



Mahatma Jyotirao Phule was a Great Social Reformer

¹Dr. Vanita Keruji Bankar

¹Research Student, Dr. Babasaheb Ambedkar Marathwada University, Chh. Sambhajnagar, Maharashtra, India

Abstract

Mahatma Jyotiba Phule is known as a women reformer and social reformer, his work is invaluable, he started schools for women, started mature schools, educated her wife and made her a teacher, opened various schools for women, opened schools for untouchables, established a home for the prevention of infanticide, widows. Mahatma Jyotiba Phule as a great social reformer has done various works such as introducing remarriage, opposing the practice of sati, etc.

Introduction

Mahatma Phule, the first social reformer of Maharashtra, is called the father of women's education in India. Jyotirao Phule's Mulgaon was Katgun in Khatav taluka of Satara district. Father's name was Govindrao and mother's name was Chimanbai. Her original surname was Gove. he was born on the day of Jotiba's Yatra in 1827, so he was named Jotiba. In 1834, Jotirao went to Marathi school. Ghafar Beg Munsii, a Muslim scholar or Christian preacher Mr. Legit Sahib, gave good advice to his father about education.

Therefore, Govind Rama sent Jotirao to the English School of Scottish Missionaries in 1841 at the age of fourteen. While he was studying at the Scottish Missionary School, he met his Brahmin friends Sadashivarao Ballal, Govande More, Vitthal Valvekar, Sakharam Yashwant Paranjape and Vasudev Babaji Navarange, and Usman Sheikh. Lahujibuwa salwe (mang) was made during this period. Mahatma Phule was trained in Dandapatta shield sword wrestling shooting and shooting. Influenced by Thomas Paine's Rite of the Men, he and Sadashiv Govande both studied the biographies of Shivaji Maharaj and George Washington.

He was influenced by this episode of Kabir's Bijag Granth. At one place he mentions himself as the cult of Kabir Sadhu He studied Ved Sahitya Puranas Read many Sanskrit texts, and Comparative study of Christianity and Islam Mahatma Phule knew Marathi English Urdu Kannada Tamil Gujarati His guru became a widow in the new year He was shocked to see her shaven condition. In the same year, he was insulted in the marriage procession of a Brahmin friend.

Work on Women -

During this period women were in bad condition as they did not have the right to education. He opined that greedy men prevented women from learning about their human rights. Started the first school for girls in the palace of Tatyasaheb Bhide in Peth Pune. Paranjape Jagannath, Sadashivji Hate, Annasaheb Chiplunkar, Sadashiv Ballal, Govande Bapusaheb Mande and More Vitthal Valvekar cooperated in this

school Savitribai was harassed by Brahmins to prevent her from working as a teacher but she did not stop teaching.

Finally, the Sanatani people complained to Jyoti Rao's father about this. Under the pressure of society, Govinda Rao ordered Savitri not to go to school. Jotirao did not agree with this and finally due to disagreements both of them decided to move out of the house, they started living in a house (No. 572) in Ganj Peth (modern Phule Peth). On July 3, 1851, a girls' school was opened in the palace of Jotirao and Budhwar Peth Annasaheb Chiplunkar.

To run a girls' school, Jotirao got financial support from Sakharam Yashwant Paranjpe Sadashiv Govinda Hate, Sadashiv Govande More, Vitthal Valvekar, Vishnupant Thatte, Keshav Shivram Bhavalkar and Devram Thosar helped Jotirao. Vishnupant Thatte worked as a teacher in the school established by Jotirao. Keshav Shivram Bhavalkar, Savitribai Phule. Training them on how to do the work of a teacher. Mahatma Phule was honored by the British Government as the father of women's education on 16 November 1882 for his educational work.

Mahatma Phule established a home for the prevention of infanticide in 1863. Mahatma Phule and Savitribai did the work of serving the children born here. Kashibai, a Brahmin widow, Yashwant, son of a Brahmin widow, was adopted (1873) by Phule Dapati. Give birth safely Everything will be kept secret Children will be nurtured Influence of the work of Mahatma Phule and Savitribai Public interest Lal Shankar Umashankar and Justice Mahadev Govind Ranade supported this work and established a home for the prevention of infanticide at Pandharpur.

Widow Marriage -

At the inspiration of Mahatma Phule, on 8 March 1864 in Gokhale's garden in Pune, an 18-year-old Vidya of the Shenvi caste was remarried to a Vidura of the same caste. Stimulation work started

Haircutters meeting and strike Mahatma Phule

Called a meeting of hair cutters in Mumbai in 1889 and discouraged them from cutting hair. Narayan Meghaji Lokhande took part in the union strike at Talegaon Dhamdhare, inspired by Savitribai Phule, to stop the baldness of widows.

Mahatma Phule opposed all the practices of polygamy, child marriage, cesarean marriage, and tigress. However, the number of students increased gradually from the Dakshina Fund to those schools. Twenty-five rupees a month was given as help. Lahuji Salve and Ranoji Mahar went to Mahar Mangwara and worked to bring the children to school. He opened wells and cisterns in his palace in 1868 to provide water to the untouchables and also started the first reading room for Dalits.

Adult education -

Mahatma Phule and Savitribai Phule started a night school in the year 1855. They started this school in their own house. In this school, both of them teach adults every day. On 24th September 1873, Mahatma Phule established the Satyashodak Samaj. Phule took Sakaram Yashwant Paranjpe as a partner. During the two-three years of this work, Phule became closely associated with Manjura from Yerwada. He also got an insider's experience of government work when he took on the job of supplying lime for bridge work.

He hated the British government-

British political policy, so he first tried to overthrow the British rule by mobilizing the youth of the lower class, but he started to focus on social work as he realized that the exploitation of the society by the upper castes of the society should be stopped first rather than the British power. Jotirao objected to the government's neutral attitude towards social reforms and was happy that the War of Independence of 1857 had failed, thinking that if the British left, Peshwaism would return. Mahatma Phule gave a statement to the

Commission in October 1882, in which primary education should be made compulsory for all, the number of primary schools should be increased, the expenditure on primary education should be increased and subsidies should be given by the government, but the teachers of the schools should be trained, but the commission did not accept all these suggestions, so on the report of the commission, Mahatma Phule was not satisfied. In his book Public Truth of 1891, Phule says that the British were completely indifferent to the people of Hinduism except Arya Brahmins, Shudras, Bhils, Kolis, etc. Because of lack of knowledge, they are doing such verbiage

Education Thought-

Mahatma Phule gave great importance to education. He believed that due to lack of education, the common man was like an animal. He was opposed to the education system introduced by the British according to his method. Educating a handful of people will not make any difference in the life of a common man. Shudra students should be able to get education. In short, he believed that education should be universal and primary, and education should be compulsory.

Peasants' Movement-

Mahatma Phule was the first social reformer in Maharashtra who fought for the farmers' issue. He demanded to impart vocational education to the children but also tried to give junior jobs to the educated children of the farmers.

Khat Fodi Revolt -

In the years 1876-77 there was a big drought in Maharashtra and the plight of the farmers started to improve, he started a broad movement of farmers to improve this movement known as Khat Fodi Revolt. What happened was the farmer's revolt in 1888 when Duke of Connaught of England came to Pune, Mahatma Phule went to the event disguised as a farmer and he destroyed the farmer's farm. A statement was given about Mahatma Phule's associate Narayan Lokhande founded the Bombay Mill Hand Association which is considered to be the first trade union in India. Lokhande was the first labor leader and Mahatma Phule was the first pioneer and advocate of Dharmadev tradition

Mahatma about God, Religion, God, and Tradition-

Flowers Mahatma Flowers were like Buddhi He made it clear that which scriptures in the world were not created by God According to him Vedas were not written by God He did not believe in the idea of going back to Vedas Even though he protected Dayanand Saraswati's procession in Pune He rejected all aspects of heaven, hell and soul, but he did not deny the existence of God. Like Thomas Paine, he was a monotheist. They called God the creator but they did not agree with the concept of incarnation. The Lord is one and does not need mediators for their realization. All human beings should have one religion. One religion, one God, belief in God, the search for truth and the cultivation of ethics are the three principals at the core of their religious thinking. There is no religion-like truth in the world. Mahatma Phule says that truth is human religion. Aryas were from Iran and after conquering India, they forced the Shudras into slavery. Chiplunkar gave Phule the titles of Shudra Jagadguru and Founder of Shudra Dharma

Special information about Mahatma Phule's book -

In order to show the mental slavery of the society found in the framework of Hinduism and the misery of the Shudras, he wrote the essay "Kasan Ghulamgiri of Brahmin" and analyzed the Puranic story from a historical point of view. The dedication of the book Brahmin's Kasab was given by the authors of the book Kunbi Mali Mang Mahar in Maharashtra. Jyoti Rao said that he wrote to defend the economic degradation of the laborers in the Bahujan society and the British imperialism. He also told how Indian village industries and cottage industries were closed due to policies. Universal familism was coherently arranged, while the basic human values of freedom, equality, fraternity, and the principles of the American and French

revolutions dictated how society should be structured based on Indian social structure. presented in context. Chhatrapati Shivaji Maharaj's Powada gave himself the title of Kulvadi Bhushan.

Jyoti Rao is the first man in the country who led the Bahun society from ignorance to knowledge and brought the Arvachina era to life. Also, Shahu Maharaj called him the Martin Luther King of Maharashtra, Gaikwad gave him the title of Washington of India, Laxman Shastri Joshi called him Phule He Social Called the first man to rebel against slave slavery Ambedkar dedicated the book "Who Where the shudras" to Phule Pandharinath Patil called the first socialist of Maharashtra Madhav Bagal called Phule Karl Marx Mahatma Gandhi In 1932 people called me Mahatma but the real Mahatma is Jyotiba Phule.

Conclusion

Thus Mahatma Jyotiba Phule was not only a great social reformer but was also a woman reformer and it would not be wrong to say that the work done by Mahatma Jyotiba Phule was very difficult to do because that was the time. The work carried forward and it is because of their work that today's women are living with self-respect

Reference –

- 1) Samadhan Mahajan , 'Aadhunik bharatacha etihhas,' unique academy publication, aPune
- 2) <https://en.wikipedia.org>
- 3) <https://www.britannica.com>