



## JYOTIBA PHULE AND SATYASHODHAK SAMAJ

Savita Shamarao<sup>1</sup> and Dr. Sarvodaya S. S.<sup>2</sup>

<sup>1</sup>Research Scholar , Dept of History ,  
Gulbarga University Kalaburgi.

<sup>2</sup>Associate Professor & Research Guide ,  
Dept Of History , P.G. Centre Govt College Kalaburgi.



### ABSTRACT:

*Mahatma Jyotirao Govindrao Phule prevalently known as Jyotiba Phule gathered a gathering of his devotees and admirers on 24th September, 1873, and it was chosen to shape the "Satya Shodhak Samaj" (Society of Seekers of Truth) with Jotirao as its first president and treasurer. Each part needed to take a promise of reliability to the British Empire. The principle targets of the association were to free the Shudras and Ati Shudras and to forestall their abuse by the Brahmins. Every one of the individuals from the Satya Shodhak Samaj were relied upon to regard every person as offspring of God and love the Creator without the assistance of any go between. The enrollment was available to all and the accessible proof demonstrates that a few Jews were conceded as individuals. In 1876 there were 316 individuals from the 'Satya Shodhak Samaj'*

**KEYWORDS:** Satya Shodhak Samaj, British Empire

### INTRODUCTION:

Phule vision was all inclusive same as Marx's, however he was not happy with conveying belief system itself, he attempted to execute the equivalent by and by. He was constrained to his objective that to battle against Brahmanical control and upliftment of the oppressed for example ladies, Shudras and Ati-Shudras. Phule realized how troublesome that undertaking was. So he felt this is conceivable through aggregate activity and a composed development. In this regard he expected the dynamic collaboration from his associates companions the lower position understudies who have finished their examinations. In such manner Phule sorted out a gathering at Pune on 23rd September, 1873 where 'Satya Shodhak Samaj' (Truth searchers society) was established.

### FOUNDING THE SATYASHODHAK SAMAJ

Subsequent to establishing the Satyashodhak Samaj, Jotirao set out to incorporate the points and objectives of the Samaj. He welcomed applications for grants which he granted to ten understudies; this was quite acclaimed. The Samaj played out a few relationships without profiting the administrations of Brahmins. The lady and the man of the hour were made to vow unwaveringness to one another and the marriage party at that point favored the couple. As can be envisioned, a wedding without a Brahmin minister was at the rime an-incredible occasion. One such wedding was that of Jotirao's companion, Gyanoba Sasane, which made a serious mix.

In 1875 the Satyashodhak Samaj commended its subsequent commemoration. Dr Vishram Ramji Ghole turned into the new president and Ramshet Urvane, the treasurer. Ilayya Solomon, a Jew, was conceded as an individual from the acting advisory group. Individuals from the Samaj met each Sunday evening. Each fortnight addresses on theory were sorted out. The Samaj activists were likewise

prepared to give talks. Around the same time, in November, the Prince of Wales visited Pune. In a gathering of the Satyashodhak Samaj, Dhandiram Kumbhar and Krishanrao Bhalekar sang tunes in commendation of the Prince. In the interim in the Satyashodhak Samaj weddings were performed without a Brahmin minister. A legal advisor named Raghavendra Rao opined that these weddings were lawful.

The Samaj additionally led paper challenges on subjects, for example, regardless of whether there was any requirement for icon love and standing framework. Prizes were granted. The activists of the Samaj endeavored endeavors to spread training in the towns. They opened a school in Hadapsar which turned into a significant place for the Samaj. Enrollment of the Samaj went up to 300.

### WORK OF SATYA SHODHAK SAMAJ

The fundamental targets of the association were to free the Shudras and Ati Shudras and to forestall their misuse by the upper position like Brahmins. Through this Satya Shodhak Samaj, Jotirao would not view the Vedas as hallowed. He contradicted excessive admiration and reviled the chaturvarnya framework (the position framework). Satya Shodhak Samaj propounded the spread of levelheaded reasoning and dismissed the requirement for a Brahman clerical class as instructive and strict pioneers. He eagerly contradicted useless customs and any delegate among god and individual. Satya Shodhak Samaj accepted neither in the station framework nor in the fundamental four-overlay division of society. Satya Shodhak Samaj came up short on the help of significant intelligent people. Their rationalist were straightforward and genuine worker. Their language was the language of the individuals, their places of publicity were the corn-gathering places.

As indicated by SatyaShodhak Samaj, presence of God was supplanted by Nirmik, the maker. SatyaShodhak Samaj propounded the spread of objective reasoning and dismissed the requirement for a Brahman consecrated class as instructive and strict pioneers. Phule, trying to clarify station abuse, turned the Aryan hypothesis of race topsy turvy. Brahmins were savage and brutal trespassers who had toppled an initially prosperous and libertarian culture. Brahman rule, bolstered by state power and strict authority, was viewed as the main driver of abuse for the lower-position indigenous masses.

Jotiba solidly accepted that on the off chance that you need to make another social framework dependent on opportunity, fairness, fellowship, human respect, financial equity and worth without abuse, you should oust the old, inconsistent and exploitative social framework and the qualities on which it is based. Knowing this well, Jotiba assaulted dazzle confidence and confidence in what is given in strict books and the purported divine beings words. He shredded the deceptive legends that were managing over the brains of ladies, shudras and ati-shudras. Respecting god or destiny, crystal gazing and other such ceremonies, holiness, god-men, and so forth was considered unreasonable and ludicrous.

He additionally drove crusades to evacuate the financial and social impedes that breed dazzle confidence among ladies, shudras and ati-shudras. Jotiba oppressed strict writings and strict conduct to the trial of logic. He portrayed this confidence as apparently strict yet basically politically persuaded developments. He blamed them for maintaining the lessons of religion and declining to normally break down strict lessons. He kept up that at the foundation of all catastrophes was the visually impaired confidence that strict books were made or propelled by god. Accordingly, Phule needed to abrogate this visually impaired confidence in the principal occurrence. All settled strict and clerical classes locate this visually impaired confidence helpful for their motivations and they attempt their best to safeguard it. He questions if there is just a single God, who made the entire humankind, for what reason did he compose the Vedas just in Sanskrit language notwithstanding his uneasiness for the welfare of the entire humanity? Shouldn't something be said about the welfare of the individuals who don't comprehend this language? Phule infers that it is illogical to state that strict writings were God-made. To accept so is just numbness and partiality. All religions and their strict writings are man-made and they speak to the narrow minded enthusiasm of the classes, which are attempting to seek after and ensure their childish finishes by building such books. Phule was the main social scientist and humanist in his time that could advance such strong thoughts. In his view, each strict book is a result of its time

and the certainties it contains have no lasting and all inclusive legitimacy. Again these writings can never be free from the biases and the childishness of the writers of such books. Through his works and exercises Mahatma Phule consistently denounced Brahmanism and the favored status of ministers in it. He straightforwardly denounced the imbalance in the strict books, conventional nature of religion, misuse of masses by the methods for it, visually impaired and deceiving customs, and affectation in the common religion.

He advocates sexual orientation equity, restricts progressive predominance and engenders genuineness and honest conduct. There is no transgression and no other world and no cycle of births after this life. Man needed to utilize his normal staff to experience life. He assaulted soothsaying and Vastushastra.

Phule put stock in ousting the social framework in which man has been intentionally made subject to other people, uneducated, uninformed and poor, with the end goal of misusing him. To him dazzle confidence annihilation framed piece of a wide financial change. This was his system for consummation misuse of individuals. Unimportant guidance, instruction and elective methods for living are insufficient, except if the monetary system of abuse reaches a conclusion.

### REACTION BY BRAHMINS

The Brahmins, craving to decimate the development in its beginning time, started to proliferate their perspectives against the samaj. They brought pressure upon the townspeople not to be the individuals from the Satya Shodhak Samaj. The individuals who became individuals were irritated and some of them lost their positions in taxpayer supported organization as Brahmins used to be their Government administrators. Narayan Kadalkar, the secretary of the Satya Shodhak Samaj too was moved to Mahabaleshwar. Likewise Shudras were informed that on the off chance that they played out their services without Brahmins their families would be terminated or would die because of the scourges of Brahmins and their Gods. A portion of the Brahmins began distinctive Samaj. Arya Samaj was shaped in 1875 to counter Satya Shodhak samaj. Other samaj like Brahmo Samaj, Prayer Samaj were additionally shaped during this period to counter Satya Shodhak Samaj exercises. In spite of the fact that Brahmo Samaj accepted that all men were the offspring of one God, just Brahmins were permitted to direct as ministers and go to Brahmo Samaj gatherings. It was informed that the Brahmo Samaj was a heavenly protect and benefit and ought not be sullied by non-brahmins.

This staggering analysis is even more legitimate in the Hindu religion, in light of the fact that here smart brahmins had stacked ranchers backs with narrow minded interests, under the attire of religion. Out of their scorn for shudras, the brahmins counteracted resurgence of shudras by making religion based progressive position framework and forced holiness, out of the dread that some time or another shudras would rise again to challenge the brahmin amazingness, they restricted instructing to shudras inside and out. The restriction on the instruction of the lower standings brought about the ignorant ladies and the shudras losing their thinking workforce and getting confidence in useless stories in Harivijay, and so forth., and following journey, revering Satyanarayan and reciting Gods' name million times each day.

### WORK BY SAVITRIBAI PHULEY

When Phule set up the Satya Shodhak Samaj, Savitribai turned into the leader of the womens area which included ninety female individuals. Additionally, she worked indefatigably as a teacher for young ladies. Deenbandhu distribution, the mouthpiece of the Satya Shodhak Samaj, assumed a significant job in SatyaShodhak Samajs development. After Jotibas demise in 1890 his lively devotees continued spreading the development to the remotest pieces of Maharashtra. Shahu Maharaj, the leader of Kolhapur regal state, gave a ton of money related and moral help to Satya Shodhak Samaj. In its new manifestation party carried on crafted by superstition expulsion vivaciously

## SOCIAL REFORMS

Subsequent to establishing instructive foundations, Jotirao directed his concentration toward social changes by striking at age-old social customs. Prior, Rammohun Roy had battled against the act of sati in Bengal which was consequently canceled in 1829. The issue of widow remarriage was very delicate and Jotirao was profoundly moved by the situation of Hindu widows, in 1864 he got a single man of the Shenvi position remarried. He established an antiabortion focus where widows could convey their children and have them thought about. Jotirao himself had no kids. Albeit even his dad in-law exhorted him to remarry however Jotirao stayed firm. He stated, "If a lady can't generate a youngster from her first spouse, will she be legitimized in getting a subsequent husband? This male act of a second marriage in light of the fact that there is no issue from the first is an amazingly coldblooded one." On the demise of his dad, Jotirao played out the last ceremonies, yet not as per convention. He encouraged vagrants and invalids. On his dad's first passing commemoration, he conveyed nourishment among poor people and books among understudies. His significant other who was herself childless served the youngsters in the counter premature birth focus with delicate fondness.

## IDEOLOGY

Phule depicted Aryans as trespassers and unique occupants of India individuals as unique occupants of India, and portrayed Aryan culture alongside position framework as strange to these Original individuals whom he named Bahujan Samaj[1]. Phule called these intruders Brahmins and daring unique occupants Kshatriya [2]. Satyashodhak Samaj

On 24 September 1873, Rashtrapita Jotirao Govindrao framed the 'Satya Shodhak Samaj' (Society of Seekers of Truth) with himself as its first president and treasurer. The principle goals of the association were to free the Shudras and Ati Shudras and to forestall their abuse by the Arya Brahmins. Through this Satya Shodhak Samaj, Jotirao wouldn't view the Vedas as consecrated. He restricted excessive admiration and reviled the chaturvarnya framework (the standing framework).

As indicated by Satya Shodhak Samaj, presence of God was supplanted by Nirmik, the maker. Satya Shodhak Samaj propounded the spread of sane reasoning and dismissed the requirement for a Brahman holy class as instructive and strict pioneers. Phule, trying to clarify position abuse, turned the Aryan hypothesis of race topsy turvy. As indicated by this reversed hypothesis, the Aryans were in reality of outside birthplace, however were a long way from better thought about than the race they won. "They were brutal and savage intruders who had upset an initially prosperous and libertarian culture." Brahman rule, upheld by state power and strict authority, was viewed as the main driver of abuse for the first occupants of India who were the indigenous masses.

When Phule built up the Satya Shodhak Samaj, Savitribai turned into the leader of the ladies' segment which included ninety female individuals. Also, she worked resolutely as a teacher for unique occupants of India young ladies. On his demise bed Phule is reputed to have gone to his significant other and said "You should carry on our work with a similar assurance and soul."

## CONCLUSION

Jyotirao passionately censured the Vedas, the old heavenly sacred writings of the Hindus. He followed the historical backdrop of Brahmanism through a few other antiquated messages and considered the Brahmins answerable for surrounding the exploitative and cruel laws so as to keep up their social prevalence by stifling the "shudras" and "atishudras" in the general public. The motivation behind the Satya Shodhak Samaj was to purify the general public from station separation and free the persecuted lower-rank individuals from the marks of shame exacted by the Brahmins. Jyotirao Phule was the primary individual to coin the term 'Dalits' to apply to all individuals considered lower station and untouchables by the Brahmins. Participation to the Samaj was available to all independent of standing and class. Some composed records recommend that they even invited cooperation of Jews as individuals from the Samaj and by 1876 the 'Satya Shodhak Samaj' bragged 316 individuals. In 1868, Jyotirao chose to develop a typical washing tank outside his home to display his grasping frame of mind towards every individual and wished to eat with everybody, paying little heed to their station.

---

**REFERENCES**

1. Sanjay.D.Savale., Continuity and Change within the non-Brahman Movement in Maharashtra 1873-1930,
2. ADI.H.Doctor., Low Caste Protest Movements in 19th and 20th Century Maharashtra: A Study of Jotirao Phule and B.R. Ambedkar,
3. Sanjay.D.Savale., Continuity and Change within the non-Brahman Movement in Maharashtra 1873-1930,
4. Rosalind O.Hanlon., Caste Conflict and Ideology,
5. M.S.Gore., Non-Brahman Movement in Maharashtra, Segment Book Distributors, Delhi, 1989,
6. P.S. Patil., Mahatma Phule - Charitra (Marathi), Manovikas Publications, 1989,
7. Sanjay D. Savale., Continuity and Change within the Non-Brahman Movement in Maharashtra, 1873-1930,
8. P.S. Patil., Mahatma Phule — Charitra, Op.cit, p.101
9. Gail Omvedt., Cultural Revolt in Colonial Society, The Non-Brahman Movement in Western India 1873-1930, Scientific Trust Publication, Bombay,
10. Sanjay D. Savale., Continuity and change with the Non-Brahman Movement in Maharashtra, 1873-1930,
11. Phule., Shetkaryacha Asud (Cultivators Whip Cord) in Keer & Malshe (eds) Mahatma Phule Samagra Vangmaya, 1883-
12. Rosalind O. Hanlon., Caste Conflict and Ideology,
13. P.S. Patil., Mahatma Phule Charitra,