



MAHATMA JYOTHI RAO PHULE'S VIEWS ON BRITISH COLONIAL RULE

An Observation

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ABSTRACT;

Mahatma Jyothi Rao Phule was a great Indian son of the soil, he was the real pioneer to reform the Indian Hindu Social Order and system, he was a prominent social revolutionary personality, a real warrior against the social evils, practices, traditions and discrimination against all sections of the women, down trodden and weaker section people of Indian society, he was a writer, Editor, Research Scholar, thinker, revolutionary philosopher of 19th century of India, he is the first Indian personality to recognize the value of education, particularly for women for the creation of perfect, disciplined and civilized human society, he is the founder of different educational institutions for women, downtrodden people and weaker section people and established accommodation facilities to the shelter less girls, women and orphanage people, he is the visionary to create a civilized and equalitarian society, this paper can highlight the ideas and views of Mahatma Jyothi Rao Phule on British Colonial rule.

Keywords;

Mahatma, Great, Indian, Pioneer, Reformer, Hindu, Social, Order, Prominent, Revolutionary, Personality, Warrior, Evils, Practices, Discriminations, Education, Creation, Research, Scholar, Thinker and Philosopher.

Introduction;

Jyothi Rao Phule was born on 11th April 1827, his father was Govinda Rao Phule, and his mother was Chimna Bai, she died at the age of her son Phule's nine months, as per the Hindu social Order Phule belonging to a Shudra Mali community and his original title is Gorhay, his Govinda Rao and his brothers were working as florists for the ruling class of Peshwas, due to their profession they were called 'Phule' 'Phul' means flowers in Marathi language.

Jyothirao Phule was an intelligent boy, but due to the family conditions at home, he was stopped his education to support his family at his early age, he started helping to his father by working in the family's form. But taking into consideration his ability, his neighbors- a Muslim teacher Guffar Beg Munshi and a Christian Leggit encouraged and convinced his father for completing his education, he completed his education from the Scottish Mission High School in 1847. There he met Sadashiv Ballal Govande, a Brahmin, who remained his close friend throughout his life.

He experienced caste discrimination for the first time when he was participated his Brahmin friend's marriage function, in this function he was insulted and abused by the relatives of groom for his presence

in the function, when they came to know about his Shudra caste status. Jyothirao was so hurt that he return to home with tears in his eyes, at home, he recounted the painful experience to his father, who tried to calm him, after this incident, he made up his mind to challenge the prevailing caste system and social restrictions, he decided to stand and fight for the rights of the deprived segments of the Indian society. Then, he started his campaign of serving the people of lower caste who were deprived of all their rights as human beings. The caste discrimination incident had a great impact on his mind and a school for untouchables and girls was started by Phule within a year. Phule taught his wife Savitri Bai Phule to read and write thus in 1848, she became the first women teacher in India. Phule read Thomas Paine's book of 'Rights of Man' it was published in 1791, through this book he realized that social justice could only be possible with empowerment of women and downtrodden sections of society such as a Dalits who were considered untouchables by the orthodox upper caste of that time.

During the British Colonial ruling among all the native Indians Phule and his wife Savithri Bai Phule were the first couple who battled for the education of girls and started the first women's school at Bhide Wada in Pune in 1848. Phule waged a war against the social evils like untouchable system, education for women and girls, education for downtrodden people for their rights and liberties and for their self-respect, Phule was contributed his valuable efforts for the empowerment women, downtrodden people and all sections of Indian society throughout his life.

Jyotirao Phule' Views on British Colonial Rule;

Mahatma Jyoti Rao Phule was supported the idea of continuation of British colonial rule at that time in India and upheld their power in India. He hoped that the New Government Which believes in equality between the man and man would emancipate lower castes, from the domination of the Brahmins, British rule had brought to an end the tyranny and chaos of the regime of the last Peshwa in Maharashtra, these colonial masters had not only established law and order but also the principle of equality before.

The earlier regime of Brahmin Peshwas had imposed strict limitations on education, occupation and living standards of the lower castes and women. The British colonial rulers were opened up new employment opportunities in their administration. The political power at local level was also being given to the Indians, the colonial masters established and opened the educational institutions and occupational opportunities for all sections of people including poor and marginalized social classes.

The new patrons of educational institutions schools and colleges were established by Government and also Christian Missionaries, these institutions provided admissions to all the students of irrespective of caste, gender and religion. New ideas of equality and liberty could reach the moderately educated sections of the lower caste.

The British rule allowed power to the grass root levels was also being given to the Indians, Phule was also worked as a member of the Pune Municipality could visualize how lower caste people would be able to acquire power at local level during the period of British rule and also enter the colonial bureaucracy. He believed in the benevolent attitude of the British rulers towards the lower caste and therefore asked for a number of things from them.

Though Phule preferred the British rule to the regime of the Brahmins, he was aware of the shortcomings of the former and he never hesitated to point out them openly, he complained that the Government was

providing more funds and greater facilities to higher education and neglecting that of the masses. Phule brought it to the notice of the British Government that the greater portion of the revenue of the Government was derived from the labour of masses. The higher and rich classes contributes very little to the State's exchequer, therefore the Government, should spend a large portion of its income on the education of the masses and not of the higher classes.

Phule was supported the British rule because, he perceived that the British Raj at least introduced the modern notions of Justice and Equality into the Indian society after the centuries of Moghal oppression and the chaotic disorder in the Maratha period till 1818.

But, Phule not only supported the British colonial rule and also opposed the British economic policies as he perceived it did not favor the poor, already exploited, indigent Indian peasantry, they had borne the brunt for centuries. Phule hated Brahmins on par with Periyar, Periyar also praised the British rule, for the same reason, these people thought that in an Independent India it will be ruled by Brahmins. However, he made distinction between English officers and the Brahmin officers and preferred the former, but he observed that the English officers were concerned about their own comfort and salaries. They did not find sufficient time to know about the real conditions of the peasants, they are unable to understand the language of the peasants. The Brahmin officers thereby used to get an opportunity to mislead the British officers and exploit the poor and illiterate peasants. Phule probably did not realize that the colonial rule depended upon the elites of the colony to maintain its dominance and therefore Phule demanded to recruit the other than Brahmins also in to the British bureaucracy.

We must understand that India have its own clan rivalry by end of Mughal era and Maratha Empire Britain was cunning enough to divide people into sect to not aid his fellow Indians. Some Princely States they were exhausted out of war so Britain said we will protect those, if you see every war of conquest or other they were able to keep people divided

General opinion over Phule's main concern being, British colonialism instead of Brahminical colonialism, anti-Brahmanism indeed the core of Phule's articulations and activities and he viewed British rule as a godsend opportunity to get rid of the Brahminical yoke. Primarily, it was a sense of gratitude for Phule and his associates, British colonialism inadvertently made available certain normative and cognitive tools with which to fight against Brahminical colonialism.

Conclusion;

Jyotirao Phule was an Indian Social activist, reformer and writer from Maharashtra, his work extended to many fields, including eradication of untouchability, caste system, agricultural reforms, women, widows rights, human rights and social equality, he provided education to the women, downtrodden and weaker sections, he and his wife Savtri Bai Phule were the pioneers of the women's education in India, they started India's first school for women, Phule formed the Satyashodhak samaj [Society of Seekers of Truth] is a social reformation organization, his main ambition to create a equalitarian and elite society without any discrimination.

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