

Contributions of Appasaheb Warad for Social Transformation through Education in Solapur City

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Article Info	ABSTRACT
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Introduction

After the establishment of British rule in India, the city of Solapur was included in the Bombay Province. Geographically, Solapur is located near the border regions of the states of Maharashtra, Karnataka, Andhra Pradesh, and Telangana. Due to trade, business, and industry, people from all these states have close ties with the city of Solapur. The Lingayat community, which is present in large numbers in Karnataka, has maintained a significant influence on the development of Solapur. The participation of the Lingayat community has been important in the overall progress of the city. Every community strives for continuous development. In this process, certain individuals from within the community play an undeniably important role. In the economic, industrial, cultural, and educational progress of Solapur, Appasaheb Warad from the Lingayat community has played a significant role. In Solapur education greatly developed due to the economic support of industrialists such as Appasaheb Warad, Hirachand Nemchand Doshi, Narsappa Jakkal, Kadadi brothers, Abdulpurkar family, Madadki, Kirloskar, etc. This research paper reviews the contribution of Appasaheb Warad in advancing the educational development of Solapur city, particularly focusing on the Lingayat community.

Mallappa Basappa Alias Appasaheb Warad

Among the prominent personalities of the city was Appasaheb Warad who left his mark on the city's development. He was born in 1851 in Solapur City. Though not highly educated and even denied English education he made a name for himself the field of Industry, Commerce, Agriculture, Education and Social Work. Through his work he made contribution in the field of social transformation of the city.

Sanskrit Pathshala

The Municipality started Sanskrit night classes with the prior sanction of the government in 1878 as a socio- religious requirement of society. But the teachers of this school refused to teach Sanskrit to anyone other than Brahmins. This phenomenon gave birth to the 'Warad Sanskrit Pathashala,' (1878).¹ Sakkari Kardappa of Ballari, a famous donor and a rich Lingayat merchant was religious by nature and ran a Sanskrit Pathashala for the creation of Jangams in Lingayat community. After his death the work of the Pathashala suffered. Many Jangams from Lingayat community came to the uncle of Appasaheb Warad, Channabasappa for the opening of a similar pathashala. Appasaheb Warad looked into this problem and started a Pathashala partly for religious reasons and for the purpose of social welfare. In the Lingayat community, at the time of religious ceremony 'Dasoha festival', he found that the Lingayat Dharmagurus and Jangams were uneducated and backward, also they did not behave well. For the upliftment of the religious priests and his Lingayat community, he decided to start a Sanskrit Pathashala. The Brahmin priests supposed themselves as upper class and Lingayats as lower class. And keeping this point in view they refused to teach Sanskrit to the Lingayats. Even in the schools which were managed by

the Governments and Municipalities they refused to teach Sanskrit to non-Brahmins. Warad went to the Education Department which gave orders to teach Sanskrit to all castes and communities but in practice the order was not implemented. Brahmins sustained with their view that the Lingayats had no right to learn Vedas and Rudra. During this period, Bombay High Court expressed a view that 'Lingayats are Shudras' in one of the case of Ahmednagar. Appasaheb wanted to show to the Government and Brahmin community that Lingayats are not Shudras but also they are from Trivarnik. Thus, because of these above reasons and objectives he opened Sanskrit Pathashala at Solapur.

He started Sanskrit Pathashala in 1878 and in it nearabout seventy five students took education at the expense of Appasaheb Warad. He spent nearabout Rs.500 per month on this Pathashala. The well known Pandits Dada Acharya and Narayan Acharya were appointed as teachers. Clever students were sent to Kashi for further education. The Pathashala received donations from some Sanskrit loving persons, Department of Education and Solapur Municipality as annual grants.² The Pathashala was open for all castes and communities. The Pathashala produced Pandits, Jagadgurus and Shastris on a large scale. The Pathashala brought some bindings on Brahmin domination. The Pathashala came into picture, the religious activities were being undertaken by Lingayats without the help of Brahmins. This is the most important contribution to the society at large. One Jangam said that, "We the Jangams are gurus of the Lingayats, of course, Brahmins among the Lingayats. We had forgotten our place of authority. This Pathashala has restored our sense of authority and awareness."³ The school had students from adjoining districts as well as from Karnataka because of the unavailability of this type of Pathashala at their native place.

Commercial School

He made contribution to Commercial Education. He himself was a famous merchant and hence studied Western mercantile activities and also wrote a book on the mercantile activities of Bombay in 1892 in Marathi. He was a member of the Solapur Municipal Council for more than 25 years. Due to his knowledge of the city's requirements and influence of commercial thoughts, In 1893 Municipal School Committee, decided to spend Rs. 500 to 1500 on Industrial and Commercial education. The Municipality started its 'Commercial School' in 1899. Municipal Commercial School started under the able guidance of G.V. Joshi, the chairman of the School Committee and in the same year the school was registered with the Education Department with an annual grant of Rs. 720.⁴ Its Head Master T.B.Khare influenced by Warad's views on commerce wrote a book on commercial activities named 'Vyaparsamrajya' alias Vyaparmargdarshika' and dedicated it to Appasaheb Warad.⁵ Appasaheb Warad not only encouraged the Municipal Commercial school but also opened commercial school (1889) before the opening of Municipal commercial

school. He managed this school by himself and gave education through his methods. This school worked satisfactorily for the commercial development of the city. There was criticism in the Daily *Kalpataru Ani Anandvritt* on this school about its teaching methods, syllabus and usefulness to society. Therefore, it suggested that the students should be sent to the examination of 'London Chamber of Commerce' or 'National Union of Traders,' in spite of the examination taken by the school itself. In 1954, the students of this school arranged an annual gathering.⁶

Female Education

He took a lead in female education by firstly educating his wife Basavvabai Warad for which he opened a girls school in Mangalwar Peth. A person named Kashibai was appointed as its Head Mistress. Later on this school was handed over to the Municipality. He also gave financial help for the opening of the first private female educational institution –Saraswati Mandir. One of its branches was at his home and managed by him which was later converted into an independent female educational institution in 1909 and named as 'Veershaiv Mahila Dnyan Mandir'. He also gave individual help for education of women in need. A Brahmin widow needed financial help to study a Midwife's course. She got only Rs.20 from various Brahmin officers but it was Mr. Warad who helped her out with money and other needed equipment. Though he was against Brahmin domination in the field of education and religious affairs he did not fail to help needy Brahmin women. In 1907, a female *kirtankar*, Bayajabai an untouchable came to Solapur and under Warads patronage arranged her kirtan programmes. He gave her a sari and the necessary instruments. In the same way he helped Chimanabai Adyappa Malage who was an expert painter. He helped her with the material necessary for her art as well as arranged for the exhibition of her works and art.

National Education

The political awakening was simultaneously resurrected by social leaders such as Shankar Appaji Degaonkar, Ganesh Babaji Mathe, Dinkar Balwant Chakradeo, Prabhakar Laxman Nagpurkar, Bapu Parshuram Phadke, Hirachand Nemchand Doshi, Satyendranath Tagore, the sitting judge of the Solapur Court, Govindrao Jamadar, Govind Narayan Deshmukh, Appasaheb Warad, R.B. Dr. V.V. Mulay, Narasappa Jakkal, Rambhau Rajwade, Mr. Kakade, etc.⁷ Appasaheb Warad was one of the eminent personality influenced by Tilak's thoughts and on 6th May 1895 a meeting was held at Solapur under his chairmanship to consider the holding of the Indian Civil Service Examination in India and to send a petition to the British Parliament for the same. He also worked for the 'Social Conference' in Solapur, which was established by Shri G.V. Joshi (1870) under the guidance of M.G. Ranade. In 1902, its annual conference was held in the Ripon Hall at Solapur, which passed the following resolutions regarding education. "To give more emphasis to female education in the region and to encourage Hindu youths to travel abroad for higher

education and that they should be admitted to their castes after returning from abroad.”⁸

The Indian National Congress held at Calcutta in 1906 passed a resolution in favour of National Education. In the opinion of the Congress “the time had arrived for the people all over the country earnestly to take up the question of national education for both boys and girls and organise a system of education-Literary, Scientific and Technical- suited to the requirements of the country on national lines and under national control”.⁹ In Solapur on 10th March 1907, a meeting was held under the Chairmanship of Appasaheb Warad. They felt that the Solapur District Committee should be so constituted so as to look into the spread of education on the basis of national education propounded by Tilak at the Calcutta Session of the Congress (1906).

Samarth Vidyalaya and Appasaheb Warad: Lokmanya Tilak collected a fund for the spread of National Education. The establishment of the ‘Samarth Vidyalaya’ at Kolhapur in 1906 by Vishnu Govind Vijapurkar was an example. Kolhapur was a princely state under the British Government. Vijapurkar was a lecturer in Rajaram College. There were differences of opinion on various issues between him and Shahu Maharaj and he helped Lokmanya Tilak against Chh. Shahu in the Vedokt Episode and Tai Maharaj case. Chh. Shahu therefore restricted his activities in Kolhapur, so he shifted his school to Talegaon Dhabade near Poona a year after the imprisonment of Tilak. The Government took severe objections to the policies of national educational schools as they felt they were seditious centres of revolutionary activity. In 1910 the Government declared this as unlawful and closed the same.¹⁰ There was a close relationship between Samarth Vidyalaya and Appasaheb Warad of Solapur. When in 1908 Tilak visited Solapur alongwith Nanasaheb Deshmukh, Chintamanrao Deshmukh, V.G.Vijapurkar and Vasudevrao Joshi for the collection of funds for the Samarth Vidyalaya, at first Appasaheb Warad gave Rs. 3000 to this fund and then only did the rest of the citizens contribute to it in which school children helped in its collection. During the same period a glass factory was being constructed at Talegaon which was mistaken to be a factory for the manufacture of bombs and to which Appasaheb Warad was making endowments. Due to this Warad fell into trouble, but the government had confidence in Warad as he had distinguished himself as a prominent Social Reformer, but, in reality he was the main guiding spirit behind the National education activities in Solapur City. After some years in 1910 the Government realised that the glass factory was not a bomb factory. The Samarth Vidyalaya was declared unlawful.¹¹

Veershaiv Mahajan Sabha

Appasaheb Warad an eminent personality from the Lingayat community of Solapur made efforts for the education of his own community. He was influenced by the work of the ‘K. L. E. Society’ which was doing valuable

educational work in Karnataka. He also wanted to establish a similar type of educational institution in Maharashtra for the education of Lingayats. To achieve his goal, he organised the third conference of 'Veershaiv Mahajan Sabha' in 1907 under the Presidentship of Pattanshetti. The conference decided that an educational institution should be established for the education of Maharashtrian Lingayats.¹² Eminent Lingayat personalities of the city tried their level best with the help of the Veershaiv Mahajan Sabha. Among them were Appasaheb Warad, Annarao Patil, Mahalingappa Vajirkar, Mallikarjun Zunje, Mallikarjun Shete, Baslingappa Shetti etc., who by making efforts for over two years established 'Madveershaiv Mahajan Sabha' on 9th May 1909.¹³

The institution collected a *Musthi* Fund and made necessary financial provision for the opening of the boarding. Appasaheb Warad died in 1911 and the work of institution slackened. Estimated educational work lagged behind and only the boarding was managed. The foundation stone of the building was laid down at the hands of Ranjan Berul Swami on 18th May 1921, near Gandhi Natha Rangaji Digamber Jain Boarding.¹⁴ The construction of the building was very slow and they used the premises of the Siddheshwara temple upto 1962. During the Presidentship of Banshetti (1955-1996), it got a piece of land from the Solapur Municipal Corporation and the building was completed with the help of funds and public donations.

The object behind the opening of the boarding was to provide lodging and boarding facilities to the poor students particularly from the Lingayat community. The boarding gave preference to students from rural areas who wished to seek education in Solapur City. Many students took advantage of this opportunity and completed their education. This boarding made them complete men ready to take on the world boldly. Many students from this institution earned name and fame in various fields of life. Among them were C.S. Mulage, M.C. Antad, Satling Shatgar etc. One of the leading Journalists P.J.Buwa remarked that "*The hostels are cultural centres and this boarding was doing good work in this context.*"¹⁵

Contribution

He detected clever, talented and sharp students from his community and made efforts to develop them into I.C.S. Officers, Barristers, Doctors, Engineers, Artists etc. Some examples were Shivlingappa Hosali (Vairag), Basappa Solase (Latur), Prof. Pimpalkhare (Poona), Photographer Keshavrao Diveker and V.M. Oak Painter (Solapur). He also constructed a staircase for the Roman Catholic Mission school – St. Joseph's School and always made endowments to the missionary schools. He was a patron of the 'Jain Pathashala' as well as gave financial assistance.¹⁶ Thus Appasaheb Warad was a great humanitarian as well as a great educationist.

Conclusions

After studying the life and work of Appasaheb Varad, the following conclusions can be drawn:

1. Appasaheb Varad worked for the development of his Lingayat community and contributed to the social transformation.
2. He recognized that social transformation is not possible without education, and strove accordingly.
3. Rather than only thinking of his own community's welfare, he considered the development of all communities.
4. He inspired women's education in society, believing that alongside men, women should also receive educational development.
5. He made efforts to start Maharashtra's first women's educational institution — Saraswati Shikshan Mandir.
6. Observing the industrial needs of the city of Solapur, he promoted industrial education and privately established trade/industrial schools. Through the industrial development the middle class of the society became increased.
7. He encouraged national education and thereby contributed to the freedom movement.
8. To break the Brahminical monopoly in education, he started Sanskrit schools and provided the Lingayat community with access to Sanskrit education.

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