

CHAPTER V

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Maharashtra is a land of saints and social workers. Many social workers and saints belonged to Maharashtra. Mahatma Phule, Gopal Ganesh Agarkar, Justice Mahadeo Govind Ranade, Vithal Ramaji Shinde, Saint Gadge Maharaj, Karmaveer Bhaurao Patil, were among them. Karmaveer Bhaurao Patil, Y.B.Chavan, Kisan Veer belonged to Satara district. Karmaveer Bhaurao Patil founded Rayat Shikshan Sanstha, Y.B.Chavan was President of Shivaji Education Society, Karad. He was an eminent politician. Kisan Veer was good politician and also social worker. He was impressed by " Abhangas " in his childhood. Because of the advice of " Abhangas " and the contacts of the social workers his ideas regarding social service were shaped.

Kisan Veer was born in an orthodox tailor family. " Abhangas " were recited in his family. " Kisan Veer liked " Abhangas " and was impressed by them. "¹ In those those days untouchability was observed in the society but due to the effect of teaching of the abhangas Kisan Veer did not believe in untouchability. During that period Hindu people never used to touch the water or food of Muslim people, but in those days, Babasaheb Mulla, a Muslim person was a close friend of Kisan Veer. He used to dine with him.

SUPERSTITION AND KISAN VEER

In those days people were influenced by superstition. Kavathe village was not an exception for this. Kisan Veer did not like it. Devaji Patil, Devrishi used to come to Kavathe in palanquin to have darshan of Daji Buva. Whenever he used to come to Kavathe, men, women and children used to gather around him to worship him.

" When after some year, he came in Kavathe. Kisan Veer made a plan. He took a cane in his hand. He pretended to be ill, the people brought him before Devaji Patil. He said he would make alright, for it he got possessed with evil spirit but before it, Kisan Veer started the action of getting posed with evil spirit and started to beat Devaji Patil. Because of this action of Kisan Veer godness of Devaji Patil which was hidden in his body ran away. "² Superstitious people were angry with Kisan Veer, but Devaji Patil never came again to Kavathe.

After this event there was the epidemic cholera in Kavathe. Kisan Veer brought Medicine from Pune and distributed it among people free of charge. The medicines had a good effect on the people. They were cured. So people believed in medicines and left believing in the superstitions. This was the beginning of Kisan Veer's social work.

SOCIAL WORK DURING THE UNDERGROUND MOVEMENT.

Kisan Veer was impressed by national thought. So he

participated in the national movement. When Kisan Veer was coming from Pune to Kavathe he was arrested on August 9, 1942. He was sent to Yerawada jail. But he escaped along with Chhannusing, Pandu Master and started underground revolutionary movement.

By this time, police were in search of the revolutionaries and even after the hard search, police could not arrest them. The revolutionaries had their own way of working. They looted the locker of Laxmi Mill, Solapur, burnt government offices, broke telephone and electric wires. They burnt post offices. Thus underground workers became troublesome for police. In this situation the real robbers started robbing the common people under the name of underground movement. Police co-operated them and asked to kill revolutionaries. There were murders in day light because of this incident, police refused to take complaint. So the underground revolutionaries decided to manage the robbers. Kisan Veer, Barde Master, Babuji Patankar, Shekh Kaka, Kasegaonkar Vaidya shot Maruti Shenekar dead, a great robber who had committed seven murders. "³

Sakharam Barbatte was well known robber from Kameri, Kisan Veer told him to stop his activities but he did not listen to Kisan Veer. So he challenged him to fight against police and because of this challenge Sakharam Barbatte changed his mind. Police also changed their role and started to catch the robbers. Mahadu Ramoshi Kamerikar was killed in firing with police. Dnyanu Kumbhar, Babu Dhindya, Chogule

were arrested. Though police caught robbers it could not get sympathy of the public.⁴

To promote their activities the underground leaders established working committee under the leadership of Kisan Veer. This committee included Collecting Fund Committee, Account Committee and Justice Committee. Underground leaders established spy department also. Through this department the underground leaders used to get news of the development of the national movement.

The working system of Judicial court was very good. There were three groups of Judicial court. Incharge officer of this group was the Dictator. There was no authority to punish the criminal without the permission of Dictator. Following were the programmes Judicial court.

1. To register the complaint of people and to give the result of it through Judicial court.
2. To arrange compromise between two parties which were in villages.
3. To return the money to public for public work which was earned by Judicial court as a fine.
4. To do less expenditure in marriage.⁵

Kisan Veer and his group succeeded in putting an end to the illegal distillation of liquor in the village like Arvi, Nagzari etc. It used to the weapon of social boycott to stop the out dated and evil social customs. The group introduced the system of collective marriages and to celebrate them without without musical performance. The village panchayats

of this group attempted to trace the cases of theft, decoits, to protect widows, to decide evil and original matters.

In between the sensational case of the murder of Shri Raghunath Patil of Deur took place. Baburao Patil was the informat of police who extracted money from the people by coercion and collected money while issuing ration - card. Once Patil even recorded a murder of a Panwala, as a death case due to cholera. The underground activities then decided to teach a lesson to Patil. One day Kisan Veer, Dnyanu Chowkiwala, Babu Kachare, Pandutatya Borate, Lalasaheb Ingale, Sampat Jagdale etc. went to Deur.

At Deur they caught hold of Talathi and black marketeers and while these were being taken to Chawadi Shri Raghunath Patil, a near relative of Baburao Patil saw the Talathi being beaten and ran away to his house and locked himself in the house. He was chased by Kisan Veer's men, who forcibly entered his house, Raghunath Patil who had rifle with him, injured Lalasaheb Ingale, not by rifle but by sword, ultimately Babu Kachare shot him dead with his revolver.⁶ Thus Kisan Veer protected the people from social criminals in his underground situation.

SOCIAL WORK AS A CONGRESS LEADER.

On may 16, 1946 all underground movement come out at konegoan the government excused them. In the same year Kisan Veer was selected as a secretary of Distric Congress Party. During this period people were facing the famine. There was

shortage of food grain. Kisan Veer purchased Jawar in Phaltan from Buvasaheb Nimbalkar and distributed it among the people. But his enemies did the propoganda that it was against the law. They demanded his resignation. He never paid attention to it. Because of these activities of Kisan Veer Y.B. Chavan rightly said " Social mind is the sign of real democracy. " ⁷ The mind of Kisan Veer was really social. He would break the law but never leave humanity.

Kisan Veer then turned to agricultural development. There was the necessity of modern agricultural appliances, seeds, fertilizers for plenty of agricultural production. Kisan Veer realised the importance of it. So he collected Rs.300/- each from Babasaheb Mulla, Baburao Dalvi, Narayan Pol, Shankar Ozardekar, Maruti Mohite, Babu Dere, Sambhaji Karpe, Babu Pol, Bardijan Navakaji, Ibrahim Mokashi, Anna Dere, Laxman Pol etc. As a contribution and established ~~Vividh~~ Karyakari Sewa Society in 1947. Because of this society, farmers were able to take loans from this society ⁸ for cow, buffalow, electric motor, pipe line, poultry. Thus Kisan Veer made arrangments of money for agriculturist and because of this society agriculturist could get loans for their land development.

On January 30, 1948 Mahatma Gandhi was assasinated by Nathuram Godse. He was Brahmin by caste. So people got angry with Brahmins. They started to burn their houses and hated them. This affected in Wai Taluka also. But Kisan ⁹ Veer tried to stop such events. He was unsuccessful in it.

But it is a well known fact that people started to say that Kisan Veer was behind these events. This made Kisan Veer unhappy.

On November 20, 1949 meeting of ex-service men was held at Satara. General Kareeappa attended this meeting, many ex-service men attended it. In this meeting Kisan Veer demanded for Sainik School, Satara. In this meeting Kisan Veer gave fifteen thousand rupees from fund to the handicapped and families of ex-service men.

In 1951 Kisan Veer played an important role in the establishment of District central branch through which he applied many schemes. In 1952, Kisan Veer established Shetakari Sangh to organise the farmers and developed modernise agriculture. To implement the schemes of the Government made for the farmers was the objective of this Sangh.

Kisan Veer was the Chairman of Agricultural Produce Market Perciquil. Under his Chairmanship, the work of co-operative institute got speed, he opened sub branches of Market Yards at Wai, Surur, Atit, Vaduj. Farmers could take their goods to this market yard. Because of this work market committee got an economic settlement. He used to say, " The money which comes to public institutions is not our money it is of public we are only trusty. " ¹⁰

In 1953 Kisan Veer asked the Government for the construction of Dhom dam. The work of this dam started in 1954. During the same period, Balasaheb Desai and Kisan Veer

obeyed two weeks of labour donation. They requested of labour donation in every taluka by leaders. In fifteen days people were able to work of worth Rs.16 to 17 lakhs. They repaired the road at Solashi, Taluka Koregaon, they prepared road about 2.5 miles long by breaking Volunta, because of it the distance between Poona and Bangalore became less about 28 miles. ¹¹ In fifteen days people built 25 to 30 temples, 60 to 70 schools and 150 miles long roads.

During this period Kisan Veer requested Government to continue famine work in Khandala, Phaltan and Man. In 1955, again there was famine. Kisan Veer called all parties conference and established Famine Relief Committee. Kisan Veer was President of this committee. Comiittee suggested to start famine work. Government started famine work. It help the people who were living in famine area like Man, Khandala, Koregaon, Phaltan talukas by giving food grains, clothes, and grass for cattles. Kisan Veer tried to help the people at his best level. ¹²

KISAN VEER AND WORKERS AND FARMERS.

There were many workers in Cooper Factory at Satara-road. Kisan Veer gave his attention to the problems of workers regarding the agreement. With the co-operation of Cooper I.N.T.A.C.Union he created atmosphere of belief and gave the leadership of that Union to able leaders and solved the problem and avoid lockout of this factory. ¹³

The fight for increasing tributy of Sakharwadi was the political stunt played by the communists. Owner of sugar factory and agriculturist were solving this problem but communists interfered in it and situation was bad. Kisan Veer tried to solve this problem by means of compromise between Union and Owner of factory and met over communists.¹⁴

After this event on January 21, 1966 management of District Central Bank suspended three workers. Bank workers went on strike to support to three workers. They started fast in front of Collector Office. Kisan Veer solved this problem with his skill and brought about compromise with workers. Thus Kisan Veer solved problems and played an important role in compromise between two parties i.e. workers and owners, workers and management.

KISAN VEER AND EDUCATION.

Kisan Veer played an important role in the field of Education. He started the first high school under the Shivaji Shikshan Sanstha. In 1960 Kisan Veer established Yashawan Shikshan Sanstha. To day there are two high schools of this sastha and there 3000 students are getting education.

Kisan Veer faced many problems of place, building and money for the school. In 1960 Kisan Veer established Wai college.

First this college was under the Pradnyapath Shala. In 1969 Janata Shiksha Sanstha took the charge of this college. Kisan Veer was president of Janata Shikshan Sanstha.

In 1962 Kisan Veer became the president of Khandala

Shikshan sanstha. Rajendra Vidyalay was started by this Sanstha. But Kisan Veer never interefered in the management of the school. Details of educational work of Kisan Veer is given in Chapter III.

THE CO-OPERATIVE INSTITUTES UNDER THE KISAN VEER.

Kisan Veer is well known for his work in Co-operative sphere. He became the Chairman of District Central Bank in 1966. He sanctioned crop loans and gave the new life to farmers, he also increased the Power of the Bank. He changed the working and system of collection. This change was effective, people paid loans with interest. Thus he became a real banker and was Chairman of District of District Central Bank form 1966 upto his death i.e. 1979.

Kisan Veer played an important role in the establishment of Sugar factory at Bhuij. He established Sugar factory in 1970. The First Crushing Season started in the presence of Y.B.Chavan. Because of this factory the economic condition of the farmers became strong. Many people got jobs in this factory and agriculture. Details about co-operative work is given in the Chapter II.

KISAN VEER AND NAMDEO SAMAJ

kisan Veer was born in an orthodox tailor family. The meaning of tailor in Marathi is shimpi. Namdeo shimpi was a great saint of Hindu religion. So shimpi samaj is called

as Namdeo Samaj. The conference of this samaj was held at Sasawad. Kisan Veer was the President of this conference. In his speech he said, " Namdeo Samaj lived as white collared class since hundreds of years. It is divided into three classes i.e. rich, middle and poor. This samaj is living in difficult economic conditions except these persons who learned modern education. There is no doubt that this samaj is awakened.

But it is necessary for the educated class to take care of all samaj and to achieve progress with the help of organization in villages the conditions of Namdeo samaj is very bad. It is necessary to make them stand on their feet. " 15

After the conference of Namdeo Samaj Parishad, the work of the Parishad was not limited only to city, reached up to the weak unit of this samaj. Kisan Veer established district branch of this samaj at Satara, and became the President of this branch.

After becoming the President of Parishad, many Political difficulties came in the life of Kisan Veer, he solved them firmly. He never made a mistake in work of Parishad. He never missed to attend meeting of Namdeo samaj.

He knew very well which subject would be taken for discussion, and how to handle it. He was champion of discipline. Namdeo samaj got different direction under his Presidentship.

He thought that the progress of Namdeo Samaj was the aim of Namdeo Samajonnati Parishad. Youngsters of this samaj must be taken up to complete this aim. Youngsters must have clear thought and foresight. They must give some time for

the work of Parishad. They must take responsibility of it. They must think that the progress of samaj is the progress of the country. Middle class people must be at the centre in the work of social change. The people who are in suitable condition must not play the role of on lookers. They must think how they can co-operate the Parishad. They must participate in the work of social, economical and educational sphere. ¹⁶

Thus there was a different stamp of the work of kisan Veer in the social sphere. His work shows us that the values are stable in social work. He was of the opinion that the behaviour of the leader affects the social reforms.

Kisan Veer never thought about himself or his caste. He always thought to give a helping hand to weak. He used his ruling power for social welfare. He attacked on tradition and superstition through meetings. He was against dowry. He changed rules and law in favour of social welfare.

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