



STUDY OF BIOGRAPHY OF KARMVEER BHAURAO PATIL

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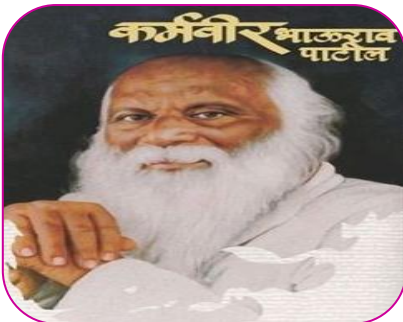
ABSTRACT

In India, there are not one but several literary traditions. They exist in literature simultaneously, but one of them represents the canonized crest. The others are not canonized and placed, obscurely. Ganesh Devy conceptualized the other, obscure, suppressed or sub-cultural literary phenomena by using the term para-literature (Of many Heroes, 134). This kind of institutionalization of literature has a greater connection with the power-structure and power-relations of the society we live in. *The Bountiful Banyan, A Biography of Karmveer Bhaurao Patil (Anna)*, written by Barrister P. G. Patil, and *Matthew's Karmveer Bhaurao Patil* have been relegated to the category of para-literature and considered as non-literature because Bhaurao Patil(here-after Anna) as well as Barrister P. G. Patil (here-after Pee Jee) had never made a compromise with the Brahmanical codes : taboos and totems.

KEY WORD: *Karmveer Bhaurao Patil, literary traditions, Agri-Cultural metaphor, power-structure and power-relations.*

INTRODUCTION:-

The canonized Indian literature has indeed been excessively in-group and obscurantist, and nativism, the concept advanced by well-known novelist, poet, critic Bhalachandra Nemade, represents an attempt to undo that damage and make it more widely accessible to *Bahujan Samaj*. Nativistic literary theory has its affinities with the ideology expounded by Phule and Gandhi both posed a danger to the greater Anglo-Sanskritic tradition by introducing a different system of moral concern and threatened to alter the characteristics of Indian Society by making its cultural periphery centre. By combining Phule's ideology and Gandhian way of life, Nemade successfully established the term Nativism, shaped by decentralized impulse rather than centralized one, in Indian literature within which Matthew's *Karmveer Bhaurao Patil* (here-after KBP in citing reference only) and *The Bountiful Banyan*, (here-after BB1/2/3/4 in citing reference only) an academic Agri-Cultural metaphor, have been discussed to prove the real strength of this Indian (English?) biography. The present study deals with the two biographies of Karmveer Bhaurao Patil written in English: one *Karmveer Bhaurao Patil* by Dr Anijvel Matthew and two, *The Bountiful Banyan* by Pee Jee. It aims at studying and analyzing nativistic values in the select biographies of Bhaurao Patil written in English. It also tries to analyze and interpret the biographies of Bhaurao Patil with a nativistic perspective.



KARMVEER BHAURAO PATIL: LIFE AND WORK

Bhaurao Paigonda Patil, who was popularly known as Anna, was born on 22 September 1887 at Kumbhoj in the Kolhapur district of Maharashtra. His native place is Aitawade Budruk in the Sangli district. As a promoter of rural education, his life is an amazing story of organization and leadership in education. The title, Karmaveer (hero in action) is given to Bhaurao Patil by his admirers and members of the *Bahujan Samaj* (Majority of the ordinary people) of Maharashtra as a

spontaneous tribute to the great services he has rendered through a life time of unceasing toil and sacrifice.

Bhaurao Patil was an educationist who championed the cause of common masses with missionary zeal. Bhaurao Patil did his schooling in Rajaram high-school and Jain boarding Kolhapur. His father was a clerk in revenue office, and he was transferred to places like Islampur, Karad, Vita, Tasgaon, Satara, Koregoan, Dahiwadi. He was not able to pass his matriculation examination. He used to say, 'I never passed in any class, in any subject, in any year'. As a young boy, he was influenced by an outlaw, Satya (Truth) who fought on behalf of the oppressed against their oppressors. Bhaurao Patil had a good physique and was fond of gymnasium with its parallel and single bars and pole-gymnastics.

Anna left off schooling when he was in the standard VI of the high school (Pre-matriculation class). His school days were years of frustration, failure, and punishment. During his school days, he came under the influence of Rajashri Shahu Maharaj, who was a staunch advocate of social equality and promoter of education for the backward communities of Maharashtra. Bhaurao Patil married Laxmibai, the daughter of Mr. Annarao Patil of Kumbhoj and lived with his parents at Koregaon for some time. Bhaurao tried to earn a livelihood by doing some petty jobs like a salesman at Ogle, Kirloskar, and Cooper. He acted as an agent of Bharat Insurance Company. As a recruiting officer, he enlisted men into the forces in World War I. Anna worked as *ratna - parkhi* (examiner of Jewels) with Manikchand Hirachand in Bombay. Even during the troublesome years Bhaurao wanted his employer to spend some money on the education of the poor and the oppressed. He engaged private tuitions in Satara. He was known as Patil Master during this period. These turbulent early years were shaping years for his dynamic, enthusiastic personality. Bhaurao did these odd and petty jobs in Satara, Bombay and other rural parts of Maharashtra from 1909 - 1914. During the period he was asked to witness against A.B. Latthe in a tar incident by Kolhapur Police. Shocked by the ill-treatment at the hands of police, Bhaurao tried to commit suicide out of deep depression and frustration. He refused to give false witness and was finally released from the Jail.

During these years (1909-20) Bhaurao Patil had been deeply impressed by the tenants of the *Satyashodhak* (seekers of truth) movement which was the social revolutionary movement in Maharashtra. Bhaurao Patil called himself a pupil of Phule, Shahu, and Gandhi. The thrust of *Satya Shodhak Samaj* was mainly the oppressed masses in the rural areas of Maharashtra. Mahatma Phule was a bitter critic of Brahminic religious intolerance and inhuman practices in the rural areas of Maharashtra. *Satyashodhak* movement was a revolt against the social inequality, social slavery, and caste system by the masses who were groaning under the tyranny for ages. Bhaurao Patil participated in the propaganda of the *Satya Shodhak Samaj* by participating in *Jalastas*. The *Jalastas* were folk entertainment on the lines of *Tamashas* or *Loknatyas* Bhaurao was an expert in playing on the *dholchi* (Drum like a musical instrument) and as an effective orator. In the fairs at Audumber, Narsobawadi, Pareli, the Brahmins were served first, and the left-overs were served to non-Brahmins. Bhaurao Protested against this practice. Bhaurao Patil was the chief hero of the Satya Shodhak movement in the early twenties but later on he turned to the more positive and constructive part of the movement. The opening words of Phule's '*The Cultivators Whiplash*':

'For want of intellect, morality was lost,
For want of morality, dynamism was lost,
For want of dynamism, wealth was lost,
For want of wealth, the shudras were depressed,
A lack of education (learning) is responsible for all these disasters.'

were echoing in Anna's ears. His business activities and non-brahmin campaigns acquainted him to nooks and corners of Maharashtra. Bhaurao realized that the advantage taken by the high caste people of the ignorance of the common masses was due to their illiteracy. The fiery propagandist of *Satyashodhak* movement turned to constructive work of educating the rural masses.

Bhaurao Patil founded an education society called Dudhagaon Vidya Prasarak Mandal with the help of his friends like Madhavanna and Mr. Kudale in 1909. They conducted a boarding house. The annual session

of the *Satyashodhak Samaj* was held at Kale on 5 September 1919. Keshavrao Bagade presided over the conference. Towards the end of the conference, Anna made a plea for mass education and suggested that an educational society for the rural population be started. Thus Rayat Shikshan Sanstha was founded on the Dusera day 4 October at Kale in 1919. They immediately started boarding house at Kale on the lines of the previous experiments of Bhaurao Patil at Dudhagaon. The Shahu boarding house, Satara was started in 1924.

Rayat is an all embracing term for the inhabitants of the land. They started boardig house at Satara. From 1924 to 1934, the Rayat Shikshan Sanstha functioned as a Private institution of which Anna was the proprietor. Rayat Shikshan Sanstha, which is doing pioneering work in the field of education in rural Maharashtra, was legally registered on 21 April 1935. The principle of self-help and earn and learn played vital role in the development of the students. There was no discrimination based on caste and religion among the boarders in the boarding houses Kolhapur is called the mother of boarding houses which were started by Shahu Maharaj, his disciple Anna went one step ahead of his mentor and tried to develop casteless and classless spirit among his students from the rural area. The experiment of boarding houses open to all castes and religions was a unique experiment in the field of education in pre-independent India. Anna started boarding houses, voluntary schools, primary schools high-schools, colleges for the rural masses. Nowadays more than 5 lakh students are associated with Rayat Shikshan Sanstha which is creation and monument of the pragmatic, educationist, Anna. The expression education through self-help sums up a most important aspect of the educational philosophy of Anna. Anna's free residential schools and colleges for the rural students was a novel experiment in education. Education through self-help was an innovative educational experiment. Gandhi's freedom movement and Bhaurao Patil's mass education movement started about the same time in 1920. Anna's educational philosophy was based on self - reliance, self - respect, self - study, and equality. He fought throughout his life for the cause of common masses with a missionary zeal. His wife, Laxmibai assisted him in his effort. Laxmibai handed over all her gold ornaments one after another including her *Mangalsutra* to meet the expenses of the boarding house. All the major social reformers like Dr. B.R.Ambedkar, Sant Gadage-Baba, Maharshi Shinde, Krantisinh Nana Patil, Prabhodhankar Thackarcy, Shau Maharaj were in touch with Anna's work. In recognition of the unique value of his work, the University of Pune honored him with the D.Litt. And the Govt. of India with the Padma - Bhushan. The masses of Maharashtra conferred the title. 'Karmaveer' (hero in action) on him. Anna passed away in Sassoon Hospital, Pune on 9 may 1959. He fought throughout his life for the cause of common masses. He created a band of selfless and devoted social workers. His system of education strives for the principles like the dignity of labor and creation of casteless and classless society. Being a practical philosopher, he crated bee-hive of constructive workers. There is a Chinese saying, 'If you want to prepare for ten years, plant trees, if you want to prepare for hundred years, then plant men'. Anna planted men in the Rayat Shikshan Sanshta to work for the upliftment of the masses. Rayat was an apple of his eye. Anna has shown one positive way for transformation and modernization of our society. Narhar Kurandakra comments in his article in *Rayat Patrika*, 'we style Karmaveer Bharuaao Patil as the greatest representative of a harmonious reconciliation and co-ordination of different conflicting points of view. Anna started an all embracing dynamic and comprehensive movement of mass education. No single institution or individual has ever been able to do such stupendous work in the field of education so far in Maharashtra. The government could take the first rank, and the Rajas and Maharajas would rank after him (Patil, *The Bountiful Banyan* 362-63). Anna is acknowledged as a maker of modern Maharashtra.

METHODOLOGY

Gabriele Griffin (2007:5) makes a distinction between research skills, methods, and methodologies. This differentiation is common in many disciplines. Research skills are techniques for handling material. They include search skills in libraries, editorial skills, bibliographic skills, dissertation skills (such as how to structure a book-length piece of writing), IT skills, period-specific skills, and professional skills such as how to present papers at a conference.

CONCLUSION

In this process I have consulted, mainly, original sources for the purpose. Thus, in the light of nativistic theory, the study has been carried out in the subsequent sections and article. In the present study, an attempt has also been made to identify whether Nativistic literary theory like all other similar artifact is valid in the respected Indian languages.

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