



Contribution Of Savitribai Phule Social And Educational Reformer

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Abstract:

The nation's first female educator and social reformer, Savitribai Phule, imparted this lesson. Savitribai made significant contributions to women's literacy and education. Despite the harsh obstacles presented by patriarchy and conservatism, she paved numerous new avenues for women's empowerment. She brought women's consciousness to a new level and established new avenues for independence. She is renowned for encouraging education among Dalits as well. In the 19th century, she spoke out against the restrictive social structure that dominated Pune, Maharashtra. Her contribution focused on human causes like equality, truth, and humanity as well as rationality. Savitribai Phule was a trailblazing advocate for women's rights and social transformation.

Keywords: Social Reformer, Women's education and rights , Value Education .

INTRODUCTION

On January 3, 1831, Savitribai Phule was born, and she passed away on March 10, 1897. He worked as an instructor and social reformer. She is regarded as one of the feminist movement's pioneers by most people. He must now face the anger of socially conservative Hindus because her primary objective was to reintegrate backward Dalit widows into society. To cherish and uplift the underprivileged members of society in addition to women. defending women's rights while under British authority as most of us know, Savitribai Phule was India's first female teacher. During British control, Savitribai Phule was the first feminist. He had the idea to start the first school for girls in India with Jyoti Rao Phule. Considering humanity to be her religion, Savitri Bai had a complex personality. She supported the idea of working without worrying about criticism. Savitribai used to correspond with her husband in letters during a period when women were not yet able to read or write. Rather than writing about family issues, she would write about social work in such letters. This is sufficient to comprehend that Savitribai was a living example of a pioneer. Despite being raised in a superstitious culture, she was a sensible lady.

STATEMENT OF THE PROBLEM

The problem is 'contribution of Savitribai Phule Social & Educational Reformer'. The relevance of the current Indian society and education system with the idea of Savitribai society and education.

REVIEW OF RELATED LITERATURE

Pandey, R (2019) 'Locating Savitribai Phule's Feminism in the Trajectory of Global Feminist Thought'. It was Savitribai Phule who advocated for gender equality. Modern Indian education was founded by Savitribai Phule, the wife of social reformer Jyotirao Phule. By allowing girls and children from lower castes to attend school, she was the first Indian woman teacher and the first Indian to transform Indian education.

Katke, S. M. (2019) investigated on 'Savitribai Phule Contribution towards Indian Social Elements – A Study'. Important to the education and empowerment of women in the nineteenth century was the well-known Indian social reformer, educator, and poet Savitribai Jyotirao Phule. She made a significant effort to educate and free child widows, fought against sati pratha and child marriage, and supported widow remarriage.

Garaian ,S.C & Sen, S(2021) 'Savitribai phule the first lady teacher and social reformer in nineteenth century of india' She simultaneously encouraged a favorable view on widow remarriage. The Mang and Dalit communities held her in high regard, much like Bhimrao Ramji Ambedkar. She also worked to abolish untouchability and exclude caste- and gender-based prejudice.

Mondal, A. and Farabi, R. (2023). 'Savitribai Phule's Contribution to Education with Special Reference to Dalit Education' The Brahminical education system, which solely supported education for high caste males and never permitted women or lower caste men, was condemned by her as an educational philosophy. She recognized the need to create an educational system that would strive to educate everyone, regardless of gender, so that individuals may develop critical thinking skills, social reformation attitudes, tolerance, and gender sensitivity.

Sarkar,D(2024) 'Savitribai Phule: Contributions of Social Reformer'. One of the foundations of society's prosperity has long been seen to be women's education. Empowered women are proven to live in more advanced, thriving, mature, and adaptable societies. India was a patriarchal culture in the 19th century, when traditional beliefs predominated.

Vskteam(2024) 'Savitribai Phule, A social reformer and teacher' Savitribai Jyotirao Phule was a poet and social activist. She was a key figure in the Indian civil rights movement during the British colonial era. She's considered as Modern India's first female teacher.

OBJECTIVES OF THE STUDY

The objectives of this study are to –

- To study the role of Savitribai Phule as a social reformer.
- To study the savitribai Phule contribution to the development of womens education & empowerment.
- To analyze , Savitribai is also a duty towards the untouchables , that is the people of the lower castes.

RESEARCH QUESTIONS

- What was the role of Savitribai Phule as a social reformer ?
- Savitribai Phule contribution to women`s education and rights ?
- What were the thoughts of Savitribai Phule about the people of lower castes ?

METHODOLOGY

This work is based on historical research.

Definition Accurately describe the time and place of an event that happened in the past and analyze past events in a scientific way. Historical research is the study of the relationship between the past and the present through the acquisition of knowledge from the past.

There are two main aspects of historical research -

- I. Primary source.
- II. Secondary source.

Primary source

The information that is collected by directly witnessing an event is usually what we call the primary source. For example, personal journal correspondence or meeting with a participant associated with the independence movement.

Secondary source

We usually gather information from the written statements of a book or newspaper in the absence of primary sources. It seems to me that incompleteness or exaggeration in the matter is normal, that is, it may deviate a bit from the original facts.

ANALYSIS AND DISCUSS THE OBJECTIVES

Social Reformer

Offered a variety of innovative concepts with a focus on education and curriculum. In order to motivate students to attend classes, they instituted stipends. Regular parent-teacher conferences were planned to educate parents about the importance of education. Math, physics, English, and social studies were given more focus. As a result, more females were enrolled in these schools than boys at Pune's recognized educational establishments. However, the conservative upper-caste Hindus were incensed by the enrolling of untouchables and they attempted to shut down these schools. The first falsehoods they spread were that Savitribai's education was causing her husband to die too young, that her food was developing worms, and that educated ladies were beginning to correspond with men they didn't know. Unfazed by these tales, they started attacking Savitribai on her way to school, throwing tomatoes, cow dung, eggs, and stones at her. Relentlessly unaffected, Jyotiba advised her to always carry an additional sari in her bag so she could change into a different costume when teaching. But, after Savitribai smacked a troublemaker and her deed became big news throughout Pune, the public hooliganism ended one day.

However, the public criminal activity came to a stop one day after Savitribai slapped a troublemaker and her action made headlines around Pune. But the newly weds faced obstacles in another way by the conservative groups. Jyotiba's father was pressured by them to get them out of the house. They believed that teaching women and the children of lower castes was immoral, as the sacred books said. When the couple was on the streets, they were housed by Usman Sheikh and his family, a close friend. His sister, Fatima Begum Sheikh, was already educated. Encouraged by her brother, Fatima went with Savitribai to another teacher training program. Fatima went on to become India's first Muslim female teacher. After receiving the instruction, they both enrolled in a school at Usman Sheikh's residence. The couple founded eighteen schools for females in Maharashtra between 1848 and 1852, encouraged by the rise in enrollment. For this accomplishment, the British government gave them recognition. A night school for working-class women and their children was then established by the couple. Following the instruction, both of them enrolled at a school at Usman Sheikh's home. Throughout Maharashtra, they created fifty-two free hostels for disadvantaged students.

Women's education and rights

It is possible to identify Savitribai Phule as the first contemporary Indian feminist. The Society for Promoting the Education of Mahars, Mangs, and the Native Female School in Pune were the two educational trusts founded in 1850 by Savitribai Phule and Jyotirao Phule. To combat concerns pertaining to women's rights, including as child marriage, female foeticide, and the sati system, she founded the "Mahila Seva Mandali" in 1852. Additionally, she and Jyotirao Phule worked together to build eighteen schools for girls. During that time, widows were often utilized for sexual purposes, and pregnant widows suffered from considerably more physical abuse and humiliation. To tackle this issue, the couple established "Balyata Pratibandak Griha," a childcare center for the safety of pregnant widows and rape victims. Savitribai Phule was not only a poet but also a novelist. "Kavya Phule" and "Bavan Kashi Subodh Ratnakar" were released in 1854 and 1892, respectively. In the poem "Go Get Education," she espoused the notion that learning may lead to liberation for oppressed people. Her experiences and work led him to become an ardent feminist.

Value Education

Savitribai Phule believed that value education was another important subject that required attention. In addition to formal education, she urged women to seek value education to enhance their quality of life. She fought to empower women both mentally and morally. By doing away with gender inequity and the caste system, she thereby sought to establish equality for all. She also encouraged OBC and Dalit women to go to higher education so they may live up to their own dignity and respect.

Past projects

- Savitribai Phule Women farmers organization
- Women Empowerment (PACS)
- Women Literacy Programme
- Building institutions like schools(1948-52)
- Mahila Seva Mandal (1852)
- Infanticide prohibition home (1853)
- Night schools for workers and peasants (1855)
- Food hostels during the famine in Maharashtra (1875-77)

Present status of india

- Creating and enabling environment for gender justice.
- Gender Mainstreaming Campaign for human Right.
- Women Empowerment Programme.
- Swarna Jayanti Gram Swayam Rojgar Yojna etc.

Activities:

- Womens Leadership Development.
- Womens Flying Squad to prevent atrocities.
- Income generation and Credit programmes through Self Help Groups.
- Sharing resources legally by men- women.etc.
- Gender Sensitization of partner organizations.

SIGNIFICANT OF THE STUDY

Given the state of education today, this study is extremely relevant and important. Being the first female teacher at India's first women's school, she is considered a pioneer. She battled against the dominant caste system and put up endless effort to uplift the oppressed. Like her husband, Jyotirao Phule, she dedicated her life to promoting the dignity of all women. The principles of justice, liberty, equality, and humanity were very important to her. At a time when women were viewed as nothing more than objects, she ignited a flame that led to educational equality. Before, this was impossible. She strongly condemned the boundaries imposed on women by discrimination, which intensified their oppression. She is known for emphasizing secular education as a way to achieve social liberation in India. As we come to know her more and understand her struggles, we will be looking at a life that not only changed Indian education but also exposed the fundamental essence of mankind.

SUGGESTIONS FOR FURTHER RESEARCH

- It is possible to implement Savitribai Phule's educational contributions in terms of objective, subject content, teaching methods, and teacher-student interaction.
- It is possible to compare Savitribai Phule's educational philosophy with those of other philosophers.
- The relevance of Savitribai Phule's educational theories and their applicability from a global perspective may be examined.
- A comparative analysis of the moral dilemmas raised by Savitribai Phule's educational philosophies might be carried out using an analytical technique.

CONCLUSION

Social issues include the caste system, mythology, Varna system, and ignorance of human rights plagued the 19th century. Great-grandparents and grandparents carried out the taxing menial tasks of communal service in disadvantaged castes. They were not allowed to move up the social ladder to a more acceptable position. Because of the high rate of illiteracy in the community, they were not even aware of their rights. Phule offers a glimmer of hope for escaping these social ills. He rebelled against the unfair caste system and supported the cause of women's and lower castes' education.

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