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CHAPTER - V.

Ideology of Co-operative Leadership.

\* Shri.Y.J. Mohite.

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CHAPTER V

## IDEOLOGY OF CO-OPERATIVE LEADERSHIP

SHRI. Y.J. MOHITE

This chapter contains the ideological construction of Shri. Yeshwantreo Jijaba Mohite the founder-in-chief of Krishna Sahakari Sakar Karakhana & a minister in Maharashtra Govt. Cabinet for 1960 to 1979 & M.P. from 1979 onwards. Mr. Y.J. Mohite is the only sugar Co-Operative leader who has made an attempt to frame his own ideology like socialism, Co-Operation, Agro-industrial structure of society, Political party cader etc. His main theme is Socialism through Co-Operation.. He is known in Maharashtra as a Marxist thinker who had led a Marxist - Leninist Party called by the name ' Peasant & workers Party' in early period of his Political carrier. An attempt has been in this chapter to focus on this all these ideological construct & brief life sketch.

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YESHWANTRAO JIJABA MOHITE.

Yeshwantrao Jijaba Mohite was born on 7th Nov. 1920. He received his primary education at Islampur later he joined Raiaram College of Kolhapur & took his B.Sc. degree from there. He then worked as teacher in Islampur Highschool Islampur where he influenced by Acharya Jawadekar & his scientific socialism.

He entered politics in his school days. Along with his friend principal P.G. Patil Bar-at-law he participated in the Quit India Movement 1942. He became an ardent follower of Jadhve & More who founded the P.W.P. He also took part in the Sauyukta Maharashtra Movement. The famous Koyana Dam is his effort as worker in the P.W.P. He was elected as a member of the legislative Assembly in 1952 on behalf of P.W.P. In 1957, he contested Assembly seat independently. He entered Congress party on 4th April 1960. He was a minister in state Govt. from 1960 to 1979. Till 1969 he was Home Minister & Agriculture Minister. He efficiently handled Home Ministership, state transport service, Co-operation, food & civil supplies department. Since 1979 he is a member of Parliament.

Yeshwantrao is known to Maharashtra as an independent thinker, active philosopher & progressive leader. His

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idealism, moral character & sharp intelligence are his specialities.

Krishna Sahakari Karkhna is a movement of his dynamic philosophy & constructive work. He is the chief promoter of that industry.

His political thoughts are expressed through his speeches at various places. His Whitepaper on 'Co-operative movement in Maharashtra' " Sugar Cane industry in Maharashtra" are his two valuable works. He intensely desires that the poverty-stricken rural population should progress. He strongly believes that Co-operation is the only solution for rural populations. He is influenced by the ideology of Pandit Nehru, Narendra Dev. Achary Jawadekar & Manevendra Roy. He is a realist political thinker.

COMMUNISM & INDIA

Y.J. Mohite is a deep student of Marxism which has swayed upon his thoughts. He thinks that Marxism is a philosophy & that's all never come to-gether. India will never never embrace Marxism. But the socialism to which we have march has the foundation in Marxism.

It is difficult, he believes to bring about a social revolution according to Marxist social Philosophy. He explains clearly why socialism is possible in our country.

Mohite first analyses the state of society which he studies in its entirety & explains why capitalism was created in our society. How society created? He explained that society is the outcome of man's needs which are created as a result of his biological instincts. Then follow his secondary needs. Money is the means to satisfy these needs, & thus it has become a potent power in society. According to man's natural instinct. Thus man began to love money & thus a capitalist class cropped up. He refused to pay surplus income from his profit workers. Thus rich class come up on one hand & another class of workers on the other hand. There was dissatisfaction among the workers who were required to be taught to fight for their rights. They come

to be called serfs. This class was always seen, thing with dissatisfaction & began to think of throwing the salvery of the capital class.

By this time the city people began to manufacture things with help of Machines & their intelligence. This class became the merchant class. Workers began to run towards cities & the landlords began to feel the want of workers. They had to spend more on land. There was a conflict between the landlords & the capitalists, who were hated by the farmers. Finally capitalism had a ~~w~~ sway over the feudal class. Capitalism pattern of society came to be established. In India, to begin with there was feudal revolution which was later on thrown into background by the urban revolution. That again received a set-back by Capitalism.

Who is a capitalist? We call him a capitalist who has wealth & means of production. But Yeshwantarao says, a rich man does not necessarily become a Capitalist. In communism as well as in socialism the rich people have a place. one who has produced his means of production out of his wealth & employed some people & are who is rich cannot be termed as a capitalist but his way of production & economy is based on the

exploitation of the society & buying labour can be called a capitalist. Among Capitalists there are two types. a big Bourgeois & petty Bourgeois are possessed the machinery where as the other only worked at it the latter was called the petty Bourgeois. Then there was a conflict between the two. But they united against feudalism & establish their superiority over them. But later on they were split into two seats & began to grow. The machinery owner & the petty bourgeois had a conflict over surplus production & profit & this stayed in the capitalistic form of society.

Then Yeshwantrao questioned what is revolution ? Why does a man turn a revolutionary ? & what is revolution it self ?

He admits the definition of a revolutionary " A true revolutionary wants to bring about a change in the established order of things & believes that it is his right to do so".

Why does Society become revolutionary ? Mohite goes on to say when we consider economic problem we have to account for the surplus production which includes surplus. This surplus labour means surplus things in life, which is wealth the labour turns into.

Revolution has a relation to production & labour. In feudalism & Capitalism revolutions & rising began to take place & the surplus production resulted in conflict. When the economy reaches such a stage that no one can save money & by means of production if he has money revolution take place. Mohite says that wealth is the Surplus labour of man. Society should a right over it. One man cannot be hoard it, Welth should be distributed equally a-mong all. When a man is out break this inequality & unjustic in society he is called revolutionary. Only that should have self confidence.

What is revolution ? It has a two part. In the first part the adverse social order is included & in the second the destruction of the factors that came in the way of progress of society is involved. Revolution means doing away will what is old & troublesome & to accept what is congenial to society, to get what is necessary to a the peace & prosperity of the society annihilating what is rotten & improper. Thus a revolutionay reconstruct society on this basis.

Mohite examine Marxist philosophy & social structure of India. The he accept the quation of Manavendra



Roy experience he says that India does not have that working class which will bring about a revolution. The working class which is out ~~to~~ to fight. Those there who are engaged in feudalism & industry. Indian have middle class which took English education & accepted clerking. The working class in India is not dependent upon capitalism in the real sense of the term as propounded by Karl Marx. Indian Society is ~~is~~ flexible. It is all comprehensible. Hence there will be no possibility of a sudden revolution & blood revolution which goes against the principle of humanity. What India will be a change in society on the basis of evolution. Mohite thinks that a total revolution as envisaged by Jayprakash Narayan is impossible in India because such revolutions will cause unrest in society & nothing new will be established. What is Russian experience after blood revolution ? He says " In this nation dictatorship prevailed. The party in power will never give up its clutch over government. The structure of our society is different. "

We cannot effect a Marxist revolution. But he maintain that a basic revolution is possible considering man as central point to march towards social revolution there is no other goes except Co-operation. Bhoodan, Gramdan & Sarvodaya did not go a long way in establishing socialism. Real

Socialism begins from the very basis of Society Co-operation should be the basis of the Society for establishing Socialism.

#### DEMOCRATIC SOCIALISM

Yeshwant Mohite is much influenced by Socialism.

Yet he does not so much conform to Communism as he does to Socialism. While defining Socialism he says " Socialism means cumulative or common ownership of productive means ",

Communism & Socialism are generally confused what is the distinction between the two? In Communism all the productive means are owned by the state & no one has the right to revolt. The core of Communism is the fact the society in power keeps sway over the means of production. But in Socialism the ownership of the means of production does not lie with the individual but with the workers who directly work with them. This is the chief difference between Communism & Socialism.

Indian Society will not allow Communism to spread. Why do we bar Communism? Mohite goes on to explain " In Communism the means of production are owned by the state which cannot be thrown over so easily & the state is getting stronger & stronger artificially. As no one can change it.

We do not want communism.

Mohite embraces Socialism because it wealth can be equally divided. Wealth is owned by the society. Socialism gives importance to the equal distribution of surplus wealth created in the present as well as in the future. So we want socialism.

Society is comprised of a number of citizens who have equal rights in Socialistic state. No one has special rights & no one can exploit the other. No one capitalist exploit other's labour & money.

To bring about socialism Yeswantrao Mohite suggests many ways. He says that the right over wealth that has come down by heritage should be abolished & the right of society over it should be established.

But he does not agree to the view that a man's wealth should be accumulated to the state. For a person has some duties to perform as father e.g. to nurse son, educate him. But after fulfilling these duties, the money that is left over should belong to society.

Socialism differs with every state. Indian Socialism should shape according to Indian conditions & it we must firstly tackle the problems of industries in private Sector. If economic equilibrium is to be maintained limits should be

put on land holding along with urban property, limits should be set on capitalist.

After clarifying the concept of socialism Mohite maintains that it should be achieved by democratic means, Democracy & Socialism are two different concepts. But then now can these live together? He says that in socialism that in socialism all individual means are taken off & this process is done by democratic means i.e. by give & take method & in consultation with each other. The representatives of people have to hold consultation & establish socialism. They are to establish socialism. They are to establish it on the basis of all round inquiry into the economy of the country. They have their right. The country is to establish socialism by democratic means.

Democratic socialism can further be explained by the fact that means of productions are common wealth of the workers. Every worker work's collectively. Capitalists might be giving the means of production. But they are owned collectively by all. To establish control over the means of production is a special aspect of Democratic socialism.

Mohite holds the view that in India democratic socialism will take root & that is the only form of social order for the country considering her social progress. He believes that it will bring about social progress & improve their standard of life. Democratic socialism concentrates its attention on the individual in the society. How he will stand on his own feet, economically, how he will improve his standard of living, all these factors are emphasised in Democratic socialism. We must therefore accept democratic socialism economic & political order of society.

For this purpose Pandit Nehru embraced democratic socialism & made fundamental industries state-owned. This policy of Nehru was much criticized. But in Nagpur conference of 1959 it was held that the fundamental or basic industries should be state-owned & the processing industries should be left to the Co-operative sector. Mohite has further explained how democratic socialism & Co-operation are interrelated & he tilted toward Co-operative movement. He maintains that democratic Socialism & Co-operative movement go hand in hand.

#### THOUGHTS ON RELIGION

The aspect of Indian society is different from that

of any other country. It is comprised of different languages, castes, and religions. The caste system is different in India as compared with other nations. There are many religions in India which are really impeding the way of progress.

To establish democratic socialism we have to do away with the established thoughts, customs, usages and the ways of thinking, says Mohite. Religions and castes should be totally banished because through there conflicts arise in India society. If the idea of religion goes away, the whole society will progress.

Even though religion and caste can not be totally abolished yet Indian Govt. should try to do it, says Mohite.

The Indian Constitution is framed on the basis of secularism. Our Govt. has no one religion. We must begin from ourselves to do away with religion. Charity begins at home. No minister should be present at a religious functions we must look at things from the point of view of humanism shedding off religious sentiments.

Govt. Policy should be contributive to the abolition of religion. Hence he opposed to the religious holidays. In secular state there should be no religious holiday. Religion is a personal matter. Provision should be made to enjoy a

religious holiday if an individual wants.

Celebrations of birth-days & holidays should be limited. There are a number of saints in every religion. Hence it is wrong to give holidays on their birth days that develops the idea of religion. Birth days of those should, however, be celebrated who upheld secularism and they should be few in number.

He objects to special concessions on religious basis which have no base in socialism. When socialistic Principles are accepted the condition for such concessions is economic backwardness and not religion or caste. This is not in conformity with secularism under the circumstances people cannot forget their caste.

#### THOUGHTS ON EDUCATION.

Yeshwantrao gives realistic thoughts on education. Educational philosopher also cannot deny them. He looks at the present education system and expresses his dissatisfaction "The Present education system " says he is full of confusion, misunderstanding & regressive".

What is education? It should aim at individual development and throughs individual development & social development, that should be path of education. Individual

development and social development should have a fine fusion in education system. Along with knowledge education should develop many other qualities such as Patriotism, love of man, labour, a good relative between rural and urban life in the pupil. The former aim of education namely bread & butter, aim should be discharged, Qualitative education is the need of the to day or present.

The duration or span of education should be reduced modern youth receives education upto the age of 28. He spends half his in education.. The pattern of education must change according to the needs of the society and new ideas. If calculator Knowledge is given and the processes of addition and subtraction use taught them. What is the use of teaching tables to them ? our students much receive Knowledge of science For the up lift of society students should be taught to love the soil in which they are born. Hence the period of learning should be limited.

Educational institutions should not be in the hands of political leaders, rich man or religious person. He says along with Mao, " Today they are all in the hands of non-progressive people, they should be taken away Form them. Village institutes should be left in the hands of the middle



class peasants and the rural institutions should be left to manage by the middle class the relates education to life.

#### OPPOSITION OF FASCISM

Yeshwantrao Mohite opposes Capitalistic economic system in the society. He also opposes fascism. He defines fascism as extreme form of Capitalism.

Capitalism & fascism the much related. Fascism is based on power Politics. Capitalism plays in the hands of fascism which openly establishes rights of capitalist people No other people then these can start industries. No one can do anything before the capitalists. So he opposes fascism.

Fascism upholds racial superiority which Mohite condemns Capitalism supports racial superiority in industries. We must support democratic Socialism to oppose Capitalism and racial superiority. He opposes Jana sangha and R.S.S. organisations on that account.

#### NATIONALISM.

According to Mohite nationalism means Country or nation as family and to exert to it But this kind of nationalism can exist only on democracy. Nationalism is love for the country or nation and in that limited sense the

word is understood. To express the king ship, democracy or Socialism are resorted to.

#### AMENDMENTS IN CONSTITUTION

Constitution is the fundamental law of a nation. It is framed of a time and in certain set of circumstances changes in constitution are bound to come with the time & circumstances. But suppose court comes in. We have to do away with what is unessential & out dated. The constitution assembly have write certain Proceedure for amending the constitution. Fundamental rights are granted is citizens by the constitution which cannot remove off inequality in wealth & sources of production, differences in caste & religion. It is wrong to suppose that supreme court has the right to settle all these things the world has been a number of changes. & revolutions. People have become successful in breaking the old system. Hence constitution must change with the time and needs of the people,

#### MOHITE'S IDEA OF AGRO-INDUSTRIES SOCIETY.

India is a land of farming. It is necessary to change the social order of things. Mohite has put forward his theory of social order on the basis of Agro-Industries to change society. He maintain that the industries that are

now in the hands of non-agriculturists and non working classes are to be separated from them and that is the very basis of Agro- Industries. For example the sugar Industries, Oil mills, spinning mills etc. are to be owned by the working class. For this purpose an economic revolution is bound to come which ~~will~~ will change society. That will stop exploitation of the producer and the consumer. It will be a society in which the worker will have ownership of the means by productions.

Mohite maintain that as long as agriculture economy is related to Capitalist economy the agriculturists will never get proper rates to their goods. Considering his expenses on them. Governmental Banker stock, state control, Taluka control and other means are of no use. To get proper rates for the goods of the farming class the only Panacea is the establishment of Agro- Industries.

This new social order aims at controlling production and economy in India and the whole of Industries are to be used for the benefit of the direct producer, worker and consumer. That is the chief feature of this type of social order. To take our nation out of the hands of colonial economy and leave it to producer and worker is also a great revolution. To implement the ideology Mohite introduced the system of whole sale purchase of cotton and food.

When he was food minister in Maharashtra Govt.

He also enacted a law of establishment. Krishi Samities in which the merchants and the farmers have a proportion of representative to the other of 3:10. A farmer will be the president of the samiti & its function will be democratic.

Indian Govt. also passed laws for this system. The policy of Nehru brought basic industries under the control of Govt. and the principle was upheld that the processing industries will remain in the hands of Co-operative fields. Mohite thinks that Co-operation is the only way to bring a new society.

#### POLITICAL PARTIES AND PARTY CADRE

Power is at the centre to revolutionize society. In democratical parties are striving to get power. The organisation of people having the same aim, ideology and marching in the same direction mean a political party which to gain its objective, tries to capture power. It should always be alert to capture power and bring about revolution to fulfill its objectives. If it wants to capture power and to maintain it, the party should be always, on the alert to get if Y.S. Mohite's principles are directive to all parties. To capture power should not be the sole aim of a political party. It should always be striving for it to capture power

the political party should study which class in the society is being exploited and which its help it should try capture power. But the grievances of that samall group can not be considered as the grievances of the whole society It should be the aim of the political party to study the grievances & need of the whole society and keeping these in view it should go a head. It should try to redresses the grievances, supply their wants as far as possible and to remove their grievances. This will earn for it the support of the peoples. Political parties must find out the causes for the grievances of the people and find out means to remove them. They should envisage. The future of the social system and propergate it. They should have proper organisers. They can then capture power and bring about revolution.

Consolidation of grievance of the people mass awakening propaganda & party organization are the four steps of revolution. All people in the party cannot come to-gether. Hence only selected few must be trained who will know economic social & political problems. These party leaders from the cadery of the party. In the party cadre 50 out 500 should be give training. They will study social leadership, political a waking, politics & other subjects. These trained

leaders will propagate party programm & study people's grievances, their needs & difficulties. Mohite has scientifically analysed how a party should be built up. This is also useful to all parties.

#### CO-OPERATIVE MOVEMENT

Mohite is brough up in Co-operative field. He has a chose relation between Co-operative Movement & democracy. He says ' Co-operative movement is a patent means to establish economic democracy. Without Co-operative movement there would be no rural development. And thes been no Co-operative movement the rural life would have been dry. Co-operative movement is thus responsible for economic revalution in society.

In his book " Co-operative movement in Maharashtra " he has explained how social change canbe brought about. He has pointed out the defects of Co-operative movement, how it comes in the way of social program & suggested ways to improve the movement. He has taken stock of the movement & has given his conclusions. He ppines that it Co-operative movement is improved socialistic pattern of society.

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