

## **CHAPTER IV**

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### **SPREAD OF FEMALE EDUCATION**

## CHAPTER FOUR / SPREAD OF FEMALE EDUCATION.

The general awakening led to the promotion of female education by institutions and individuals; later, in its turn, spread education at all levels, primary and secondary and higher. However, because of the paucity of sources, it was rather difficult to trace the degree of spread of Jain female education. Particularly so at the primary level. The administrative reports for the period 1901 to 1945, provided data for primary education only from 1930 onwards. In order to remove this lacunae partially, an attempt was made to collect the information about the education of Jain women in this region. This information was collected in response to a questionnaire from more than 60 women of the Jain community, belonging to the period under study in this Dissertation; and an attempt is made to trace the degree of the spread of primary education among Jain women partly on the basis of this collected data.

### PRIMARY EDUCATION.

The Jain women who were interviewed and who responded to the said questionnaire belong to the following places in the district of Kolhapur:

Mangaon,  
Nimshirgaon,  
Jaysingpur,  
Kumbhoj,



Alate,  
 Rukadi,  
 Nandani,  
 Kolhapur (proper),  
 Ichalkaranji  
 Valivade,  
 Talandage,  
 Herle,  
 Tilavani.

Most of these women had taken their primary education before their marriage. Some of them had taken their primary education at village such as Nimshirgaon (Kumar Vidya Mandir), Chinchawad (Kumar Vidya Mandir), Umalwad (Kumar Vidya Mandir), Mangaon (Prathamik Shala), Kumbhoj (Prathamik Shala), Alathe (Prathamik Shala), Rukadi (Prathamik Shala), Nandani (Vidya Mandir), Valiwade (Prathamik Shala), Herle (Prathamik Shala) and Tilavani (Prathamik Kanya Shala).

Similarly, the distribution of these women on the basis of the age group is as under:

<u>Age Group</u>	<u>Number of Questionnaires</u>
41 to 50	09
51 to 60	28
61 to 70	18
71 to 80	02
81 to 100	03

Education:

The education of the women of the above age groups is as follows:

- 41 to 50 : The education of the women of this group is from third standard to eighth standard;
- 51 to 60 : The education of the women of this group is from second standard to matriculation and S.T.C.;
- 61 to 70 : The education of the women of this age group is from second standard to matriculation;
- 71 to 80 : The women of this age group completed the education from second standard to seventh standard;
- 81 to 100 : Three women belonging to this age group have taken the education from second standard to matriculation.

The said data also reveals that seventeen of these women had educated family relations - mother, sister and aunt in the family. This would further push up the number of educated Jain women. It is interesting to know that eleven out of seventeen women belong to villages.

Those women also supplied the names of their classmates. Thus, the additional number obtained of the educated Jain women in this region, is more than sixtyfour. Thus, this data reveals the information about the primary education of the Jain women at three levels - about the interviewed women themselves, about their family relations, if educated, and about their classmates.

This would mean that there was a definite spread of the primary education, but in a very small percentage.

However, progress of education of Jain women becomes more informative, if it is compared with relevant progress among the boys. For instance, if we take into consideration the literacy data of the Jain community in Kolhapur city available in the Census Reports, we get the following figures:

In 1911, the Jain male literacy was fiftyeight percent with 436 literates out of the total population of 741 in Kolhapur. For the same year, the female literacy was 3.4 percent with 21 literate women out of the total 604. This indicates the literacy percentage among Jain men was very high than that of Jain women.<sup>1</sup>

Ten years later, in 1921, the literacy percentage for male was 69 and for Jain women, it was 6.8 per cent. This would mean that the rise in the male literacy in ten years was moderate, whereas the rise in the female literacy in the said period nearly doubled.<sup>2</sup>

Again, after ten years, in 1931, the male literacy came down to fiftyone percent, whereas female literacy rose to eleven percent.<sup>3</sup> So far, first three decades, the male literacy was higher than the female literacy. However, it later revealed progressive rise than the former.

If on the one hand, comparative male : female literacy growth within the Jain community gives the above results; on

the other hand, comparative male : female primary educational growth of Jain community with other communities gives the following results.

In the year 1930, out of the total strength of 26,888 of school boys, 730 were the Jains, whereas out of 1,558 girls, 118 were the Jains. This 2.8 percent for boys and 7.6 percent for girls.<sup>4</sup>

In 1933, the percentage of Jain boys in primary schools was 2.4 whereas the percentage of Jain girls in primary schools was six.<sup>5</sup>

In 1935, the number of boys rose to eight percent whereas in the case of girls, it rose to twenty percent.<sup>6</sup>

In 1938, for boys it was 8.2 per cent and for girls, it was 16 percent.<sup>7</sup>

In 1940, for boys, it was 8.2 percent and for girls, it was 15 percent, so far primary education is concerned.<sup>8</sup>

When the progress of the Jain community in primary education is worked out related to the total number of primary schools, the percentage of Jain girls is definitely higher and nearly double than that of boys in the first half of this century.

Secondary Education: For studying the spread of secondary education among the Jain women, concerned data is collected from the following schools in Kolhapur District:

A) Girls Schools.

1. Esther Paton Girls School, Kolhapur (1875),
2. Maharani Laxmibai Girls Schools, Kolhapur (1879),
3. Princess Padmaraje Girls Schools, Kolhapur (1937),
4. Tararani Girls School, Kolhapur (1945).

B) Co-educational Schools.

1. Rajaram High School, Kolhapur (1854),
2. Maharani Radhabai High School, Gadhinglaj (1923),
3. Private High School, Kolhapur (1883),
4. Vidyapith High School, Kolhapur,
5. Govindrao High School, Ichalkaranji (1898),
6. Shri Shahu Dayanand Free High School, Kolhapur (1918),
7. Shri Shahu High School, Kagal (1927),

Girls High Schools in Kolhapur City:

Here is a school-wise progress of the secondary education of Jain women in the first half of 20th century. Esther Paton Girls School was established in 1875. The school records from 1901 to 1949 show that for the period from 1901 to 1924, the total number of the girls admitted in the school was 232, but there was not a single Jain girl among them.<sup>9</sup> It was only in 1925 that Jain girls appear to have taken admission to this school. Hence, the period from 1925-1949 is covered. During this period, the strength of students fluctuated between a minimum of 32 in 1925 to a maximum of 113 in 1949.<sup>10</sup> The fluctuation seen in the strength is moderate. So far, the Jain students

are concerned, the records show no admissions in the following years: 1927, 1929, 1931, 1932, 1934, 1936, 1937, 1939, 1941, 1943, 1944, 1945, 1948, 1949. The maximum admissions were 3 and the year was 1947. The record shows that the same year the total strength of students was 105, out of which 49 were Brahmins, 36 Marathas, 13 Christians, 2 Lingayats and 2 Harijans.<sup>11</sup> In the year 1949, the school records show maximum strength of 113, out of which 53 were Brahmins, 46 Marathas but none from Jain, Lingayat and Muslim community, 11 to 3 from Christian and Harijan community.<sup>12</sup>

So far Esther Paton Girls School is concerned, the performance of the Jain community is moderate. In terms of percentages, the highest percentage recorded from 1925 to 1949 is only 2.8 (1947), whereas in case of Brahmins, it is 46.9 (1949), for Marathas 40.7 (1949), for Christians 15.8 (1938), for Harijans 11.36 (1926), for Muslims 2.5 (1928) and for Lingayat 2 (1930).

In other words, the Jain women fared little better than Lingayat and Muslim, but they are behind of Harijans and Christians and they are very much poor in comparison with Brahmin and Maratha.

Maharani Laxmibai Girls High School, Kolhapur : It is not possible to know exactly the year of establishment of this school. It must have come into existence in 1890. However, the record are available only from 1929 onwards. For the period between 1929 to 1949, the minimum strength of girls is 21 in 1931,



the maximum strength is 163 in 1948.<sup>13</sup> From 1936 onwards, the strength is consistently above 100. So far the Jain girls are concerned, the years 1930, 1931, 1933 and 1935 are blank. The maximum strength recorded is 8 in 1947.<sup>14</sup>

In terms of percentage, the maximum percentage recorded by Jains is six (1947), Brahmin 62.4 (1948), Maratha 41 (1943), Lingayat 4.5 (1945). So far Maharani Laxmibai Girls School is concerned the maximum percentage of Muslim, Christian, Harijans is less than 2 per cent in any given year. In comparison Jain community performs little better than the Lingayat, but lags far behind than Brahmin and Marathas.

Princess Padmaraje Girls School, Kolhapur : The records are available only from 1938 onwards. The strength of the girls show progressive rise from minimum 18 in 1938 to maximum 220 in 1949.<sup>15</sup> The strength of Jain rises from zero in 1939 to maximum 12 in 1949.<sup>16</sup> The maximum percentage is recorded at 5.4 in 1949, for Brahmirs 52 percent (1946), for Marathas 53 (1947) and the maximum percentage recorded in any given year is less than Lingayat, Muslim and Harijans. The percentage of Brahmirs and Marathas is more equal but they are far ahead of the Jains.

Tararani Girls High School, Kolhapur : The records of this High School are available from 1945 onwards. The strength of the girls rises progressively from 41 in 1945 to 133 in 1949.<sup>17</sup> The maximum percentage of Jain girls is 10.8 (1948), for Brahmirs 45.1 (1949), for Marathas 50 (1948), for Lingayat 9.1 (1948) and less than 3 per cent for others.<sup>18</sup>

From the records, it is seen that, at times, percentage of Maratha students is higher than that of Brahmins, but so far Jains are concerned, the two castes' performance is far better.

If we take caste-wise figures for all the schools concerned mentioned above, we arrive at the following conclusion. From the period from 1929 to 1949, the maximum strength of Jain girls recorded at any given year. The percentage is twelve at Princess Padmaraje Girls High School (1949) and for the whole period, is only of Tararani Girls High School, its percentage out of the total strength is slightly above at 10 (1948).

Below is a table that shows caste-wise number of secondary schools of girls in Kolhapur city.<sup>19</sup>

Year	Total	Brahmin	Maratha	JAIN	Lingayat	Muslim	Christian	Harijan
1945	412	180	173	17	14	6	10	6
1946	505	238	202	21	15	8	19	6
1947	481	218	194	20	16	8	19	6
1948	562	236	245	28	21	11	13	8
1949	589	285	247	24	10	8	16	6

For the period from 1945 to 1949, the maximum percentage of Jain girls taking secondary education in the city of Kolhapur is 4.15 in the year 1947, whereas in the same year, the percentage for Brahmin girls is 45.3, for Marathas 40.3, which is nearly ten times more than the percentage of Jain girls.

Co-Educational in Kolhapur Districts:

Besides the girls schools mentioned above, there were eight co-educational schools in Kolhapur district. So far the Shri Shahu Dayanand Free High School, Kolhapur, is concerned, it was started in 1918 but no girls were admitted till 1960.<sup>20</sup> For Rajaram High School, Kolhapur, established in 1884, only one Jain girl took admission in 1910. Similarly, from 1901 to 1930, only one Jain girl took admission.<sup>21</sup> From 1931 to 1940, only 4 girls took admissions.<sup>22</sup> From 1941 to 1949, not a single girl took admission.<sup>23</sup> Maharani Radhabai High School, which is in Gadhinglaj, had practically no girl students. Only three Jain girls seemed to have passed out from that school from 1945 to 1949,<sup>24</sup> Private High School, Kolhapur, established in 1883, has no records till 1940.<sup>25</sup> From 1941 to 1949, only three girls seemed to have passed out.<sup>26</sup> In Vidyapith High School, Kolhapur, only one Jain girl took admission <sup>-from-</sup> 1921 to 1930.<sup>27</sup> From 1931 to 1940, not a single Jain girl took admission,<sup>28</sup> from 1941 to 1949, only five girls took admission.<sup>29</sup> Shri Shahu High School established in 1849 at Kagal, started secondary section in 1924. From the available general register records (1946 to 1949), only three Jain girls seemed to have passed out from this school.<sup>30</sup> Govindrao High School established in 1898 at Ichalkaranji does not have general registers for the period of 1943.<sup>31</sup> From 1941 to 1949, only two girls took admissions.<sup>32</sup>

So far the co-educational schools in Kolhapur city and Kolhapur district are concerned, only 22 Jain girls seem to have taken secondary education for the entire period, 1901 to

1949. As in some schools, records are not available, the actual number of the Jain girls in High schools could have been little more. However, the percentage of Jain girls who studied in co-educational schools was far less than their percentage in the girls schools. As such, therefore, when the progress of Jain girls of Kolhapur district for the period 1901 to 1949 is served in the terms of percentage, it is obvious that the Brahmin and Maratha castes performed far better than the girls in Jain community. So far the ratio of students; strength in the girls schools is concerned, one may explain out the high performance of Brahmin on the grounds of traditional advantages it enjoyed but among non-Brahmins, Jain community seems to have done better in educational field in the given period. However, from the point of rate of literacy, the Jain community comes next to only Brahmins.

Higher Education:

The princely state of Kolhapur had three institutions for higher education, Rajaram College, Shahaji Law College, Shrimati Maharani Tarabai Teachers' Training School.<sup>33</sup>

-is-

Rajaram College, established in 1880,<sup>34</sup> yet the general registers are showing that the caste-wise record available only from the year 1931. And so far the period from 1931 to 1949, the records show that only 11 Jain girls passed out from this institution<sup>35</sup> and only one among them was a science student, rest of them were arts students.

Similarly, from the record of Shahaji Law College, no Jain girl seems to have been given admission for law course.<sup>36</sup>

Similarly, in the Maharani Tarabai Training School, Kolhapur, there are not mentioned caste-wise records and so there is no information about the admissions of the Jain girls.<sup>37</sup>

Thus, so far the college education of Jain women is concerned, only the names of 11 girls are available for the whole period from 1901 to 1949.

It may be seen on the basis of available data, that female literacy in Jain community <sup>rose</sup> from 0.02 per cent in 1901, to about eleven by 1931, showed moderate progress in all three levels of education - primary, secondary and higher. In spite of the efforts of promotion of female education, she had to struggle with many obstacles within the community itself. We may obtain following information from the data collected by way of questionnaire which may throw further light on the moderate spread of education among Jain women. In the said questionnaire, one question was about the difficulties and obstacles, they had faced regarding their education. Three percent among them mentioned poor finance, as the main problem whereas for sixty percent of them, it was family problems and in most cases, early marriage. They had to discontinue their education after their marriage. Similarly, fifteen percent of them discontinued their education for the lack of educational facilities, such as schools of their villages, eight percent of them had to discontinue their education, because of strong opposition on the part of their parents. And only three percent

of them stated that they had no difficulty at all and could study as per their wish and desire.

From the same information, it may be positively said that except for one problem about the lack of schools all other problems and obstacles were from within the community. The early marriage and opposition of the parents account for nearly 68 percent of the main obstacles.

On the positive side, it may be said that to a question regarding the usefulness of education they received, in terms of percentages, for 13 per cent of them, education brought them self-reliance from economic aspects by way of employment in teaching line and by way of self-employment as medical practitioners, education promoted three percent of them to take to social work. More importantly, 55 percent of them mentioned that education had convinced them of the need of education and, therefore, they had their sons, and particularly daughters, educated as best as possible.

More importantly, 80 percent of them were actually aware about the need of promoting the education, the nature of education to be imparted and the specific manner in which it could be promoted in a better manner. Forty percent of them wanted their daughters to be educated, so as to have financial independence; fifty percent of them felt that the educated women should help other women, particularly from rural area to educate themselves and thereby strengthen and make the community strong. Five percent of them mentioned that education was important

but not at the cost of moral degradation. Hence, religious education should also be included so far the promotion of education is concerned. One Mrs. Latika Dhanpal Magdum from Jaysingpur positively emphasized the use of radios, television and educational literature, in promoting meaningful education. However, all those aspects are beautifully reflected in the responses given by Shrimati Patil\*. She traces the following aspects:

1. Female education should be compulsory;
2. The marriages should not take place unless the girls become graduates;
3. The education for women should be free;
4. The educational facilities favourable to women and vocational based facilities should be given;
5. Special seats should be reserved for women while giving admissions to medical, engineering and electronics;
6. There should be run Gurukul women education institutions by Jain Social Institutions. All facilities should be provided free.

Thus, in short, the collected data is taken as representative for the Jain community in Kolhapur district and also abstract. It explains out the promotion and spread of education and its practical usefulness and how it should be in future.

\*Her responses (attached) to the questionnaire are typical of the interviewed Jain women.

नुम. दिनेंती.

मी [सौ. कृत्तुजा विकास बोत, भांगली] शिवाजी विद्यापीठ, कोल्हापूर येथे इतिहास विभागात स्न. फिल. करीत आहे. माझ्या शोध प्रबंधाचा विषय "सन १९०१ ते १९४९ या काळातील कोल्हापूर जिल्ह्यातील जैन स्त्रा शिष्यांचा आढावा" त्यासाठी मी कोल्हापूर जिल्ह्यातील सन १९०१ ते १९४९ या काळात शिक्षण घेतलेल्या जैन स्त्रियांची माहिती गोळा करीत आहे. तरी या पत्राच्या सोबत जोडलेली जी "प्रश्नावली" आहे ती भरून देऊन आपण मला या शोध - प्रबंधाचा कार्यात सहकार्य करावे ही नमू विनंती.

आपली विश्वासू,

*(हस्ताक्षर)*

[ सौ. कृत्तुजा विकास बोत ]

प्रश्ना व ली

- अ) सामान्य माहिती :
- १) संपूर्ण नांव [सध्याचे] : *अमिणी कनकाई रामगोंडा पाटील*
- २) संपूर्ण नांव [जन्मापूर्वीचे] : *अमिणी रामगोंडा पाटील*
- ३) सध्याचे वय : *६३ जन्म तारीख २७-४-२५* *रोसण - ७९*
- ४) लिंग : [ स्त्री / पुरुष ] : *स्त्री* *आलेचे गाव -*
- ५) व्यवसाय : *निवृत्त शिक्षिका* *मुळाची शाळा कुभोज*
- ६) सध्याचा पत्ता : *५/५६ गिराशी कोक, इचरकर रंगी*

ब) विशेष माहिती :

७) कौटुंबिक पार्श्वभूमी - *२री व्यक्ती व शेरी*

घरातील कोण व्यक्ती झिकलेल्या होत्या ? त्यांच्याशी तुमचे नाते -

नांव	नाते	शैक्षणिक अर्हता
<i>१. अमिणी रामगोंडा पाटील</i>	<i>भाऊ</i>	<i>५ वे</i>
<i>२. —</i>	<i>—</i>	<i>—</i>
<i>३. —</i>	<i>—</i>	<i>—</i>
<i>४. —</i>	<i>—</i>	<i>—</i>

सूचना : आपणांस लागू असणा-या खालील अडचणींवर [✓] करावी.

८) शिक्षण घेत असतांना आपणांस कोणत्या अडचणी आल्या ?

आर्थिक अडचणी / इतर / कौटुंबिक अडचणी / *कोणतेही (जी असल्याने)*



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3. Ibid., p.8.
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5. Ibid., Years 1932-33.
6. Ibid., Years 1934-35.
7. Ibid., Years 1937-38.
8. Ibid., Years 1939-40.
9. The General Registers of Esther Paton Girls School, Years 1901 to 1924.
10. Ibid., Years 1925 to 1949.
11. Ibid., Years 1946 and 1947.
12. Ibid., Years 1948 and 1949.
13. The General Registers of Maharani Laxmibai Girls High School, Years 1929 to 1949.
14. Ibid.
15. The General Registers of Princess Padmaraje Girls School, Years 1938 to 1949.
16. Ibid.
17. The General Registers of Tararani Girls High School, Years 1945 to 1949.
18. Ibid.
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21. The General Registers of Rajaram High School, Kolhapur, Years 1901 to 1930.
22. Ibid., Years 1931 to 1940.
23. Ibid., Years 1941 to 1949.
24. The General Registers of Maharani Tararani High School, Years 1945 to 1949.
25. Head Master, Private High School, Kolhapur, September 27, 1988 (letter).
26. The General Registers of the Private High School, Kolhapur, Years 1941 to 1949.
27. The General Registers of Vidyapith High School, Kolhapur, Years 1921 to 1930.
28. Ibid., Years 1931 to 1940.
29. Ibid., Years 1941 to 1949.
30. The General Registers of Shri Shahu High School, Kolhapur, Years 1946 to 1949.
31. Head Master, Govindrao High School, Kolhapur, September 31, 1988 (letter).
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36. The General Registers of Shahaji Law College, Kolhapur, Years 1934 to 1949.

37. Principal, Maharani Tarabai Training School, Kolhapur,  
November 4, 1988 (letter).

