and have seen the burgeoning enrolment of girls in all institutions of higher learning may not appreciate how important and portentous such an event was to the development of women's social status. The architect of this Women's University was Prof. D.K. Karve.

In 1893 Prof. Karve had identified himself with the cause of widow remarriage. He then turned to work for widows' education. Through his two institutions -- "The Mahila Vidyalaya" and "The Nishkama Karma Math" we strove for the education of women in general. Women's secondary and higher education had up to that time been carried on exactly, on the same lines as men's education. To Karve it seemed unsuited for a large majority of girls. He addressed himself to the problem of changes that should be brought about and how they could be introduced, but he had not arrived at any solution. It was a hapstance that suddenly turned a vague yearning into a concrete reality. In 1914, he had retired from the service of Deccan Education Society and was devoting himself entirely to his Hindu Widows Home Association. One day, he received a book packet, but intending to look at it later he dropped it into his drawer without even glancing at it to ascertain its contents or read the sender's name. A couple of months later, called upon by Sir Harayan Chandavarkar to address the Indian National Congress and the National Social

Conference, he had decided to speak on Women's Education -- the cause most dear to him. He recollected the booklet, and read it. He had discovered the answer he had been seeking. It was a description of the Japanese Women's University sent to him by people who knew of his interest and work and who had travelled in Japan. The success-story of the Japan Women's University made an immediate impact on Prof. Karve. Nearly 1300 women had graduated from this Japanese University between 1900 to 1912, and the number of girls' high schools had risen in Japan from twelve to one hundred and eighty two. Why couldnot this example be emulated here in India? He was electrified by the idea and immediately set to work on it. With his experience in running the Widow Home and the Mahila Vidyalaya, he felt he could undertake this work, however arduous it might be. There were no funds. His clientele would be drawn from the tiny high school of the Widows Home, and for his staff he had only a few educated workers of his Widows' Home who would be prepared to take on the work of the college on bare maintenance, allowance. The support of his friends emboldened him to make a public announcement of his idea. On 23rd December, 1915, he made such an announcement: The Hindu Widows Home Association should try to establish a Women's University for Maharashtra to give education through the medium of Marathi with the English language as a compulsory subject and that the first college of the University be started as soon as possible.

He placed before the National Social Conference, of his proposal to start a Women's University. He made an impassioned plea for support to his proposal on three grounds: 1) The soundness of instruction through the vernacular 2) the need for encouraging women in higher education 3) the need for courses of study to suit the needs of women. The model of the Japan's

Woman's University, he argued was worth emulation. According to Karve, the principles to be kept in mind in educating women were: 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.

This was the first decade of the twentieth-century. Liberals had no doubt in their minds that girls must receive education but what kind of education and to what purposes were issues that created controversy. It is not difficult to understand this polemical context. We in the seventies of the same century are once again reexamining the premises of girls' education. Truly, the twentieth century is the Age of Doubt. -- a century when all basic human relationships and established institutions are under question: the relation between nation, between races and between men and women. Today the question, "Should there be a Woman's University?" is being raised again but in a changed context. It is as relevant to day as it was half a century ago. We are seeking the right answers. Karve's visualization of the role of a woman's university was also coherent with the social role of women that he and others of that period pictured. Events have put under renewed pressure the concept of the status and role of women. A redefinition is needed which would be in consonance with the changed circumstance.

The doubts and fears expressed by many are interesting. Opposition to the startling announcement was fierce. Eminent men like Sir Nalaratan Birkar and S.N. Pandit (a benefactor of the Widows' Home) were among the opponents. Feelings ran high. It was felt that this was a retrograde step. Surely, it would bring down the standards of higher education. It was a move to dilute the high ideals of academic excellence. It would disturb the peace of the home and break families. It would be ruinous to our culture. Some strident voices went further and condemned all higher education for women. "They would begin to wear western clothes, and flirt". Lokamanya Tilak was not in favour. Why turn women also into Skeptics like men, he said. Official quarters did not favour it either. K. Nataraja and Shankaran Nair who were connected with Government educational policy discouraged Karve. However, on the other side of the balance, there were some supporters who encouraged Karve to go ahead in his resolve. Rabindranath Tagore, C. F. Andrews, Dr. Annie Besant, Margaret E Roberts all appreciated his initiative. Mahatma Gandhi's support was a qualified one -- He did not like compulsory teaching of English even in higher education. Prof. Karve visited different places in India with a well prepared appeal for the support of his proposed Women's University. Mr. Kasturiranga Iyengar of the Hindu and Right Honourable V.B. Srinivasa Shastri joined his graduates' electorate. Several others came forward too and gave small donations. It was decided to have a Senate of sixty members, thirty elected by the contributors of the Hindu Widow's Home, twenty four by the

graduate electorate, six by the general electorate. Membership of the Senate was open only to graduates of 10 years' standing. The Senate was convened in June 1916 -- exactly five months and four days after the idea germinated. Dr. Bhandarkar was the first Chairman. He became the first Chancellor, Dr. M. F. Paranjape was the first Vice-Chancellor and Prof. D. K. Karve the first Registrar. Thus the first Indian Women's University came into existence in 1916. Its objective was to impart such instruction and education to women to enable them to achieve the ideal of perfect womanhood. They must become "ideal wives and understanding mothers". Such educated mothers would bring about the uplift of the nation by proper care of the future generation. It was also expected to provide scope for a career for those women who do not marry. The supply of women-teachers to girls' schools would thus be ensured.

The University was called upon

1. To make provision for the higher education of women through Indian Vernaculars as the media of instruction.
2. To regulate pre-university education and to formulate courses of study, specially suited to the needs and requirements of women.
3. To make provision for the training of teachers for primary and secondary schools.
4. To institute and confer such degrees and grant such diplomas, titles, certificates and marks of honour in respect of degrees and examinations as may be prescribed by the regulations etc.

As the University wished to frame its courses of study to suit the needs of the generality of women, Domestic Economy and Hygiene were given a very important place. Under the head of domestic science, was included. Biology, Anatomy, Human Physiology, Elements of Psychology with special study of childhood. In addition to this compulsory curriculum, Fine Arts such as music and painting, needle work and embroidery, found an honourable place in the scheme of regular subjects for examination.

A certain balance was achieved between the mother tongue and English. There was study of Vernacular literatures and an obligatory proficiency in English. This was a happy departure from the policy followed by all the other Indian Universities towards Indian languages. It implemented the recommendation of the Wood's Despatch of 1854 which had advocated the gradual enrichment of the vernacular literature of India. By making English language compulsory in higher education, contact with modern ideas was ensured. No student would be admitted to a college, unless she passed at the entrance examination. A good knowledge of English was considered essential as there were not sufficient books in the various subject in the vernacular.

Mathematics was excluded from the list of compulsory subjects. This was to help make it easier for girls to enter college. The curriculum makers of that time worked within a definite frame work. They wanted higher education

for women but of a specific type suited to the social role of women. Mathematics with its abstract and theoretical content, in their minds did not fit in with their ideas of women's role.

Other special facilities that helped the building up of the University were. a) hostel facilities to the students b) allowing students to appear for examination externally c) allowing centres for examination wherever there was a minimum of five candidates. This minimized hardship for parents and girls for in those days an escort from the family accompanied a girl on her journey to an examination centre.

From its inception, the University adopted a progressive policy in extending facilities for higher education to women from all over India. Any school or college in any part of India could get affiliation. The University had granted affiliation to schools and colleges in many farflung regions-- Gujarat, Kathiawar, Sind, Central Provinces and Nizam's dominions.

The liberal arts college courses leading to the first degree were for three years only instead of the usual four. The degrees granted had special names. G.A. (Ghastagana or graduate in Arts) F.A. (Pradeyagana or Master in Arts) The examination for entrance to colleges was called the Entrance Examination instead of "Matriculation" as in other institutions of India. An examination was conducted for those who wished to stop with Secondary School. This was called Secondary School Certificate. The courses offered were the same as those of Entrance Examination but without

English. If a student wished to continue her education after B.S.C. Examination, she could become eligible by taking special English papers.

The University had encouraged wide representation. One could obtain voting rights to elect ten fellows of the University by virtue of having passed the Entrance or Matriculation examination of any university and paying Rs.5/- annually.

During the first few years of its existence attacks on the idea of a separate women's university continued. The Indian Social Reformer magazine which reflected the views of a set of highly educated Indians was severely critical of Dr. Karve's venture. A Committee appointed in 1924 by the Government of Bombay to ^{to} ~~the~~ ~~University~~ consider the reforms necessary in Bombay University also thought that it was wasteful of money and effort and would lower the standard of higher education of women. The use of the vernacular as medium of instruction would have further adverse effects. In the committee's opinion there did not appear to be any real demand for such a form of education.

The progress of the University was halting and uncertain in the first few years. The location at Kinsale was not convenient, it was four miles from Poona City and girls from the city could not reach it. The number of students in the college hardly reached fifteen to twenty. The strain on the University's finances can be imagined. Not having Government recognition,

patronage was not easily forthcoming. Textbooks were scarce. All that the University had were the books it had published itself, but these were far too few for adequate instruction.

The unique features of the University, fashioned for some definite purpose, became barriers to the progress of the University. The University sought to work against the established notions of the time and it was not successful in this. Constant controversy dogged it through the early period.

A turningpoint came with the availability of adequate financial support. There had been willing supporters like C.F. Andrews and William Wedderburn. In addition to small donations they also tried to invite greater attention from the public and attract financial help. In 1917, Sir Vitthaldas and Premilaben Thackersey on their visit to Hindu Widows' Home at Hingne, met Dr. Karve and donated Rs.1000/-. In 1920, Sir Vitthaldas returned from a world tour. He had seen the Tokyo Women's University at work. Impressed by it, he decided to extend whole hearted support to Dr. Karve's Women's University. He offered a donation of fifteen lakhs and laid down the following conditions:-

1. The University and the institutions conducted by it be all named after his mother Shreesati Mathibai Jamolar Thackerse
2. The meetings of the Senate be held in Bombay and of the Syndicate in Bombay or Poona as would be convenient.

3. The headquarters of the University ~~is reserved to remain~~ a suitable building is constructed.
4. Five members of the Senate shall be nominated by the eldest male heir of the Thackersey family. The University should get government recognition or collect a fund equal to his own gift.
5. The corpus of the gift be handed over to the University when the conditions are fulfilled but till then Rs.52,500/- the interest of the amount be given to the University annually.

In the meantime Mr. Vinayazoo Bhawe of Thana had also offered a donation of Rs.50,000/-, for a college to be run by Hindu Widows' Home Association and even the announcement had been made in the papers accepting the offer. It was however not possible to run two colleges in Poona, one by the Widows' Home and one by the University. The college at Hingne was handed over to the University and Mr. Bhawe's donation had to be declined.

On the completion of the negotiations with Sir Vitthaladas Thackersey on 1st July 1920, the Women's University at Hingne was named "Shreeamati Nathibai Damodar Thackersey Indian Women's University". This marked a turning point in the History of the University. A number of institutions in Gujarat started seeking affiliation to the new University. A private Girls' High School in Ahmedabad and a similar school at Surat sought affiliation and grant-in-aid from the University and both these were readily granted.

In his capacity as organiser of the University, Prof. Karve tried to start a few schools in some important towns in Maharashtra and develop them into full high schools without any financial responsibility on the University.

Gradually people began to appreciate the importance of the University and made independent efforts to start schools and colleges with a view to get them affiliated to it.

The Adhyapakshala or the normal school conducted by the Hindu Widows Home Association at Hingne, affiliated to the University, trained teachers for the primary schools but the certificates given by the University were not recognised by the government. It was thus a great disadvantage. Sir Chunilal Mehta, the then Chancellor of the University, who was also a member of the Executive Council of the Government of Bombay exerted his influence with the Department of Public Instruction and a certain arrangement was arrived at by which the Women's University Certificates were considered on par with the Government Certificates.

Another valuable recognition from a semi-government body was also obtained. The college of physicians and surgeons controlled the medical education given in the medical school for the L.C.P.S. examination. Admission to such schools was given only to matriculates of the Indian Universities. On request this college appointed a committee to enquire into courses of studies with a view to decide whether admission

could be given to students who passed the Entrance Examination of the Women's University. On the report of the committee the college decided to admit students of the Women's University if they had passed in certain optional subjects. This concession opened a way to a career in life in the case of those students of the University who wanted to take up that line at the end of their secondary education.

Several institutions affiliated to the University were recognised by the government for annual grant-in-aid. They were inspected annually by government education inspectors and on their report the amount of the grant was determined. These grants were comparatively small but they showed the supportive attitude of government towards the University.

This positive change in the outlook of the public and the government towards the University and suitable modification in the objectives of the University to meet the challenges of the time, led to a healthy atmosphere for a steady growth of the University and its institutions, the discussion of which is made in chapters to follow.

msf/-

ORIGIN AND DEVELOPMENT OF THE UNIVERSITY 1916-1931

The normal course for the establishment of a University is to collect a definite sum and to get an act passed by the Local Government . But the process in the case of this University was actually the reverse. Had such a bill for the foundation of a separate University for Women been presented, the chances were it would have been instantly turned down, for want of financial guarantee and secondly because of the special features it sought to introduce.

The aims of the University as already mentioned in chapter II were, to prepare girls to be good wives, good mothers and good neighbours. Prof. Karve's secondary idea in educating women was to make them fit for rendering service to the community and to earn their living if a need arose.

In the initial stages the idea was to restrict the jurisdiction of the University to the presidency of Bombay only but due to the advice by many eminent persons in the country, it was decided to give the University an all India jurisdiction.

The first entrance examination of the Women's University was taken on 25th June 1916. The first batch of students for the entrance examination of this University consisted of students who were supplied by the Mahalashtras at Hingne, Poona.

The first college of the University named 'Mahila Pathshala' which was started on 5th July 1916 had five students on its

2011 to begin with. Dr. D.K. Karve who was the first Principal of the college later on handed over the charge to Shri. Athavale. A year later i.e. in 1917, a training college for women "The Adhyapikashala" was also started with a view to train teachers for Marathi Vernacular Schools. The idea of a University entering the field of Pre-Matriculation Examination was really an innovation unknown in India then.

The first batch of graduates of this University came out in June 1919 which consisted of only one student Mrs. Varubai Shevade. With the munificent donation of Sir Vithaldas Thackersey¹ became possible for Dr. Karve to move about in the whole of India and even abroad in connection with the propagation of his idea of a women's university. He got a very good response particularly in Gujrat which was then a part the Bombay Presidency.

By June 1920, the University got allift when four more high schools began working for the University. By 1921, these schools recognised by the University had about 400 girls receiving education. The training college had 40 students under training.

Thus the years 1916-1920 were a formative period for the University.

Constitution

The constitution of the University was first passed by the Hindu Widow's Home Association on 13th February, 1916. It was revised by the Senate of the University on 9th June, 1917. It was again revised by the Senate on 19th June, 1921.

The salient features of the constitution of the University as passed on 19th June, 1921 were as follows:-

Name - This University shall be called "Shreemati Mathibai Damodar Thackersey Indian Women's University".

Aims and Objectives - (1) To make provision for the higher education of women through modern Indian languages.

(2) To formulate courses of study, specially suited to the needs and requirements of women, so as to enable them to achieve the ideals of perfect womanhood.

(3) To provide for the training of teachers for Primary and Secondary schools.

Fellows of the University - Some qualifications laid down for becoming a fellow were:- holding a degree for more than 10 years of any University; being an ordinary fellow of any Indian University; or being a person of special distinction.

Electorates - Five electorates were defined. They were as follows:-

- (1) The electorate of Associations,
- (2) The electorate of Patrons,
- (3) The electorate of Graduates,
- (4) The electorate of Educated ladies,
- (5) The General electorate.

The number of ordinary fellows was to be 80 of which 65 belonged to the five categories of electorates mentioned above. Of the remaining 15 seats, 10 were to be filled by the Senate and 5 to be nominated by Sir Vithaldas Thackersey during his life time and after him by the eldest male heir of his family. Sir Thackersey had even the authority to nominate two out

1. Iravati Karve, Registrar, Calender-SHDF Women's University, (Pune: Aryabhushan Press, Yerandavana, 1931), pp 6-9

of the five nominees who need not satisfy the qualifications laid down for the fellowship by the constitution of the University.

Any change in the constitution could be made with the consent of three fourth of the total number of fellows forming the Senate.

Courses & Examinations

The University when it first began instituted five examinations two in connection with the secondary education viz the secondary school certificate examination and the entrance examination; and three viz. The First Year, Second Year and the Third Year or G.A. (Graduate in Arts -
 -
Grihitagana), in connection with higher education.

Institutions conducted by and affiliated to the University.

The University started with affiliating only two institutions (1) an Arts college at Pune, (2) Adhyapika Shala at Pune. In June 1920, University did not conduct any institutions. In July 1920, the University took charge of the Arts College at Pune and the High School (Kanyabhala) at Pune, and they were named after "Shreemati Nathibai Damodar Thackersey", the mother of Sir Vithaldas Thackersey. In 1923, the college of Arts was shifted to a new building at Brandavana, especially constructed for this purpose.

After July 1920, the University extended its activities in Gujarat and it granted affiliation to two high schools, one at Ahmedabad and the other at Surat. The University was growing continuously since its foundation. The growth of the University was in two directions, firstly the number of the affiliated institutions to this University increased to 27 by 1936 and secondly, the field of activity spread from Pune to

other parts of Maharashtra, Gujarat, Sind, Punjab, Andhra, Madhya Pradesh and Karnataka.

The growth and development of the University in terms of the number of institutions was hampered between the years 1936 and 1951. This fact can be attributed to mainly two reasons - (1) the country was partitioned on the eve of independence in the year 1947. Naturally, therefore, the affiliation of institutions, working in Punjab and Sind which became part of Pakistan, was discontinued..(2) The Government of Bombay organised an examination code to conduct the Secondary School Certificate Examination equivalent to the Matriculation Examination of the Bombay University or the Entrance Examination of the U.N.D.T. Women's University. As a result, the secondary school final examination ceased to be within the purview of the universities. The universities in turn decided to accept students who had passed the S.S.C. Examination of the Board established by the State Government.

The affiliation of the Secondary Schools to this University for the purpose of the Entrance Examination thus turned out to be meaningless. The position in terms of the number of schools in the year 1951, was that only two conducted schools and one aided school remained with this University.

The University got a statutory recognition in the year 1951, by an act passed by the Bombay Legislative Assembly, in the year 1949. Under this University Act it was not possible for the University to continue holding its Entrance Examination without the express permission of the Government of Bombay. Accordingly, the Syndicate of the University approached the Government of Bombay for such a permission to hold the Entrance Examination. The permission was granted by the Government only for the year 1951-1952.

Thus by the year 1951, the number of institutions affiliated to this University came down to seven which included two conducted and two affiliated colleges and three high schools in the present Maharashtra and Gujarat States.

Enrolment

Out of the five girl-students in the First Year Class of the College of University started on 5th July 1916, four came from Mahilashram and one student who had passed the Bombay University Matriculation Examination, joined this college of the University.

The number of students studying in this University went on increasing gradually. The number of students who appeared at the B.A. Examination, i.e. the Degree Examination, in the year 1919, was only three of which only one passed out. The total enrolment of the University of all the three classes was seventeen. The Degree Course at that time was only of three years duration. Number of students in the High Schools affiliated to this University in the year 1916 was only hundred.

In the year 1920, the strength of the college students had increased to eighty, whereas the number of students in all the High Schools affiliated to the University rose to 1800.

By the year 1936, the enrolment of the students to the colleges of the University had increased to 210, whereas the number of students from the High Schools affiliated to this University had increased significantly and it was 4512, out of which 336 students appeared at the Entrance Examination.

The strength of the students studying in the colleges of this University increased to 470, by 1951, of which 218 appeared for G.A.(B.A) Examination of this University.

Courses

As far as the University Education is concerned, the University started with only the Arts Faculty in the year 1916. The course for the U.A. Degree was of three years' duration. The first Degree Examination was taken in the year 1919.

A Primary Training College named as Adhyapakashala was started a year later i.e. 1917 with an enrolment of eighteen students. The first batch of Primary Teachers passed out in the year 1920. The University, however, decided to discontinue the programme of training primary teachers since the year 1949.

Expansion and changes came. First, a Master's Degree in the faculty of Arts was instituted in the 1925. The Master of Arts examination then known as P.A. (Proficient in Arts)-^{only} () was first taken in the year 1927, with one student.

Teacher training expanded to include Secondary teachers. The University framed a Diploma Course for Secondary Teachers in 1937 which could be taken also after graduation. Only two students appeared in the first year. This course continued upto 1940. Enrolment in this Diploma course remained very small. The course did not find favour with graduate teachers for want of recognition by the Department of Education. The University recognised this shortcoming and instituted a Degree Course, the "Bachelor of Teaching" in the year 1941. The first batch of graduate teachers under training consisted of only four students in the year 1941-42.

As for private students at the different examinations of this University the number went on gradually increasing. From 65 in 1936, it went upto 532 in the year 1951.

Pre-degree level:-

~~Library~~
Curriculum

It was thought unnecessary to introduce specialization at the pre-degree level. The content of the courses at this stage were mainly cultural and such as would be useful to women.

At the Entrance Examination the subjects were divided into two categories (i) Compulsory and (ii) Voluntary subjects. The four compulsory subjects were (1) English, (2) Mother-tongue, (3) History, and (4) Domestic Economy and Hygiene.

In addition to the above four compulsory subjects a candidate was required to choose any two of the following voluntary subjects:-

- | | |
|-------------------------|-----------------------------|
| (1) Sanskrit/Persian, | (2) Physics & Chemistry, |
| (3) Algebra & Geometry, | (4) Hindi, |
| (5) Geography, | (6) Drawing, |
| (7) Music, | (8) Sewing and needle work, |
| (9) Education, | (10) French/German |

Students were tested above by an Oral Examination in English to emphasize the importance of English both written and spoken.

Course for G.A.

The G.A. Course was of three years duration for which Mother-tongue and English were Compulsory subject. The third compulsory subject History, which included Indian History, Indian Administration, British History, British Constitution and Sociology was spread out over three years. The fourth compulsory subject was Domestic Science which included subjects like Biology and Hygiene, Physiology and Hygiene, and Psychology and Study of Child Mind, spread out over three years.

AN INQUIRY TO FOUR COMPULSORY SUBJECTS IN UNIVERSITY
was required to choose one of the following optional subjects:-

- (1) A classical language, (2) Physical Science,
- (3) Natural sciences, (4) Cooperative Religion, (5) History and Economics, (6) Ethics & Philosophy, (7) Mathematics,
- (8) Pedagogics, (9) Music, (10) Drawing & Painting
- (11) Additional English, (12) Additional Modern Indian language,
- (13) Modern European language.

The same optional subject was to be studied through out the course of three years.

Diploma in Teaching

Admission to this course was restricted to a candidate who has passed G.A. and in addition has served for two years in a High School, after graduation. The examination at the end of this course was taken in two parts - written and practical. The subjects for the written examination were four, (1) Principles of Education, (2) Recent Developments in Education. This was not a full time course. lectures were arranged in the morning and evening.

For the practical examination a candidate was examined in giving lessons in two subjects in which 20 practice lessons were to be given during the year.

Primary School Teacher's Diploma Examinations.

The course consisted of three years' duration with the University Examination at the end of each year.

The Calcutta University Commission has made some observations in its Report which was published in 1919. They had criticised the mechanical nature and the rigidity of examinations. The B.N.D.T. University as if anticipated some of the conclusions

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*(2) History of Education, (3) Practice of Education

of the Calcutta University Commission and allowed several facilities to students by introducing the principle of examinations, by compartment. This allowed a student who failed only in one subject to go ahead to the next year of studies. The only condition was that the student had to appear for that subject in which she had failed, while appearing at the next higher examination. This is the same principle of ATKT which is now followed by many universities and deemed to be progressive in modern times. The University had, therefore, taken a progressive outlook even in those days as far back as 1916.

The principle of exemption, in those subjects in which the candidate got at least 40% of the marks, was also practised from the beginning by this University.

Changes:

The first change in the course of studies was made in the year 1935-36. The subjects Geography, Sewing, which were put in the voluntary list were now made compulsory subjects. Arithmetic, though compulsory, were treated as subsidiary subjects.

The subject pedagogics was removed from the G.A. syllabus in the year 1931-32 and the subject of Comparative Religion from the year 1933-34. The subject Natural Sciences was dropped from the compulsory subject syllabus from the year 1944-45 and retained as a voluntary subject.

The second major change in the courses of studies was made by the University, during the years 1945-1951. The courses were changed for the Entrance Examination and progressively for the F.Y. Arts, S.Y. Arts and G.A. examinations.

For the new course of the Entrance Examination, the subjects were divided into two parts- Part I consisted of

History, Geography and Domestic Science and Part II consisted of Mother-tongue, English, Domestic Science and two voluntary subjects.

The revised courses for the G.A. Examination were as follows. For F.I. Arts and B.I. Arts, there were four compulsory subjects - English, Mother-tongue, History, Domestic Science and One Voluntary subject.

For the Third Year, i.e. for the candidates appearing for the G.A. Degree Examination there were five subjects viz- English, Mother-tongue, Sociology, Psychology and a Voluntary subject.

Mention must be made here of one additional feature in the courses of studies for the G.A. examination. There was a provision of a Certificate Course of studies parallel to the papers of the G.A. Degree Course Examination excepting English was awarded a certificate. There was also a provision to award Diplomas in Individual subject of the G.A. Course. These facilities seemed to exist in the years between 1935-36 and 1945-46. This facility seems to have been discontinued from the year 1946-47.

Extension Services

The University has recently since the year 1969 started the Department of Continuing Education which arranges a series of lectures for the benefit of the parents and the society at large. It was not an innovation so much as expansion of activities that existed even in 1930. 'A Vacation Course in Education' was organised by Mr. B.D. Karve, under the auspices of the S.N.D.T. College for Women, Pune, with the

help of a number of distinguished educationists. It was repeated in 1931. This could have developed into a regular activity but was discontinued because the Government Education Department had in the mean while started similar courses.

Another bold step was the establishment in Bombay of our Arts College affiliated to the University in 1931. Another attempt to expand an F.T. college class begun in Hyderabad (Sind) with Sindhi medium in 1931-32 was not successful.

The University had not ignored the larger community while serving the cause of women. During the Second World War, ACP and First Aid Classes for students and staff, lectures on Hindu Reform Bill were conducted at S.H.T. college. A number of prominent personalities visited the University and its colleges and gave lectures on various subjects. There were lectures, on legal instruction and Religious instruction during the year 1944-45.

Thus we find that the University Authorities did have this vision which was instrumental in the growth of a permanent, strong Department of Continuing Education. Such a department could take the responsibility of arranging various programmes like lectures and seminars to meet the needs of students and the society at large.

GROWTH IN STATUS

The S.N.D.T. University has now grown into a very big and important institution in the educational life of the country.

In 1921, the University gave affiliation to the first college viz. S.L.U. College for Women at Ahmedabad. By 1922, ~~Do not give institutions were given the~~

in all eight institutions were connected with the University, two of these directly conducted by the University and the remaining six were affiliated. The eight institutions were from the present Maharashtra and Gujarat States. In 1925, a high school with 2 sections, Marathi and Gujarati was opened.

The University then decided in the year 1925 to give an yearly grant of nearly Rs.3000/- to run the Gujarati section in Vanita Viharas of Bombay.

Since the foundation of the University in 1916, the University authorities were working very hard for the spread of secondary and higher education among women through the mother-tongue of the students. It was the experience of the early workers of the University that the critics were slowly being changed to sympathetic on lookers. Public sympathy and support was gradually growing and hence the natural step for the further progress of the University at this stage was to obtain recognition by the then Government and the other existing universities.

As already referred to, the University got the recognition, for the first time for its Entrance Examination, by the college of Physicians and Surgeons and accordingly three students who passed the Entrance Examination of this University in 1927, were admitted into the B.J. Medical School at Pune. Negotiations, for Recognition of the Certificates given by the University to the candidates passing the Primary Teachers' Diploma Examination, were in progress with the Department of Public Instruction, Bombay. The Government in the year 1927, recognised the above mentioned certificates as equivalent to that given by the Government Department at the end of three years course in its Training Colleges.

In 1931 the S.N.D.T. College for Women was started at

Bombay. The college became a full-fledged college with Prof. H.J. Anjaria as its first Principal. It was situated in Matre's building near Sandhurst Bridge, Chaupatty, Bombay. A very important incident in the history of Women's University took place immediately after the development of the full-fledged college. The University office which was at Pune right from the foundation day of the University was shifted to Bombay in January, 1936. The University office and the college were both housed in the same rented building at Chaupatty. Another development took place immediately after the Bombay Government gave the grant for building purposes. With the help of these grants and the accumulated grant from the Shackersey Trust and partly from the Permanent Fund of the University, some land was purchased at Queen's Road and the University office and college were shifted to new premises.

According to the 1935 Act, the first popular Indian Ministry was installed in office in 1936, under the leadership of Shri. B.G. Kher. The Government aware of popular support to the University and appreciating the work of the University, gave recognition to the degrees of this University and put it par with the Degrees of the other universities in the year 1939. This facilitated the entry of the graduates of the University in Government and the Semi-Government services. This recognition has gone a long way to improve the status and prospects of the University and its students.

When the University completed twenty five years of its existence, the Silver Jubilee of the University was celebrated in a fitting manner at the Head Quarters and various centres where there were institutions conducted by or affiliated to the University. The celebrations were held under the presidency of the great scholar Dr. Radhakrishnan. In one of these

functions held Mr. N.K. Jaykar paid Lady Thackersey a thrilling compliment. He called her India's third 'Royal Begar', the first two being, Mahatma Gandhi and Pandit Madan Mohan Malviya.

The appointment of a publication board in 1941-42 to produce suitable textbooks in the vernaculars, partly met the difficulties of students.

While the courses had been designed to give a liberal education, keeping in view the special needs of women improvement was felt necessary. Accordingly a special committee was appointed in 1941-42 to redraft syllabi and courses. The Committee redrafted the courses with great care. These revised courses were sent to the Government for their opinion. The Government advised in 1944-45 the University authorities to bring the revised courses into operation and raise the question of the equivalence of the Degrees of this University with the Degrees of the University of Bombay, after some time.

In 1948-49 on the basis of the recommendations made by the committee appointed by the Government, consisting of Sir. H.V. Divetia (Chairman), Mrs. Hansa Mehta, Diwan Bahadur K.M. Javeri, Lt. Col., Principal A.B. Cajendragadkar, Prin. V.K. Joag, Mrs. Sharda Diwan and Mrs. Leela Magle-Shumo, the Government of Bombay prepared a draft of the bill for statutory recognition of the S.M.D.T. University. The Government of Bombay announced its intention to introduce this bill in the autumn session (during 1948-49) in the Bombay legislative assembly.

The University authorities were aware of the fact that everything would not be achieved simply by the Statutory recognition. Statutory recognition pre-supposes the undertaking of

many responsibilities by the University in educational matters. The University took steps to prepare the University for this role. The Syndicate appointed committees to consider the question of creating Faculties for Domestic Science and Medical science in this University in the year 1948-49. In the year 1950-51, statutory recognition of the University was at last granted by the then Bombay Government. The University in the same year appointed two sub-committees to consider and prepare a scheme for the institution of the Faculties of Nursing and Education.

The Builders of the University:

No institution, ever starts big. It has always a small beginning and gradually grows into a big institution. The case of the development of this University is not otherwise. This University is no exception. It owed its growth to a band of dedicated workers.

Dr. Karve was assisted at the initial stages by Prof. Bhate, Kanitkar, Limaye, Kolhar H.C. and Gadgil H.K. These six persons formed a 'Provisional Committee' to draft the activities necessary for the formation of the University. The promoters of the University were conscious of the importance of money for the scheme they had launched upon. It was, therefore, thought necessary that somebody should accept the responsibility and should devote full time to the work of enlisting sympathy for the cause, and extending the circle of the supporters of the University. Dr. Karve himself desired to undertake this responsibility and the Syndicate recognising the importance of the work relieved him from his duty as the First Registrar and appointed him officially as the Organiser of the University. Dr. Karve was the first

and Indonesia. He then proceeded to New York in U.S.A. and then to Japan. He also visited East and South Africa during two consecutive years i.e. 1930-31 and 1931-32. He used to tour the whole of the country till the year 1930. He toured extensively in India through what are now Maharashtra, Karnatak, Andhra-Pradesh, Tamilnadu, Madhya Pradesh, Rajasthan and Gujrat States. He also toured West Punjab and Sind. (Now in Pakistan).

Sir Vithaldas Thackersey came into contact with Dr. Karve after the foundation of the Women's University. Sir Vithaldas was interested in the role of women in the country's progress.

Sir Vithaldas did not stop only by giving a huge donation to the Women's University but continued to take an active interest in the progress and development of this University. But unfortunately for him and the University Sir Vithaldas did not live long to see the fruits of his generosity and the growth of Women's Education in this country. Dr. Karve lost a staunch supporter in the death of Sir Vithaldas on August 12, 1922.

It is very heartening to note that Smt. Premilila, wife of Sir Vithaldas was not daunted by the untimely death of her husband, but began to take a keen interest in the affairs of the University. She devoted her entire life, since then, for the work of this Women's University, a cause dear to her husband. Smt. Premilila was intimately associated with ^{the} University since 1920. She became a member as a nominated syndie of this University in the year 1921. Till the year 1926, she worked as the nominated syndie and then since 1926-27 she worked as an elected syndie till 1930. The University was recognised as a Statutory University in the year 1931. During the transition period under the transitory - statutory arrangement Smt. Premilila Thackersey was nominated by the Government as the first Vice-

Chancellor from 16th January 1950, to 16th January, 1951. She further continued the Vice-Chancellorship from 1951, till November, 1969. During all these years i.e. for a period of over fifty years Smt. Pramila Thackersey took very active interest in the University and with a singular devotion worked for its development and progress.

Sir Sitaram Patkar was appointed the Vice-Chancellor in the year 1931-32 and he continued to occupy this position upto 1945-46, till his death. His contribution to the University was unique in many respects. He tried very hard to get a charter for the University but unfortunately did not live long enough to see his efforts bear fruit. It has already been mentioned that this University did not start with Statutory recognition.

It was on account of the persistent and vigorous efforts made by Sir Patkar that the University obtained recognition to its degrees and diplomas since the year 1939 at the hands of the then Bombay Government. Credit also goes to Sir Sitaram Patkar in securing recurring and non-recurring grants to the University from the then Government of Bombay and Government of India. His tact and stewardship were of a very great value when the University had to face a difficult and awkward situation due to the difference of opinion that arose between the University authorities and the trustees of Sir Vitaldas Damaojar Thackersey Trust, in the year 1932. The difference arose regarding the fulfilment, by the University, of the conditions that accompanied the donation of Rs.15 lakhs, given by Sir Vitaldas. To fight in a Court of law, the very party, responsible for giving a good financial footing to the University created an unpleasant situation. The period between 1932 to 1935 was most critical. The University had to carry on without the annual interest of Rs.52,500/- on

the Thackersey donation and the life workers of the Hindu Widow's Home Association had to strive very hard at great personal and financial sacrifice for its survival. It goes to the credit of Sir Sitaram Patkar that he could bring about a conciliation between the University authorities and the Trustees. The differences were settled on 17th April, 1935 and the University survived a catastrophe. After the death of Sir Sitaram Patkar, his wife Smt. Shantabai Patkar gave a donation of Rs.1 lakh to commemorate his name. The present Convocation Hall of the University is named after Sir Sitaram Patkar and lady Shantabai Patkar.

The office of the University was shifted from Pune to Bombay in 1936. Dr. Mrs. Iravati Karve was then working as the Registrar of the University. She worked as an Honorary Registrar from 1931 to 1936. She resigned her post in 1936 as she could not leave her family at Pune and go to Bombay. Smt. Sharda Diwan, then agreed to take charge of the post of Registrar. Smt. Diwan worked from 1936 to 1944 accepting only an honorarium. Smt. Ixmi Thackersey took over from Smt. Sharda Diwan the post of the Registrar in 1944. She worked till 1960 excepting for the year the University received its charter.

Mention must also be made of special service rendered by Shri S.V. Kirlokar, the editor of 'Kirlokar and Street', the Marathi magazine, who gave wide publicity by giving in his magazines, a detailed account of the history of the University and appealed to the people for financial help to the Institution. He raised the fund to collect petty donations ranging from few paise to a few rupees. Through his magazine he collected an amount of Rs.60/- in the year 1932-33. Mrs. Gangabai Bhatia collected subscriptions and donations for the University and her efforts brought Rs.5.610/- to the University.

Another valuable though small amount was a collection of Rs.1000/- made by Smt. Balubai Khare (Mrs. Maitibai Badekar) who was an Assistant Superintendent of the S.H.D.T. Kanyashala, Pune. She went on a lecturing tour to Goa during the Divali Holidays in 1932. Through her lectures she made the work of the University known to the people and appealed to them to contribute to the funds of the University through small donations.

The University was fortunate to get the honorary services from a number of persons particularly during the first few years after its foundation.

The Women's University developed out of Hindu Widow's Home Association. Ten life workers of the Association were giving all their time to the work of the Women's University. These included persons like, Shri. H.M. Athavale, H.M. Divakar, V.M. Joshi etc. All of them served the University not for any monetary gain, but needed workers and could not afford to pay much. Principal Athavale, did pioneering service in the teaching of science. Even after Natural Sciences was dropped from the curriculum, he continued to teach it as a voluntary subject upto 6.A. He prepared his own instruments as the Department had no funds to buy them. Thus the credit of establishing this University and running it for nearly first twenty years goes to the Hindu Widow's Home Association, which is known since 1946, as the "Hingne Street Shikshan Samatha".

It is impossible to make a complete list of all the persons who helped to propagate the work of the University and helped the University financially by collecting even small donations from a common man.

Physical Expansion:- As is wellknown, all the preliminary work of organising the Women's University was done under the auspices of the Hindu Widow's Home Association, at King's, Pune. The Association was the mother of the University. The University had no funds of its own. The Association bore the burden of building classrooms to provide for the additional classes that had to be built year after year.

It is, here, necessary to make a mention of an endeavour made by Shri. G.M. Chiplunkar and Shri F.S. Gadre in the year 1917. They collected some amount from Pune and Bombay and started the Kanyashala with only 3 students on the roll in April 1918. This school was started with an intention on the part of the founders to establish an institution in accordance with the ideas of Dr. Karve, in respect of women's education and as a feeder school to the University. Luckily for the school and for the University, the University received a big donation from Dr. Vithal Raghoba Lande. The high school was handed over to the University in 1920. Shri Chiplunkar and Shri Gadre took charge of this girl's school and conducted it ably. A new building was later constructed and named after Dr. Vithal Raghoba Lande. It was inaugurated in 1926 by Sir Leslie Wilson, then Governor of Bombay.

From the thirties, the University's acquisition of land and building, made rapid strides with an interest free was from Sir Vithaldas, construction of a spacious building became possible. Hostels were constructed with the help of a donation from Shri Mulraj Bhatav and the new site of the college, Yerundawana, building for the school run by the University came up in Girgaum, Bombay.

CHAPTER IV

The Changing Role of Women And expansion of the University After Independence.

Women and their status in India

Between the idealised concept of woman and the real life situation in which women find themselves has a chasm, the measure of which is apprehended by Sociologists. This is true of India as of other countries of the world. Women are burdened with inequalities which are the cumulative result of discriminatory practices, social cultural and economic. All over the world, women are denied equal access with man to opportunities for personal growth and social development. Be it education, or employment, professional or political life marital or family relations women are at disadvantage. In India as in the developed countries, women are less likely than men to continue their education to higher levels. They are more often crowded within a narrow range of female occupations like teaching, nursing, social work and stenography - all of which have a low status and draw low remuneration relative to other professions. Even those women who have somehow surmounted these hurdles and have obtained professional education cannot shed their handicaps as women, ~~the~~ because the conflicting demands of a professional career and the cultural imperative of their homemaking responsibilities are hard to reconcile.

How an Indian woman performs her diverse roles in a modernising society can be understood only against the cultural determinants of her role through history.

A typical feature of Indian culture is that it is sex segregated. It is correctly observed by Papanek (1) that in sex segregated societies, there is a ²⁰proportion

with the sexual and reproductive behaviour of females. In India, until recently a women's sense of personal worth was related to her fertility. Her status was derived primarily from being a mother, and particularly as a mother of sons. "The typical Indian woman knows of no alternative role for herself than that of wife-mother" and the "mark of her success as a person is in her living, thriving children".

In Indian culture high fertility is a prominent value. In the agrarian, rural economy there are distinct economic advantages in having many children, particularly sons, high fertility then becomes less a matter of personal choice of the woman than an outcome of a combination of many socio-economic factors. Poverty, high infant mortality, the need for family labour and security for the old are among the main reasons that provide the rationale for high fertility. A major step in improving the position of women in India would be to break the vicious circle of poverty and high fertility. As long as this is not done, people will remain poor because they have large families and continue to have large families because they are poor.

High fertility in a sex segregated society affects the status of woman in several ways. Birth of children at very early age, repeated pregnancies, and malnutrition lead to high maternal mortality. Moreover, women are so completely tied down by child care, house work and agricultural labour that few options are open to them for their personal growth. In

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- (1) Hanna Papnek, "Men, Women and Work: Reflections on the Two-Person Career". In Joan Huber (ed), "Changing Women in a Changing Society" - University of Chicago Press, 1973
pp.90-110
 - (2) David G. Mandelbaum, "Human Fertility in India".
University of California Press, 1974 P.16

addition, since such a high value is attached to their reproductive function, formal education is regarded irrelevant for girls who are destined for marriage and motherhood at an early age. While, the mean age for marriage is no doubt steadily increasing, from 16 years in 1951-61, to 18.3 in 1961-71. In rural areas, girls continue to be married much earlier than men, at times, even before puberty.

The picture is different in urban society. In the cities excluding the slums a majority of girls get high school education. This has a significant relationship with a smaller family size. Women's education tends to raise the age of marriage. None of these changes bring about a radical change however in the role and status of women. The traditional pattern of arranged marriages with dowry still persists. Many educated people are against the dowry system only in 'principle'; they also say they favour intercaste marriages. But such acceptance is rarely followed by practise. As observed by Cormack, (3) girls are ready to go to college and mix with boys, but let their parents to arrange their marriage. "Many want new opportunities, old securities; new freedom, old protection."

Notwithstanding the expansion in educational and occupational opportunities that have created new roles for women outside the home, their social position within the family remains largely unchanged. The system of arranged marriage reasserts the authority of caste norms. It imposes on women the obligation to conform to the traditional image of woman.

(3) Cormack Margaret, "She who Rides on Peacock".

Bombay: Asian Publishing House, 1961) P. 100

She is wife-mother but enjoys low/in religious/caste norms Education and employment of women are not enough for uprooting the dowry system. The problem of dowry is rooted in the system of arranged marriages and, while it may give the married woman security and facilitate a family's upward social mobility, it reduces a woman to a commodity with a market price that varies according to her personal qualities and the boy's occupation. Such social customs make female children a liability to parents right from birth. Hence the preference for sons.

It is obvious from the foregoing account in what marked contrast to the idealized notions in our social history in the actual status of women.

Nevertheless; while one notices these constraints, it is important to render core the many gains that have accrued as a result of sustained effort. We have seen earlier in Chapter I how social reformers had fought hard to remove many disabilities that women suffered from, legal and social. Their effort not only improved the actual lot of women but it did something more significant. It led to a general awakening among women themselves. Many women's organisations came into existence to further the interest of women in all spheres of activities. The National Council of women and All India Women's Conference are notable examples. The Indian National Social Conference and All India Women's Conference from time to time passed resolutions. These resolutions show a progressive trend. The All India Women's Conference passed a resolution in 1945 to prepare a charter. The work, of framing it was completed in 1946.

for her to earn. It provides a channel for self-expression which she did not have for ages. The very realisation that a woman can be on par with man in the professional sphere has given her a sense of self-sufficiency, whether she herself is actually a professional worker or not. This changed attitude towards herself has done more to improve woman's status as a citizen and a worker. Male attitudes have been changing too. In recent years some have aided this process.

In cities like Bombay of rising cost of living and increased poverty women had to seek remunerative work to meet their domestic requirements. To some, additional income could help ^{meet} new needs. Thus it is partly because of economic compulsion that women have become more job-oriented. In big cities, they are working as teachers, clerks, doctors, nurses and in administration. Besides the women who are engaged in gainful occupations, there are a substantial number who participate in social service. Inevitably this led to a good deal of 'awakening' in women.

Women can now enjoy leisure in a fruitful manner. They can spare some time for recreation and feel more free to plan their own activities. Some of them their own clubs and associations where activities are organised. ~~XXXXXXXX~~

This was indeed a departure from the old, traditional ways of life which left little choice for women in important matters of life. We see now how the more educated and enlightened among women have acquired a new purpose in their lives and have found a new meaning for themselves.

With the passing of the law of Monogamy and other legal improvements concerning divorce, women have a better and *more*

respectable status. The very fact of her rising status has made the Indian woman aware of her potentialities. She has become more critical in choosing the courses of studies; she has started planning for a career; and has shown willingness to enter a variety of educational spheres.

The only women's university in India the S.H.D.T. Women's University becoming aware of these changes has introduced many changes in its courses and curricula. The objectives of existing courses were reexamined in the context of the changing needs and an altered social set up and the courses were reshaped accordingly. The expansion of the university was the natural consequence of such an attempt.

Development of the University after Independence

Thus the post-independence period saw rapid progress of the University. The reasons as we have seen are many besides self-rule: the second world war, inflation in the post independence period and changes in the social attitude to women and women's education in particular.

The Indian constitution ensures equality of opportunity to men and women. As the importance of women's education to the progress of the nation was perceived promotion of women's education became part of our national policy. The preamble to our draft constitution emphasizes the quest for democracy through justice, liberty, equality and fraternity. Equality of status and opportunities for man and woman occupies an important place in our constitution. The support to this is evident from Articles 15(1), 16(1) and 16(2). It is clearly stated in these articles that,

"the State shall not discriminate against any citizen on grounds only of religion, caste, sex, place of birth or any of them." and that "there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state".

In keeping with the changing note of women in society the development of the University and its institutions was in the period was not only rapid but varied in kind. After receiving statutory recognition, the strength of the Bombay College began to increase by leaps and bounds. For new colleges conducted by the University were added during this period. Similarly the Poona Campus which had only one college so far provided for one more education college. The total number of institutions conducted by the University at the end of this period was seven colleges and two Kanyasulkas.

In the year 1952, the University office, the Arts college and the library were housed in a good spacious structure. But this was not found enough large to meet the growing need. As new schemes were thought of and as new departments were contemplated a still bigger structure was planned for housing these departments on the northern plot of the Bombay campus. The University grants commission, the State Government and the Bombay Municipal Corporation together with some liberal donor offered help. This new University Building was opened in 1961 by the then Prime Minister, Pandit Jawaharlal Nehru. Later, in 1966, the Golden Jubilee Celebration of the University was inaugurated in 1966 by Smt. Indira Gandhi who was the Prime Minister then, and President, Balhakrishnan presided over the concluding function -- a clear recognition of the valuable work of the University, with the physical expansion of the University, side by side went changes in the content of cour

To day, the Arts college at Bombay continue to provide courses for B.A. General and B.A. (Special). The B.A. special courses are available in all languages and the main Social Sciences. A special feature of the University has been the inclusion of fine arts and , Home Science and Nursing which meet the special interests and needs of women. Since 1951, Post-graduate courses are offered in English, Gujrati, Marathi and Sanskrit Principal and Subsidiary. From 1957 Hindi, Sociology, Drawing and Music have been included in the Postgraduate Scheme.

In 1960, the pattern of the three year degree course after the Pre University was introduced replacing the old course. From 1963, a Ph.D. Programme was gradually undertaken by a number of departments. Gujrati and Marathi departments took the lead followed by the social science departments of sociology and economics. Similar progress was also made by the Art College at Poona.

The teacher training department was conducted as a part of the S.M.D.T. Women's College, Bombay to meet the needs of students who wanted to be trained for the *teaching* profession. Hence the B.T. Classes were conducted in the evening with almost all part-time lecturers. This arrangement continued till 1956. Thereafter, the University appointed full-time staff. However, till the year 1958, the B.T. department remained a part of the Arts college. With a donation given by Dr. Ant. Pramila Thackersey in memory of Francoverbal Vithaldas Thackersey the part-time college was converted into a full-time, full-fledged college of education to conduct its activities. The college was named P.V.D.T. College of Education and started functioning in 1958. In 1962 the

University introduced the revised B.Ed. syllabus. Orientation courses in audio-visual education, child guidance, school library organisation and vocational and educational guidance were organised to prepare the staff for teaching these new subjects. The college was particular about planning the entire curriculum to suit the needs of the modern teacher. The college has also introduced a revised M.Ed. syllabus from 1964.

The Diploma in Education course for undergraduate students was also started. This provision helped to meet the demand for trained teachers for upper primary schools. Of late, the college is also making progress in research activities. Several Curricular and co-curricular activities are undertaken by the college and its students find themselves admirably well placed in their field after the completion of the course.

Shri Haneraj Pragji Thackersey school of library science was opened in July 1961. The courses offered a postgraduates diploma in the beginning. From the academic year, 1964-65 a regular degree course was implemented. Besides theoretical training, the students are also offered an intensive in-service training programme. This helps the students develop a full insight in the nature of library work. After completing the course, many students are engaged in gainful employment. Some of the first batch students are still working in the University library.

Home science formerly known as domestic science was an important part of the curriculum at the S.K.D.F. Women's University from its very inception in 1916. Physiology, Hygiene, Biology, Mother craft and child care, Home nursing,

First aid were some of the subjects taught by competent doctors at the colleges conducted by or affiliated to the University. With the help of a contract between the Government of India and T.C.M. (Technical Co-operation Mission), Home Science gained a lot of importance in India around 1955. Immediately the University started a department of Home Science in the college. It remained a compulsory subject for the First year and Second year arts students. With the passage of time, new more and specialized subjects like textiles and clothing, foods and nutrition, home management etc. were included in the course. Home Science trained teachers were engaged on the staff and three special laboratories were set up for these new courses. Science, eventually, became more popular and received more prestige.

In 1956, the OCL/TCM's Tennessee/India programme was accepted by the University. This Indo-American contract helped not only in teacher training but also in providing the necessary books and equipments for improving the programme. A scheme for starting Home-Science as a voluntary subject for B.A. degree was prepared in 1958 and introduced in 1959. At the same time the OCL/TCM's India contract was renewed and revised. As a result some of the foreign experts were placed at the S.M.D.T. University which was to be the demonstration centre for western zone; more teachers were trained and more books and equipments were ordered. A scheme for the three year degree course was prepared and from 1960 the degree programme in Home-Science was introduced at the S.M.D.T. Women's College at Bombay and B.A. with an optional Home-Science course was introduced at Poona later on.

From 1962 the department has become a college of Home-Science and is making steady progress ever since. From 1963 onwards, one by one, post graduate courses were introduced, in Home Science 'Child development and family relationship' department being the one to take the lead. In 1963 the three year degree course was converted into four year degree course and an English medium batch was added to those already existing in Gujarati and Marathi.

The Leelabai Thackersey Nursing College started functioning as a fullfledged college from 1963. Actually the department had been set up in the S.N.D.T. Women's College as long back as 1952. The department, started with a programme of three years which was very soon converted into a four year nursing programme culminating into the degree of B.Sc.(Hons.) The course failed to attract sufficient enrollment in the early days partly due to the public prejudices towards the nursing profession and partly due to lack of recognition from the Nursing Council. It was an uphill task in the early formative years to create enough public support for the course, and to win recognition from the Nursing Council.

In the course of years, the suggestions from the Indian Nursing Council were accepted and the courses were accordingly revised. In 1965 these courses got full recognition from the Maharashtra Nursing Council. It is a pioneering college in the State of Maharashtra. The students have access to many city hospitals for their practicals and they are also deputed to Palghar for gaining experience in Rural Public Health field. The college has a post-graduate programme too.

There were other additions to indicate the continual growth of the University. The S.H.D.F. College of education, Poona was started independently in 1964. Within a year this college started the diploma in education course for undergraduate women teachers. In 1962, the University library at Bombay was shifted to the new building from the basement of the old building. This library has a and attractive reading room for the students and one more for the staff too. A large collection of books and periodicals, regular service by trained personnel, a quiet atmosphere, an efficient reference and bibliographic service and orientation programme and printed catalogues are some of the noteworthy features of this library, which have made this library one of the most well-organised libraries in the city of Bombay. Book displays are arranged and annual book-projects are planned to introduce the readers to the vast resources of the library, to arouse their intellectual curiosity and increase their general knowledge. Its efficient and imaginative service has won the approbation of scholars who built it for their needs.

Construction of a new building was undertaken at Poona Campus for its branch library which was completed in April 1964. The University Grants Commission gave a liberal grant for this library building. This library too is well furnished and equipped and renders excellent service to students and teachers and by Courses in Library Science Seminars and Workshop for in-service training.

A programme of student service was started at the University in 1965. It includes services that help the

Vithaldas Kanyashala was started in the Poona Campus to serve as a practising school for the S.H.D.T. College of Education for Women, Poona-4.

A Non-resident Students Centre was declared open on February 22, 1967 in the basement of Kanji Khetsey Building of the University. In 1973, a students' Home was opened at the Poona Campus.

A new college of Home Science named S.H.D.T. College of Home Science was started on the Poona Campus from June 1968, with Marathi and English as media of instruction.

Certificate courses in German and Russian languages were started by the University at Bombay from November 1968. At present, however, the certificate course in German language only is being conducted.

Under the auspices of 'Smt. Motibai Thackersey Home Science Scientific Research Fund' a five years research project on 'Minimum protein requirements of Indians on Mixed Vegetarian Diet with special reference to the metabolic and preservation aspects' commenced in the year 1968 at Sir Vithaldas Thackersey College of Home Science, Bombay.

A New Venture

In order to meet the urgent need for practical and pre-vocational courses for women, the University undertook the planning of a women's Polytechnic. The U.G.C. approved in 1969-70, the proposal of the University for the establishment of a Women's Polytechnic at Bombay under the auspices of the University as a Fourth Plan development programme.

English Conversation Classes were started in the year 1969 at the S.N.D.T. College for Women, Bombay to help students in oral communication in English.

The University started the programme of National Social Service sponsored by the Ministry of Education and youth services, Government of India, in the month of June 1970. Under the scheme, trained student volunteers undertake developmental and welfare work in the villages. They are presently engaged in social work around Nirmal Village-area.

Community Service and Continuing Education

It was increasingly being recognised that the University should be a centre not only for teaching and research but also for community service. The University has to serve the Adult Population of the country and should shift its 'Marginal' role to that of a 'dominant' one in this vital area. With this change in emphasis, the University opened at the head-quarters the Department of Continuing Education in 1970.

Branches of the Department of Continuing Education were opened at Bhavnagar and Poona in the years 1973-74 and 1975-76 respectively. These centres of Continuing Education are expected to be vital agencies in the process of life-long learning, in keeping up and enlarging women's intellectual, social and other personal interests in imparting new knowledge.

In providing further education to these women who have been denied the opportunity for education beyond the minimum level.

A certificate course in Light Vocal Music was started in the S.N.D.T. College for Women, Bombay in the year 1972 and in the S.N.D.T. College for Women, Poona in the year 1973.

With continuous expansion, diversification and new direction, it was necessary to make an assessment of its role higher to and in future. The University undertook in 1973 a self evaluatory Research, S.N.D.T. Women's University. A Case Study' and arranged a "Round Table Discussion" under the Chairmanship of Sat. S.Panandikar on December 15, 1973 at the University on "Trends in Women's Higher Education and the Role of the S.N.D.T. Women's University", as a part of that Research. This project was one of the varied programmes arranged in celebration of Sir Vitthaldas Birth Centenary, and the discussion has proved to be of great help in planning the further development of the University.

A study centre for the lady students of colleges, conducted by and affiliated to this University and of the University of Bombay was founded on March 1, 1973 at Sir Vitthaldas Nagar, Santa-cruz-west, in order to provide better reading facilities near the residence of students. During the summer vacation when students are not using the library much, it is kept open for children of that area, who make very good use of it.

The University established a "Research Unit on Women's Studies" in the year 1973-74 with the broad aim of "determining the future of Women's education and the role of the S.N.D.T. Women's University in it." The unit is supported from the fund known as "Smt. Mathibai Madhavji and Shri Madhavji Damodar Thackersey Women's Studies Research Fund"

built out of the endowment of Rs.1,20,000/- in aggregate from Shri. Udaybhai Merchant (Shri. Udaybhai M.D. Thackersey and family members of Shri. Hakubhai Kapadia) for scientific studies on women's issues.

The retention of English for undergraduates as a compulsory subject was an important feature of the University from the beginning. Students who passed the S.S.C. Examination without English were admitted by the University in the Arts classes. The students were, however, required to study compulsory English from Pre-University to B.A. Classes. From the year 1973-74, they are permitted to offer compulsory Hindi instead of Compulsory English. This was a significant departure in the language policy.

The new S.N.D.T. Women's University Act came into force with effect from 21st May, 1974 vide Government notification, Education Department No.UWL 1074/4 - of 21-5-1974 and the New Senate Under Section 20(1) of the same Act was declared constituted on October 30, 1975.

During the year 1975, the International Women's Year activities were undertaken. The project "In Quest of Status" was undertaken with the joint collaboration of the Tata School of Social Sciences the University undertook a number of research investigations in line with the most recent research techniques. Investigations were made of women's efforts to gain status at home, in society and at work; at all educational, professional and socio economic levels.

An Information Cell has been set up at the University's Research Unit on Women's Studies as a part of the programme

organized in observance of the International Women's Year 1975. The Cell serves as a clearing house for all information regarding women's problems.

It is solely due to the keen interest and initiative of the Vice-Chancellor, Dr. Madhuri Shah that the University embarked upon a programme of 'Reforms in Examinations' from the year 1975. Internal Assessment as an experimental measure in the subject of Compulsory English (or Compulsory Hindi) at the Pre-University in Arts Examination, F.Y.B.Sc. Home Science Examination and F.Y.B.Sc. Nursing Examination has been introduced for regular students from the year 1975-76. A General Orientation Programme for the Principals, Heads of University Departments and Faculty members of all Bombay Colleges of the University and Training Programmes in Evaluation Techniques for the faculty members in Bombay, Poona and Sangli were also organized in the same year. The actual implementation of the reforms will be spread over the next, two to three years.

The S.H.D.T. Women's University and the Research Unit on Women's studies of the University co-operated with the Indian Council of Social Science Research in the project to edit a five volume series based on studies conducted by the I.C.S.S.R. on behalf of the National Committee on the Status of Women and is getting them published as part of the International Women's Year Programme. One volume is already in the press.

A milk-testing centre, jointly sponsored by the S.H.D.T. Women's University and the consumer Guidance Society of India was inaugurated on 23rd October 1975, and is continuing the work of testing milk samples from different areas of Bombay.

Part of the academic programme for the celebrations of the Diamond Jubilee year 1966-77 relates to (1) starting the new faculties of commerce and social work (2) starting of new post-graduate courses namely M.Sc. in Nursing, Master of Library Science (M.Lib.Sc.) and Master of Philosophy (M.Phil.).

(b) PHYSICAL EXPANSION

The University in its present premises is very much cramped for space, and hence could not expand its activities to the extent which it considered to be essential. This need of space would be partially met by the new Juhu Campus which is coming up on an area of 21 acres given as a gift to the University by the Government of Maharashtra.

The development work on the land at Juhu Campus commenced in the month of January 1967. The new campus is to serve as an extension of the activities in the present premises. The University office will continue to function from Bombay. The Faculty of Arts, College of Nursing and School of Library Science and college of Education, are proposed at present to be kept at the existing campus. The faculty of Home Science which is growing in popularity and importance among women is to be shifted to the new campus.

The shifting to Juhu by 1977 June would more scope to the various departments to reach a wider section of society. It is hoped that it would be possible to increase its intake capacity, to introduce more subjects of specialisation, to introduce a department for research and to expand extension programmes. It is also proposed to introduce short term courses to meet the needs of those who cannot take advantage
of full term courses

An important addition is the S.N.D.T. Polytechnic for women. The main objective of this polytechnic is to offer various vocational courses to women. The Polytechnic started at the Juhu Campus from 1976 June. Although the need for vocational courses has been recognised for long, the vocational institutions set up exclusively for women are not adequate. The polytechnic will provide several vocational and technical courses such as Medical technology Secretarial course, Food technology, stenography, Interior Decoration, Commercial Arts, Catering etc. A beginning has been made with the first two courses. In modern days, it is not only man who is the bread winner but the burden equally falls on women's shoulders too. These courses it is hoped, would help women get gainful employment. The provision of these courses at an opportune ^{COPIES} moment when the 10+2+3 years pattern of education has just been introduced with the idea of making it possible to introduce vocational courses in the interim stage of 2 years.

The faculty of education too would be shifted to the new campus. With the new institutions at the Juhu Campus, it is essential to set up a branch library at Juhu with adequate facilities. The necessary provision has been made. A hostel for students and staff is also nearing completion. It will provide residential accommodation for students.

Reviewing the progress in expansion of the University in the decade 1966-76, one finds that the University had eight conducted institutions of higher learning (five at Bombay and three at Poona), three Kanyashalas and fourteen affiliated Colleges in the States of Maharashtra and Gujarat. The University had five faculties of Arts, Home Science, Education, Nursing and Library Science, four media of instruction (English, Marathi, Gujarati and Hindi), three campuses (Bombay, Poona

and Juhu), twenty two affiliated and conducted colleges. The University has more than 20,000 students and 600 faculty members. The University conducts courses leading upto the following degrees, Diplomas and Certificate in Arts, Education, Home Science, Nursing and Library Science.

A) DEGREES:

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|--------------------|---|
| 1. Arts | : B.A., M.A., Ph.D. |
| 2. Education | : B.Ed., M.Ed., Ph.D. |
| 3. Home Science | : B.Sc. Home Science,
M.Sc. Home Science,
Ph.D. Home Science. |
| 4. Nursing | : B.Sc. Nursing |
| 5. Library Science | : B.Lib.Science. |

B) DIPLOMAS:

- | | |
|-----------------|---------------------|
| 1. Home Science | : Dip. Home Science |
|-----------------|---------------------|

C) CERTIFICATES:

1. German Language
2. English Conversation
3. Music.

Looking back, apart from the physical expansion of the University as registered by increasing enrolment, and staff, the growing size of institutions, the course of history of the Women's University shows change and evolution in the courses, curricula and in its general direction. First, we see the gradual upgrading of the level of education - from high school and pre-university to graduate, post-graduate and now doctorate level. There has been a continuous diversification of courses- from the emphasis on a few liberal arts and domestic science to a more varied curriculum.

while still retaining the 'core' of the original plan. The academic content of each course has been constantly enriched with updated and more advanced material. To aid these developments, ancillary services like building, library, staff, student-services have correspondingly kept a pace.

These are obvious enough but the subtle change in the goals of female education over the years is worth noticing. The University at first educated girls and women to be enlightened wives and mothers. A few who had to work to earn their living could take up teaching. A shift occurs when professional education offered gives more options: nursing, home science, library science etc. In the 1970's, a further change occurs. Today we can no longer assume that only a 'few' women may want to work. The concept of work and its relationship to women's status has altered considerably. It is no longer adequate to provide 'women's courses'-- women must have a more open choice.

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The fourth dimension of change we notice/in its area of contact with the community: MBB, Continuing Education etc.

The University stands now at the Cross Roads. What is the future? The answer will depend on what women redefine as their role, and what they demand as necessary to fulfill that role. The process of that redefinition, we are already witnessing.

The credit for this evolution of the University during 3rd and 4th plans goes to three far sighted women namely lady Thackersey, Smt. Shardaben Diwan, and Smt. Kamalini Bhansali, the present registrar of the University.
