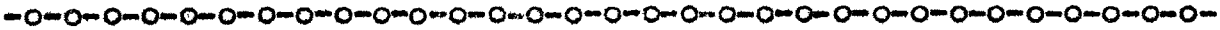




CHAPTER FIVE

EDUCATION AND POLITICAL DEVELOPMENT



CHAPTER VEDUCATION AND POLITICAL DEVELOPMENT

In the fourth chapter, an effort was made to understand the life sketch of Karmaveer Bhaurao Patil in brief. Karmaveer Bhaurao Patil was, needless to say, a reformer with a political vision. He could realise the need of education. With this vision and a set of determined ideas inherited by him he utilized his efforts. Perhaps with his little education he did not know his contribution or did not even realise as to what his contribution would result in. It was from Shri Shahu that he could realise that education was sole means to free the society from the clutches of religion which preached them to lead a life of slave.

Here it is essential to study the political contribution of Karmaveer Bhaurao Patil. Education and political development are factors interacting on each other. It is felt that the objectives of political development are to develop modern skills and attitudes in the people. It was important to acquaint the masses with the idea of rights, liberty and equality. According to Myron Weiner, education is a liberal instrument..... in creating modern men. Jorgen Rasmussen opines " the importance of education is in producing a political culture ". Education increases the proportion of

people who expect fair and considerate treatment from polity and bureaucrats. Education help the people to participate in local community affairs. In support of the same, Edward Shils and Arnold Anderson indicate the role that education plays in inculcating the sense of national loyalty and in creating skills and attitudes essential for technological innovation. It is doubted whether Bhaurao Patil new what education does in a society phiralistic nature.

The ultimate and absolute objective of education is the harmonious development of personality of the individual, building up of his character and helping him to prepare himself to face the tasks of life. In this direction each country has to identify the national goals and organize education of her own to achieve them. The Education Commission of India 1966, emphasized this aspect by calling its report " Education and National Development"¹. The Education Commission has identified the national goals of education, the proper functioning of democracy through the realisation of justice, liberty, equality and fraternity. Bhaurao Patil worked in different situation compared to^{the} earlier reformers like Jotiba Phule and Shri Shahu . The national movement after 1924, was gaining grounds in Maharashtra. He also realised this need of developing nationalism through he did not agree with congres policy was long time; neither he relied on anyone's charity.

1. Kuppuswamy B., Social Change in India, Vikas Publication House Pvt.Ltd., 2nd Revised Edition,1975, pp301.

Another important national goal is equality and social justice involving commitment on the part of the State and the society to provide equal opportunities for the weaker sections of the society and the minority groups. Besides, the economic development is the third national goal of education. The fourth goal is to achieve national integration of the people of India who are divided by languages, customs and castes².

It is needless to say that education is regarded as the master key to modernization³. Education is evaluated in relation to society, economic and political needs of the country. It is a pre-requisite to economic growth and political development. Education and political development are inter-related⁴. Both education and political development operate within the framework of the political system of the nation. The nature of political system and determines the pace of the political development. Before an assessment is made of Karmaveer Bhaurao Patil's contribution to political development in Maharashtra, it necessary to understand, thincaring of political development in brief.

2. Ibid., pp. 302-303.

3. Fredrick Harbison and Charles A. Myers, Education, Manpower and Economic Growth, Stragegies of Human Resources Development, New York, Mac Grew Hill, 1964.

4. Coleman James S., Education & Political Development, Princetion, Princetion University Press, 1964, p. 5.

POLITICAL DEVELOPMENT:

It is observed that political development is motivated from the international environment, the domestic society or the political elites within the political system. For example when it is threatened by the enemy attack, it needs more resources and more effective ways, creates new roles to face the attack. If such threat is for a longer period, it should adopt itself culturally by strengthening the morals of the people and increasing its defence strength.

Political development rests on how the political system faces challenges coming from the internal changes of the society. The growing industrialization and commerce created a middle class which makes demands for political participation. The growth of education increases political consciousness in the masses and exerts more and more pressure on the political system by resorting to methods of interest articulations. If there is no corresponding change in the structure and culture favourable to the political system it gives rise to the aversive conditions threatening the system maintenance and adaptation functions. The political system oriented to the political development passes through a series of crisis.

As Lucian W. Pye says, " In all the traditional societies, people are going through a profound process of psychological adjustment as their old social order is disrupted and the

relationship of family, tribes, clan and village are upset and new patterns of relationship, are emerging. These psychological disruptions can create deep feelings of ambivalence and uncertainty that can inhibit all effective action and stimulate widespread feeling of anxiety and alienation ⁵. Such crises have been identified by various author like Leonard Binder, James S. Coleman, Josphe Lapalombra^a, Myrón Weiner and Lucian W. Pye in the Vol. VII: Dilemmas of Political Development (Princeton University Press, 1964-65) of the series in Political Development on Comparative Politics under the auspices of the Social Science Research Council (Princeton University, U.S.A.). They are as follows:

I) THE IDENTIFY CRISES:

It is of achieving a common sense of identity. People must recognise their national homeland as being their true homeland, and they must feel that their personal identities are in part defined by their identification with their accepted homeland. In the traditional political systems, people have traditional forms of identities ranging from tribe or caste to ethnic and linguistic groups competing with the identity of a nation. This crisis also involves the

5. Pye Lucian W., Aspects of Political Development, Amerind Publishing Co., Pvt. Ltd., 1972, p.13.

solution of the problem of traditional sentiments and cosmopolitan practices, which are important in political development. So long as people are pulled between two worlds and have no roots in the society, they cannot have the firm sense of identity necessary for building a stable and modern nation State.

II) THE LEGITIMACY CRISES:

These crises are related to the constitutional problems. In most of new States people have not come to agreement about what should be the relation between the central and local authorities. Whether the parliament of the country has power to amend any part of the constitution? What are the proper limits of the bureaucracy, or of the army, in the political life of the nation?. In some Islamic States people have not yet resolved the question of what should be the underlying spirit of government and the primary goals of national efforts. Whether the State should reflect the spirit of Islam? As these crises are not yet solved in almost all new states different people challenge the authority of the State of ruling over the people for different reasons and leaders are unable to gain a full command of legitimate authority.

III) THE PENETRATION CRISIS:

These crises emerge from the administrative problems of the Government and perturbs the rulers as to how the Government should reach down into the society and affect the policies ? In the traditional political system government makes limited demands on the society and in the transitional political system the government is far more ambitious to make quick economic progress and social changes. To achieve this and the government must reach down to the village level and touch the daily lives of people. This creates gap between the world of the ruling elite and that of the masses of the people who are still oriented towards their parochial ways because of lack of education. The spread of education in the masses enable the rulers to build up the effectiveness of the formal institutions and to establish confidence and rapport between rulers and the masses. The government can breakdown old patterns of control and people start making widespread demands for a greater influence on government policies. This gives rise to another crisis, that of participation crisis.

IV) THE PARTICIPATION CRISIS:

The spread of education creates political consciousness in the masses. People make demand on the political system to make an expansion of popular participation. This crisis occurs

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when there is uncertainty over the appropriate rate of expansion and when the influx of new participants creates serious strains on the existing institutions. As the new sections of the population are brought into the political process, new interests and new issues arise and receive articulation through the various interest groups and pressure groups due to which the continuity of the old polity is broken and there arises a need of re-establishing the entire structure of political relations. It is also observed that participation crisis can be organized to bring pressures on democratic processes and to provide the basis for manipulated mass organizations and demonstrational politics in a totalitarian state.

V) INTEGRATION CRISIS:

It covers the problems relating to popular politics of governmental performance, thus indicates the effective and reasonable solution of both the penetration and participation crises. It, therefore, deals with the extent to which the entire polity is organized as a system of interacting relationship, first among the agencies of the government and then among the various interest groups seeking to make demands upon the system, and finally in the relationship between officials and articulating citizens. In most of the developing societies various groups of interests exist but

there is no interaction between them. Under such circumstances each group seeks to make its own demands upon the government. The government also is expected to cope with all these demands simultaneously though the government is not well intergrated. The result is low level of performance in the whole political system.

VI) THE DISTRIBUTIVE CRISIS:

The development process in the politics of the country bring the distributive crisis on the surface. The attempts of the political system in solving the various crises. The people make demands for the distribution of goods, services and values throughout the society. People hope that the government should allow different segments of the society to avail themselves of the benefits of the national prosperity. This urge of distributive justice makes the socialist anogans popular in the masses of developing countries.

The political development of the advanced countries has revealed that people of those countries have solved these crises one after another. But the story of the developing countries in Asia and Africa is different. In the new states the crises are all appearing simultaneously, and governments of those countries are facing these crises by resorting to the repressive policies instead of adopting the democratic political process⁶.

6. Ibid., pp. 63-67.

Education plays vital role in preparing the people to face these challenges by increasing the capability, efficiency and adaptability of the political system. So education, political system and political development are factors interacting on each other. In the next chapter we have to study that Karmaveer Bhaurao Patil's mass education's contribution to political development in Maharashtra.

The remarkable achievement of making the Rayat Shikshan Sanstha, popular among the masses of Maharashtra is because of the contribution of Karmaveer Bhaurao Patil. On the strength of his first hand knowledge and experiences of the rural Maharashtra coupled with his sincere faith in the efficacy of education as a 'master key to all development', felt the pulse of the rural society and launched a massive programme of starting the voluntary primary schools. Mass education programme of Karmaveer Bhaurao Patil spread throughout Maharashtra. In the history of Maharashtra his efforts in educational development has no comparison. Without his efforts it is doubted whether political development in Maharashtra would have taken place.

In the last chapter we have examined education and political development in brief. Hence in the next chapter it tries to analyse the work of Karmaveer Bhaurao Patil and his

contribution to political development in Maharashtra, with special reference to his educational reforms. The extent of the rural oriented mass education movement of Karmaveer Bhaurao Patil and his Rayat Shikshan Sanstha has contributed much to political development in Maharashtra.

Karmaveer Bhaurao Patil could perform this miraculous task due to his firm faith in his life mission and inspiration which he had from the great reformers like Mahatma Jotirao Phule, Shahu Maharaj, Karmaveer Vitthal Ramji Shinde and Sant Gadge Maharaj, who have played prominent leading roles in bringing social change in modern Maharashtra. Karmaveer Bhaurao Patil had realized the importance of the work done by the urban based social workers like Justice Ranade, Gokhale, Mahatma Jotirao Phule, V.R. Shinde, Agarkar and Shahu Maharaj and Sant Gadge Maharaj. He accepted the merits and demerits of every social reformer^{and} evolved this own integrated approach. He noticed that in these two approaches the difference was of the procedures, and it was not of the fundamental principles. Both the camps stressed for democracy, social justice, economic development and spread of education. Karmaveer Bhaurao Patil concentrated his socio-educational activities in the rural areas of urban centres like Kolhapur, Satara, Karad, Shrirampur, Poona etc. and made these urban towns and cities the centres

and sub-centres of his activities and of the Rayat Shikshan Sanstha"⁷.

Karmaveer Bhaurao Patil accepted Ranade's wider perspective in social activities, Agarkar's pragmatism and rationality, Shahu Maharaja's revolting spirit against social injustice, Mahatma Jyotirao Phule's rural approach in socio-educational activities and Karmaveer V.R. Shinde's outlook for the eradication of untouchability. Thus we find a true synthesis or integration of all these trends and elements of social change in almost all the activities of Karmaveer Bhaurao Patil. This integrated approach appears to be a correct approach in judging the contributions made by Karmaveer Bhaurao Patil in the social change of modern Maharashtra⁸.

7. Professor Narhar Kurundkar's Article: Karmaveer Bhaurao Patil Ek Chintan (Marathi), Shiv Sandesh, Vidyapeeth Patrika, Kolhapur, 1975, p. 5.

8. Ibid., p. 8.