



Reform of Mahatma Jyotirao Phule

Prof. Dr. Gajanan N. Kalambe

Associate Professor & Head of the dept. History, Pragati Mahila Kala Mahavidyalaya Bhandara

Corresponding Author - Prof. Dr. Gajanan N. Kalambe

Email : gaju481@gmail.com

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Abstract :

Mahatma Jyotiba Fule was born on 11th April 1827 in a family of other backward classes. His caste was Mali. His father Govindrao Fule had the profession of gardening so he was called as Mali- meaning a Gardener. His ancestors left their native place and settled down near Pune. In the region of Peshwas they got the title Fule as they has the profession of flowers and been creating the attractive ornaments of flowers. Mahatma Fule always tried hard to produce some facilities of education of the 'Shudra'. He had the policy that British should promulgate education in India and he should contribute in it so that he opened the first school in 1848 in Pune. To propagate education, Jyotiba founded many schools. He ran that school by taking some help by the government or by his own. In 1873 he established Satya Shodhak Samaj to suggest some 'religious options' for the people other than Brahmins. Jotiba Fule we worked for this society, however this society succeeded in the plan to throw Jotiba out from his own house by his father Govindrao. His virtuous wife Savitribai had to bear many abusing. There were many obstacles in their way. But Jyotiba had enlighten the inspiring spirit in his mind, heart and so he could drink such strong poison.

Keyword : Mahatma fules reform, social, educational, women's issue

Description :

Mahatma Jyotiba Fule was born on 11th April 1827 in a family of other backward classes. His caste was Mali. His father Govindrao Fule had the profession of gardening so he was called as mali- meaning a Gardner. His ancestors left their native place and settled down near Pune. In the region of Peshwas they got the title Fule as they has the profession of flowers and been creating the attractive ornaments of flowers. Govindrao Fule enrolled Jyotiba in school for education but some people protested it saying that education would spoil the child and it was forbidden by religion. So his father brought him on his farm to work. But Jotiba had great interest in education. so Mr. Gafar Beg and Mr. Ligit advice his father to enroll his in school again. In this way Jyotiba once again joined the school. In his early life he got some physical training by Lahuji Ustad. Jotiba had the opinion that there was a need of armed revolution to throw away British rule from India. He had the friends of some opinions. He read the manifesto of freedom by Thomas Penn. He had the great impression on his mind of the thoughts of Washington, Thomas Gefforson, Thomas Penn, etc. The great king Shivaji's imagination of freedom was the inspirable thing for him.

The one humiliating incident changed his life. Once when Jotiba was walking with some Brahmins in his Brahmin friends marriage ceremony, the people of so called high caste insulted him calling as a man of an inferior caste. He was

hurt very much. He went to home directly. He was very sad. He contemplated on that kind of discrimination. He come to know the real phase of the contemporary society. In that period, he set an aim of his life. He decided to study in detail about the caste system, discrimination, the humiliating treatment of upper castes to 'Shudras'. He started thinking comparatively on Muslim's one god theology and good religious things in the Christian Religion. Mahatma Fule decided to do social work. He thought that the poor situation of the contemporary society is the consequent of the lack of education. So he enforced education policy.

1) Educational Policy :-

Mahatma Fule always tried hard to produce some facilities of education of the 'Shudra'. He had the policy that British should promulgate education in India and he should contribute in it so that he opened the first school in 1848 in Pune. He had the firm opinion that women education is the most important thing as a learned woman can educate the whole family. He educated his wife Savitribai against the strong opposition of the society. She became the first woman - teacher. In the consequent, both had to leave their home.

2) Satya Shodhak Samaj :-

To propagate education, Jyotiba founded many schools. He ran that school by taking some help by the government or by his own. In 1873 he established Satya Shodhak Samaj to suggest some 'religious options' for the people other than Brahmins. ex :- he wrote matrimonial sermons

which used by other backward classes. He had done many activities such as woman- education, removing discrimination, to solve the problems of the farmers and also solved the problem of the mill-worked through workers union. To solve the workers problem he got an influential activist-Narayan Rao Lokhande.

3)A review on social Activities :-

Mahatma Fule devoted his whole life for social work and in upliftment of the shudras. He never thought about social criticism. The contemporary Brahmins were very angry with him. Their fury would be seen by their art of sending a murderer to kill him. Even Savitribai also had to bear the abusing and the mud and cow dung thrown on her. But both of them never stepped back. The most severe problem of his time was the re-marriage of a widow woman. If she did anything like so, the people would kill her new-born baby. So that he founded 'Child-killing prevention home' and put forth a remarkable ideal. He founded the 'Home' in his own house. He also opened a water tank for the untouchables to solve their water problem in front of his home.

4)Thought on Farmers and Workers :-

Mahatma Fule wrote a book 'Shetkarayancha Aasud' to point out the real condition and problems of farmers. He depicted in it how illiteracy was the real cause of all the problems of a farmer. He had the opinion that to develop the condition of a poor farmer they had been provided with all facilities and discount in the lavy. He had the thought that when a farmer would be economically powerful the country would definitely develop. He also had the subtle thoughts on the working hours, wages and the weak end leave of the workers. His demands of education for the child labours and less hours for the women - workers show his progressive attitude.

We cannot deny his admirable work in Maharashtra through 'Satyashodhak Samaj' Mr. R. Waze writes in 'Dyanprakash' the letter on 13/09/1935 than Mahatma Fule opened the first private school for the girls in Pune and he got no lady-teacher so he educated his wife Savitribai to teach the girls in the school .Mahatma Fule turned towards the education of the untouchables then. Both of them became the guides of everyone to teach the down trodden classes-women and untouchables. He recommended compulsory education to the children under 12 in front of the Hunter-commission in 1884 and become the first person to say so.

He tried well to form a traditions of remarriage of a widow and founded orphanages for illegitimate children. He tried to search out truth and proved the name - Satya Shodhak Samaj'.In his 63 years life-span he specially worked for the betterment of the women down-trodden and the

backward classes by different movements. He wrote 'man-freedom' not as the bubble entertainment but to free man. He has also written the book 'Sarwajanik Satyadharmas' considering 'man' as a center-point.

The little education which got and his own efforts made him a great personality. He understood very well that the mere consoling speeches would be not necessary for the down-trodden but there was a need of a complete transformation of the society. He faced many extreme situations but his firmness, his objectives were rigid. As a student he had the contact with the upper-caste boys and so that he could thoroughly experience the social injustice, discrimination the hypocrisy in religion and selfishness of the upper-caste people. He protested the inferiority in every field like religious, social political.Jyotiba Fule is the pioneer of the Indian social revolution. He was a rationalist. He had the right conclusion for the Indian's ignorance that were the religious concept like hell, heaven, god, priest etc. He asserted that those things were only imaginary having no needs to follow.

He had experience the hypocrisy in the contemporary Indian society . The priests, bhattas had classes a false fancy of god to keep the backward classes ignoring, and they were successful in their hypocrisy using the god concept they had many false scriptures, imposed many false rituals and had created a social-system for exploitation of the backward classes. So he refused the concept God like Gautama Buddha.

Jyotiba Fule had the right thinking that the poverty and the ignorance of the poor farmers and workers in the villages were not created by God but that was the consequent of the hypocritical social-system. He was the first person to point out intellectual slavery, social injustice and economical exploitation. The center point of his actions were the problems of women like a illiteracy of women, child-marriage, child and aged man's marriage, making the widows ugly, etc. He look the weapon against religious institutions who had made the false traditions and social inequality as divine duties.

He taught through out his life to get the downtrodden their own natural human rights. He made the new literate of the other backward classes aware of their social responsibility. He knew their sorrows and grief very well. He had the aim to create an ideal society having full justice and equality. Throughout his life he worked for so.Jotiba was not a political leader. He was a social reformer and a radical the thinkers. He always tried well to gee the 'lower-castes' educated. He thought it was an injustice that only Brahmins must get education. His views were broad. He had studied in detail the educational field.

Jyotiba's life was a tremendous struggle; it was a battle against unfavorable social conditions.

He was born in the society having sin, untruthfulness, oppression, tyranny, injustice, inequality etc. We can definitely say that God had deliberately sent him on the earth to change the poor and narrow social reformation the person having condition of the society drastically. This is not the simple or easy thing. to get success in such kind firm determination, incredible courage and unshaken faith for his truthful ways ; only that person can do such kind of act.

Every reformer of religion and society has to bear many adversities, difficulties. The society itself is the first protester of them. Jyotiba Fule is also not different than them. Jyotiba was crucified, sacretes had to drink hemlock and many of the reformers were burned alive. The great saint Dnyaneshwar who brought the period of divine knowledge had been boycotted with his whole family. There are many such kind of instances. Jyotiba Fule we worked for this society, however this society succeeded in the plan to throw Jyotiba out from his own house by his father Govindrao. His virtuous wife Savitribai had to bear many abusing. There were many obstacles in their way. But Jyotiba had enlighten the inspiring spirit in his mind, heart and so he could drink such strong poison.

Mahatma Fule brought remarkable reformation in the society-Education of the untouchables. downtrodden, women's education, women's freedom, removing untouchability destroying the caste-system, washing out the sorrows and grief of the farmers and workers, clearing the money lenders, refutation of the priesthood falsehood, in justice inequality, etc. He created the new traditions like about marriage, widow-marriage etc. He founded the 'child-killing prevention home' for the illegitimate orphans. This is the most appreciable act done.

Jyotiba. Because it was a considered completely as a sin for a widow to have an illegitimate child. He was the real upholders for them. He not only rebused the government servants exploiting the poor but also the government. He explained his revolutionary thoughts by his pen. He had formed one action committee having the following active members-Jyotiba Fule, Vishnu Moreshwar Bhide, Krushnashastrri Chipalunkar, Jagannath Sadashiv, Keshao Shivram Joshi, Babu Ravji Mande, Vishnushastri Pandit, Mahatma Fule has never seen the caste whom he helped. He always refitted the grief wherever he found. So that he is called as 'Mahatma' - a sacred soul.

Conclusion ;

He was really on active reformer. We really have to give him all the credit of the women's education, widow - marriage, child-killing prevention, betterment of the farmers, cleansing the caste - system, washing out the untouchability, etc.

Because of all these betterments of the common people he is called as Mahatma

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