

## **CHAPTER – IV**

### ***IMPACT ON AREA DEVELOPMENT***

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While considering the development of the area of contemporary Maharashtra development. It was revealed that the Ogalewadi had made significant progress. One small Industrial colony 'Ogalewadi' stands out for its high progressive outlook and excellent management of the Ogale Brothers. Their aims were that there should be all-round progress of the society and they knew that they do it by all means to achieve the end. The present work tries to study the different aspects of the Ogales Management vis-à-vis the area development.

#### OGALEWADI

Balasaheb Pant Pratinidhi Raja of Aundh gave 15 acre moorland of Virwade village. It is situated near Karad on the Poona-Bangalore line of the M.S.M. Railway at a short distance of three furlong (0.59 K.M.) from the railway station.

This Wadi was included in Virwade village. But in course of time 'Ogalewadi' became a small but individual village. Its population was 521 at 1935. It was purely workers colony. The houses of this place were belonging to works. Ogale Glass Works was started a school there. It had 3-4 students. The school was granted by Government. There were sub-post and Telegram Office. There was a good transport service because of railway station. There was a village council also. The construction of colony was like a Western.<sup>1</sup>

While observing this colony in to western view. It was said that this was the beginning of the 'Garden city' espoused by Prof. Jedis who was a well-known scientist of city plan.<sup>2</sup>

## **ERADICATION OF UNTOUCHABILITY**

The untouchables in India stand in a position, which has nothing, parallel or analogous to it in the history of mankind. Slavery was the worst form of injustice which humanity all the world over has known. But the implications, of untouchability to which we in India have condemned a large section of our own fellowmen, are in some respects worse than the worst form of slavery. Untouchables live or are made to live outside the village in an out of the way corner, which is the dirtiest and filthiest part of the village. They are not to come within the limits of the temple of the gods, which are common gods of the *Hindu* community. They could not to draw water from the public wells of the village. They could not to enjoy the benefits of the public rest-houses. They may die of thirst but they cannot touch the tank or pond of the village. Even for service of the lowest kind, they could not to enter the *Hindu* household. Their very touch is a sin to be avoided at all costs, to be expiated by washing your body and the clothes covering it.<sup>3</sup> Their chief duty is with the dead beasts of the villages, to bear the carcasses of animals out of the village, feed themselves on the rotten flesh of dead animals and at the best, work in their primitive ways on the skins of those animals.

The British brought with them a culture with no castes and a literature full of thoughts on individual liberty. With the introduction of English education some educated Indians began to think in terms of introspection. The untouchables in India remained under the

thralldom of caste since the time immemorial. Jotiba Phule probably was the first in India to carry on a forceful crusade against the practice of untouchability in modern time. Jotiba Phule could, therefore, be rightly regarded as a pioneer of anti- untouchability movement in India in general and in Maharashtra in particular. The movement started by Mahatma Phule was further carried on by many social reformers in various part of country.

This movement was also spread at some princely state. "Balasaheb's thought and actions coincided in regard to the treatment to the untouchables. In this regard, the part played by Laxmanrao Kirloskar was significant. It was he who began the campaign in this factory M/s. Ogales of Ogale Glass Works followed suit and untouchability was eradicated from the factory."<sup>4</sup>

In the beginning there was only a small well from which to meet all needs life was in its primary stage and all had to draw out water from this same well. This automatically helped to do away with untouchability. Considerable change had since occurred in the living of the lower strata of the community and in this self-sufficient colony no difference was observed between touchable and an untouchable. In fact so far as this colony was concerned this distinction had completely vanished. It was evident; therefore, the origin of untouchability was more in economics than in religion. It was a happy sight to see the children of the labourers of all communities mixing together, playing together or enjoying a ride on a bike in the evening and no doubt this would offer a pleasant surprise to a social reformer.<sup>5</sup>

The works were asked by the start committee their views on the point of removal of untouchability and the manner in which this was attained in their industrial colony.<sup>6</sup>

A series of temple entry movement were launched by many social reformers at the various places of Maharashtra since 1924. A part from this movement a temple entry movement was launched at Ogalewadi in 1932. On 22 September 1932 an untouchable was got entry into temple.<sup>7</sup>

## **EDUCATION**

Education was the panacea against all social evils in society. In the traditional Indian society of early 20<sup>th</sup> century. More than 90 % of the population was illiterate and ignorant. While considering the educational development of Aundh State, it is revealed that the state had made significant progress in the field of education. Especially Balasaheb made changes in the educational pattern of the state. He was himself highly educated deep lover of modern education and science. His aim was that there should be all-round progress of the society and he knew that education was the important means to achieve the end. He tried to improve the quality of education and take education to the lowest stratum of the society.

Ogale rightly understood that the knowledge was the source of power and progress and hence education was one of the basic needs of human. They agreed that free and compulsory Primary Education was the only invigorating tonic that would enable the lower classes to throw off the incubus of the past. They had therefore commenced free education in Ogalewadi with a hope that at least the next

generation will be literate generation. They embarked on the movement of education the people.

Education when properly organized, creates dissatisfaction with existing environment, inspires confidence in the future and gives the people wisdom and strength to fight for a better life. The revelation of underlying current of human thought was the educational development led ultimately to the path of social reconstruction.

The factory had maintained a state aided school for the education for the education of the children of its workmen. It had also provided a reading room, a gymkhana and medical help for its workmen.<sup>8</sup> In June 1933 a graduate teacher was appointed for teaching English. 1<sup>st</sup> and 2<sup>nd</sup> standers of English were continued.<sup>9</sup>

#### **Night School :**

To enable the artisans and workers children to take education the Aundh Chief had started night school. It was started in the school of Ogalewadi also.

#### **Adult Education :**

In 1932-33 Adult education was being carried on many villages of Aundh state especially at Ogalewadi, Vihapur and Chikhalhol, which deserve a special mention. A special course was prepared for them. The progress of students was good and their number was also increasing. In carrying out this new experiment of Adult education a sum of Rs. 250 was distributed among the workers in this line.<sup>10</sup> Annual grant of Rs. 75 was sanctioned by Aundh State for Adult education.<sup>11</sup>

Founder of Ogale Glass Works Ltd. S. P. Ogale says that, 'We made efforts for everyone will be illiterate in our Ogalewadi. At the beginning untouchables were not interested in learning. But last year Mahatmaji made a hunger strike, on that purpose untouchability removal movement was started. We took advantage of it. We told them 'Not only your children but you adult people also came to school for learn them only we people read to came near. Then that people were read to learn. "Literacy propagation and resistance to untouchability" these two objects were got by one solution'. Lady teacher Jankibai was taught them by earnestness.<sup>12</sup>

An exhibition of school made things was held at Kundal in 1934. Ogalewadis '*Bal-Vidhyalaya*' was took part in it and got a prize more than 50%.<sup>13</sup>

#### **Atmaram Vidyamandir :**

There is a school for the children of the citizens of Ogalewadi and it is a happy coincidence it was started with the help of Jankibai Gore of Prof. Karve's institutions in Poona, around the year 1938-39, with the name of '*Bal-Vidyalaya*'. It was started with seven children. A strict disciplinarian Gore turned this small school into big and model institution. In the beginning school had eight standards. Later it was extended up to 11<sup>th</sup> standards. This school became famous in Satara district. It was not remaining '*Bal*'. So everybody who visited to school had given suggestion for changing the name of school. They suggested it to school management. Shankarrao Ogale wanted to set up a proper monument of his brother Shripad alias Atmarampant at Ogalewadi. There by this school was renamed '*Atmaram Vidyamandir*' in the year 1958. *Bal-Vidyalaya* former student Surve-

Brothers gave their land for school building in right cost. Headmaster Narayanrao Joshi took tireless effort for *Atmaram Vidyamandir*.<sup>14</sup>

### **Vachanalaya :**

*Arunodaya Vachanalaya*, Ogalewadi, was established in 1953 with the object of spreading knowledge among people by establishing libraries, reading room and by arranging lectures by eminent scholars and various activities.

In 1958 the total membership of the *Vachanalaya* was 40 and included patrons, life members and ordinary members. The members constitute the general body of the *Vachanalaya*. The body met at least once in a year and elects the president of the general body and the members of the Executive Council. The Council looked after the management of the *Vachanalaya*.

The annual income of the *Vachanalaya* which included the government grant, the admission fees, donations, etc. was Rs. 913.83 in 1958. The annual expenditure in the same year amounted to Rs. 912.32.<sup>15</sup>

### **WELFARE WORK**

The factory provided Tennis, Cricket and other games to its workmen. There was also a reading room and a school for the children of the workmen and arrangements were made to look after their health and a doctor regularly visits the factory.<sup>16</sup>

There were playgrounds of foreign games like Tennis, Volley ball, Football,.. etc.; they played those games with the instruments which were made locally. Because of these games atmosphere of the Ogalewadi was good. There was a match between Kirloskarwadi's



team versus Ogalewadi team. So the friendliness between the workers of both industries were growing up.

#### **Guest Lecture :**

During the year 1928-29, the Chiefsahab of Aundh paid a visit to Ogalewadi. When he inspected the working of the various departments and expressed satisfaction. He delivered a lecture to the workmen impressing on them the necessity for their keeping fit in mind and body in order to produce better work and the utility of 'Surya Namaskar' exercise to achieve that end.<sup>17</sup>

#### **Entertainment :**

The company organized various programs such as Film shows. 'Sinhgad' and 'Mayamacchindra' these two sound films were arranged by 'Maharashtra Cinema Company' in 1934. People of the area firstly saw the sound film people of the surrounding villages also came for the film. People enjoy a lot.<sup>18</sup> Ogalewadi had a Drama theatre also. There was a poetry signing programmed also.

#### **Shri Ganesh Festival :**

Ogalewadi celebrated a yearly *Shri Ganesh Utsav*. At that time 'Bhajan' and 'Kirtan' were arranged for people. People had got message from it. All community came together for the festival. On this occasion there was informative lecture also. At 1933 Pandit Dinkar Shastri Kande gives a lecture on 'Hitler and Germany'.<sup>19</sup>

#### **Aerodrome :**

There being an aerodrome at Ogalewadi, Shrimant Pantsaheb flew in a plane three times during the year 1931-32 from Ogalewadi to Aundh. The Works had also the pleasure of the visits of King and

Major Vetch of the Bombay flying club and the Aviators M/s P. M. Kabali, Chandriani and Prince Shrimant Appasaheb Pant.<sup>20</sup>

### **Workers Co-Operative Credit Society :**

There were moneylenders, from them people (workers) lend money for various reason for example illness or on festive occasions or for a marriages etc. These moneylenders lent money at exorbitant rates of interest. Naturally, money borrowed from them persons employed, on low or medium salaried jobs. So it becomes difficult for repayment of the lone. Owing to his inability to pay the installments of the principal as also the interest, the day comes when the loaner was compelled to part with his tangible property such as residential house, agricultural land and clear of the loan and thus he faces ruination. The employees of this calamitous situation further the 'Ogalewadi' Co-operative Credit Society was established in 1933. Which was to cater to the financial needs of the workers of all cadres of different factories in Ogalewadi. The main objectives of this society were.

- To accustom to workers to collect some money from salary.
- To give money on low interest to workers in desperate financial straits.
- To purchase the grains and other necessity things on a large scale from various places in harvest time. And purvey to workers in cheaply and good quality.

To ensure efficient working of this society Ogale Brothers and other officials of the factory took interest in its working. B. D. Kulkarni was incurring the work of secretary. Government's auditor came for inspection. Number of member was increasing.<sup>21</sup>

### **Banking Facilities :**

In the beginning Ogale industries had been helped munificently, by Aundh Chief Balasaheb and Laxmanrao Kirloskar. After 1931 S. L. Apte the Managing Director of 'Pune Central Co-operative Bank', adopted the policy of advancing loans to the industrialists in Maharashtra on hypothecation of their raw material and products. This Bank appeared to help Ogale Industries from time to time. So Pune Central Co-operative Bank had opened its branch at Ogalewadi for this purpose. Since facilities such as acceptance of insurance premium, accepting deposits, etc. were provided by the Bank, it had become useful for both the factory management as well as common people. The problem of Ogale Brothers capital for the industry had been solved. This Bank was collected an insurance premium and like that to open an account of local depositors. Because of this facility this bank was not only useful for Ogale industry but it was also very useful for the local people.<sup>22</sup>

### **HEALTH**

Prabhakarpant Ogale was a practitioner of a long standing in *Ayurvedic* medicines. He came to stay at Ogalewadi after the Works was established in 1916–1918 saw the virulent epidemic of Influenza and he attended one and all liked, treating them as his own children, irrespective of the caste, touchable or an untouchable, to which one belonged. Contained as they did his experience of over 40 years some of his remedies had very wonderful effects. As the colony began to grow the work of medical help was entrusted to Dr. Bapurao Deshpande of Karad, who took a great care of the locality. Then his younger brother Dr. K. Y. Deshpande looks after the health of the

place. His wife Sindhubai Deshpande had been trained as a nurse and midwife the two make a useful combination to take care of their charge. Nalinibai Pant had also returned after taking a diploma in nursing and midwifery and she will certainly be a valuable addition to the colony.<sup>23</sup>

### **Health Day :**

It was announced by the order of Shrimant Pantsaheb to observe a 'Health-Day' on 26<sup>th</sup> Oct. 1932 in Aundh state. So the houses, roads, gardens, water hole.... etc., all the places of Ogalewadi were clean-up. At evening the meeting was hold. It was attended by 500-550 workers and other local-people. On this occasion lecture delivered by Shankarrao Ogale. He raises an issue like maintain healthiness, importance of sanitary, way to clean-up, and for this each and every citizens personal and jointly responsibility. So far industry was look after the department of cleaners and healthiness. This department had a special extensive plan-to manage the departmental work by people.<sup>24</sup>

### **Health Week :**

Shrimant Balasaheb had started observing 'Health-Week' in Aundh State every year since 1934. On the occasion of the health week the Taluka Officers in the State were advised to keep every-villages into Taluka clean. The Taluka Officer were further asked to form small committees of prominent people in the respective villages and entrust them with the responsibility to see that all houses were clear, all open places, roads, gutters and public places were spotlessly clean and clear. The decision taken to celebrate a week as 'Health

Week' was communicated to all officers in the Aundh State by a circular well in advance.<sup>25</sup>

## WOMEN'S SUPPORT

Right up from the late Parvatibai Ogale—the reverse mother of the Ogale Brothers—others from the Ogale family including Late Savitribai Ogale. (wife of Shripad Ogale— the founders of Ogale Glass Works Ltd.) Anandibai Ogale, Sindhubai Ogale, Indirabai Ogale together with Pramilabai Padhye had borne and brunt of the responsibilities for guests throughout the period of the last 25 years and more and had added not less to the growth, development and popularity of Ogalewadi. With their love for games like Tennis and Badminton Vimalabai Ogale, Prabhavatibai Ogale and Nalinibai Pant were creating another field for the younger generation. The geniality shown by Sushilabai and Radhabai Bhuskute in mixing with the womenfolk of the place merits attention.

There is a school for the children of the citizens of Ogalewadi and it is a happy coincidence it was started with the help of Jankibai Gore of Prof. Karve's institutions in Poona. A strict disciplinarian Gore turned this small school into a model institution with seven children in the beginning the school had at 1941's present a strength of 125 love for the teacher and love for the games and industry was a feature of the school. Mrs. Gore having retired, then the school was come under the charge of M. J. Deshpande.

There were about 50 to 60 women workers in the factory and Saguna Rupa More was a leader of them all. Without any education she had attained the leadership of her sex in the factory by her large experience and dutiful conduct. Above sixty in age she was still able

to lead and lead ably. In short she had set an example to the whole *Harijan* Community round about, to which she herself belongs.

Radhabai Kirane had set in quite a new example to the whole middle class community of Ogalewadi. Grey with age she had imbibed the qualities of an active industrialist. With a large family of about twenty persons to support and with the responsibilities of a housewife she finds time to conduct a grinding mill. Coming as she does of a family unused to this type of work her activities and the genial temper with which she follows them most willingly, was a living example of the 'Dignity of Labour'.<sup>26</sup>

### **CONTRIBUTION IN FREEDOM MOVEMENT**

Ogalewadi came under the jurisdiction of Aundh territory and Ogale brothers' patriotism made Ogalewadi one of the most privilege house of the underground freedom fighter in the 1942's Quit India movement.

On 7<sup>th</sup> August, 1942 V. P. Ogale was attended the Congress session of 'Gavaliya Tank' with Shrimant Rajkumar Appasaheb Pant of Aundh and his wife Nalini Pant. They all were returned to Aundh. V. P. Ogale was enchanted.<sup>27</sup>

V. P. Ogale was only one rich person who was openly helps to Yeshwantrao Chavan and his group by all means. So Yeshwantrao was treated him like a underground activist. When their was a no place to stay, at that time Yeshwantrao Chavan went to Ogale within hours message.<sup>28</sup>

## **OGALEWADI IN 1948**

During the riots after the assassination of Mahatma Gandhi in 1948 the whole Brahman Community in Maharashtra was targeted. But in Ogalewadi, Ogale Glass Works Ltd. The industry of a Brahman family was safeguard by its non-Brahman Workers. When the riotous came for arson the industry, the workers besieged to the industry. Women Workers lead them, women workers were to run ahead of the men workers. The riotous not attacked on women. In this way the industry was protected by workers. This all happened because of the Shripad Ogales inspiring lecture which he gave to his workers.<sup>29</sup>

Ogales made schemes for the welfare of his employees. He introduced housing societies with all the amenities like water supply, shops, schools, medical centers, playground, bank, garden, post-office, a theatre, local market...etc. around the working premises to motivate and upgrade the living standards of the workers and labourers. There they have all the modern facilities. Ogale Glass Works Ltd. was undertaking many philanthropic activities during this time.

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29. The information collected from informal talking with Priyavanda Kelkar, on 28<sup>th</sup> Dec. 2005. She is the daughter of Gurunathrao Ogale.