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CHAPTER SEVEN

: CONCLUSION :

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CHAPTER VII: CONCLUSION :

Influenced by the Satya Shodhak Samaj Movement, Karmaveer Bhaurao Patil did a great service to the human cause. His contribution, which has been assessed in the VI chapters point to this aspect. The study does not try to bring out a chronology of events to make it a biography, instead it has tried to assess the contribution made by Karmaveer Bhaurao Patil to educational development in Maharashtra.

Every social reformer has worked in different periods; and under different environments. Jotiba Phule, who laid down foundation of Satya Shodhak Samaj; did have a continuation under the leadership of His Highness Shri Shahu Maharaja of Kolhapur. In furtherance Karmaveer Bhaurao Patil continued the work and ideology of the Satya Shodhak Movement. Karmaveer Bhaurao Patil's work if examined in the context and environment of the same, certainly differed from the environment of Shri Shahu and also Jotiba Phule.

Jotiba Phule was the first to attack the domination of the upper castes in the socio-economic life of the society.

Jotiba Phule in 1850's was a leader who for the first time, to come out openly for the upliftment of the down trodden section of the society. His main objective was to bring facts of the existing social life, the deprivations suffered by the masses under the domination of the Brahmins to the notice of the British Ruler's in India. It can be stated in his direction, though with little education he could bring a sense of intergrity amongst the masses and make the British realise, there wrong approach to Indian politics. Perhaps the British came to know through the various petitions which Jotiba Phule submitted to the Britishers, 'as to how they had been eclipsed by the Brahmin lot'. The Brahmins dominated every profession in the early period of the British rule. It was Jotiba Phule who pointed to the Britishers as how they policy of " Filitration Theory " of education was affecting the Indian society. Jotiba Phule's rise as a leader of masses was an important event in social history of not only Maharashtra but also in India. Before his death in 1890, he had left behind him, a path, an ideology and a platform, for the masses to unite, which was known as the " Satya Shodhak Samaj ".

The Satya Shodhak Samaj after the death of Jotiba Phule in 1890, was 'both a weak and violent movement', which also was heavily criticised for its anti Brahmin stance. It was only in 1911, when Chh. Shahu Maharaja of Kolhapur established the Satya Shodhak Samaj branch, it got again established as a platform of non-Brahmin masses.

As stated above, every reformist of this school of thought had to work, under different circumstances. Shri Shahu Maharaja realised the need of education for the reformation of the depressed or suppressed masses. He could realise the need of awakening, amongst the masses who had also seen the possibilities to share equal political power. The British during the days of Jotiba Phule had only the objective of giving continuity and stability to the British Rule. When Chh. Shahu Maharaja of Kolhapur took-up the cause, his basic objective was to unite the non-Brahmin masses to establish their legitimate rights to enjoy or gain political power under the various Reform Acts, introduced by the Britishers.

It is in this context, Shri Shahu Maharaja sacrificed his throne for bringing the masses together and make them

realise their legitimate rights. In this context he completely exploited the position of Native Prince to pressurise the Britishers.

Shri Shahu Maharaja of Kolhapur, as he was described was a Prince among Reformers, and Reformer amongst the Princes, by many, used all his revenues and resources for development of education. No one can deny that it was he, who was the first to introduce preferential treatment to the backward classes. One can find many ' Huzur Orders ' which he has passed from time to time for the benefits of the backward classes. It was Shri Shahu's policy towards the backward classes, which influenced the constitutional making of India. Shri Shahu was both an alert and wise king. He introduced the ' Hostel Movement ', because of which Kolhapur is well known even to this day. By 1922, he had built more than 11 hostels for different communities in Kolhapur.

This policy has been criticised by some learned scholars to state that Shri Shahu introduced communitarianism by building separate hostels for separate communities. It is wrong to state so because, what Shri Shahu wanted was very different. He wanted these masses to unite, and come

under a single roof. He new that it is not the upper castes who are divided, it is the lower classes who are divided. Shri Shahu wanted a sense of identity to prevail among them, and nothing else. He was much worried of the political power being transfered by the British in Indian hands, which he ultimately felt that it would go in the hands of the few learned Brahmins. It was with this in mind, he took active part in trying to educate the masses.

In the same context, Shri Shahu has been considered a step behind that than Karmaveer Bhaurao Patil, because the latter established a single hostel in 1924 for all the communities to live together. Again here it needs to be pointed, that Karmaveer Bhaurao Patil's work as a reformer wa again in a different environment. The non-Brahmin movement after the death of Shri Shahu of Kolhapur was a weak movement, because nationalism was gaining grounds in Maharashtra. Both Jotiba Phule and Shri Shahu had to face the criticism and politics of Lokmanya Tilak, as he was a severe critic of the non-Brahmin movement. But when Karmaveer Bhaurao Patil took up the same cause, he did not had to face opposi-  
tion of dominant leaders like Lokmanya Tilak. Karmaveer Bhaurao Patil could reach the masses, and could produce

better results because of the foundation which was well prepared by the two foremost leaders Jotiba Phule and Chh. Shahu Maharaja of Kolhapur.

Karmaveer Bhaurao Patil started his activity of serving educational cause since 1919, and could establish a Hostel in 1924 at Satara. He gained more importance among the masses as he belonged to them. Karmaveer Bhaurao Patil's contribution to educational development, cannot be separated from political development. Though he had little or no education, his educational contribution has no parallel; especially in Western Maharashtra. He could introduce a sense of integrity because of which, there are hardly any communal riots, violence in Western Maharashtra.

Karmaveer Bhaurao Patil ( 1887-1959 ) hence was a great reformer who has changed the attitudes of rural population. In his policy he stood always like rock. He never bothered what the Government felt of his policy; and never relied on their grant-in-aid etc. It should not be forgotten that the masses had always stood by him to whatever religion, they belonged . Perhaps the Rayat Shikshan Sanstha was the result of the sufferings which Karmaveer Bhaurao Patil suffered as a Jain. He always had a sympathy

towards those who were in trouble. With all this in his mind he had formed the aims and objectives of his Rayat Shikshan Sanstha as follows:

- a) To impart generally to the rising generation of India, and in particular to the residents of Maharashtra, a liberal and efficient pre-primary, primary, secondary and higher education embodying a social, cultural, scientific, technical, agricultural, commercial industrial and physical training.
- b) to train suitable teachers for the above purposes.
- c) to train village-workers for the work of village up-lift and rural industries,
- d) to open free libraries and reading rooms, hostels, residential and ordinary schools and colleges and such other institutions as may be conducive to the attainment of the Aims and Objects of the Sanstha, as circumstances permit.
- e) to do all lawful things and acts as are incidental or conducive to the attainment of any of the aforesaid Aims and Objects.



This is how he aimed the future of the Rayat Shikshan Sanstha, which today has 19 Colleges, 311 Secondary Schools, 7 Teacher's Training Colleges, 4 Pre-Primary and Primary Schools, 70 Hostels and 16 other Branches.

" If an assessment is made of the contribution of Karmaveer Bhaurao Patil towards educational development in Maharashtra, we can count his products in lakhs. His contribution for development of knowledge if ranked, there can be no comparison. The Government's contribution would now rank first, second would be the contribution of Karmaveer Bhaurao Patil, and then the feudal lords contribution"<sup>1</sup>.

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1. Mahadik, Abasaho (Ed.) Rayat Sevak Vishwa, Karmaveer Vishashank, May-June, 1981, Article of Principal Narhar Kurundkar, p.5.