

CHAPTER - VI

CONCLUSION

C O N C L U S I O N

Krantisinha Nana Patil was born in a poor Maratha family of Yede Machchindra, a small village in Walva taluka of old Satara District. The main occupation of his father was farming, who owned a small piece of land on which the livelihood of the entire family depended. Like all other farmers in the village, he also had to work hard on his land throughout the year for the maintenance of his family, facing a hard and difficult way of life. From his childhood Nana Patil had witnessed the poverty of the peasant community in rural areas. He had also observed the ignorance, false beliefs and superstitions of the village people. He had experienced how the poor peasants of rural Maharashtra were exploited by the money lenders and Brahmin priests. All these observations and experiences made him conscious about the sufferings of the peasant community, in general. Like Mao-tse-Tung, the experience of his village life was his only teacher. Nana Patil was also moved by social inequalities and injustice caused by the caste system which prevailed in the Indian society. Especially in Maharashtra the Brahmin domination had harassed the poor masses. The Brahmins, who had all the advantages of upper-caste, did not fail to exploit the masses as loyal servants of the British. His struggle against social injustice in his later life was the result of the circumstances under which he was brought up and

suffered during his life-time.

In his early life, Krantisinha Nana Patil was greatly influenced by the teachings of Mahatma Jotiba Phule and his Satya Shodhak Samaj. Nana Patil had high regard for two great personalities of Maharashtra, that is Chhatrapati Shivaji Maharaj and Mahatma Jotiba Phule. He learnt from them to fight against every kind of injustice, and especially to attack caste injustices. As a young man he was attracted towards the Satya Shodhak Samaj of Mahatma Phule. For the first time in the history of Modern Maharashtra, Mahatma Phule raised his voice against social injustice and exploitation of the Bahujan Samaj non-Brahmins by the priestly class Brahmins. From his observation of rural life of Maharashtra, Nana Patil came to the conclusion that only the Satya Shodhak Movement started by Mahatma Phule would provide an answer to the problem of social injustice and exploitation of rural masses. So right since his school days he became an active worker of the Satya Shodhak Samaj. He played very active role in various activities of the Satya Shodhak Samaj. The impact of the Satya Shodhak Samaj on his life could be seen in later years also. During the Quit-India Movement, Nana Patil as a leader of Prati Sarkar had given much stress on social activities such as ' Gandhi ' marriages, prohibition, irradiication of evil social practices, abolition of the practice of untouchability etc. It was mainly due to the influence of the Satya Shodhak movement on him. It is to be noted that

almost all ^gemerging leadership in Maharashtra during this period was awakened to his consciousness because of the impact and hold the Satya Shodhak ideology had on the poor masses. Leadership came to ~~some~~ non-white collar ~~men~~ uneducated men, largely because of Jotiba Phules preachings in Maharashtra. There can be no leader in Modern Maharashtra who can disclaim the impact of Satya Shodhak Samaj. Unfortunately, there are some leaders who do so, but the true facts are not so.

During the civil Disobedience movement of 1930 Nana Patil became an active worker of the Indian National Congress. He took active part in the Civil Disobedience movement. He was convinced that the Indian National Congress under the leadership of Mahatma Gandhi was fighting for the cause of the down trodden people in the country. It was no surprise that the Bahujan Samaj in Maharashtra joined the national movement only after Mahatma Gandhi assumed the leadership of the Indian National Congress. The leadership of Mahatma Gandhi gave confidence to the Bahujan Samaj that the Indian National Congress would give justice to every section of society. It was also confirmed that for the emergence of society, based on social, economic and political equality, preference must be given to the question of independence of the country. So Nana Patil and many other leaders of the Bahujan Samaj joined the Indian National Congress. Nana Patil believed that there was common link between the Satya Shodhak

Movement and the national movement, who served the same purpose. This could take place only after the emergence of Mahatma Gandhi on the national scene.

As an active worker of the Indian National Congress, Krantisinha Nana Patil played a very important role from 1930 to 1942. During this period he visited every village in the southern part of old Satara district on foot and propagated the programme of the Congress among the rural masses. This work was very difficult, because the villagers were ignorant about the political conditions. They knew almost nothing about the national movement and the philosophy of the Indian National Congress. They feared the police and other government officials who harassed them. The village people did not dare even to appear before the police. Nana Patil tried his best to make the villagers bold and courageous. He was very fine orator. He could speak the language of the villagers. In his speech, he used to give the examples from every day life of the village people. So the people could understand what he spoke. Nana Patil told the villagers that the police and other government officials were their servants and not masters. He taught the people to fight for their self-respect and for the Independence of their country. He imbibed the spirit of independence in the rural masses. Through his work, he gave inspiration to many young men. He attracted the attention of these men towards the problem of the freedom of their country. Thus he

prepared the ground for the national movement in the rural areas of Satara district. It was because of this work of Krantisinha Nana Patil, that the rural masses of Satara district rose against the British government and they participated in large numbers in the freedom struggle during the Quit India Movement of 1942.

When the Quit India Movement of 1942 was launched Krantisinha Nana Patil and his men set up the Parallel Government or Prati-Sarkar in Satara District. It can not be denied that this became possible largely due to the stand taken by Nana Patil. He told his followers that it was a testing time for them. The need of hour was to continue struggle against the foreign rulers. So they should go underground and fight for the freedom of their country. He further told them that it would be better to die fighting than to be caught by the police and go in jail. He himself remained underground through-out the period of the movement. The people of Satara district identified the Parallel Government with the name of Nana Patil. The Parallel government could function only because Nana Patil remained underground. The workers of the parallel government carried their activities in the name of Nana Patil.

The call of 'Quit India ' Movement was given by the Indian National Congress under the leadership of Mahatma Gandhi. Nana Patil had great respect for Mahatma Gandhi. But for the setting-up of the Parallel Government, Nana Patil was

inspired by the teaching of Chhatrapati Shivaji rather than that of Mahatma Gandhi. There was the question whether the underground movement was in accordance with the philosophy of non-violence of Mahatma Gandhi and the Congress. But Nana Patil told his followers that Chhatrapati Shivaji had taught them to fight against the despotic rule and injustice by any means possible to them. So it was their duty to rise against the British Government even by adopting violent method also. He established guerrilla force and adopted guerrilla warfare on the lines of Chhatrapati Shivaji. These tactics could also be compared with the tactics adopted by the Chinese and the Viet-namase Communists.

During the Quit India Movement there were many groups of underground workers in Satara District. Krantisinha Nana Patil was the leader of the Kundal group whose area of operation was Tasgaon taluka, Khanapur Taluka and some parts of Walva and Karad talukas. All the groups did contribute to the movement. But the Kundal group under the leadership of Krantisinha Nana Patil played a very vital role. The Tuphan Sena, which worked as the guerilla force of the Parallel Government, was the product of the Kundal group. The experiment of the Gram-rajya was put into practice on organisational line by this group only. The well-organised judicial system was set-up only by the Kundal group. So this group had lion's share in establishment of the Parallel Government of Satara. Krantisinha Nana Patil was the source of inspiration to the workers of the Kundal group So he was

rightfully regarded as the guiding-spirit of the Parallel Government.

Krantisinha Nana Patil and his followers set-up the Parallel government with a purpose mainly to fight against the British Government. But Nana Patil also tried to achieve his social ideals with the help of the Parallel Government. The movement of Paralled Government was political as well as social movement. Its concern was always the welfare of the peasant community. So his Parallel Government tried to free poor peasants from the clutches of the money-lenders in rural areas. It inflicted punishments to anti-social elements and those who exploited the masses. The Parallel Government also tried to irradiate social and evil practices and to do away with social injustice. The workers of the Parallel Government always faught against the social injustice and social inequalities. It was, of course, the result of the influence of the teachings of the Satya Shodhak Movement over the mind of Nana Patil.

Thus Krantisinha Nana Patil played a very important role in the freedom struggle of the country. He shot into national prominence during the Quit India Movement of 1942 when he set-up the Paralled Government against the foreign rulers. But his work as a social worker was also equally important. His work of making the rural people of Satara district politically conscious, also cannot be ignored. He always worked for the upliftment of the downtrodden people.

His concern for the exploited masses was the basic cause of his turning over to leftist movement in later years. Many of the freedom fighters belonged to the Paralled Government of Nana Patil. In India's freedom movement this brief but important movement has received Scant attention. Many of the leaders who belonged to this movement have and had acquired positions of importance in the political field both at national level and state level politics. The workers of the Paralled government many of who never tried to seek power positions. Their objective was social upliftment, and social work. Due to some or the other reason; this group got side tracked from getting justice and recognition in political life of the country. Nevertheless they joined the leftist group in Indian politics. In a society like India, true reformists have or seek shelter under the leftist ideology, so is the case with Nana Patil and his group in the political life of Maharashtra.

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Accepted for M. Phil.

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