

## **SUMMARY of the project(In 500 words)      Appendix-C**

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Title of the Research Project

**“Introduction of Shri Chhaganlal Pitambardas Patel (Chhaganbha)  
in Social and Educational fields”**

Any research shows how the knowledge is being developed in reference to place and phase of time. Here, it is tried to indicate how a common man becomes an entire institution by his common sense. It is also tried to display his personality and social services on a wide screen. Man is always in centre place. Dr Radhakrishnan has defined History as, the story written keeping human being in centre place.” Now a day, not only man but his activities are also focused.

Contribution of Shri Chhaganbha in Social and Educational field is one kind of case study. It is aimed at analysing of economical, social and educational analyses of Patidars. Chhaganbha believed in ‘As you sow, so you reap’. It was a doctrine for him. He tried to uplift the socially depressed class, Like other social reformers, he also had to face the conservative society but some educated young people attracted to him due to his truthfulness, honesty and frankness. Chhaganbha had expressed his thought in some conferences and youth conferences in local language. He emphasised on agricultural reforms, importance of education, bad customs and women education. He established Girls Education Complex with the help of Shri Haribhai Desai, Dr Suman Mehta and Shardaben Mehta, His system of demanding donation was unique. He went to remote villages and delivered lectures on superstitions, child marriages, blind faith and lunch after deceased. Donation was accepted not only in form of currency notes but also in the form of grain or bundle of grass. Chhaganbha was at the top of list of social reformers. This illiterate educated man was the true follower of Gandhiji’s same ideals. He wore pure cotton *khadi* women by village weavers. He never believed in untouchability or higher or lower caste of people.

At that time, not only one caste but the whole country was also entangled in mashes in darkness and destroyed in sharp malice of superstition, poverty and bad customs. It was a result of illiteracy and ignorance. One of such fields of ruin was child marriage. Marriage at child age and sexual intercourse at minor age caused many problems.

Gandhiji's thought had touched Chhaganlal very much. After coming to India from South Africa, Gandhiji lived in Kochrab Ashram. Chhaganlal often went to Ashram of Mahatma Gandhi and benefited with direct contact of Gandhiji. Gandhiji started Swadeshi movement and foreign cloths were bon fired in Ahmedabad on that day. Chhaganlal took an oath of wearing only hand woven cloths. He spun and wove cotton himself and wore it for life long. Chhaganlal said about Gandhiji, "Mahatmaji was ahead to Ram and Krishna because Ram and Krishna had fought in political field with arms but Mahatmaji had shown a way to free the country by using truth and non violence. If people follow the ideas of Gandhiji, they can be politically, socially, morally and spiritually free."

The goal was fixed after meeting with Guru at Kashi. It was also cleared the only education can make free his caste from darkness of ignorance. The incident of five rupees was a great incident for new beginning. Its acceptance is like a promise given to Guru from him. Swamiji was source of inspiration. It was a challenge and test of faith. Confusion was that how it should be started and from where. He thought for day and night. No one was companion at that time, Education was not subject of his interest. To whom should he talk? Project of education was not able to attract those young people as it was long time project with slow speed. He wanted to change society in one day. He had to remove bad customs, blind faith and superstition.

Discussion and public contact in fair of Unjha was very successful. A meeting of Patidar member of Kadi division was held on 8<sup>th</sup> June 1919 at Sardhav. All were agree to establish an educational association and to start an institution for education of children. Its aim was to free the children from superstition, blind faith, bad traditions etc and to make them good citizens and lover of country. Kadi was administrative place of Kadi region. It was very convenient place. An association named 'Kadva Patidar Kelavani Uttejak Mandal' was established and the proposed boarding was given name as 'Kadva Patidar Vidyarthi Ashram'. Officials were appointed for administration of association. Work load of secretary was handed over to Naginbhai.

An importance evidence of this meeting was an oath of Chhaganlal. Chhaganlal had taken an oath that he would not eat sweet until the Ashram was established. The oath was a symbol but it was a promise given to society by Chhaganlal.

"The Kelavani Mandal was established by the active help of Naginbhai and by his efforts, Patidar Ashram was also started. After two years, Shri Patidar Vidyalaya was established. Now Ashram and Vidyalaya are being run.

After establishing cow-house, Chhaganbha had not solved problem of only milk. Some other problems of farmers also were considered by him. Chhagabha happened to meet well known social workers. He had often visited Dr Hariprasad Desai. Dr Desai was familiar with thoughts and activities of Chhaganbha.

Chhaganbha's dream of providing education to girls had not fulfilled. He wanted to educate boys as well as girls so that their life can run very steady and smoothly. Social diseases will not removed until its girls become educated. Chhaganbha always prayed to God to keep him healthy so that he could arrange for girls education. He wanted to finish an essential round by educating girls.

Chhaganbha had crossed age of seventy five. He seemed physically weak but his zeal and passion was not decreased. His activities were continued. Problem of maintenance of institution was mostly solved. Patidar Vidyalaya had become Sarve Vidyalaya and class of Matric was started. Chhaganbha had a team of intelligent and efficient persons. Shri Bapubhai Gami, Shri Popatlal G. Patel, Shri Chhagabhai K Patel etc were not only principal, teacher or rector but they were central poles of the institution. They had taken responsibility of administration. Those workers went to villages with teams of students and collected funds.

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