

The sculptor of the social educational revolution : Mahatma Jyotiba Phule

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Abstract

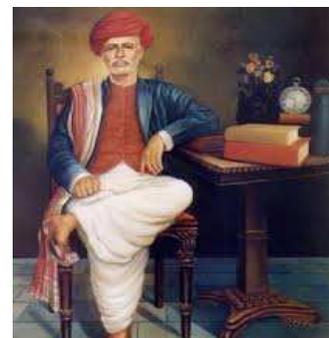
If any great person leaves public life for any reason, only the thoughts of that person are left behind and even these thoughts may be limited to that particular period but the thoughts and deeds of Mahatma Jyotiba Phule are an exception.

Mahatma Jyotiba Phule is a great 19th century thinker, social worker, writer, great revolutionary of social change and social reformer. He is known as the first social revolutionary in modern India. Because even though they are ordinary, they are unusual in thought and action. Mahatma Jyotiba Phule brought about great social and educational changes in India by carrying out various social works for the progress of the Dalit, exploited Bahujan community by enduring great hardships and humiliations. In it, she has tried to give new ideas to the Dalit community, women's education, compulsory and free primary education for children in rural areas, provision of trained teachers, education of Shudras for nation building, adoption of trilingual formula, scholarship and hostel facilities, and various developments for the betterment of the society. Studying the above work, Mahatma Jyotiba Phule's social, educational thoughts and actual work are inspiring and guiding for the society. In this research essay, a little light has been shed on the educational work of Mahatma Jyotiba Phule.

KEYWORD: Society, Education, Mahatma Jyotiba Phule

Introduction:

To date, many social reformers have dedicated their lives to education and upliftment of society, including Mahatma Jyotiba Phule, Savitribai Phule, Rajarshi Shahu Maharaj, Dr. Babasaheb Ambedkar, Maharshi Karve, Mahadev Govind Ranade, Gopal Ganesh Agarkar, Karmaveer Bhaurao Patil. Many social reformers like Vitthal Shinde, Tarabai Modak, Anutai Wagh, Anandibai Joshi became. Mahatma Jyotiba Phule is one of the great personalities who contributed to the construction of modern Maharashtra. The history of modern Maharashtra cannot be made without the attention of Mahatma Phule. Mahatma Phule's work was not limited to a particular section of the society but he worked for the education of the untouchables in the society, women's education and solving the problems of child killing, feticide, widow problems, remarriage, farmers related to women belonging to upper caste society. Also, the ignorance of the Bahujans is responsible for the oppressive norms and racial inequalities in the society. They will not be saved unless the untouchables living in



slavery are brought into the stream of education. At the same time, she dedicated her life to the cause of women empowerment and the establishment of an egalitarian society.

Family and Educational Background of Mahatma Jyotiba Phule:

Mahatma Jyotiba Govindrao Phule was born on 11 April 1827. Jyotiba is the second child of Govindrao Shetiba Phule and Chimanabai from Sawta Mali community. The original bull changed its surname to Phule due to its flower business. When Jyotiba was only nine months old, his mother died. His father was responsible for his upbringing. When Mahatma Phule was 13 years old in 1840, Jyotiba married Savitribai, the daughter of Khandoji Nevese Patil of Naigaon, 5 km from Shirwal in Satara district, when she was 8 years old. Jyotiba had no children. He adopted Yashwant, the son of Kashibai's widow. Jyotiba was interested in learning English. Although there were many difficulties in pursuing further education after primary education, he said. Etc. He entered the Scottish Mission High School in Pune for secondary education in 1842 and completed the course in five-six years due to his brilliant intellect and strong desire to learn. He also acquired the ability to understand high quality texts in English and the ability to write in English. Along with intellectual education, he also learned physical education, learned dandapatta, and acquired wrestling. While still a student, he read a book, Human Rights, written by Thomas Payne in 1791, which influenced his mind. Due to this impact and positive results, she decided to focus on women's education and education of backward caste children to eliminate inequality in the society.

The importance of research:

In India till date, many great educators, thinkers and social reformers have played an important role in giving a life and direction to the society by dedicating their lives for education and upliftment of the society. Mahatma Jyotiba Phule also has a very important role to play in this contribution. This study is important for the general public to know about Mahatma Jyotiba Phule's views on education and curriculum - the trio of freedom, equality and fraternity, and the educational work he has done so far against social inequality.

Objective: To study the educational thoughts and works of Mahatma Jyotirao Phule.

Hypothesis: Education is a tool for social change.

Research techniques:

For this study, government documents from secondary sources and materials published by various authors as well as various websites on the Internet were used. By analyzing the information obtained from this regarding the educational thoughts and work of Mahatma Jyotirao Phule, his thoughts and work have been studied.

Social and educational contribution of Mahatma Jyotiba Phule:

Mahatma Phule is one of the great personalities who contributed to the building of modern Maharashtra. The history of modern Maharashtra cannot be made without taking note of the work of Mahatma Phule. Mahatma Jotirao explains the

importance of education and the reality in the society that "without knowledge the mind is gone; Policy gone without a vote; Speed without policy! Finance went without speed; Shudra spent without finances; He said that the prevailing Hindu religious system, the social structure of Hindus based on it and the British government and the proper result of all is the immense misery of Shudra farmers and Dalits; He said that public education is the main way out of this misery. In that connection, Mahatma Phule and his wife Savitribai laid the foundation of women's education in India with a progressive ideology. During this period, it was considered that women's education was an act of iniquity. Therefore, Mahatma Phule was the first to launch a women's education campaign to eradicate this practice and open the doors of education to women forever. Mahatma Phule used to say that the true religion of women is education. There is no alternative to education for the mindset of women and to create a capable woman. For this, Jyotiba first imparted education to his wife Savitribai and motivated her to pursue education. She worked tirelessly for education, agriculture, caste system, upliftment of women and widows. There was a big difference between touch and Shivatashivat at that time. There was discrimination between high and low. He worked to bridge the gap between all these types. Efforts were made for women's education, education of boys and girls of backward castes and religions and education of boys and girls of all castes and religions.

Mahatma Phule did a great job for the upliftment of Dalits in the society from the educational point of view. In the year 1848, the first girls' school was started at Bhide's mansion in Budhwar Pethe in Pune and the responsibility of the teacher was handed over to Savitribai. On 17th September 1851, the second school for girls was started in Rasta Peth. In 1852, a third school for girls was started at Bhide's mansion in Vetalpeth. He also started a school in 1852 to educate the Dalits so that the untouchables who do not have human rights get equal rights and started a night school in 1855. Phule knew that there was no alternative but education, so he made history by urging the Hunter Commission to make primary and secondary education free and compulsory. He was awarded the title of Mahatma in 1888 by the people for his various educational and social work. The work done by Mahatma Phule towards the society during this period and the support received by his wife Savitribai shows that education in Maharashtra has really started.

In the time of Mahatma Phule, the social life of Dalits was one of inequality and slavery. The Prevention of Infanticide was established in 1863 to alleviate the plight of the society, which was plagued by various causes such as infanticide, feticide, widow problems, remarriage, and peasant issues. Remarried in Pune in 1864. In 1868, he opened the drinking water tank in his own house to the untouchables and broke the traditional norms. In his book 'Shetkaryancha Asood', he described the plight of farmers and the reality of poverty and described the condition of the society without education. He suggested measures like education, hostel, irrigation, Dam Lake, well. Deenbandhu was started from Pune in 1877 with the help of Krishnarao Bhalekar to spread reformist ideas. However, his work towards this society was constantly opposed by the Sanatanites and despite having to face many difficulties, he established the 'Satyashodhak Samaj' on 24th September 1873 to accelerate and expand the work of reforming the society. The goal of the truth-seeking society was to liberate the society from injustice, oppression and slavery and to make them aware of their rights. 'Sarvasakshi Jagatpati. Don't reject him. 'These

were the slogans of the society. Savitribai and her colleagues in particular seem to have made significant contributions to this endeavor at various levels to address the problem in the society. Also in 1880, Mahatma Phule, through Narayan Lokhande, founded the Bombay Mill Association to address the issue of labor and extortion.

Mahatma Phule is a humanitarian thinker who has done a great job of uplifting the backward society by emphasizing on equal rights and social tolerance for all. Mahatma Jyotiba Phule is an extraordinary, multi-faceted personality who holds the view that 'policy is the basis of human life'. Also, many social reformers were impressed by the thoughts and deeds of Mahatma Phule and continued the work of spreading education by adopting his thoughts. Explaining the importance of education, Mahatma Phule says that education strengthens one's mind and changes one's ideological outlook. Education is an effective tool to break free from unhealthy practices in society. Accordingly, Jyotiba Phule, the architect of the educational revolution, dedicated her life to the cause of women in Maharashtra by starting schools for the education of boys and girls of backward castes and religions and for the education of boys and girls of all castes and religions. Considering the various social and educational works of the present Mahatma Jyotirao Phule, indeed this Mahatma has given the direction of education and survival to the society by carrying out the great revolutionary work of social transformation.

Conclusion:

Education is the main tool of social transformation, for Mahatma Jyotirao Phule, on the strength of his intelligence and education, the importance of education and enlightenment to the ignorant, illiterate, racist, superstitious, stereotyped and socially exploited society. Has done an effective job of creating awareness among them. For this, free education, dormitories and scholarships were started for all, including schools and dalits. He also established a truth-seeking society, freeing the society from injustice, oppression and slavery. Therefore, the influence of his work and ideology can be seen in Maharashtra even today.

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