

Research Paper—History



Dec.-09—Jan.-2010

THE SATYASHODHAK SAMAJ (1873 TO 1919)



* *Dr. S. R. Somwanshi

* Head of the Department of History, M.U. College Udgir, Dakhore G.S.

ABSTRACT

The Satyashodhak Samaj its foundation. Its policy Devotion of Jotirao phule. Its effect on social cultural and religious values. Its spread in society. Distinguish personalities involved in movement of Satyashodhak samaj. Its importance on educational and social reformation point of view. Role of Satyashodhak samaj in Maharashtra.

After founding Satyashodhak Samaj in 1873. Jotirao Phule concentrated on the organize of the most oppressed groups of untouchables and woman to organie the masses of middle and low - caste non - Brahmin for fundamental attack on Brahmanism. It was not simply that the samaji attacked hierarchy in principle with its assertion, and stressed on no need of any agent between common porson and God, so its is indused the direct relation ship A man with God from of individual bhakti. Following Phule's interests to the most basic aspects of worldly life and ritual. It basic action programme was to do one's own religious ceremonies in particular marriage without the help of Brahmin, priest. Brahmin superiority for all its economic and political ultimatly depend on riligious and cultural sanctions, the Satyashodhak agreed the approach of such modern theorists as Louis Demont, marriage is central ceremony of hindus. Satyashodhak samaj attacked of one time or another almost all the aspects of its. Marriages against child marriages, for widow remarriage and inter - caste marriage. Jotirao insisted it all. This idedogy coexisted with some opposing tendencies.

The Satyashodhak samaj was limited to Marathi speaking areas and did not spread outside of what is now Maharashtra. It was described as a 'Regional'

organization, in comparison with the al-Indian nature of the other samaj. The most important of which is Ramaswami Naicker's self respect movement in Madras.

In Madras residency the same factor was handled it indicate that in Bombay and Madras Persidencies Satyashodhak samaj idea may well have been spread. In response one letter exists to Din Bandhu, September it 1896, from a Madras well wisher proposing the translation of Satyashodhak literature in Telegu and Tamil. In any rate, non - Brahmin newspapers in the late 1920 held the self respect movement.

The Impact and Spread of Satyashodhak samaj. In terms of organizational growth we can distinguish for phases. It took root in cities and villages of Poona, Bombay region in about 1890. The village leaders spread the movement as for East as Vidarbha and south to Kolhapur and Belgaum samaj took significant root in every district of the Deccan and viddrabha, and Penetrated it the Nagpur and Marathawada in the fourth period 1919 - 30 with the emergence of the non - Brahmin party resting from the Montegu - Chemsford reform of 1917. Jotirao Phule began to read Lokhande's Din-Bandhu and around 1982 became, a member of the Poona Satyashodhak samaj and began to teach what is satya. Around 1884 Ravji Panduji Boravke, Gondhuji Kaluji Boravke, Bahirji Kesaji Boravke, three leaders

with guts became members of the Satyashodhak samaj. Through out Purandhar Taluka meetings were held at different places, consciousness was awakened and samaj branches were established in many villages, hundreds of marriages, widow remarriages arranged by samaj. Swamiji never stopped teaching Satyashodhak principles he propagated very strongly and result in Saswad itself the number of backward classes students rose very greatly common people were reading columns in different newspapers and books. After the death of Rao Bahadur and Narayan Lokhande Swami Marutiraoji who gave lectures in many parts of Poona districts.

Wandering from place to place, teaching the nectar of truth. Swami Marutrao never took a single penny from this work. He suffered 50 - 60 Rs. loss every year but never complained. Satyashodhak worker Bhahu Kondji Patil tried to bring peace among kolis and kunbis by giving them knowledge of human rights. The result various groups and different leaders of peasants, involved in this mission. Mali sali, kali kunbi nahavi revolt against Brahmins and moneylenders and landlords.

Who took part

Phule had began his social service activity with schools for untouchables and woman, had founded the Satyashodhak samaj with backing from well to do non Brahmins, primarily contractors and few Professionals, and had moved fairly quickly to establish a peasant base, this pattern of support though probably reversed in importance, was to continue in Satyashodhak participation. Aristocratic non Brahmin did not take part second the support of educated and professional non - Brahmins was also minimal. Support in fact came most often from businessmen, primarily contractors, local malis and khatic dhangars with thana and Bombay. At Local level

craftsman and merchants gave support. All casts gave response to satyashodhak samaj. The third social group significant as part of Phule's own work was the untouchables or Mahar mungs, most important untouchable leaders before Ambedkar were supported by Satyashodhak samaj. The biographer of Shivaram Kamble another early mahar leader of Poona was a Satyashodhak.

In fact the nature A Satyashodhak antiuntouchable activity formed pattern of greater militancy of revolutionary opposition to tradition that was opposed to the elite tendency to constructive. Activities which proposed to help the untouchables, reform their own life style. Satyashodhak conference at Nipani in 1916 Vittholaro Shinde held a meeting in Maharwada. he advised them that without disgust at injustice and an inflamed mind there will be no progress for the backward classes. When Ambedkar said. Congress is kept woman of shetji's and Bhatjis he was using Satyashodhak language.

It is well known that there has been a non - Brahmin movement in this country which is political movement of the shudras. It is also well known. It is also known that Ambedkar has been connected with it.

India is a strange place which collects all sorts of social groups, guided by different religious, thoughts, practices and understandings. But broadly speaking this can be categorized in to two the majority (Bahujan samaj) who have been devoid of humanity for centuries themselves superior and live at the cost of the majority, one's welfare is another's misery, that is their connection. The effects of satyashodhak, awakening them were to generate a wide range of educational and economic mobilization among non brahmin communities throughout Maharashtra and actualize a sense of class - caste identity among the peasants of Maharashtra, an awareness expressed in bahujan samaj.

REFERENCE

- 1) Mahatma Phule Ani Satyashodhak Chalval Poona - M.P. Mangudkar
- 2) Brahmaneteranchi Chalval-Kothari Walchant
- 3) Deshache Dushman-Jawalkar Dinkarrao
- 4) Mahatma Phule samagra Wangmay-Dhananjay Keer
- 5) Satya Samshodhan -Vichare Keshavrao
- 6) Bahujan Samajache Shilpkar-Bagal Madhavrao