“SATYA SHODHAK MOVEMENT OF MAHATMA PHULE AND SHAHU MAHARAJ AND IT’S IMPACT ON KARNATAKA”

SYNOPSIS

INTRODUCTION:

Mahatma Jyotiba Phule was the father of Non-Brahmin Movement in India. He also greatly contributed to the emergence of independent labour, peasant, dalit and women upliftment movements. Thus his movement was against the practice of untouchability, casteism and caste and class based as well as the gender based discriminations, socio-economic inequalities and injustice etc., By establishing the ‘Satya Shodhaka Samaj’ in 1873, he gave organizational structure to his movement. His ideology is found in the following works like ‘Gulamgiri’, ‘Rayots Wipcord’, Jaati Bhed Vivek Saar, Brahmananche Kasab, Satasar (Part 1&2) etc; and has created mass scale awakening among the Shudras and Ati-Shudra non-Brahmins. He opened schools to women, Shudra and untouchable communities in Poona and elsewhere. Even launched movement against widow practice and opened widow rehabilitation centres (Ashramas). He also fought to safeguard the interest of the poor peasants and landless labours. His movement was spreaded to entire Western India and Bombay Presidency which included the Bombay Karnataka also.

After Mahatma Jyotiba Phule, Non-Brahmin Movement was led by Chhatrapati Shahu Maharaj of Kolhapur. He started the branches of Satya Shodhak Samaj in Kolhapur and other areas. Shahu Maharaj opened the Schools and Hostels to the students of Shudra and Ati-Shudra (Untouchable) castes in Kolhapur State. In 1907 he gave 50% reservation in employment to the Shudra and Ati-Shudra castes of Non-Brahmin communities in his state. He also brought social legislations like prohibition of practice of widowhood, Devadasi system and against other social evil practices like prohibition of practice of untouchability, mahar vatan and etc. Thus, brought revolutionary transformation amoung the Depressed and the Backward Classes. Even, he also encouraged and financial helped to Dr.B.R.Ambedkar to launch the Dalit Movement and to start the ‘Mook Nayak’ paper. He presided over the Managaon Parishat of Mahars in 1921. Though Kolhapur State was geographically small in size, but Shahu Maharaja’s Satya Shodhak Movement and name fame spreaded beyond Kolhapur State i.e.to of entire Maharastra, North Karnataka and South India.

The Satya Shodhak Movement of both Jyotiba Phule and Shahu Maharaj influenced the North Karnataka in particularly, the South India in general. There where branches of Satya Shodhak Samaj at Belgaum, Nippani, Dharwad and Hubli. So also Chatrapati Shahu’s Non-Brahmin Movement spreaded to Bombay Karnataka. This movement of Shahu Maharaj in fact was continued part of the Satya Shodhak Movement of Mahatma Phule. In 1920 Satya Shodhak Samaj was transformed into a Political movement known as ‘Non-Brahmin Movement’. Thus Non-Brahmin Movement led by Shahu Maharaj posed a challenge to the traditional social order and opposed the Brahminical domination and supremacy. The Non-Brahmin leaders of Bombay Karnataka were so much influenced by Shahu Maharaj that, they invited him to Non-Brahmin Conference at Hubli in 1920. Before this Shahu Maharaj invited Bombay Karnataka Non-Brahmin leaders to Kolhapur and gave financial assistance to start the educations organizations like Schools and hostels. Thus, the Satya Shodhak Movement of Mahatma Jyotiba Phule and Chhatrapati Shahu Maharaj greatly influenced Karnataka, especially Bombay Karnataka, as a result there was a emergence prominent leaders like Sir Siddappa
Kambali, Annasaheb Latthe, Panditappa Chikkodi, P G Halakatti, Menasinakai, Siddappa Hosamani and others. These leaders greatly contributed to the cause of Non-Brahmin movement and their communities like Lingayats, Reddy, Jain, Maratha, Muslim, Kurubas and others came to forefront. So there was much awakening among these communities. Thus, they got strengthened and improved themselves educationally, socially and economically. Thus emergence of Non-Brahmin Movement in Bombay Karnataka prepared the background for the spread of Dr. Ambedkar’s Dalit and other Movements in later in this region.

Objectives and Scope of the Study:
1. The movement against the caste/varna and gender based discriminations, practice of untouchability and etc got long history. The pioneers of this socio-religious transformation movement were like, Buddha, Mahaveera, Charvaka, Ashoka, Sri Basaveshwara, Chokamela, Kabir, Mahatma Phule and Shahu Maharaj. Their movement provided historical background to the present study. Thu to give a brief historical account of the same is the one of objective of the present study.
2. To study and re-appraise the nature and importance of Satya Shodhak Movement of Mahatma Phule and Shahu Maharaj.
3. To study the spread of Satya Shodhak Movement of Mahatma Phule and Shahu Maharaj to Karnataka and its impact on Bombay Karnataka.
4. To highlight the important non-Brahmin leaders of Bombay Karnataka and to assess their role in the Non-Brahmin movement.

The scope of Satya Shodhak Movement was wide one, which included entire Western and Southern India in general but the present study highlights the events of Bombay Karnataka.

The Nature and Method of Study:

The historical, analytical and comparative methods are adopted in this study. By survey method sources are collected and then data analysis, classification, interpretation and synthetic operations are done carefully and finally thesis engineering work done with dividing it into seven chapters. To get unrecorded sources of information i.e oral information the interview method is followed in this study. The interview of the eminent scholars and personalities like Dr. Hari Narke, Takkar Bappa, Rudrappa Chikkodi and some others is also included.

Sources of the Study and Review of Literature:
Both primary and secondary sources are referred and analysed.

Primary Sources

Trutiya Rama(1855), Jaati Bhed Vivek Saar(1865), Chhatrapati Shivaji Bhosle Yanche Pawad(1869), Brahmananche Kasab(1869), Gulamgiri(1873), Shetkaranche Asood(1883), Satsar Part I&2 (1885), Ishaar(1885), Satya Shodhak Samajokta Mangalashtaka Sarva Pooja Vidhi(1887) and Sarvajanika Satya Dharma etc written by Mahatma Jyotiba Phule.

- Kolhapur Record Office, Shahu Dapter, Huzur orders files etc.,
- Reports on General Administration of Kolhapur State (1893-1922).
  - Kulkarni leelamrut (book)
  - Shetkaryanche madhur gayan or agriculturists weed songs(booklet)

**At Pune**

**At Kolhapur**

**At Mumbai**
- Maharasthra State Archives Department

**At Dharwad**
- S S Basavanal Library, K U Dharwad and etc.,

The above Archives, libraries and institutes are visited and concerned source materials are consulted and used for writing the thesis.

**Secondary Sources:**

Even the secondary sources like the related works, Books, Thesis, Articles, Dissertations, Reports and etc., are consulted and made use, they are like.,

5. P.S.Charanakar,: *The Public Works Department under the Chhatrapati Shahu (1884-1922)*, Ph.D thesis, Shivaji University, Kolhapur

**Review of Literature:**

Already various research works have been carried out on Mahatma Jyotiba Phule, Chhatrapati Shahu Maharaj, Satya Shodhak Movement and Non-Brahmin Movements of present Maharashtra and South India. The following are important and noteworthy to mention here and review of discussion of the same are carried out successfully in the thesis.

Plan of Study:

The Plan of Study is as follows; Chapaterisation

Chapter-1: Introduction

Chapter-2: Geographical and Historical Background of the Bombay Karnataka.

Chapter-3: Rise and Growth of Social Reform Movement in India- A Historical Survey

Chapter-4: The Life of Mahatma Jyotiba Phule and the Satya Samaj Movement.

Chapter-5: The Life of Chhatrapati Shahu Maharaj and the Satya Shodhak Samaj Movement.

Chapter-6: Influence of Satya Shodhak Samaj Movement on Karnataka.

Chapter-7: Conclusion

Appendix
1. **ENGLISH BOOKS/ARTICLES, EDITED VOLUMES AND ETC.**

- Ghugare, Shivapraprabha: “Renaissance in Western Indian; Karmveer V.R. Shinde (1873-1944), Himalaya, pub, House, 1983.
- Gore, M.S: “Jotirao Phuley and His Movement, (1827 to 1890),” Department of Social work, University of Delhi, Delhi, 1980.
• Hand Book of Maharashtra State, Maharashtra (India) Directorate of publication, Bombay, 1960.


• Hutton, J.H: “Caste in India”, Taylor & Francis, 1951.


• Joshi Laxman Shastri: “Jotirao Phule, Rebel and Rationalist, in Rationalists of Maharashtra”, Indian Renaissance Institute, Dehradun, 1962.


• Kappuswamy : “Backward Class Movement in Karnataka” ; Bangalore University , Bangalore, 1978.


• Keer Dhananjay: “Mahatma Jotirao Phule –Father of the


• Latte A.B: “Memories of His Highness Sri Shahu Chatrapati, Kolhapur, 1924.

• Madalari, C: “The Kolhapur Movement”, Shivaji University Kolhapur.

• Magdum, I.M: “Presidential Address, All India Veershaiva Mahasabha”, XX Section, Bangalore 1983.


• Mukhopadhyya : “Social Movements in India”.


• Omvedt Gail: “Jotirao Phule and the ideology of social revolution in India,” Economic and Political weekly, 6, No, 37 1971.


Powar, J.B: “Chhatrapati Shahu’s Life”, Maharastra Itihas Prabodhini, Kolhapur.

Raghavendra Rao, K: “Linguistic Politics and the Congress


2. Marathi Books:


Kamble Uttan” “Rajarshi Shahu Maharaj ani Mahatma Mukati” Sugava publication, Pune.


Mamngudkar, M.P: “Maharashtratil Samaj - Probodhan Ani Chhatrapati Shahu Maharajan che karya” Ambedkarite Buddhist Book Published, 1975.

Nari Harke: “Mahatma Phule Yanche Badanam”; Yaka


Pansare, Govind: “Rajarshi Shahu Vratha Aur Visashut”.


3. Journal & Papers:
- Bombay Guardian, 28th November, 1851
- Deena-Bhandhu: Phule Special Issue, No. 25th November, 1849
- Dnyana-Pракash, 12th March, 1860
- Dnyanodaya, 15th July, 1853
- Economic and Political Weekly, New-Delhi
- Studies in History (J.N.U journal) New-Delhi
- The Poona Observer, 21th August, 1851
- The Radical, 1854

Research Scholar
(Subhas V Kaggod)

Research Guide
(Dr. Shiladhar Y Mugal)