

CHAPTER – I

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The British conquest had pronounced and profound economic impact on India. There was hardly any aspect of Indian economic that was not changed for better or for worse during the entire period of British rule down to 1947. The British conquerors were entirely different from previous ones. They totally disrupted the traditional structure of Indian economy. It caused most important impact on Indian artisans and craftsman industry.

East India Company was primarily concerned with only trading. In the 18th century it assumed the character of a territorial power in India and within a century conquered the entire Indian territory. When India established regular contacts with the Great Britain, Industrial Revolution in England had completely transformed Britain's economy and its economic relations with India. Therefore, the British conquest had a pronounced and profound economic impact on India. While carving out an empire in India the British imperialists had to fight bloody battles with some of the native Indian powers. The British fought against the Marathas three great wars and finally liquidated the Maratha power in 1818. Thus Maharashtra was brought under the company rule since 1818.

British rule in India produced far reaching consequences in economic field. Economic exploitation of India was key-note of British rule in this country. As a result of selfish economic policies followed by the British rulers, Indian economy was almost ruined. Indian peasantry was rapidly impoverished and during the latter half

of the 19th century, there occurred many severe famines in this country. During these frequent famines Indian peasants had to live in miserable conditions. Another effect of the economic exploitation was seen in the political field. British imperialism thrived on economic exploitation carried out by the British in a systematic manner in this country. After some time, some of the English educated Indian youths grasped the fact that British imperialism in India had an economic foundation. In order to strike at the very roots of British imperialism in this country some of the early Indian nationalists and economists began to express their views on the different aspects of future economic development in India.

Among the thoughts on future economic development, thoughts on *Swadeshi* occupied a significant place. *Swadeshi* movement in Maharashtra in the Tilak era was a remarkable phenomenon.

The *Swadeshi* movement was predominantly economic in character. It produced significant impact on industrial development in Maharashtra both in and after the Tilak era. Many enterprising Maharashtrian youths received inspiration from *Swadeshi* movement and laid the foundation of a number of big and small industrial concerns in Maharashtra.

An attempt has been made in this chapter to review the impact of British rule on various aspects of Indian economy such as agriculture, trade and industry with special reference to Maharashtra; and an attempt is made to briefly review the view of early nationalists and economists on economic development of the country in general and *Swadeshi* movement in particular. Hence it is intended to review,

only in broad terms, the effects of *Swadeshi* on the industrial development in Maharashtra.

ECONOMIC IMPACT OF BRITISH RULE ON MAHARASHTRA

Chhatrapati Shivaji Maharaj founded the Maratha *Swaraj* in the Deccan in the 17th century. In 18th century the Maratha *Swaraj* gradually expanded into a mighty empire under the leadership of the *Peshwas*. However, the Marathas came in conflict with the British imperialists. In all, three Anglo-Maratha wars were fought, to decide the issue of supremacy of power in India. In 1818 the Maratha power was finally liquidated and the Maratha country i.e. Maharashtra was brought under the company rule.

The *Raytwari* system was introduced in parts of Madras and Bombay presidencies. Under this system the government collected the revenues direct from the individual cultivators. These cultivators were the local hereditary officers, who were recognized in law as the owners of the land they cultivated. But their right of ownership too was limited by the temporary nature of the land revenue settlements, and by the high rate of revenue demanded, which often they could not pay.¹

The East India Company officials intensified the revenue squeeze of the Maratha countryside in the early years of British Rule. R. C. Dutt says, "Between 1817-1818 and 1820-21 the total land revenue in Bombay province was more than doubled though the cultivated area remained practically the same as before."²

Maratha Peasant Riots :

Peasant uprising in Maharashtra in 1875-76 was mainly directed against the Marwari and Gujrati moneylenders. Loans were advanced on mortgage of land and common practice was to resettle the debtor on the land on condition that he would pay half of gross produce on rent "In Poona and Ahmednagar there was considerable increase in sales and mortgages between 1869 and 1874. In 1873 the Bombay court disposed of about 4 lakh suits Peasants seldom opposed a suit since they did not want to alienate the sow cars."³ The main cause behind the agrarian disturbances seems to be the increasing tension between the moneylenders and the *Kunbi*.

In this connection following instances can be quoted :

On 12th May 1875 the sow car's moneylenders' houses and shops at *Supa*, a small market town in Poona, were attacked and burnt within 24 hours. The house of a leading Marwari moneylender of Khoirgaon village was burnt down. The disturbances spread to 4 villages. In Sirur taluka the Marwari moneylenders were the main targets of attack. Almost simultaneously similar outbreaks occurred in Ahmednagar where 22 villages were affected. It seems that the main object of the peasants was to disarm the enemy by destroying the bonds, decrees and accounts. The Deccan Riots Commission referred to wholesale plunder of property, murderous assaults on the moneylenders, "burning of stocks of produce belonging to moneylenders." The Marwari moneylenders mostly left the village and moved to the town.⁴

The most notable of these attempts was the peasant movement led by Vasudeo Balwant Phadake, a young Brahman and clerk by

profession in 1879. He was aware of the dissatisfaction of Maratha peasantry. So he decided to organize a revolt against the colonial regime which he held to be the main cause of the evils besetting his country.

“Backed by the active sympathy of Maharashtra peasants Vasudeo Balwant Phadake for several months struck fear into hearts of landlords and moneylenders of rural locations around Pune. With moneylenders Phadake dealt resolutely and summarily. He seized their valuables and as per the request of the village population burnt their accounts books. Phadake undertook a number of bold expropriation raids on landlords and moneylenders to acquire funds for employing a band of professional warriors.”⁵

The British government took a serious note of the peasant disturbances and on the morrow of the peasant uprising the “‘Deccan Agriculturists Relief Act’ was passed in 1879 which was intended to prevent transfer of land from peasants to the non-agriculturists; courts could reduce interest rates and order repayment of debts in instalments.”⁶

Ganesh Vasudeo Joshi of the Pune *Sarwajanik Sabha*, while analyzing the causes of indebtedness of the rural peasantry, in his testimony before the Indian Famine Commission of 1880, started that “formerly government taxes used to be collected in 4 installments but later that was changed and now they were collected in two installments and these too fell at the time when the harvest was not yet in or was on the threshing floor. At such time the *rayat* was forced to ask for help from moneylenders or borrow the crop at the cheapest price asked for by the latter.”⁷

The Drain Of Wealth :

The Nationalist economists repeatedly pointed out the things of the drain of wealth, especially Dadabhai Nauroji. He pointed out these things in his 'Drain Theory'. The wealth drain had two aspects –

I) Political

II) Commercial / Industrial.

His main conclusions are 'wealth drain from India was in the following forms :

- 1) The European officers accumulate wealth in India and send it to Britain.
- 2) Expenses incurred on their wants in India and in their own country.
- 3) The salaries and pensions paid to officers appointed in England and the expenditure incurred by Indian government in England.
- 4) Earnings made by non-official Europeans in India and their repatriation to England. As a result of this, the capital can't be accumulated in India. The Britishers eroded the money from India and brought it back to India in the form of capital. They have got the monopoly of trade and industry. In this way they are draining the wealth of India. The source of all these lies in government "Wealth Drain."⁸

It seems that the impact of British rule on Indian economy and especially on Maharashtra was the ruin of agriculture, trade and industries. Indian industry produced the finest pieces of Muslins and calicos. "India was treated as a workshop of the world."

After the advent of the Britishers and adoption by them of Laissez faire policy, use of machines and imposition of heavy taxes on Indian goods, India remained as a supplier of raw material to the British.

In short all the features of colonial economy viz. exploitation, drain of wealth and commercialization of agriculture, decay of cottage industries, and impoverishment of peasantry caused by British rule have been explained by eminent thinkers like Dadabhai Nauroji, Lokmanya Tilak, Mahatma Jyotirao Phule, M.G.Ranade etc.

VIEWS ON ECONOMIC DEVELOPMENT AND SWADESHI

Some of the early Indian nationalists and economists began to express their views on the different aspects of future economic development in India. Among them thoughts on *Swadeshi* occupied a significant place. Therefore, an attempt has been made here to examine the views of the early nationalists and economists on economic regeneration of the country in general and *Swadeshi* Movement in Particular.

Only a few Indian leaders and thinkers gave serious thought to the problems of economic development of the country. In the early phase of nationalist awakening in India there were a few thinkers who were aware of the economic problem of the country and expressed their views regarding those problems. Of course, such thinkers were only a few.

Ramkrishna Vishwanath :

Ramkrishna Vishwanath who produced the first treatise on economics in Marathi in 1843, was foremost among those who

expressed their thoughts on economic problems of India. He introduced some important concepts, like 'Wealth Drain' and also visualized the picture of industrialized India.⁹ He wrote his Marathi book on economics in 1843, when he was 25 years old. He was fully aware of the economic and political danger impending before India. He therefore, suggested that if we improve our economic conditions by using new machinery in the industries, we can compete with others for the market of Asian continent. He further stated that for that purpose we need industriousness, social development and political freedom.¹⁰

Ramkrishna Vishwanath looked on labour as a source of wealth. He was influenced by Adam Smith. He wrote, "If labour, comparatively cheaper in India than in England, France or America was properly employed resources in the country were properly utilized and the labour worked hard, and then no nation could stand in competition with India." If all this was properly done, the total annual national income of India, according to him, would be Rs.50 crores. Thus the national income would be twice then that of England.¹¹

Ramkrishna Vishwanath understood the importance of machine technology and also opposed colonial economy, viz. the transformation of India into a supplier of raw material and market for the manufactured goods. He realized that the British government imposed duties on the goods produced in India and thus prohibited its exports abroad.¹²

Ramkrishna Vishwanath wanted Indians to establish joint-stock companies, start industries so that export of raw material would be stopped and the natives would get jobs etc. In this connection he

wrote, "If such industries are established, the national output would double, the people would be active and wise enough to undertake new enterprises, the poor would become rich, the products manufactured by village industries would help beautify the village, uncultivated lands would be cultivated, the ships carrying goods would sail the rivers, road communication would be established in all parts of India, lakhs of peoples would be engaged fruitfully and would derive additional comforts, the people would be inspired to start new industries. If such change occurs there would be no need to export raw cotton and import manufactured textile goods. If such an inter-trade in India is developed, people would be happy and foreign trade would be taken over by native."¹³

Thus it can be said that Ramkrishna Vishwanath interpreted the history of British rule in India analytically and suggested some measures like industrialization in India, to overcome poverty and achieve economic development of the country and to stop exports. He can be called as the harbinger of 'Swadeshi', which was to be later shaped into *Swadeshi* Movement.

Lokhitwadi (1823-1892) :

Gopal Hari Deshmukh was a prolific writer, he has contributed to Bhau Mahajan's '*Prabhakar*' his famous '*Shatpatre*' under the name of '*Lokhitwadi*'. In his '*Shatpatre*' he pointed out various issues like blind faith, social inequality, superstitions etc. He wrote on the miserable economic, political, and religious conditions of our society and the economic exploitation of India.

"*Lokhitwadi* was deeply grieved to see the economic exploitation of India being carried out at the hands of British. As he

keenly felt that India was gradually exploited of her wealth and prosperity under the British rule, he championed the cause of *Swadeshi* and boycott. He was thus the first Indian leader to pronounce and propagate in clear terms the concept of *Swadeshi* and *Swaraj*.”¹⁴

Vishnubua Brahmachari (1825-1871) :

He expressed views on socialism in Marathi for the first time. His opinion was that the infrastructural facilities should be used by the kings for the establishment of ‘One World’. His views are welfare oriented and he was very well aware of the harmful effects of machine made goods which made India poor. So he stated that machine made goods should be utilized for the welfare of the whole world.

Sarwajanik Kaka (1820-1880) :

Ganesh Wasudev Joshi alias *Sarwajanik kaka* was the first person to devote himself completely to the cause of the spread of *Swadeshi* in Maharashtra. *Sarwajanik kaka* used to wear the *khadi* clothes, the yarn which was spun by him. He opened shops for sale of *Swadeshi* goods and thus encouraged *Swadeshi* trade.¹⁵ He founded an association named, ‘*Deshi Vyapar Uttejak Mandal*’, to promote the sale of *Swadeshi* goods. He started a number of *Swadeshi* shops at different places, under the auspices of the above mentioned *Mandal*, in order to encourage the sale of *Swadeshi* goods. When *Kaka* started using *Khadi* clothes, he was criticized by his contemporaries. However he did not deviate from his principles of *Swadeshi* till the end of his life. Justice M. G. Ranade delivered two lectures on *Sarwajanik Kaka*’s use of *Khadi*, convinced the people and told them

that he was doing a right thing. As a result of these lectures many people took a vow to use *Swadeshi* goods only.¹⁶ *Kaka* started handlooms on co-operative basis in his own house. He also started factories to produce match boxes and umbrellas. *Kaka* gave up his legal practice for promoting the cause of *Swadeshi*.¹⁷ He sacrificed a lot for the promotion of *Swadeshi* co-operation. He incurred losses also in his endeavors.

Justice Ranade(1842-1902) and His Economic Nationalism :

M. G. Ranade refuted the principles of laissez-faire, which is based on the assumption of self-interest, perfect competition, and perfect mobility of factors of production as inapplicable to a backward economy like India. The intention behind this was to remind government of its responsibilities towards industrial development of India. British economists were of the opinion that the countries should produce goods in which they give comparative cost advantage. Accordingly British economists advocated that India should produce raw materials as the land is fertile and purchase finished goods from England. But such transaction was not favorable for India. So Justice Ranade while pointing out to prospects of India's industrial development hopefully stated that "Indian population is greatly dependent on agriculture, but attracted the attention of westerns by her handicrafts and skilled artisanship. So there is no reason to be diffident about new industries, we produce raw material in abundance and India herself is a large market for finished good."¹⁸

Justice Ranade's economic nationalism was based on the nationalist views, expressed by Fredrich List in Germany. He opposed Laissez-Fire policy which supported self-interest of

economically advanced countries like England. But the principle was inapplicable to the backward economies. Economic nationalism arose in industrially backward countries like Germany and America, during the middle of the nineteenth century. The nationalist school; favored protective tariffs, Justice Ranade, in this regard said, "The advanced theory concedes freedom where the parties are equally matched in intelligence and resources. When this is not the case talk of equality and freedom adds insult to the injury. It is in this spirit that the distribution of product among the needy many and the powerful few has to be arranged that is in a spirit of equality and fair play, and the orthodox view of finality in such matters must be reconsidered in all relations of life."¹⁹

Thus he pleaded for protective tariffs for India. He had ideal view that development of agriculture, industry and trade is the panacea to overcome natural calamities, such as famines, droughts etc. He requested the government to protect the country from foreign competition by starting its own industries.

Gopal Krishna Gokhale (1866-1915) :

G. K. Gokhale was an eminent moderate nationalist leader of India. He was founder of the 'Servants of India society (1905)'. Gokhale had a great mastery of facts relating to the economy of the country and in the council he distinguished himself by his speeches on the budgets in particular and economic matters in general. In 1896 a royal commission known as Wellby commission was appointed in England to review the economic condition of India. The Deccan Sabha of Poona deputed G. K. Gokhale to appear before Wellby

commission. Everybody was impressed by Gokhale's thorough knowledge of India's economic problems.

In 1905 G. K. Gokhale became the president of the Indian National Congress. In this presidential address he supported the *Swadeshi* Movement. In Banaras session of the Congress which he presided over in 1905, resolutions, supporting *Swadeshi* and boycott of British goods were adopted.²⁰

He suggested certain measures to stop the drain of national wealth :

- 1) Our men should be employed in the services of the state so that pensions and other charges might be saved to the country.
- 2) The stores should be purchased locally.
- 3) Agriculture which is the main occupation of the country is deteriorating and needs improvement in respect of technology and agricultural improvements.
- 4) Our people should look after agriculture rather than seeking services everywhere.
- 5) Improvement in cotton textile, sugar industry by using improved machinery adopting scientific methods.
- 6) Government must adopt promotional measures and help the country to manufacture those consumption goods which are generally imported. The goods such as salt, umbrellas, matches, paper etc. and their manufacture will shut out the foreign supply.²¹

G. K. Gokhale was of the opinion that though there is scope for small village industries, our main reliance now, exposed as we are to

the competition of the whole world, must be on production with the aid of steam and machinery. The difficulties in the way of industrial development were :

- 1) General ignorance
- 2) Scarcity of capital and lack of factories for higher scientific and technical instruction in the country.
- 3) Inferior quality and high price of Indian goods.

Hence, the need for *Swadeshi*.²²

Swadeshi at its highest is not merely an industrial movement, but that it affects the whole life of nation. "Swadeshism at its highest is a deep, passionate, fervent all embracing love of the motherland, and that this love seeks to show itself, it invades the whole man, and it will not rest until it has raised the whole man. In *Swadeshi* Movement true salvation of India is found."²³

Who Is Swadeshist :

According to Gokhale there were various types of Swadeshists. They were –

- 1) Who so ever tries to spread in the country correct knowledge of the industrial conditions of the world and points out how we may ourselves advance, is a promoter of the *Swadeshi* cause.
- 2) Whoever again contributes capital to be applied to the industrial development of the country must be regarded as a benefactor of the country and the valued supporter of the *Swadeshi* Movement.

- 3) Then those who organize funds for sending Indian students to foreign countries for acquiring industrial or scientific education as in our present State we must, for some time to come depend upon foreign countries for such education and try to start new industries on their return. Those who promote technical, industrial and scientific education in the country itself. All these are noble workers in the *Swadeshi* field.
- 4) To use ourselves as far as possible *Swadeshi* articles only and to preach to others they should do the same.”²⁴

SPREAD OF SWADESHI MOVEMENT IN TILAK ERA

Even though an intellectual background was prepared in Maharashtra for *Swadeshi* Movement much earlier, a strong and wide spread *Swadeshi* Movement emerged here only in the Tilak era. *Lokmanya* Bal Gangadhar Tilak (1856-1920) was a fearless patriot and one of the greatest nationalist leaders that India produced during the period of her freedom struggle. Valentine Chirol described him as “The father of Indian unrest.” Since 1895, Tilak dominated the public life and politics in Maharashtra. Although there were occasional ups and downs in the influence of his leadership in Maharashtra politics. He continued to dominate it till 1920 Therefore, the period between 1895 -1920 is described as the Tilak era in the history of freedom movement in Maharashtra. *Lokmanya* Tilak, Bipin Chandra Pal, Lala Lajpat Rai organized a separate group of extremists within the Congress. The creed of extreme nationalists consisted of four principles— *Swaraj*, *Swadeshi*, Boycott of foreign goods and National Education.

Tilak's '*Kesari*' became the Bible of *Swadeshi* Movement. *Lokmanya* Tilak through his writings and speeches preached the economics and politics of *Swadeshi*, Boycott, and National Education and urged his countrymen to practice it. He used such media as education, festivals, speeches, writing on farmer's miseries in Maharashtra to propagate *Swadeshi* and Boycott.²⁵ Thus, national freedom movement in Maharashtra became, as an impact of *Swadeshi* Movement, somewhat broad-based towards the end of the Tilak era.

Why Swadeshi?

The British government effected the partition of Bengal on 16th October 1905. It gave rise to a nationwide movement of *Swadeshi*. The decision of partition revealed the warlike nature of Indian nationalism. During the movement feelings of national unity grew tremendously and also erupted like a volcano. Two movements arose from this partition. Of the two, the constructive movement placed emphasis on the use of Indian goods and the other militant one advocated the boycott of foreign goods. Tilak utilized the Bengal movements for arousing national feelings.

Tilak looked at the *Swadeshi* movement from four aspects :

- 1) *Swadeshi* is a national pledge which will teach devotion to the country.
- 2) *Swadeshi* was supplemented with boycott of foreign goods and it was used as a weapon against the British.
- 3) It was expected that as a result of boycott there would be adverse effect on British trade and government would be compelled to give more rights to the Indians.

- 4) Boycott of British goods would encourage the growth of *Swadeshi* industries.

It was hoped that out of these considerations a strong foundation would be laid down for industrial development of India. Tilak initiated such programs of giving encouragement to *Swadeshi* industries in our country. Tilak said, "Poverty is our present problem. Our duty is to suggest ways to overcome poverty and starvation. *Swadeshi* Movement has been undertaken for this purpose."²⁶

According to Tilak *Swadeshi* was a movement for removing poverty and starvation. *Swadeshi* is a weapon to exert not only against Manchester but also to acquire all rights of the whites. If not given they should be snatched away from them. If Indian industries are to be developed, then the right to impose taxes, collect the taxes and spend them must be in the hands of Indians."²⁷

DEVELOPMENT OF INDIGENOUS INDUSTRIES

The *Swadeshi* Movement was predominantly economic in character. As such it produced significant impact on industrial development in Maharashtra both in and after the Tilak era. Many enterprising Maharashtrian youths received inspiration from *Swadeshi* Movement and laid the foundation of a number of big and small industrial concerns in Maharashtra. Hence it is intended to review only in broad terms, the effects of *Swadeshi* on the industrial development in Maharashtra in the following few pages.

Lokmanya Tilak enlightened the public opinion, through his speeches in industrial conferences and made appeals in the National Congress for *Swadeshi* movement. He had taken keen interest in a

meeting of the Industrial Association held in Pune on 15th and 16th May 1906. The following suggestions were unanimously approved :

- 1) To depute a commission of experts to Japan, England, Germany, Switzerland and other foreign countries.
- 2) To appoint district committees for furthering the cause of industrial reform and affiliate them to a central association to be located at Bombay and Pune.
- 3) To send promising Indian students to foreign countries for industrial and commercial education.
- 4) To establish banking firms and credit societies on the principles of co-operation.
- 5) To start an industrial and commercial periodical to publish a directory annually.
- 6) To hold, if possible an industrial conference along with the provincial conference in June 1906.³³

Industrial Conference (1906) :

An industrial conference was founded at Satara in 1906. Lectures of eminent leaders like Lokmanya Tilak, Shivram Pant Paranjape, Tatyasaheb Kelkar etc. were arranged for the spread of *Swadeshi* at Wai, Karad etc places in Satara district. The gist of these lectures was “Everyone should purchase *Swadeshi* articles, even if they were costly. The money spent on these *Swadeshi* articles would stay in the country itself.”²⁹

Tilak was one of the delegates who attended the Maharashtra Industrial conference held at Pandharpur in Solapur district on 15th Nov. 1906. In his speech on that occasion he bemoaned the fact that

industries in India were no longer what they used to be in the past. He attributed this decline to the lack of government support. Government was indifferent to the industrial needs of India. He concluded by advising his audience not to rely on government, but to strike out for themselves.³⁰

Paisa Fund :

Antaji Damodar Kale was a poor school master in Khattalwada, a hamlet in Thana district on west coast.³¹ He belonged to a small village named 'Chave' in Ratnagiri district. He, inspired by *Swadeshi*, stated 'Paisa Fund' to encourage *Swadeshi* industries.

He saw the miserable plight of the people during the famine of 1896. He was of the opinion that if people depended on agriculture alone without having any other means of livelihood, famines will tend to become a recurrent phenomena. There is ample raw material and enough capital, but technically trained persons are not available. For this purpose, he thought there was need of a big national industrial fund. Because present government, would do nothing in this respect.³²

Kale was not the first inventor of the idea of a national fund. The first man to whom it occurred was one Tarapad Banerji of Raniganj in Bengal, who wrote in 1865, a number of articles in the 'Indian Mirror' on this subject, and received the support of a few leaders of the time.³³ G. B. Joshi from Wasai wrote an essay 'Sarwajanik Paisa Fund peti' (A Public Paisa Fund Box) and collected Rs.50/- but later gave up those attempts. Oak, Risbud, Patwardhan published some pamphlets in this regards. G. A. Bhat wrote on 'Absolute Capital' in 1894 and collected Rs.1200/- .But these attempts were later on given up. Kale was greatly influenced by

the pamphlets distributed by Gurjar and Thakar at the time of Congress session held at Pune in 1895. These writings influenced Kale.³⁴

Talegaon Glass Factory :

Kale strived hard for the setting up of '*Paisa Fund*'. After a long period of efforts he could set up one committee for '*Paisa Fund*' on 20th Dec. 1904. On 16th October 1905 '*The Industrial Fund or Paisa Fund*' was duly registered at the office of registrar of Joint Stock Companies under Act XXI of 1860.³⁵ In 1906-1907 he could collect Rs.14, 000/- and in the next year Rs.22, 000/- were collected.

Talegaon was chosen to be the site for the proposed glass works. Talegaon had many other advantages: It was situated on the main railway line between Bombay and Poona, and thus was it close touch with these commercial and educational centers; the climate was exceedingly salubrious; labour was cheap and plentifully available, and finally it was believed that suitable deposits of Silica, the main raw material for glass, which was available in the vicinity would be useful.

Buildings were ready at last at the cost of about Rs.7000 and with an addition of Rs.5000. The actual work of glass making was begun on 5th Aug. 1908 under the direction of Ishwardas Varshnei, who had learnt glass technology in Japan and America. V. G. Joshi had met him in Japan. He was assisted by a couple of Japanese foremen. To begin with, there were two students under training and thus began to take shape peoples dream of an institution for industrial training. Within a year, about Rs.13,000/- were written off as

expenses for instruction. A small laboratory was by this time attached to the works.³⁶

A number of untouchables were also employed in the factory. The workers engaged in glass industry of India were trained from 'Talegaon Factory'. In 1913, out of some students who were trained in this factory, four students joined a glass factory at Baroda, two students went to Western India Glass in Madras, for studying glass-chemistry before going to foreign country.³⁷ One of those who went to Baroda came back to Kundal road to set up one small glass factory, which was later converted into the "Ogale Glass Works Ltd."

During the 1st world war the Talegaon glass unit catered to 69% of the glass demand of our country and thereby seriously affected the imports of glass to India.

The unit could produced 456 types of products including railway signals, runway lights, road traffic control signals, taxi lights, blue glass, lead glass, jar, relief shells in thermos, bricks glass needed for partition wall, glass tubing, special glass needed in aeroplane, tanker etc. No other unit was manufacturing such a diversified product. All these products were possible because the glass factory has its own 'Research Laboratory.'³⁸

Swadeshi spirit survived the *Paisa Fund* in Maharashtra. In due course of time, it made tremendous progress in respect of persons employed, capital investments, profits earned and product diversification along with number of trained skilled men. Thus the glass factory of Talegaon is an inspiring example of how small men in Maharashtra were inspired by the 'Spirit of *Swadeshi*' and how they entered the field of industrial venture.³⁹

Kirloskar Industrial Group :

Kirloskar is one of the leading industrialists of our country. They made a modest beginning of their activities in the industrial field in 1910, at a place near Kundal Road Railway Station. This place is now known as Kirloskarwadi and it is in present Sangli district. The spirit of *Swadeshi* was responsible for the emergence of Kirloskars in the industrial sphere. Laxmanrao Kirloskar, the founder of Kirloskar Industrial Group, shifted from Belgaum to Kundal road station, in 1910 and laid the foundations of Kirloskar industrial concern.

L. K. Kirloskar started one factory of manufacturing buttons, paper boxes, repairing bicycles, chafe cutter, plough etc. He installed foundry for production of iron plough. These iron ploughs were qualitatively superior to foreign ploughs. In due course of time the factory at Belgaum was to be shifted to other place. At this time Shrimant Balasaheb Pant Pratinidhi, the ruler of Aundh state who was an ardent supporter of *Swadeshi* came to Laxmanrao's help. He was generous enough to offer 32 acres of land free of charge for permanent use and paid Rs.10, 000/- in cash to L. K. Kirloskar. The first factory was started in 1910 by L. K. Kirloskar on a dry, dreary land. Now Kirloskar Industrial Group has been included in the list of giant companies in India. The Kirloskars have brought good name and fame to Maharashtra.⁴⁰

Ogale Glass Works Ltd. :

The Shripad alias Atmarampant Ogale started this factory at a place near Karad in Satara district in 1919. This place is now known as Ogalewadi. Atmarampant was profoundly influenced by *Swadeshi*

Movement. Moreover, he had received his early training from Talegaon Glass Works. The Ogales earned good name and fame in the field of glass products. Unfortunately, the Ogale Glass Works later became a sick industrial unit and in 1983 it was totally closed.

Cooper Engineering Works Ltd. Satara :

It was set up in 1922, by D. B. Cooper, for the production of horizontal and vertical oil engines, spares and components. In fact the Satara Industrial Works founded in 1910 was later developed into the Cooper Engineering Works Ltd.

As a result of boycott of foreign goods a few more native small scale industries thrived at different places in Maharashtra during the *Swadeshi* Movement. During the period of World War I, the industrial activities in Maharashtra got an opportunity to flourish and stand on firm footing.

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