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C O N C L U S I O N

Jotiba Phuley was the prophet of social revolution in 19th century Maharashtra as he opened the gates for development of various backward castes. His ideas were regarded as lamp that guided the deprived sections in the society towards advancement. He was the main spokesman of mass education for all female education and improvement in agriculture. He laid down the blueprint of the future development of the State. Some of his dreams are realised some of them are very distant. But no one can deny the fact that he played a very important role in modernization of Maharashtra.

Social, **Political** and economic conditions in Maharashtra in 19th century was very bad because the society was totally disorganized system. Introduction of English education greatly changed social conditions and there emerge different reform movements in the state. With the help of English education, new middle class with distinct intellectual approaches emerged in Maharashtra. The middle class mainly coming from Brahmin castes succeeded in cornering most of the Government jobs that paved the way for competition between Brahmin and Non-Brahmin middle class. Phuley represented the Non-Brahmins and suggested ways and means to improve their condition because the atmosphere of Maharashtra in flux. At that time Brahmin dominance was over Government services as well as religious functions. There was very cruel exploitation of peasants at the hands of moneylenders and British Officers.

Mahatma Jotirao Phuley was the first non-Brahmin social reformer who took up the cause that were favourable to vast majority of population and attacked Hindu cultural values that shaped the minds of the people. He developed his alternative cultural views based on the local customs, dieties, and traditions of Marathi people. He reinterpreted Hindu religious literature to show how Aryans had conquered the indigenous people and how they have successfully maintained their dominance through deceit and fraud. He explained the story of 10 incarnations of Vishnu in the light of above discussion. He bitterly criticized Marathi saints for not opposing unjust cast system.

India has historizal background of cultural revolt and normally the Kshatriya Castes rose in revolt against the Brahminical caste arrogance and irrational orthodoxy. Phuley was one of the greatest rebels in that tradition.

Phuley wanted to establish a society which was free of ~~any~~ exploitation and misery. His social ideas were based on historical interpretaticns of Hindu social order. He argued that caste system was a result of deep conspiracy of Brahmins. He opposed caste system which was based upon injustice, inequality, it functioned as main source of religious, social, economic exploitation.

To reform Hindu society he ~~xxxx~~ advocated the remarriage, of widow, education of women and criticized unequal marriages

and came to the conclusion that, these evil practices were responsible for the moral degeneration of Hindu society. In social reform programme, he wanted to improve the condition of Shudras and Atishudras and women through the spread of education.

Phuley was greatly apalled by the miserable conditions of peasants and he graphic ally discribed the causes of their poverty. He made it clear that their ignorance and illiteracy was responsible for their bad conditions and argued that Brahmins and British officers followed very wrong policies to improve the cultivators. He suggested a radical programme of agricultural development to redress the grievances of the peasants.

Political ideas of Jotiba Phuley can be divided into two parts - First dealing with immediate problems of the people and the Second dealing with ultimate political vision of Jotiba. In the first part he advocated political strategy of the - alliance of Shudras, Atishudras and women to end Brahmin dominance with the help of British support. He opposed the Congress concept of democracy and nationalism and argued that nationalism can only be practiced when there is integration of different communities of the society. He was firmly believed in the concept of democracy and natural rights and made it clear that the true democratic state could only be the state of - peasants and workers. He put forward 33 principles of moral behaviour that lead us to truth and opined that when all people

behaved accordingly to these principles, an ideal universal state could be established. This ideal state was free of coercive Government machinery.

Mahatma Jotiba Phuley's social and political ideas still inspire millions of people in Maharashtra because he laid down the programme which served as a lamp and under its light they continue to march towards their social and political emancipation.

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