



## **JOTIRAO PHULE AND THE IDEOLOGY OF SOCIAL REVOLUTION IN INDIA**

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### **Abstract**

*Due to the diversity of the country, India has been facing the oppression of the lower classes, especially women and minorities, for centuries. It is more likely that the general public needs to be made aware of their educational rights and benefits. In such a situation, Indian society almost always witnesses the emergence of reformers who, through their daily efforts, have brought profound changes in the traditional culture and superstitions of human life. One such great social reformer was Jyoti Rao Phule from the state of Maharashtra, whose contribution made him a Mahatma among the common people of India. Belonging to a small region of Maharashtra, he knew that the untouchables and non-Brahmins oppressed them, so he spent his life fighting the caste government and the Brahmin government through Satya Sadok Samaj. He provided remarriage services to widowed and educated women in Maharashtra. He was the first Hindu to establish an orphanage for poor children. He devoted his whole life to saving the untouchables from the oppression of the Brahmins.*

### **The Man and His Personality**

Mahatma Jyotiba Phule was born in Satara district on March 11, 1827. He is from Mali. His father is a vegetable buyer in Pune. Mahatma Jyotiba Phule's mother died when he was about one year old. After completing his primary education, Mahatma Jyotiba Phule left school and helped his father by working on the family farm. In 1841, he joined the Scottish Embassy in Poona. This was a change in his life. In this school, he met his Brahmin friends and missionaries who had ideas about humanity. He had a very painful experience when he was invited to the wedding of a Brahmin friend. The Brahmins know that Jyotiba is from the Mali clan; they consider them the lowest of the low, and the groom's family insults them. After this tragedy, Jyotiba decided to abolish the caste system and serve the Shudras, who had lost all human rights under the caste system. Jyotirao Phule fought throughout his life for the liberation of the oppressed, and the Struggle that began in his youth ended with his death on November 28, 1890.

### **A) Important information about Mahatma Jotib Phule: We should remember important information about this great man. He was a true reformer and revolutionary in India:**

1. Read the biographies of George Washington and Chhatrapati Shivaji. She was a source of inspiration for him. Thomas Paine's ideas and his book on human rights were influenced by money. Phule himself has written that Penn's ideas influenced him. Kadi wanted to create a society based on the principles of individual freedom and equality rather than the social system of conquered India and advocated a secular religion rather than Hinduism.
2. Mahatma Phule was the first defender of equality and human rights. We must appreciate and understand the importance of his commitment to protecting human rights, which was the theme of his writings and works throughout his life.
3. He was the first revolutionary and leader of low-income people and supported women's education. This paved the way for a new era of social activism. He established many institutions and tried to eliminate human inequality. He is the first powerful leader of an oppressed people that we know. He was a promoter of human relations and national development.



4. Dr.B.R. Ambedkar said,“Mahatma Phule was the greatest Shudra of modern India, who introduced worship among the lower classes of Hindus, preached the gospel to the masses, pioneered social democracy in India without his government.”
5. Fouleh’s thoughts and philosophy are based on facts, truth, experience, and observation. In this sense, his philosophy could be more imaginative but realistic.He was named Maharishi Shinde, Ph.D. He is the inspiration of Babasaheb Ambedkar, Gajababa, and Sahu Maharaj.
6. She is the founder of several organizations: 1) Anti-Discrimination, (2) Dalit Movement, and (3) Women Education Movement. (4) public uprising,(5) uprising against superstitions.

**b) Mahatma Jyotiba Phule’s works:** Mahatma Jyotiba Phule’s philosophy can be found in the following books:

1. Brahmanacha Kasab (1969): Phule has shown how the Brahmin priests performed sacrifices in this essay.
2. Glamgiri (1873): In this book, he gave historical assurance about the slavery of children. Discuss the history of Brahmin rule in India. He warned people that religious myths were created by people who did not tolerate violence in the name of religion.
3. Shetkariancha Aswad (1883): In this book, he wrote the problems of farmers. He saw the influence of the farmers at that time.
4. Sarvajanic Satyadharma (1891): This book gives the complete concept of religion and sheds light on blind faith.
5. Asparsianchi Kaifiat (1893): In this book, he discussed agricultural problems and suggested solutions for agrarian issues.

His style in these books is strong and impressive. His writings were a reaction to the social and religious system of Maharashtra. They say they dominate the secret pension system and enjoy this privilege. Gender and gender differences were found. The oppressed have no human rights except pain, humiliation, oppression, and suffering in society. Such a religious, social system is based on the Vedas. Hence, Phule reacted strongly in this matter. He tried to create a new culture in the country based on equality, justice, and humanity.

As mentioned, he wanted to create a new social order in India based on equality, justice, freedom, and fraternity. She was the first woman in Indian history to expand women’s education and open women’s schools and orphanages for widows and their children. He was the first Indian to be honored by the British government for his outstanding achievements. The Brahmin community was heavily criticized and attacked for its noble deeds. But he continued on his way. He dedicated his life to the pride of farmers and women. Mahatma Jyoti Rao Phule is considered the most important figure of the social reform movement in India. He is regarded as the father of social revolution in India.

### **Mahatma Jyotiba Phule SA A Philosopher**

We can define “philosophy” as expressing the ideas of a movement, organization, etc. The main idea, or your life, actions, decisions, things, etc. Such as intellectuals, social revolutionaries, humanitarians, feminists, etc. But if we were to use one word for them, it would not describe their physical personality. Since his writings include metaphysics, epistemology, ethics, and social and political philosophy, we use “philosophy” here. A philosopher gives more knowledge than a philosopher. In modern Indian philosophy, we can include it in basic philosophy courses taught at undergraduate and graduate levels. This is the problem with our Indian education system: people who have made real contributions to education, social and political aspects, and other elements of Indian society are kept



out of the mainstream educational environment. The real need of our educational system is that the revolutionary ideas of Mahatma Jyotiba Phule, Dr. Bramhabetkar, and Shaheed Bhagat Singh should reach the ears of every Indian. Here, we will discuss Mahatma Jyotiba Phule's views on pre-assigned names:

### **A. Feminism and Women's Empowerment**

Mahatma Jyotiba Phule and his wife Savitribai were very prominent people of their time. After his wife's education, he taught women and taught in school. Savitribai was the first teacher of India. In 1848, she established the first girls' school in Poona. He supported the education of girls from backward castes (shudra/shudra). He started going to school. He founded institutions like the Poona Native Women's School and the Education Society for Mahars, Mangs. The most important thing is to stay committed to studying at home. Jyotiba began educating women by arranging for his wife Savitribai to learn in a girls' school and thereby enjoy equality in the family. Savitribai had to face strong opposition from the conservative society of that time to educate girls and people with low incomes in schools. Despite this strong opposition, Jyotiba and Savitribai happily continued their work.

Today, women empowerment is a very important sector because Y.V. Satyanarayana is right: "The domination of men and women has become history, but with the advent of democracy and democratic institutions, almost all countries worldwide have recognized women's rights, equality, and human rights. Women have been honored in the past for exercising their rights, and these events should help empower women in all walks of life.

Jyotiba believes in the equality of men and women. She focuses on women's education and women's empowerment. He brought women into public life. He also emphasized the necessity of equality and unity for the country's development. He opposed child marriage to empower women, remarried a widow, and became a widow. At that time, widowhood was not yet forbidden, and child marriage was common in Brahmin and Hindu societies. Many young widows and all could not fulfill the religious demands. Some widows had abortions or left their illegitimate children alone on the street. Realizing the consequences of a widow giving birth to a child after the death of her husband, infanticide and to prevent suicide, a children's home was opened. In 1854, he opened schools. Made for abusive women, adult widows, and children, he said:

"All men and women should be hardworking.

Yellow to the family. Enjoy.

Send children to study every day."

On February 17, 1852, Mahatma Jyotiba Phule's school was officially inspected. The staff accepted this speech. It is a pity that our citizens still need to understand the need to educate women. 7 judges named Brown said in this meeting: "Education for women is the happiness of the family and the benefit of this institution family." The determination of Mahatma Jyotiba Phule's brothers to exclude women, Shudras, and untouchables had a great impact on his values, beliefs, and ideologies. His actions awakened the people. Education Makes Women Smart Through right and wrong science; women are beginning to question the traditions that have held them back.

### **b. Philosophy of Education**

Wealth provided the necessary education, both secular and creative. Education of women and children: I agree. Let's go. So he started teaching his wife Savitribai at home, and in August 1848, he opened



the first school for women in India. Only eight girls were admitted on the first day. Whenever the number of students increases. Jotirao opened two more schools for girls in 1851-1852. He also established a school for the lower castes, especially the Mahars and Mangas. Phule's pioneering work in educating women and minorities was unprecedented in the history of Indian education. Polly was the first Indian social reformer who pressed foreign governments to focus on indigenous education, which had been neglected. All this time, he was teaching the people to preach and pressuring the British government to give education to all the people of India. He fought for the right to education for all, regardless of caste and caste. He knows that if people are educated, they will fight for themselves without any outside help or support. According to him, human progress is possible only through education. In the foreword of his book "Shetkaryacha Asaudi" Jyoti Rao says:

"Without education, wisdom was lost;  
Without wisdom, morals were lost;  
Without morals, development was lost;  
Without development, wealth was lost;  
Without wealth, the Shudras were ruined;  
So much has happened through a lack of education."

He gave a new meaning to education: "Education does not help to prepare ordinary people to fight for life; it does not strengthen the spirit of helping people and milk... Real education is to walk." This will help them stand firm." Basic education includes agricultural health education. The curriculum should be tailored to the needs of the rural community. There should be a distinction between rural and urban curricula; the knowledge should be useful and practical. To better meet the needs of society, an agriculture program should be implemented on a small scale; practical understanding is better than book knowledge. Hence, Modi (special Marathi script) (reinforcement of regional languages), accounts, history, and grammar like Basic knowledge of agriculture, ethics, and hygiene, and development of statistics in primary schools is important, but should not come at the cost of quality development.

According to the current conditions of citizens, their freedom is based on education. He is a fast reader. He also emphasized that the cause of the above problems for people with low incomes is ignorance. "Mahatma Jyoti Rao Phule advocated universal education for all irrespective of race, color, creed, caste, and poverty. Mahatma Jyoti Rao Phule tried in his life to transform society and strive for harmony in society. He did a lot of things as everyone loved him. That is what education is all about. The subject of the current education system is to provide universal education based on the principle of Dr. Charan. Still, this article aims to achieve it even after ten years of its creation. It has not happened.

### **C. Ideas on Social Justice and Equality**

Phule encouraged the abolition of untouchability and the abolition of the entire immigration system. He rebelled against the unjust caste system under which millions had suffered for centuries. Since then, Dalits have been deprived of political, social, educational, and economic rights. He condemned the double standards of the Brahminical system. According to him, there should be equal opportunities for everyone. According to him, every person is free and equal at birth. All people have natural rights. He was a fighter for the human rights of 14 victims.

It challenges the human inequality in the Hindu and Varna caste systems. He valiantly tried to bring about reforms in the Hindu society. He tried to remove the inferiority complex from people's hearts. He conquered the Shudras. He also advised them to educate themselves and gain confidence; they



were not enslaved people but people. Considering the social beliefs that have ruled over the minds of Indians for thousands of years, where did the inspiration for this movement come from? Answer: Jyotiba is a satyashodak – a seeker of truth – the moral reality of human life. The expression of this eternal truth is man's belief in the independence of existence promoted by modern Western civilization.

Mahatma Jyotiba Phule founded the Satyashodhak Samaj, which sowed the seeds of human progress and promoted the development of rational thought. The community movement reached remote villages for the first time. He encouraged social reform movements based on social equality. Cody believes in the equality of men and women. He spoke not only of the equality of men but also of the equality of men and women. There is no meaning of equality in society because of money. He was increasing equality between men and women in the family. He supported universal humanity with freedom, equality, and universal brotherhood. He criticized the caste system in his books *Gulamgiri* and *Brahmanache Kasab*. He founded the Satyashdakh Samaj. He planted 16 seeds of human growth.

His ideas on leading social change can be summed up in this sentence: "Full believes that a social system in which man is deliberately dependent on others with blind faith is uneducated, ignorant, and poor. That is why He suffers from health problems." The economic revolution has a wider social component. This is your strategy to end corruption. Only after the exploitative financial system ends will good leadership, education, and other ways of life be enough for Shudras to understand. In short, Mahatma Jyotiba Phule freed women and Shudras from the domination of religious interests and laid the foundation of recent struggles in India.

#### **D. Philosophy of Politics and Economics:**

His social views influenced Mahatma Jyotiba Phule's political views. Mani used to say that British rule is not a curse but a blessing. He is better than Peshwa Raj. England has created a legal system with uniform rules. New users create learning opportunities. He hoped that the new government, which believed in the equality of man and man, would free the lower classes from the rule of the Brahmins. He hailed the British rule as "liberation from God" as he was seen as God's instrument to free the oppressed people from the Brahmins. Fogle asked: What do you mean by the independence of the country? Is political freedom? Freedom is just freedom. Will the majority of Shudras enjoy equal freedom after independence? Although he supported British rule, Foley was aware of the previous government's mistakes and did not hesitate to expose them openly. Therefore, Phule did not surrender to the British but fought to ensure justice and equality for the oppressed. Mani's criticism of the British government stems from his concern for the welfare of ethnic minorities in today's society.

Money is not an economist, but he cares a great deal about the class used. The first chapter of *Shatkaryacha Asuda* describes how the Brahmins persecuted the Shudras from childhood to death in the name of religion. The Brahmins continued to impose the rites and rituals of the Shudras. This chapter also explains how uneducated thieves take advantage of ignorant and uneducated people by wearing good clothes. He also said that since most of the white workers are numerous because of their good lifestyle, there is no way to get information about the real history of the farmers, and their lack of full understanding makes the Brahmin workers respect the neighborhood. - Seizure. The Ministry of Public Administration. The peasants are stuck between the two, so they have no bread to fill their bellies and no clothes to cover their bodies. He was concerned about the presence of Shudras, untouchables, and women in the state of India, the peasantry, and their economic status. According to him.



### **The following factors are very important for the Indian economy**

Nationalists mainly saw industrialization as the only solution to India's economic problems. On the other hand, Phule talked about reforms in agriculture to make India's economy agricultural.

Secondly, capitalists and Brahmin officials oppressed the farmers in the revenue and irrigation sectors.

Another problem in the rural economy is the unfair competition of British products. As a result of the influx of cheap products, artisans in the cities suffered heavy losses and often closed down their traditional businesses. This led to an increase in unemployment in the villages.

Money offers many solutions to these problems. The first and most important solution to the problem of farmer poverty, as suggested by Phule, is the construction of dams and reservoirs to ensure adequate water for agriculture. He requested the government to reduce taxes on farmers to make agriculture profitable.

### **E. Philosophy of Religion**

Mahatma Jyotiba Phule did not aspire to become a religious thinker, teacher, or philosopher. He also wanted to know about the existence of God, the relationship between God and the world, etc. Its purpose is to show the problem that religious authorities have created in the relationship between people and religious activities and the development of society. His opinion is that Hinduism not only gives spiritual knowledge to man but also links it with criticism of his life and religion. He wants a religion that gives people real freedom for social and spiritual growth. Poole, inspired by the radical religious ideas of Thomas Paine, may have succeeded in this practice. Phule believed in one God (Nirmiki). They saw God as the Creator of the universe and all men and women as his children. Sarvayak Satyadharma consists of thirty-three articles, which state the principles of universal family formation based on human rights and their desirable social and psychological characteristics. The purpose of these texts, at least according to Jyothira, is:

All men and women of the world should be united as one family based on justice and without discrimination, regardless of race, province, country, continent, and religion.

The Creator created man with equal rights to others. The Creator has given all men and women the freedom to escape danger, but we must not interfere with their thoughts and feelings. This is known as positive behavior.

The Creator grants all human rights. Therefore, it is believed that no one person or group can control another. Following this advice means being honest.

The Creator gave religious and political freedom to all men and women. A person who does not harm anyone and does not violate the rights of others is innocent. Living as the Creator wants is a universal truth (virtue). A person who is honest with others is called 21 righteous.

### **The main features of religious philosophy are as follows:**

Phule rejected the concepts of idolatry, culture, intolerance, murder, and incarnation. No relationship between God and the devotee is important to Him. Mani never believed that God wrote this book.

Phule advocated true public religion in Hinduism. His true religion destroyed Hinduism. He criticized mythology and sacred books like Smriti and Hindu Vedas. He tried to prove that Hindu history is



essentially a history of Brahminical rule and Shudra worship. He saw hypocrisy, selfishness, and hypocrisy in the holy books rather than the truth in the religion.

Reformers criticized the decline of Hinduism. Mani attacked this from the outset, pointing out that the Brahmins had been deceiving the lower classes for a long time. Phule understood Hinduism based on the varna and village system created by fake Brahmins to deceive the younger ones.

He rejected Hinduism as a whole and not the concept of religion or dharma. Instead, he sought to create a universal religion based on the principles of freedom and equality. His universal truth religion emphasizes the search for truth without the help of gurus or scriptures. Of course, Christianity influenced his religious views, but he never advocated conversion because he, too, was influenced by Penn's theological arguments, which pointed out many of Christianity's shortcomings.

Religion is liberal everywhere and differs from tradition in many ways. Their faith was more concerned with world affairs. Paisa represents a family where each family member can practice his religion. In this good family, a wife may be a Buddhist, while her husband is a Christian, and the children may be of other faiths because they believe there may be truth in all scriptures and religious texts because then there is no One of them is not the real truth. ,

He believes that the government should not turn a blind eye to religious wrongdoing or bad Hindu customs and practices. On the other hand, he criticized the continuation of the policy of supporting temples by the colonial government. He said that this revenue was collected in the form of taxes from small tribes. According to Foule's religious view, there is no such thing as an unjust or impartial socialist system based on religion.

Finally, many great characters have been added, inspired by the story of Mahatma Jyoti Rao Phule, who brought great social and economic changes to India. Dr. Babasaheb Bhimrao Ambedkar, the first Attorney General of the Republic of India and the architect of the Constitution of India, was inspired by his great humanitarian achievements and followed Mahatma Jyotiba Phule's philosophy of justice, equality, freedom and fraternity. He implemented all the recommendations of Jyotiba, including the right to education for all and special facilities for women, minorities, localities, etc., in 1890, but they had not yet been resolved. He must be the most famous person in the country. The government should properly implement Mahatma Jyotiba Phule's books in schools and colleges. Mahatma Jyotiba Phule's philosophy on education, human rights, women's empowerment, social and political ideas, and religion should be actively worked to improve society.

### **Conclusion**

Many fundamental principles in Mahatma Phule's philosophy are relevant even in today's culture. One of them is empowerment through education. He believed that self-control could be achieved through education. He tried to build schools for women and children. He also wanted everyone to get a good education. He also believed in the equality of human beings regardless of race, religion, creed, etc. He helped a lot in this regard. Mahatma Foli was also a moral thinker and believed that if everyone had self-control, society would be free. Therefore, his thoughts can be considered personal philosophy.

Another important point for Mahatma Phule was empowering women and freeing them from male domination. This philosophy empowers women and helps them gain self-confidence. His wife



Savitribai is also said to have been an inspiration and later became a social reformer herself. But another important issue is the importance of a person's behavior and attitude towards religion, class, gender, etc. He saw humanity and human compassion as both an idea and a feeling. Another part of this man's philosophy, which is very important in today's society, is helping the community and doing good things for the country. This man fought against slavery, reformed marriage, and founded schools and orphanages to lift children out of poverty and misery. His contributions to society in this field are many.

In 2009, the Government of India issued a postage stamp commemorating the life and contribution of Mahatma Jyotiba Phule to social development. Mahatma Phule was not a scientist. However, as a common man, he contributed much to "social reform." His contribution in this field is huge. This helped boost his pride and woke him up. Many important points in Mahatma Phule's philosophy are relevant to our society today. One of them is empowerment through education.

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