
CHAPTER SIX

KARMAVEER BHURAO PATIL AND

HIS CONTRIBUTION TO POLITICAL DEVELOPMENT

C H A P T E R VI

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POLITICAL DEVELOPMENT

Karmaveer Bhaurao's contribution to the educational development in Maharashtra has helped, in what we call in terms of political analysis as political Development. It must be noted that the efforts of Bhaurao Patil took place when the British still continued to rule in India. After Independence, different people have conferred upon him different names and titles. The Government of India conferred him with a Padma Bhushan, Poona University conferred on him Doctor of Letters. He was called as 'Anna' or 'Elder Brother' by his followers and numberless friends. Bhaurao Patil did all this service with caste in trend of any material gain, having very little time to think even of his family. 'Bhaurao Patil was a firm believer, in democracy'¹, and he has called by many a 'man of vision' could for see the future of the masses. Following 'Satya Shodhak Samaj' ideals he could also realise the importance of political participation of the masses in Independent India. For this he felt the need of pillars on which democracy worked. The only way left was

1. Matthew, A.V., Karmaveer Bhaurao Patil, Rayat Shikshan Sanstha, Satara, 1979 2nd Edn., p.36.

the mass education programme for emancipating the Bhujan lot". Judging from this distance of time"², he sacrificed his life for the upliftment of the down trodden section of the society. "The people who lived by their labour, they had neither the will nor the means to assert themselves"³. Bhaurao Patil thought of campaigning to rouse the common people to a sense of their deprivations. This aspect can be better asersed with the approach of modern political analysis. In this context I owe much to Dr. S. A. Karamb^kce, who's contribution was of much use in understanding the role played by Bhaurao Patil in this context.

The study of society and social change cannot ignore the political aspects. Education is closely connected with peoples' culture in general and political culture in particular. The social and educational activities undertaken by the social reformers must be in consonance with the accepted norms of the political system of the day. The history of freedom movement in India aimed at creating a democratic political system in the post-independence period. The great leaders of Congress party have always valued the

2. Matthew, A. V. Karmaveer Bhaurao Patil, Rayet Shikshan Sanstha, Satara, 1979, 2nd Edn., p.37.

3. Ibid., p.37.

democratic principles in the freedom struggle. Karmaveer Bhauroao Patil realized the intimate connection of education and political development. In this process of modernization of old values are left off and new values and norms are accepted in the life of family, village, town or a nation.

" In all the transitional societies people are going through a profound process of psychological adjustment as their old social order is disrupted and relationship of family, tribe, clan and village is upset and new pattern of relationship is emerging"⁴.

Karmaveer Bhauroao Patil's efforts, consciously or unconsciously enriched the democratic political culture in Maharashtra. His efforts brought a change in the attitudes, beliefs and habits of the masses. He created in them consciousness about liberty, equality and fraternity. As Dr. B. R. Ambedkar points, " They formed an inseparable trinity. Without equality, liberty would produce the supremacy of the few over the many. Equality, without liberty would kill individual initiative. Without fraternity, liberty and equality would not become a natural course of things. They must acknowledge the fact that there was complete absence of two

4. Lucian W. Pye, Aspects of Political Development, (Amerind Publication Co., 1972,) p. 13.

things in Indian society: equality in social and equality in economic life"⁵.

Mahatma Jyotirao Phule's ' Satya Shodhak ' ideology was based on such social and economic equality. Karmaveer Bhaurao Patil also aimed at creating by means of education such men and women who economic and political fields of the modern Maharashtra⁶. Karmaveer believed in mass education programme and devoted his life to spread it in the nooks and corner of Maharashtra to enrich the democratic norms. In this aspect he states, " see, I took this task of mass education with clear ideas in my mind. Unless the masses are educated there is no stability to the national life., there cannot be true democracy in a country "⁷. These words of him point his definite ideas regarding his education programme. Bhaurao Patil, himself not highly educated was in position to know what he did.

Through the spread of education among the masses of rural Maharashtra, Karmaveer Bhaurao Patil strengthened the democratic forces in modern Maharashtra. It is because of this we find, a complete change in the political leadership

5. Modholkar, G.T., Maharashtra Vichandhan (Marathi) Vijay Prakashan, Nagpur, 1975, p.176.
6. Barrister Patil, P.G., Karmaveeropanished, (Marathi), p.13.
7. Ibid., p.101.

in Maharashtra after 1956. As the products of his education programme started taking part in socio-economic and political life of Maharashtra. Before 1956, the leadership of the various political parties was captured and controlled by the high caste minority elite i.e. especially Brahmin group. But after 1956 we find change in the socio-economic and political life of Maharashtra.

Rayat Shikshan Sanstha of Satara, under the able guidance of Karmaveer Bhaurao Patil brought in a new awakening amongst the masses. He was able to relate psychology to political system performance by locating attitudinal and behavioural propensities in the political structure of the system⁸. Karmaveer Bhaurao Patil awakened the Bahujan Samaj by means of education to take its proper place in the social, educational and political activities of the region by effective and meaningful participation⁹. It is Bhaurao, who could contribute in bringing a change in the attitude, beliefs and habits of the young and upcoming generation of modern Maharashtra. He preached the gospel of dignity and labour the hostels having common lodging and boarding for the deserving students

8. Almond and Sydney Verba, Civic Culture, Boston Little Brown and Co., 1965, p. 32.

9. Barrister Patil, P.G., Op.cit., p.6.

of all castes and creeds, helped in creating a secular outlook. In this context Dr.D.R.Gadgil has very aptly pointed " Bhaurao thought of the problem as one of establishing a society in which caste and creed differentials would be habitually ignored"¹⁰. Karmaveer Bhaurao Patil had his own approach in his efforts. It is doubted whether he was guided by any one, except his school of life experience. His early life both as a student and as a employee had left a great impact on his mind and life struggle.

Political orientations are acquired through a process of learning which is generally known as political socialization. If an examination is made of the rise of political leadership after 1956, as pointed above, it points to the growth political socialization. Political socialization process is slow and is a continuous process. Through political Socialization, individuals are inducted into the political culture. Their orientations towards politics are formed because of political socialization which affect changes in the pattern of political culture. The factors which act as agents of political socialization viz. the non political agents such as family, school, peer groups and occupational groups

10. Dr.Matthew,A.V.,Karmaveer Bhaurao Patil, Rayat Shikshan Sanstha, 1957, Forward by D.R.Gadgil,p.xiii.

Hence in developing countries like India education is a major agent of political socialization. Education is " the most important demographic effects on political attitudes. Among the demographic variables usually investigated (sex, place of residence, occupation, income, age and so on) none compares with the educational variables in the extent to which it seems to determine political attitudes"¹¹. Education of a man is more articulated in his political orientations than uneducated man¹². Schools play an important role in political socialization because the child for the first time comes into contact with other boys on the basis of equality. Besides learning things, the child also learns skills useful for political participation along with the political norms. Karmaveer Bhaurao Patil started with establishing a school in this context. It is a process of " learning as social pattern corresponding to his social position as mediated through various agencies of society"¹³. Political socialization acts as the primary mechanism for maintaining and transforming political and civic culture. The stability of a political system largely depends upon the degree of continuity

11. Almond and Verba Sidney, *The Civic Culture*, Princeton University Press, 1963. Forth print, 1972, p. 379.

12. *Ibid.*, p. 379.

13. Hynman Herbert, *Political Socialization*, Glencoe, Free Press, 1959, p. 25.

in the patterns of basic political socialization. This process is dynamic throughout the life of a man. It enables individuals to adopt particular attitudes towards a social system and political system and make suitable adjustments on the basis of education, life-experience and contacts with the peer groups. Because of education it is noticed that the people having proper education evinced greater interest in politics and showed higher degree of political competence"¹⁴.

As a true disciple of Mahatma Jyotirao Phule, Karmaveer Bhaurao Patil had faith in the power of education for bringing complete change amongst the illiterate rural masses and the down-trodden people. He could realise that unless the masses are educated they will not be able to enjoy true freedom. There will be no end to the high caste dominance in the social and political fields. He gave emphasis on formal and liberal education to bring a change in the attitudes of his students because, " the school is potentially more influential than the family or other agencies because its authority is explicit and formal, and therefore, closer to the polity. If the culture of the school is democratic political socialization is democratic in nature"¹⁵. Bhaurao Patil was the chief exponent of

14. Almond and Sydney Verba, Civic Culture, Boston Little Brown and Co., 1965, p.380-81.

15. Michal Debeauvais, 'Education in Former French Africa' in Coleman James (Ed.) Education and Political Development, Princeton University Press, 1965, p.24

non-Brahmin in his generation. Bhaurao Patil in his efforts had to face assaults in this direction. He can be considered as the one who laid the roots of democracy. The Bombay Ministry dominated by Brahmin Ministers even went to the extent of stopping the Government aid given to his schools, which was a very meagre grant.

Karmaveer Bhaurao Patil's educational philosophy based on freedom, self-reliance, self-respect, dignity of labour and study was full of democratic contents and was designed to strengthen the democratic values in the minds of students. He is reported to have said, " Babujan Samaj in Maharashtra was lying cold. It was completely backward. It had no vision and no vigour"¹⁶. Under such adverse conditions the Karmaveer established the ' Rayat Shikshan Sanstha ' at Satara to educate the masses and through it brought about the effective socialization based upon the principle of liberty, self reliance, self respect and study. He attached utmost importance to social equality and economic equality in his education experiments along with the dignity of labour. It created a favourable impact on the hundreds of thousands of students of the ' Rayat Shikshan Sanstha ' and made them respect

16. Barrister Patil, P.G., Op.cit.p.106.

democratic practices in the social and political life of the region. It is because of this impact created by the education based on democratic principles and social justice that the social life of modern Maharashtra had been able to adopt itself to various changes being enforced by the political system. This total transformation in the attitudes and belief and the continued readjustments of the same is made possible in the rural masses by providing the required leadership at all levels of social and political life of Maharashtra. In an underdeveloped country like India where other agencies of political socialization are not effective, the formal organizations like the schools and college have to undertake this responsibility on them¹⁷. Karmaveer Bhaurao Patil has made a lasting contribution in effecting the desired social change in modern Maharashtra on the sound basis of attitudinal changes favourable to democratic society.

Education also creates secular attitudes, belief and orientations in the educated men. The spread of education strengthens the secular forces in the society. People who are educated, adopt secular attitudes in their social and political dealings. This may sound untrue, but the life in

17. Coleman James, Education and Political Development, Princeton, Princeton University Press, 1964, Introduction, p.6.

this part of Maharashtra has certainly had a secular outlook. The very composition of rank and file of Rayat Shikshan Sanstha, points this aspect. An educated society is more differentiated and gives importance to merits and achievement. A secular society adopts a rational attitude towards social and political problems and seeks to solve them by using the rational means. People believing in secularism adopt market place attitudes to deal with social and political problems. In such a society, " Politics ", narrates Almond and Powell,¹⁸ is seen by the participants as a set of give and take interactions, in which each side bargains for a set of more or less limited objective¹⁸. People in the secular society not only adopt pragmatic and empirical orientations, but they move from diffuseness to specificity of orientations. In a traditional political culture, the roles of the polity are not differentiated from other social roles. Political cultures characterised by diffuseness are similar to what is called 'parochial cultures'. People living in such a society do not know the ways and means of influencing the political system.

The term ' secular ^{means} ' non-spiritual' having no concern with religious or spiritual matters... anything which is

18. Almond G.A. and Powell G.P. Jr. Comparative Politics, A Development Approach, Amerind Publishing Co., New Delhi, 1972, p.67.

distinct, opposed to or not connected with religion or ecclesiastical things, temporal as opposed to, spiritual or ecclesiastical¹⁹. Eric, S. Waterhouse says, secularism is an ideology which provides " a theory of life and conduct as against one provided by religion"²⁰. According to a new English Dictionary, secularity denotes the ' absence of connection with religion '. Likewise, secular education means a curriculum where religious education is excluded, and a secularist attitude is one which progressively tends ' to isolate religion from the more significant areas of common life. ' Naturally it is materialistic in tone and holds that human improvement can be sought through material means alone"²¹.

The Indian Society is based on caste system. Moreover, the practice of untouchability in Indian society in the name of religion has weakened the secular forces. Brahmins in Maharashtra, enjoyed a dominate position in the society and politics of the region at the cost of masses and downtrodden people. As a reaction to this injustice the social reformers like Jyotirao Phule and other coming from the rural areas championed the cause of the masses and the untouchable people

19. Encyclopaedia Britannica, Vol. XX, p. 264.

20. Ibid., Vol. XI, p. 348.

21. Luthera, V. P., The Concept of Secular State & India, p. 19.

to strengthen the secular forces. Though the advent of British rule in India and Maharashtra created hopes of emancipation in these people from the social slavery and provided English education to all irrespective of castes and creeds, the poverty and ignorance of the masses coupled with society based upon caste system prevented from taking full advantage of these meagre opportunities. Besides, the colonial policy of the British rule was exploited by the dominant castes for their own advantages.

The Indian National Congress was dominated by the high caste people till the emergence of Mahatma Gandhi's leadership. It was not until 1925, when the congress upto then which was dominated by the high caste, had to take note of the emerging rural masses articulated by the non-Brahmin bogey. Mahatma Gandhi realising the efforts of Mahatma Phule, Shri Shahu and Karmaveer Bhaurao Patil had to decide to non-Brahminise the congress itself, otherwise the congress was a weak force upto 1925. This aspect was mostly highlighted because of Karmaveer Bhaurao Patil's efforts of mass education movement. Karmaveer Bhaurao Patil started his work of mass education in the rural area of Maharashtra when the society was very backward in all respects. For hundreds of years people in the rural area living in poverty and ignorance. They were not knowing the importance of education and what changes it brings in their lives. Karmaveer Bhaurao Patil experimented with

awakening, and coincided with the Gandhian approach of " Indian politics is to be village-oriented and poverty oriented "22. Karmaveer Bhaurao Patil's rural mass base education supported Gandhi's contention of bringing rural mass in the stream of national freedom movement. Though the leaders of Indian National Congress promised to create and establish democratic political system, they did not pay proper attention for creating democratic political culture necessary for successful working of democracy. Only in Bengal, Maharashtra and Madras the social reform movement appear to have made such efforts for strengthening secular and democratic forces through the spread of mass education. In Maharashtra Jotiba Phule, Shri Shahu, Maharashi V.R. Shinde and Karmaveer Bhaurao Patil saw in education the true emancipation of the illiterate masses and the downtrodden people.

But the contribution of Karmaveer Bhaurao Patil in strengthening secular forces through the mass education movement cannot be overlooked. Chh. Shahu Maharaj encouraged various caste people to establish caste boarding house to provide educational facilities to their sons and daughters in his native state. He also found in Maharshi Vithal Ramaji Shinde

 22. Kakrambe S.A., Karmaveer Bhaurao Patil, Unpublished Thesis Shivaji University, Kolhapur, Feb. 1979, Appendix-'D', Interview of Principal Kurunckar Narahar, p.18.

a suggestion that the high caste people should accept the commitment to treat the untouchable people without discrimination and should live amongst them. Mahatma Gandhi gave an important place to removal of untouchability in his constructive programme. Karmaveer Bhaurao Patil being a Satya Shodhak activist, decided to go one step ahead of all these great social reformers and found the 'Rayat Shikshan Sanstha' at Kale in 1919. The first step which he took was to start Boarding house at Kale and admitted boys of all castes including Muslims and untouchables and making them cook their own food and share it in common. Another Boarding house at Nerle and later on Chh. Shahu Boarding house at Satara were conducted on the same line. By doing so he tried to infuse secular sense amongst the students.

Karmaveer Bhaurao Patil, no doubt, despised the caste system and criticised Brahminic cult openly and bitterly but never hated a Brahmin as such. What he hated was not a Brahmin, but the 'ism' involved in it. On the contrary, he allowed even the Brahmin boy's get admission in his boarding houses and receive the education hoping that the high caste boys by the experience of common life of the boarding house would realize the futility of caste-system and practice of untouchability. Karmaveer Bhaurao Patil conducted this experiment in hundreds of schools and colleges of his Sanstha

for over thirty to forty years teaching thousands of students to adopt secular attitudes in their social and political contacts. In pointing out the importance of such experiment principal Narahar Kurundkar observes,

" The breakers of caste-system do not concentrate their attention in opposing or attacking one particular caste. Instead, they afforded facilities to all castes to educate themselves and change their ideas, and in this way the caste system could be broken. Shahu Maharaj realized it and acted accordingly. Karmaveer Bhauroao Patil conducted this experiment in a larger scale"²³.

" As a result of his secular teaching and common boarding life experienced thousands of students of ' Rayat Shikshan Sanstha ' championed the cause of these untouchables and the downtrodden people in Maharashtra. It is also to be noticed that thousands of students of ' Rayat Shikshan Sanstha ' have also close contacts with the untouchable people. Many of the untouchable people and mix-up with the family members of their touchable friends freely"²⁴.

23. Prin.Kurundkar Narahar, Karmaveer Bhauroao Patil Anche Karya: Ek Chintan (Marathi), An article in 'Shiva Sandesh of Shivaji University, Kolhapur, 7th year issue of May-Nov., 1957, p.8.

24. Kakrambe S.A..Op.cit.p.9.

Shri K.G.Suryawanshi, Retired Dy, Director of Education, Maharashtra State says, " He made his students to realize the fact that all men are equal and there is no difference between them. As students of different castes, especially the untouchable, lived, dined and slept together with the touchable boys, and thus a spirit of caste toleration was inculcated in the young boys, it strengthened secular forces in Western Maharashtra"²⁵.

Even Maharaja Sayajirao Gaikwad of Baroda advised the people both the touchable and the untouchable to maintain cordial relations as it was necessary for the progress of the country²⁶.

Madhavrao Bagal said, " Bhaurao Patil's experiment of common boarding, common living and dining for all caste pupils from the age of 6 to 25 years created a deep impact on their minds against caste differences in the social dealings. It also strengthened secular forces in the society"²⁷.

While discussing at length about Karmaveer Bhaurao Patil's contributions to strengthen democratic forces in

25. Kakrambe S.A., Karmaveer Bhaurao Patil, Unpublished Thesis Shivaji University, Kolhapur, 1979, p. 421.

26. As quoted by Dr. Bhonsale, Mahatma Phule Te Bahurao Patil (Marathi), Navabharat, No.9, June, 1964.

27. Kakrambe S.A., Op.Cit. pp. 421-422.

Western Maharashtra Dr.M.P.Mangudkar says that " Karmaveer Bhaurao Patil educated the masses of the rural areas and made them conscious of their political rights. Secondly, his mass education movement created new leadership in the political field of the region which sympathised with hopes as aspirations of the poor and the downtrodden people. And thirdly, his novel experiment of common boarding house for the boys of all castes including the untouchables fostered the feelings of integration in the younger generation. Concludingly he observed, " These three things are important for the success of democracy"²⁸.

Dr.A.R.Kamat recognised the importance of Karmaveer Bhaurao Patil's experiment of common boarding house to strengthen the forces of social equality and democracy. Karmaveer Bhaurao Patil carried on this experiment in the rural area and achieved success in making the people to adopt secular attitudes in their social relations, and he further asserted the need for same experiment even to this day, and on a larger scale even as a Government Educational Programme²⁹.

28. Kakrambe S.A.,Op.cit.Appendix 'D', Interview of Dr.Mangudkar M.P., pp.9-10.

29. Kakrambe S.A.,Op.cit.Appendix 'D', Interview of Dr.Kamat A.R., pp.3-4.

Thus it is clear that in developing countries like India lacking 'cultural agencies' due to wide spread illiteracy and poverty in the masses, the schools and educational system play an important role in the process political socialization. Political socialization in the process by which individuals accure knowledge, value and attitudes about the political sysyem. Karmaveer Bhaurao Patil's efforts can be realized in bringing the attitudinal changes in the rural masses. Education creates political consciousness to seek a place of position on the basis of merit in the political system. The democratic political system being the polity based on the consent and active participation of citizens, provides increasing scope of participation. So, the process of political recruitment becomes the area of particular interest not only to the politicians but to the educationists of the backward countries.

" The degree of an upward mobility and the social startification system are important determination in the discussion of relationship of education to the political recruitment of the political elites in a particular society³⁰. The recent startification theories suggest that an individual

 30. Coleman James, Op.Cit.p.25.

belonging to the higher level of the stratification system has good chances of achieving political elite status. Secondly, education becomes the master determinant of social mobility leading to higher occupational achievement, higher-income, upper social status and higher prestige position in the modern achievement - oriented societies. Thirdly, education is regarded as an instrument of political mobility into elite status³¹.

Education creates political consciousness in the people who in turn demand increased participation in the process of decision making of the body polity. Education brings transformation in the attitudes and beliefs system of social fabric. If the society and the political system do not cope-up with such demands by increasing its capabilities there is rising frustration of hopes and aspirations of the masses. Education helps one to improve their social status, and to seek an opportunity in the society for which they are best fitted. It also enables them in their economic standard by pursuing the appropriate economic enterprise on the basis of merit. It creates the masses an opportunity to compete with the elite groups in the political fields.

31. Moore Wibbert F., Social Change Englewood cliffs Prentice Hall, 1963, pp.82-84. Also see Marshall Class T.H. Citizenship & Social Development, Garden City, Doubleday and Co., 1964, pp.65-199.

It brings new blood in the recruitment and thus reduces a gap between the rulers and the ruled³². This role is played by educational development. Today the educational society established in 1919, has contributed much to the development.

The British rule in India after 1918, also encouraged the culturally advanced castes like Brahmins in Maharashtra to maintain their dominant position in the society. " In the last decades of the 19th Century administrative machinery at the Taluka level and below in the rural areas had become inhuman, corrupt and delaying. Mahatma Phule invited attention of the Government as well as the leaders of the society"³³. Karmaveer Bhaurao Patil realized that the spread of education in the rural masses and the downtrodden people would provide them more opportunities of recruitment and employment in the different fields including the political field. Karmaveer Bhaurao Patil by contributing to educational progress, brought all these changes in the social structure of modern Maharashtra. He provided a new generation from the Bahujan Samaj for the recruitment of different roles to be played in the changed circumstances. James S. Coleman says, " Before Independence and early part of the post-independence period geographical

32. Luthera V.P., The Concept of Secular State & India, 0 p.19.

33. Dr.Mangudkar M.P., Maharashtraatil Lokshahi Vichar (Marathi), Milind College, Aurangabad, pp.18-191

centres for political recruitment were coastal cities and urban centres having British impact, but after the spread of education in the masses of the interior part of the country politicians rooted in the rural traditions and of the majority community sprang up"³⁴.

" Prabhakar Vaidya observed that Satya Shodhak Samaj activities of Karmaveer Bhaurao Patil and Dr. Panjabrao Deshmukh's mass education programme provided for the recruitment of able and educated people to shoulder the responsibilities in the social, economic and political fields in Modern Maharashtra"³⁵.

It is therefore, evident that Karmaveer Bhaurao Patil started the mass education movement in the rural areas of Western Maharashtra not only to educate the rural masses and the downtrodden people, but to increase their own skills through education and to compete the high caste people in every field of public life on the basis of merits and achievement. Recruitment of the educated masses surely decreased the domination of the high caste people.

34. Coleman James S. (Ed.) Politics of Developing Areas, Prentice Hall New Jersey, Princeton University Press, 1970, pp. 221-227.

35. Vaidya Prabhakar, Mahatma Phule Ani Tyanchi Parampara (Marathi) Lok Wangmaya Pvt. Ltd., Bombay, 1974, pp. 81-82.

Mahatma Jyotirao Phule and his followers like Karmaveer Bhaurao Patil fully realized that only education people from the masses and the downtrodden people will be able to end the dominant position of the high caste people. Dr. A. R. Kamat pin-points the changes effected by the spread of mass education in modern Maharashtra.

The hegemony of Brahmins and Kayashthas in the society came to an end and newly educated 'middle castes' and 'land-owning classes' dominate the political and social life of the village and extend their influence to Talukas, Districts and State level³⁶.

Karmaveer Bhaurao Patil's mass education movement in Maharashtra provided opportunities to the younger generation of the rural area to take education in the hundreds of school and High Schools of Rayat Shikshan Sanstha and enter into the various fields of social and political life with appropriate skills. Karmaveer Bhaurao Patil and his Rayat Shikshan Sanstha has brought new social stratification and changed the balance of power in favour of majority community and the rural masses who were hitherto excluded from share in the political power

36. Dr. Kamat A. R., 'Education & Social Change' in Shah A. B. (Ed.) The Social Context of Education, Allied Publishers New Delhi, 1978, p. 259.

of the region. The masses are the backbone of true democracy and the politics of Maharashtra State is people oriented and is keen to bring happiness and prosperity in the life of millions of poor and downtrodden people. It is the spread of education made by the Rayat Shikshan Sanstha and other educational institutions that furthered the cause of mass education in this part of the State at the inspirations received from Karmaveer Bhauroao Patil. Besides this, Bhauroao also felt that it was only through education one can serve the ryots. He was also the foremost to undertake rural development activities and he took keen interest in digging wells, try new methods of cultivation, collective farming. He also felt the need of Adult education, animal breeding, and had opened centres various campaign's undertaken by Karmaveer Bhauroao Patil and his Rayat Shikshan Sanstha provided also skilled people, who could devote for rural upliftment.

The Rayat Shikshan Sanstha has provided political workers of good calibre. In almost all the ministers of Maharashtra formed after 1957 general elections some ex-students of the Sanstha are included in the Ministry of

Maharashtra State. The Bahujan Samaj leaders and workers have entered the Congress party, Shetkari Kamgar Paksha and Socialist Party, have become the active party echelons at all levels i.e. from the State parties to village level. Not only the political parties, the Bahujan Samaj leadership has captured almost all seats of power in the co-operative sugar factories and other various co-operative enterprises in Maharashtra. Almost all of them are found either directly or indirectly connected with the Rayat Shikshan Sanstha of Karmaveer Bhaurao Patil. Political leaders like Shri Y.B.Chavan, Shankarrao Mohite, Sharad Pawar, Ex-Chief Minister, N.D.Patil, Ex.Minister of Co-operation are intimately connected with Rayat Shikshan Sanstha, Satara. Besides hundreds of Professors and teachers at colleges and schools, the Rayat Shikshan Sanstha produced five Vice-Chancellors viz., Barrister P.G.Patil of Shivaji University, D.S.Salunkhe of Agriculture University, Parbhani, Shankarrao Kharat of Marathwada University, Aurangabad. B.R.Bhosale of Marathwada University, Aurangabad and R.K. Kanbarkar of Shivaji University, Kolhapur. Many of the present educational, social and political workers at the district and village levels throughout Maharashtra take pride in indicating their connection with Karmaveer Bhaurao Patil and the Rayat Shikshan Sanstha, Satara. All of them belonged to Karmaveer Bhaurao Patil's school of thought, who

considered rural uplift as their main programme. With this in their mind, these leaders have contributed to a revolutionary changes in the socio-economic and political structure of the society.

At the Zilla Parishad and Panchayat Samiti level also ex-students of Rayat Shikshan Sanstha play an important role in representing the hope and aspirations of poor masses and the downtrodden. Many teachers have won the awards at State and National levels as ideal teachers. Some of the ex-students are prospering as industrialists in the private sectors. Besides, a few ex-students have also made their mark in agriculture and the awarded the State award of 'Krishi Pandit'.

Thus mass education movement of Karmaveer Bhaurao Patil provided political essential motivation for younger generation of the rural masses and downtrodden people. Karmaveer Bhaurao Patil realised ^{the} need of a democratic political system. A political system based on democratic principles provides favourable environment and equal opportunities to people of all sections of society for development of personality by establishing distributive justice in the State. The distributive justice recognizes merit and achievement and not the birth of wealth. Democratic polity tries to create 'a serving society' where equal opportunities are given to

all irrespective of castes and creeds. And hence, the people coming from all sections of society shoulder different responsibilities in the different fields of public services. In this way all will share the social and political power and will use for the common good of the whole community.

Dr.M.F.Mangudkar aptly observes, " Karmaveer Bhaurao Patil no doubt provided leadership to different political parties including the Republican party of Dr.B.R.Ambedkar. These people champion the cause of the poor and the down-trodden people. Most of the ex-students of the Sanstha working in the politics of the region belong to the leftist parties"³⁷.

Many scholars in Maharashtra have accepted the view that the mass education movement of Karmaveer Bhaurao Patil and his Rayat Shikshan Sanstha has provided for political recruitment in Maharashtra. Bhai G.D.Lad, Ex- M.L.A. and leader of Shetkari Kamgar Paksha (Sangli District) says that " Karmaveer Bhaurao Patil's mass education movement no doubt brought the new leadership from the non-Brahmin castes"³⁸. Tarkateerth Laxmanshastri Joshi says, " The people

37. Kakrambe S.A., Op.cit. Appendix 'D, Interview of Dr.Mangudkar M.P., pp.5-6.

38. Kakrambe S.A..Op.cit, Appendix 'E' Interview of Shri G.D.Lad, p.4.

who received higher education in the educational institutions have occupied the positions of political power. The people of the rural areas feel that the new leadership are worthy of their trust and would be responsive to their hopes and aspirations"³⁹. Prof. Raossheb Kasabe also affirms the fact that " the mass education programme of Karmaveer Bhaurao Patil created new leadership from the Bahujan Samaj and challenged the dominant position of the high caste people"⁴⁰.

Such a wide diffusion of political power in the Bahujan Samaj creates a favourable ground for establishing an integrated society based on the principles of equality and social justice which would help in making the experiment of political democracy successful in modern Maharashtra. Education promotes the integrative forces in the society.

Education, no doubt, plays an important role in nation building and political development. James Coloman says, " If political socialization into the national policy has been and is effective, and if the progresses of recruitment to bureaucratic and political roles have been regularized

39. Kakarambe S.A., Op.cit. Appendix 'D', Interview of Shri Taxkateerth Laxmanshastri Joshi, pp.3-4.

40. Ibid., Interview of Prof. Kasabe Raosaheb, p.6.

and legitimated, it is reasonable to assume that the society concerned is effectively integrated"⁴¹. As Lucian W. Pye says, " The essence of nation building in the new states is the search for a new sense of collective identity for an entire people a sense of identity which will be build around a command of all the potentialities inherent in the universal and cosmopolitan culture of the modern world and a full expression of self-respect for all that is distinctive in one's own heritage"⁴². Political integration draws together diverse elements into something more cohesive, with the parts linked more closely together. It will help in unshering a large society out of many small societies.

Political integration is essentially a nation building function. The nation-building function gives importance to political integration as it brings together the universal and the parochial by forging a close relation between the government and the masses. This object can be achieved by adopting various means like spread of education in the masses and through it effecting changes in the attitudes, beliefs, life-styles and orientations in the people by

41. Coleman James S., Op.cit. p.30.

42. Pye Lucian W., Politics Personality and Nation Building, Burma's Search for Identity, New Haven, Yale University Press, 1962, p.79.

means of effective political socialization. Such efforts will bring appropriate political culture necessary for increasing the capability functions of the political system.

Education increases the pace of political development by providing increased opportunities to the people for increasing their knowledge and skill. Education created political consciousness in the people, who in turn, demand rights for increased political participation in the political system. To achieve the new level of integration the developing countries must give representations to both the cosmopolitan and parochial forces.

The democratic polity presupposes the existence of politically integrated, homogeneous society. The future of representative government is intimately related with the national unity. Governmental stability and capability of the democratic political system will be affected by the extent to which national loyalties overruled loyalties towards castes, religious or linguistic communities. The Indian society including the Maharashtrian society is a traditional society, based on hierarchical caste system which is affected by 'the universalistic culture' of the west. Like Indian society, the social life in Maharashtra is divided and fragmented by ethnic, linguistic divisions, community conflicts viz. Brahmin non-Brahmin conflicts.

Education and political integration are interrelated. Effective political socialization into the national polity and regularized political recruitment into the political and bureaucratic roles create a favourable ground for a political integration of a society.

The masses and the downtrodden people in India living in object poverty and ignorance in rural areas found in the British rule the salvation of their social slavery. Therefore, social reformers like Mahatma Jyotirao Phule gave more importance to the education of masses and the untouchables. They honestly believed that unless the masses of the rural areas are educated and emancipated the integrated society could not be created. The Satya Shodhak Samaj and non-Brahmin movement in Western Maharashtra encouraged the ' Bahujan Samaj ' to establish educational institutions to educate their children. Shri Shahu of Kolhapur also furthered the cause of mass education in his State on a large scale and encouraged the leaders of non-Brahmin movement by liberal financial help.

Karmaveer Bhaurao Patil, as a true disciple of Mahatma Phule, Chhatrapati Shahu, and Mahatma Gandhi, devoted his life in educating the masses and the untouchable people of rural areas to create a favourable environment to establish an integrated society and to bridge the gap between the rulers and the ruled.

He was aware of the fact that unless the masses and the exploited people were made conscious of their civic and political rights the dominance of high caste people could not be ended. The spread of education in the masses will bring increasing participation of common people in the politics of the region and thus the forces of democracy would be related to the society.

As democratic politics is based on the spirit of tolerance and co-existence. Karmaveer Bhaurao Patil adopted the methods of informal education like common boarding houses for boys of all castes and creeds the co-operative life based on dignity of labour and equality to change the attitudes of the young boys. These experiments went a long way in creating congenial effects on the beliefs, attitudes and life styles of thousands of young boys and girls of the rural areas of Western Maharashtra and their parents. As a result the ex-students of Karmaveer Bhaurao Patil and his Rayat Shikshan Sanstha have accepted rational, secular and integrative approaches towards life and society.

Karmaveer Bhaurao Patil and his Sanstha created political consciousness in the Bahujan Samaj of the rural Maharashtra and promoted them to take active part in the political, social and economic life of the region. Karmaveer

Bhaurao Patil and his Rayat Shikshan Sanstha were the only agencies in the Maharashtra in bringing this required political integration. Several other agencies and educational institutions functioning in different parts of Maharashtra also helped in achieving the political integration. During this period any institution or a reformer had made education the main spring board. The objectives of the reformer or institution during the period under examination had to rely on education as a sole means of social progress. The role played by Karmaveer Bhaurao Patil and his Rayat Shikshan Sanstha has definitely increased the pace of this integration compared with the contemporary institutions; created by Mahatma Phule, Rajarshi Shahu in the process of social change of modern Maharashtra. A man who awakens the masses, makes the poor and downtrodden to realize their place in the social system of imparting the education, lays a sound foundation of democracy. Karmaveer Bhaurao Patil is the architect of the liberty. Bhaurao Patil occupies that place amongst the architects of modern Maharashtra⁴³.

The eminent scholars, accept the contribution of Karmaveer Bhaurao Patil for creating favourable environment

43. Prof. Kurundkar Narahar, Op. cit. p. 12.

to effect political integration in the social and political life of Maharashtra. Shri Madhavrao Bagal of Kolhapur says, " Integrated society is one in which there is no gap between the rulers and the ruled. Loyalties of people are universal and not parochal. People adopt secular attitudes in their personal and social life. People give importance to merit and not to status. Bhaurao Patil's efforts were directed to create favourable atmosphere for integrated society"⁴⁴.

Dr. Baba Adhav, the noted social worker and writer on social problems of Maharashtra says, " Karmaveer Bhaurao Patil through the experiment of common boarding house for boys of all castes taught his students the importance of national integration"⁴⁵. Principal Narhar Kurundkar says, " Because of Bhaurao's teaching, we notice large section of maratha community in the rural areas of Western Maharashtra ready to fight for the rights of the downtrodden (Dalit) people and therefore, a favourable condition for creating politically integrated society in Western Maharashtra is available"⁴⁶.

In conclusion, it is claimed that Karmaveer Bhaurao Patil's mass education movement carried on throughout the length and breadth of Maharashtra for a period of over fifty years has helped in creating democratic political culture

44. Kakrambe S.A., Karmaveer Bhaurao Patil Unpublished Thesis Shivaji University, Kolhapur, 1979, p. 454.

45. Kakrambe S.A., Op. cit. Appendix 'D', Interview of Dr. Adhave Baba, p. 6.

46. Ibid., Appendix 'D', Interview of Prin. Kurundkar Narhar, p. 30.

by effecting changes in the attitudes, beliefs and orientations in the younger generations of the rural masses and the downtradden people. It has increased the skills of these people and provided recruitment opportunities in the social and political fields which were hitherto dominated by the high caste Brahmins. It has made the masses and the untouchables conscious of their civic and political rights and motivated them to take an active part in the politics of the region. As a result, we notice a new leadership of the Bahujan Samaj not only in the political field, but in other fields as well. " In the absence of such work the politics of Maharashtra would have been dominated by the feudal land-loads and Rajas and Maharajas of some ex-princely States"⁴⁷. The political leadership of Shri Yashwantrao Chevan, Vasanttrao Dada Patil, Vasanttrao Naik and Sharadtrao Pawar are the consequences of the forces strengthened by Mahatma Phule, Chhatrapati Shahu of Kolhapur and Karmaveer Bhaurao Patil with the help of mass education.

" The Rayat Shikshan Sanstha was, to the Karmaveer, more than an instrument of service, it was an extension of

47. Katkar M. B., Karmaveer Bhaurao Patil (Marathi), Satara, p.123.

his very self. It was the body through which his spirit operated: he could not think of himself apart from the Sanstha any more than a man may think of himself apart from his body. We do not say that he lived to serve the Sanstha, he lived to serve the common man, the ryots and mill-workers of Maharashtra and this he did through the Sanstha which he created and nurtured"⁴⁸.

48. Matthew, A.V., Op.Cit. Part II, p.73.