



## THOUGHTS AND CONTRIBUTION OF SHAHU MAHARAJ, JYOTIBA PHULE AND DR.B.R. AMBEDKAR FOR SOCIETY

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### ABSTRACT

*In the contemporary context, capacity development approaches, the disadvantages of health, education, and living standards that are not only achieved through income alone. Development is about more than improving the welfare of the people: it also describes the ability of the system to improve the situation in those situations. Development is a feature of the system. In the context of development in the contemporary context, we clearly see the replicas of the views of Ambedkar, Phule and Shahu Maharaj in presenting the concepts of social context and discrimination in India.*



**KEY WORDS** : health, education, and living standards.

### INTRODUCTION :

This paper is an attempt to discuss Jyotiba Phule, Shahu Maharaj and Ambedkar as global philosophers in the 19th century. He raised the problem of women's and Dalit society's oppression and resolving his thoughts through women's oppression and his own autonomy makes him join the company of other nineteenth century Western Philosophers and male feminists like J.S. Mill and F. Engels. In this small work I would like to focus on the philosophical aspect of his thought that would conclude with remarkable relevance of Jyotiba Phule's philosophy. Shahu Maharaj and Ambedkar were fight for the Dalit samaj.

### CONTRIBUTION/THOUGHTS OF JYOTIBHA PHULE:

Jyotiba Phule was born in Pune in 1827 in Pune. Their family provided flowers in the house of a piss and hence they became known as "flowers". As a kid, he was smart. In Pune in 1847 he taught English courses at the Scottish Mission School in Pune. As a child, he had a great influence on the Thomas Penn Rights of Man. They were of the opinion that as children of God, each person could have the same caste and caste. He had a strong feeling that our society could not progress and prosper, especially in women, without proper promotion of education; And second, the socio-economic status of 'knots' should be reduced.

He opened the first local library for low-caste students. In 1854, Jotiba became a teacher at the Scottish Mission School and the Rev. Murray Mitchell, Proc. Wilson and Proc. He was greatly influenced by renowned educationists and missionaries such as Jones. In 1855, Jotiba started a night school in his home and work; His wife helped him a lot. In 1857, the government conspired to start a school. In 1860, Jotiba established an orphanage for widows who assisted a large number of destitute women. 1873 Jotiba founded the Truth-searching society, aimed at achieving human rights and social justice for Dalits and untouchables.

In 1882 Jyotiba Hunter appeared before the Commission for evidence and expressed his thoughts on the education of women and Dalits. He was against Sati and child marriage. He was in favor of western education and demanded free and compulsory primary education till the age of 12.

He advocated for lower class technical education. He also wanted children from rural areas to get education. He always agitated for the good living conditions of the mill workers and farmers in Mumbai and was often untouchable. They spread socio-economic thinking through the press. He always lived a selfless life dedicated to the upliftment of Dalits in Hindu society. Thus, it is clear that Flower was indeed a reformer, who lived and died in the interest of the Dalits, whose love for him in every respect for the betterment.

He felt that the government should not close its eyes on inhuman religious practices or the unjust traditions and practices of Hinduism. He criticized the colonial government over its policy of continuing the grant system. At one point they claimed to have collected money from lower castes in the form of tax. Thus, because of Flower's religious thoughts, there was no racism or undesirable neutrality in religion.

Jyotiba Phule was also considered for the welfare of the Indian peasants who were exploited by the poor and the administration. In the rural areas, Shudra and ultra Shudra, artisans and peasants were exploited and oppressed by both Bhatji (priests) and Shetji. In his writings and speeches, Phule revealed the deceptive practices of these classes. As a staunch champion of the exploited class, he preached education and equality among the non-Brahmin castes in order to regain a respectable position in society and urged the lower classes to take care of them. In the book Farmercharya Asood (The Wolf of the Rancher), he expresses gratitude for the unquestionably clear fact that agriculture is the main income for the farmers. He further sought for the offspring of the agriculturalists to have a word related preparation. He requested that annual unmanaged exhibits be resolved, dams should be constructed and dams constructed. Dams should be constructed with weapons licenses in order to protect their produce from the farmers.

Flowers believed that well-known agriculture was the particle of the country. Therefore, there is a need to increase agricultural production, so he suggested to bring modernization in agriculture. Modernism would reduce poverty, unemployment, inequality, and flowers were proposed. Flowers, almost agriculture% percent of the population depend on agriculture, so the agricultural sector should be developed for the welfare of the community. Today, industrial sector and service sector have developed in India, but the agriculture sector has not developed in proportion to these two sectors, which is why today percent of people live below poverty line and unemployment is high. In order to bring equality among the people, there is a need for development in agriculture.

According to Phule, Indian society was based on singleness among the man who abused the forgotten people through the clever Brahmins. Phule acknowledges that the God who invented the universe has freed every man who is a fitness expert by giving them the maximum benefit of their rights. The creator has created men, including women, as the supervisor of every male's rights, in order not to offend a man or the racial element of men. The maker has provided religious opportunities for every man, including women. No one should appear on this planet, on one's religious convictions or on political grounds. Each person has the benefit of the property. The maker, Flower Thoughts, has given each person the flexibility to express thoughts. Regardless, those opinions or conclusions should not be dangerous to everyone.

#### **THOUGHTS/CONTRIBUTION OF AMBEDKAR:**

Ambedkar was a social activist, thinker and scholar. He made a detailed study of the social history of India. Ambedkar's entire life was bitter and abusive through his personal experiences, among the other untouchables whom he had observed and had seen untouchability as a social practice in the past, seen by Hindu society and institutionalized and embedded in Hindu society. According to Ambedkar, Hinduism was once a religion of religion but this did not happen due to the existence of caste system in Hindus. Inconsistent with the caste variable, Hindu society is a collection of castes and every caste is a nearby corporation which has no place to convert to religion. Indian tribes are backward only because caste-Hindus are not ready to "adopt". The caste-Hindus consciously tried to prevent them from going to the lower caste, upper caste level. Due to the division of the population into different castes, the caste system creates a

sense of social disturbance. It has destroyed the public spirit, damaged the public's sense of charity and made public opinion impossible. Dr. Ambedkar finds in Buddhism and hatred to eat beef in untouchable society the origin of untouchability. Ambedkar says that former "broken people" are untouchable. He says that "broken men" were Buddhists. They never respected the Brahmins and did not consider them profane. Even Brahmins did not respect Buddhists. The Brahmins preached against the Buddhists and as a result the broken men started to be counted as untouchable. According to Ambedkar, beef is part of the food of untouchable communities in the country. On the other hand, they say that no Hindu community touches the flesh of the cow except the untouchable. He tries to find the origin of untouchability with the "beef-eating" habit of untouchables. He says that initially all the Brahmins ate cow meat. The Brahmins stopped eating beef to keep themselves from eating beef with Buddhists. Ambedkar states that if beef-eating was not a religious but a secular subject, untouchability would not have occurred if it was only a matter of personal taste.

In 1927, at Mahad, he mobilized 10000 people against the decision of untouchables of caste-Hindus not to take water from public wells. Ambedkar marched to the Chowkadar tank along with 5, and used his civil rights to use the water. It showed their untouchability that they were numbered. This was the first of many such activities. Attention was also drawn to the nature of untouchables' civil rights complaints. Due to this protest, many Hindus were worried about this. The guard tank was purified according to rituals by the priests by mixing cow dung, cow urine and yogurt. In 1929 he launched a temple admission campaign and many temples were closed instead of allowing untouchables. Untouchables, numbering 15,000, tried to gain access to the Shriram Temple in Nashik. They could not be admitted to the temple and the riot broke out as they tried to enter the temple. Although the temple admission campaign did not produce sweeping reforms for the untouchables, it did have an impact in India and the outside world. Ambedkar became the undisputed leader of the untouchables and the untouchables realized that they had to face them. They need to come together to address the common problems. Ambedkar grew increasingly political of the untouchables, which he believed was crucial.

When the Simon Commission came to India to investigate and report on the governing mechanism in 1928. In, the Congress party boycotted it. Ambedkar suggested some ways to improve his position by using them on occasion to explain the grievances of Dalits. Ambedkar went to represent the untouchables at the first Round Table Conference in London. While a large part of the Congress party boycotted the convention, most of the Indian delegates were demanding for Dominion status for their country. Ambedkar used this conference as an opportunity to influence public opinion. He also participated in the second Round Table Conference in 31<sup>st</sup> in which he demanded independent voters for the untouchables, which Gandhi opposed. In 1932, an ethnic award was announced in which Dalits were given two votes to elect their representatives to a separate seat in the provincial assembly and another to vote with Hindus in the general constituency. Other minorities were given separate voters. Gandhi was opposed to this award and he started fasting. They were against dividing Hindus into untouchables and untouchables. Gandhi believed that untouchability was a moral issue and that there was no such problem with constitutional principles. Fearing Gandhi's death, Ambedkar was forced to sign a congressional delegation, which became known as the Poona Pact. Under this agreement, more seats were reserved for Dalits, but both Hindu and Untouchable combined voters would have to select candidates.

Ambedkar decided to quit Hinduism and to adopt Sikh religion in 1935. He urged his cadres to abandon the temple entry movement because they were unlikely to succeed and because of the change in religion, they became irrelevant. He wrote the book 'An Nihilation of Caste' in which he explained the reasons why he rejected Hinduism. He said that caste system was based on religious principles and that the caste system could be destroyed only if the religious principles on which it was based were destroyed. In the late 1930s they formed an independent labor party. Although Congress won most of the seats in the Council in 1937 election of the Provincial Council, it did well. Ambedkar was elected and used his post to fight for the Dalits.

Ambedkar established the All India Scheduled Castes Federation, a political body for Dalits, in 1945. They could not win a seat in the election of 1945. SC fights for better representation of Dalits in cabinet As a result the untouchable representation soon doubled. The Constituent Assembly abolished untouchability in 1947 In In. This clause has failed to completely eliminate untouchability. In 1947 In In, he became law minister in the Congress government. He cooperated with Congress as much as possible. He was the chairman of the Drafting Committee, which was tasked with drafting the Constitution of the country. He resigned from the cabinet complaining that the government was not doing enough for the Dalits. He spent the rest of his life laying the foundation for the future of the dalits who were struggling for surplus and waste redistribution to the untouchables, he founded the People's Education Society of Ambedkar, under which he established many colleges and schools. The Republican Party of India, and with half a million people, adopted Buddhism and preached to non-U.S.

Babasaheb Ambedkar and his thoughts are always relevant, whether they are economic problems of India, political problems in India and most importantly, social problems in India cannot be solved without understanding Babasaheb Ambedkar. His thoughts are dripping in society and it is a slow process, but his personality has already entered the lives of the people and he has adorned every family of the Scheduled Castes and through his billions of statues he stands as the hope of billions of people.

### THOUGHTS/CONTRIBUTION OF SHAHU MAHARAJ:

Chatrapati Shahu Maharaj of Kolhapur; the most popular Maratha king with a revolutionary vision. He was a social reformer who worked for the rural and lower castes by providing them free education with hostel facilities in Kolhapur state. Considering the development of Kolhapur, Maharashtra and India even in today's era, his thought is everywhere. In his short life and career as a Chatrapati, he has recorded his work in the history of his country. Kolhapur; Branch of the royal Maratha kingdom of Chatrapati Shivaji Maharaj; Blessings to Shri Mahalakshmi (Ambabai), goddess of health, wealth, prosperity and peace, who is also called the mother of this universe. Kolhapur is a land where we have beautiful nature, are rare animals and proud and inviting people. It is the land of Panchaganga (confluence of five rivers) and the Indian Gaur (Bison) living in the Western Ghats.

From 1884 to 1922, the Bahujan people owe a debt of gratitude to the Bahujan revolutionary Chhatrapati Shahu Maharaj, who was the ruler of the state of Kolhapur in Maharashtra. The Maharaja of Kolhapur wanted to destroy the caste system and untouchability. Organizations created by the oppressed upper class. Responsible for the "Satya Sodhak Samaj Movement" started by Mahatma Jyotirao Phule. By accepting it, Shahu Maharaj worked tirelessly for the betterment of the Bahujan community. He warned the Bahujan community by showing that the oppressive rule runs by the Brahminist glutton, who dominated the Bahujan community in every field. Shahu Maharaj made racial representation and saw it as a weapon of liberation for the Bahujan community. In a letter to Lord Sydenham, the former Governor of Bombay in 1898, he said, "The theory that the majority of the minority does not require independent representation in a province where selfish minorities are in power is not good. The majority (Bahujan Samaj) is permanent.

Shahu Maharaj is credited with doing much to lead many people of the lower castes. He did much to provide education and employment to all: He not only provided education subsidy in his state but eventually provided free education to all, but also opened several hostels in Kolhapur which facilitated the education of the rural and lower castes. In this way, he provided suitable jobs to the well-educated students, which created a well-known positive action program in the history of India. Many of these measures resulted in 1902.

Shahu's other initiatives included restricting child marriage in his state and promoting inter-caste marriage and widow remarriage. He protected the Satyashodhak community for a long time but then he moved towards the Arya Samaj. Under the influence of this social-reform movement, Shahu arranged to train many non-Brahminical youths to act as priests by disobeying the old conventions of the Brahmin caste. However, he was opposed by many, including the renowned patriotic baby Gangadhar Tilak. Shahuji Maharaj and Dr. Ambedkar. There are many instances where similar bonds have been found between Ambedkar and

he is clearly seen in Muknayak. While addressing the Depression Class Council at Kolhapur, Shahuji Maharaj addressed Dr. Ambedkar's future national leader and Dr. Dining with Ambedkar, he said the Orthodox community was shocked.

He strongly opposed casteism and took many steps to eliminate untouchability. He imposed reservation in government jobs for untouchables. He issued a royal decree in his dynasty to give equal treatment to all humans and to give untouchables equal access to public facilities such as common wells, schools, hospitals and common buildings. His commitment to abolish untouchability was that he was ready to relinquish his throne to the service of the dalit or lower classes. He legalized inter-caste marriages and terminated the tenure of the clan (Vatan) of the notorious revenue collector (Kulkarni) as well as the Mahars (lower castes) slaves to exploit the masses. In 1917, he legalized remarriage and widow remarriage in his state.

#### **CONCLUSION:**

In this paper it is clearly concluded that these great people Jyotiba Phule, Shahu Maharaj and Ambedkar are great philosopher and they thought that due to some religious society the other religious people are not uplifted their life, and due to that these great peoples were fought for the low category (Dalit Samaj) society.

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