

Jyoti Rao Phule Ideology and Legal Approaches for Real Integral Development of Marginalized Groups in India

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ABSTRACT

Jyotirao Phule was born in 1827 into a Mali caste family in Poona, which is now Pune. Jyotirao Phule was an activist, scholar, and social reformer. He was born in Maharashtra's Katgun, in the Satara District. Jyotirao Phule was one of the most outspoken leaders among the "low caste" leaders. The Christian Missionaries founded the school where he received his education. The Malis were classified as Shudras in the four-fold varna caste order because they were traditionally fruit and vegetable growers. He was the leader of an Indian movement that demanded a new social structure be established, one in which the upper-caste Brahmans would have no authority over anyone. Phule battled for women's rights as well. Because he thought that education was the key to changing society, he started schools for girls and kids from lower castes. Social reformer Vithalrao Krishnaji Vandekar bestowed the title of Mahatma upon Jyotirao Phule. bestowed in appreciation of his efforts to combat the evils afflicting Indian society at the time, it was bestowed to him a few years before his death at the age of sixty-three. Jyotiba Phule was a fervent supporter of women's education and thought it was necessary for their emancipation. In addition to establishing the Satyashodhak Samaj, an organization that promoted education for women and Dalits, he also founded the first school for girls in Pune in 1848. History was made in 1848 when the renowned Mahatma Jyotirao Phule and his wife Savitribai opened India's first girls' school at Bhidewada, Pune. Jyotirao 's wife, Savitribai Phule, supported his initiatives to ensure that women and girls have the right to an education. Her husband Jyotirao taught her to read and write, making Savitribai one of the few literate women of her time. In 1851, When Jyotiba Phule and his wife Savitri Bai founded Satya Shodhak Samaj in 1873, they demanded that the lower caste members give up all of the festivals, rituals, and religious practices that the Brahmans had brought with them.

KEYWORDS: Marginalised, Discrimination, Violation, Downtrodden, Suppressed, Oppression, Hardships, Reform, Superstitions, Eliminate, Ideology, Untouchability

In Maharashtra, Jyotirao Phule is renowned for his social reform work. He strongly opposed the Brahmanical social order, which marginalized the poor. The person bravely fought fundamentalist forces that worked with the privileged social strata to marginalize and exclude them from society and force their relocation to the fringes. They were demoted, suppressing their many goals and dreams. They practically stopped all their future-enhancing pathways. The powerless victims were passive viewers because they lacked the fortitude to protest the horrific cruelty they endured. Thus, they accepted their fate without resiliency. Jyotirao was very dissatisfied with the socio-political climate.¹

He wanted to change society because he cared about underprivileged groups. The person strongly opposed caste, creed, region, religion, and skin colour discrimination as a violation of established societal standards and ideals that do not match these oppressive ideas. In his determined pursuit of confronting these polarising entities and unmasking their true selves, Jyotirao faced fierce resistance from the privileged castes, who refused to make any concessions to the situation, perpetuating their dominance over the marginalized. Jyotirao refused to give up. He claimed that societal prejudice is unjust because all people are children of the same divine entity whose blessings are given without bias. He strongly campaigned for the swift removal of the home barrier, believing that society's well-being depends on it. To reduce growing disparities between social classes, a cohesive framework is needed to integrate marginalized groups into the national fabric and unleash their untapped potential to advance society.²

The phenomenon of marginality

The phenomenon of marginality is a pervasive and profound experience that exerts its influence on a vast multitude of individuals across the globe. Individuals who are marginalized experience a notable disparity in their agency and influence over their own lives, as well as the limited access they possess to essential resources. This phenomenon leads to a state of impairment in their ability to actively engage in meaningful societal contributions. A self-perpetuating cycle ensues wherein the absence of constructive and nurturing social connections hinders their engagement in community affairs, thereby exacerbating their state of seclusion. The phenomenon exerts a profound influence on the ontogeny of Homo sapiens, as well as on the broader fabric of societal structures.

Given that the overarching aim of development endeavours is to establish a conducive milieu wherein individuals can partake in a fruitful, salubrious, and innovative existence, it becomes imperative to proactively tackle the predicament of marginalisation. The notion of development is consistently conceptualised within the framework of extensive engagement by the masses. The phenomenon of marginalisation serves as a mechanism that effectively restricts a substantial proportion of individuals on a global scale from engaging in the process of development. The issue at hand is of a multifaceted nature, wherein a multitude of factors contribute to the phenomenon of marginalisation. The intricate and weighty predicament necessitates a comprehensive examination and resolution at the policy-making echelon. This research endeavour focuses on the multifaceted challenges encountered by marginalised groups and explores potential strategies for mitigating their impact.³

Meaning Of Marginalized Groups and Marginalization

Human cultures' intentional practices or dispositions to exclude unwanted or useless people are called "marginalisation" in a larger sense. The people who have been marginalised due to their community affiliation are called "marginalised groups." This limits their food options. Peter Leonard defines marginality as existing outside normal productive and social reproduction activities.

REFERENCES

- ¹ Phule, Jyotirao (1991). Selections: Collected Works of Mahatma Jyotirao Phule Vol II. Mumbai: Government of Maharashtra.
- ² Sabyasachi Bhattacharya (2002). Education and the Disprivileged: Nineteenth and Twentieth Century India. Orient Blackswan. pp. 35–37.
- ³ Bromley DW, Anderson GD (2012) Vulnerable people, vulnerable states. Routledge, New York

The Encyclopaedia of Public Health defines marginalised groups as social entities on the periphery, excluded from the privilege and influence of the core. Latin correctly notes that "marginality" harms economic growth, human dignity, and physical security. It's natural for dominant culture to identify marginal groups and discriminate against them.

The meanings in different settings show how complex marginalisation is. Marginalisation is multidimensional and intertwined with sociological, economic, and political discourses. Marginalisation can take many forms, from xenophobic genocide and ethnic cleansing to deeper economic and social hardships at the individual and familial levels.

Indeed, marginalization manifests differently depending on a society's progress. This heterogeneity is heavily influenced by cultural and, more importantly, economic variables. Marginalized communities are more common in developing and Third World nations than in First World states.

Indeed, based on one's "volition" in this milieu, people in the Third World, burdened by destitution rather than volition (as they are geographically distant from the protective measures afforded to First World denizens), are often doomed to die from malnutrition, illness, and conflict. Minority and female groups can also be included. Substance abusers are stigmatized in developed nations' socioeconomically disadvantaged populations. The intentional marginalization of people resembles "Social Darwinism."⁴

Let's examine neglected aggregate qualities to clarify the meaning and conceptual context.

Typically, a minority group exhibits the following salient characteristics:

- 1) The phenomenon under consideration is characterized by the presence of discriminatory practices and instances of subordination.
- 2) These individuals exhibit distinctive physical and/or cultural characteristics that distinguish them from the dominant group and are subject to disapproval.
- 3) A shared sense of collective identity and common burdens is observed among the individuals in question.
- 4) A set of shared social norms governs the inclusion and exclusion of individuals within a given community.
- 5) It is observed that individuals within the group exhibit a propensity to engage in matrimonial unions with others belonging to the same group. Thus, marginalization is complex as well as a shifting phenomenon linked to social status.

The identification of the most vulnerable marginalized groups within nearly all societies can be succinctly summarised as follows:

1. Women

Within the context of varying economic circumstances, as well as under the sway of distinct historical, cultural, legal, and religious determinants, marginalisation emerges as a salient manifestation of gender inequality. The category of women (or men) does not exhibit homogeneity, as its members do not possess uniform interests, capabilities, or behaviours. Women hailing from socioeconomically disadvantaged backgrounds, lower castes, lacking in formal education, and residing in the most economically deprived regions exhibit varying degrees of marginalisation in comparison to their more privileged counterparts.

⁴ Dasgupta P (2009) Poverty traps: exploring the complexity of causation. In: von Braun J, Hill RV, Pandya-Lorch R (eds) The poorest and hungry: assessments, analyses, and actions. International Food Policy Research Institute, Washington, DC, pp 129–146

2. People with disabilities

The stigmatisation of disability has engendered the social and economic marginalisation of successive cohorts of individuals with disabilities, thereby subjecting them to a protracted state of impoverishment akin to that experienced by various other oppressed minority groups throughout history.

3. Schedule Castes (Dalits)

The caste system can be understood as a meticulously structured social system that operates on a hierarchical framework, primarily grounded in the concepts of purity and pollution. In the hierarchical structure, Brahmins occupy the apex position while Shudras or Dalits are situated at the lowermost stratum. The phenomenon of Dalit marginalisation exerts a pervasive influence across various dimensions of their existence, thereby transgressing fundamental human rights encompassing civil, political, social, economic, and cultural domains.

A significant proportion of the lower castes and Dalits continue to rely on external sources for their sustenance. The term "Dalits" does not merely denote a caste-based categorization, but rather signifies a collective of individuals who find themselves ensnared within a web of systemic oppression, social incapacitation, and economic destitution. These individuals, regrettably, face a multitude of challenges and are bereft of agency, rendering them vulnerable and marginalised within society. The observed levels of literacy among individuals belonging to the Dalit community are significantly below the average rates observed within the broader population. The individuals in question exhibit limited purchasing power, substandard housing conditions, and restricted access to resources and entitlements.

4. Scheduled Tribes

The Scheduled Tribes, akin to the Scheduled Castes, encounter systemic discrimination within the intricate fabric of Indian society. In contrast to the Scheduled Castes, the Scheduled Tribes can be understood as a manifestation of marginalisation that is primarily rooted in ethnic factors. In the Indian context, it is noteworthy to acknowledge that the Scheduled Tribes (STs) encompass a substantial population of approximately 84.3 million individuals. These groups are recognised as being confronted with various socio-economic disadvantages within the societal fabric. The proportions and quantities of individuals, however, exhibit variability across different states within the population. The demographic in question predominantly consists of individuals who lack land ownership, thereby resulting in limited agency over crucial resources such as land, forests, and water.

5. Elderly or Aged People

The phenomenon of ageing is an inescapable and relentless progression within the realm of human existence. In the Indian context, it is imperative to acknowledge the exponential growth of the elderly population, which has become a pressing matter of concern for governmental bodies and policy strategists alike. Based on the available data pertaining to the age distribution of India's populace, as documented in the Census of 2001, it is discernible that there exists a slightly surpassing figure of 76.6 million individuals who have surpassed the age of 60. This particular cohort accounts for approximately 7.2 percent of the overall population. In the year 1991, the proportion of individuals aged 60 years and above within the overall population of the nation amounted to 6.8 percent. The vulnerability observed within the elderly population can be attributed not solely to a heightened prevalence of ailments and physical limitations, but also to their financial reliance on their spouses, offspring, and other younger kin. As per the findings of the 2011 census, it has been observed that a notable proportion of the elderly population in India, specifically 33.1 percent, experience the absence of their life partners in their living arrangements.

6. Children

The subject under discussion pertains to the demographic group commonly referred to as "children." The manifestation of mortality and morbidity in the paediatric population is intricately intertwined with the multifaceted factors of socioeconomic disadvantage, gender disparities, and the intricate dynamics of caste stratification within the societal framework. The aforementioned factors have significant implications for their nutritional intake, healthcare accessibility, environmental conditions, and educational opportunities. The deleterious consequences of poverty on the health outcomes of children are unequivocally evident, as it exerts a direct influence on both mortality and morbidity. In the Indian context, it is imperative to acknowledge the prevailing discrimination faced by female children, which manifests in their limited access to nourishing sustenance. Furthermore, the distressing reality of gender-based violence becomes apparent through the declining sex ratio and the employment of technological advancements to selectively eliminate female offspring. The multifarious manifestations of these transgressions encompass a wide spectrum, encompassing the reprehensible practices of child labour, child trafficking, commercial sexual exploitation, and a plethora of other manifestations of violence and abuse.

Mahatma Phule, the greatest Shudra leader of modern India

Jyotirao Phule, a seminal figure in the annals of Indian history, emerged as a pioneering revolutionary leader who ardently championed the cause of the marginalized and oppressed segments of society, particularly the downtrodden and peasants. Moreover, he exhibited an unwavering commitment to the advancement of women's education, thereby advocating for gender equality and empowerment. He spearheaded the paradigm shift towards a novel epoch of socio-political engagement, while diligently endeavouring to dismantle the pervasive structures of human-engineered disparities. Dr. B.R. Ambedkar, in his profound homage, eloquently expressed his admiration for the esteemed figure, Mahatma Phule. Recognized as the preeminent leader of the Shudra community in contemporary India, Phule played a pivotal role in awakening the lower strata of Hindu society to their subjugation under the higher echelons. His visionary teachings propagated the notion that social democracy holds greater significance for India than mere liberation from foreign dominion.⁵

Phule received an invitation to partake in the matrimonial celebration of one of his esteemed acquaintances belonging to the Brahmin caste. The bridegroom was subjected to verbal and emotional maltreatment by his relatives upon their discovery of his affiliation with a caste deemed to be of lower social standing. The aforementioned distressing encounter ultimately emerged as a pivotal juncture in his existence. Jyotirao, in a resolute manner, resolved to challenge the entrenched hierarchical social structure known as the caste system, thereby endeavouring to extend comprehensive support to the marginalized segments of society who were unjustly denied their inherent entitlements as individuals. Throughout the entirety of his existence, he valiantly engaged in a relentless struggle for the liberation of the marginalised and oppressed individuals within society.

Maharashtrian society, or maybe the entire nation, was plagued by archaic customs and practices, irrational faiths, dogmas, superstitions, and blind beliefs that destroyed the social framework and caused enormous suffering to the poorer classes. They lacked fundamental necessities. The upper castes ruled, closing all doors to their mainstream integration. The concept was ingrained in them that their poverty was caused by their past actions and that they were doomed to serve the higher class with no recourse. They can reach perfection by serving the elite. Jyotirao rejected these erroneous views. He realized that the upper castes

⁵ Ambedkar, Dr. B.R. Who were the Shudras, Bombay, 1949

wanted to demote them and make them dance to their tune. Illiteracy is the basis of all social issues, he realized.⁶

Upon achieving literacy, individuals will inherently shed all misconceptions about this matter, thereby equipping themselves to effectively counteract the divisive forces that unjustly withhold their rightful portion. The formidable power of literacy serves as the sole instrument by which adversaries of the humanities can be decisively vanquished, thereby laying bare their nefarious intentions. The individual passionately implored his compatriots to unite under a singular platform, to initiate a vehement denunciation against the subversive entities endeavouring to acquire the majority portion, ultimately compelling them to suffer defeat. Through the dissemination of knowledge, individuals will acquire the capacity to comprehend their inherent entitlements, which are safeguarded for them as denizens of a nation that prohibits any form of discrimination based on caste, creed, religion, region, sex, or the pigmentation of their epidermis. Individuals who engage in such nefarious activities are inevitably destined to encounter severe repercussions, as their actions stand in stark opposition to the established societal norms and principles. He steadfastly maintained his unwavering position that these abhorrent practices must be immediately ceased. The individual in question demonstrated a lack of attentiveness towards the threat warrants that were issued to him by the fundamentalist forces. Recognizing the imminent peril to his existence due to his unwavering commitment to championing the rights of marginalized communities, including women who were systematically excluded from meaningful involvement in the decision-making process, Jyotirao strategically directed his efforts toward the enlightenment of women who found themselves confined within the confines of their domestic abodes. The task of evicting them from their residence proved to be a formidable challenge, necessitating a tremendous exertion of effort. The rationale underlying the pursuit of women's education stems from the recognition that such an endeavour yields manifold advantages for society at large. He shall be efficaciously eliminating multiple avian organisms with a solitary discharge. Upon the acquisition of education, women shall bestow upon their familial unit the indispensable aid and support requisite for its sustenance and advancement. In addition to this, it is imperative to acknowledge that the acquisition of education by women holds profound implications for the holistic well-being of the entire familial unit. This endeavour will undoubtedly facilitate the individuals in their pursuit of expanding the frontiers of their vocational trajectory. Moreover, this endeavour will afford them abundant opportune ties to manifest their latent potential, which has hitherto been entirely repressed. Upon the arousal of fifty percent of the populace from their profound state of dormancy, the momentum of progress shall be accelerated, thereby propelling the nation towards unprecedented zeniths. It will additionally usher in an epoch of renaissance in women's empowerment, which regrettably did not reach its zenith due to a multitude of impediments that severely curtailed their autonomy.

Jyotirao vehemently advocated for the indispensability of equality and unity in fostering societal progress. The individual in question exhibited a staunch opposition to the practice of child marriage, while simultaneously spearheading the movement for widow remarriage. These endeavours were undertaken to liberate women from the societal constraints imposed upon them, thereby empowering them to embrace their latent capabilities that had hitherto remained largely suppressed.⁷

Regrettably, it remains a lamentable circumstance that the denizens of our nation have not yet been sufficiently persuaded of the imperative to cultivate the intellectual development of women.⁸

⁶ Islam, Merina (2013): conceptual and ethical issues, Mittal publication, New Delhi, p. V

⁷ Bala Rajini & Navjyoti, 2012, Mahatma Jyoti Rao Phule: A forgotten liberator, p.36

⁸ Jyoti Rao Phule quoted in Saranabasappa, B. Ragi & Jyoti S. Bamman (2011). Mahatma Phule and women's emancipation, international refereed research journal, p.113

A judge named Brown who too was present on the occasion said,

The enhancement of women's education is anticipated to yield substantial benefits in terms of fortifying the familial unit, augmenting overall happiness, and maximizing the utility of the institution of the family.

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The diligent endeavours of Jyotirao expeditiously yielded substantial returns. In light of the prevailing societal norms that have historically relegated women to subordinate roles, a growing number of women have embarked upon a process of critical inquiry, seeking to challenge and interrogate long-standing customs and practices. He articulated the imperative to establish a system of obligatory, all-encompassing, and innovative pedagogy. In addition, he initiated the establishment of educational institutions catering specifically to the marginalized communities of Mahars and Mangs. The groundbreaking and seminal contributions made by Phule in the realm of women's and lower-class education were truly unparalleled within the annals of educational history in India. The individual passionately implored the British government to allocate greater resources and devote increased focus towards the realm of primary education, an area that has regrettably received insufficient attention thus far.

He harboured unwavering conviction in the tenet that upon attaining enlightenment, they shall ardently advocate for their entitlements. In the introductory section of his literary masterpiece, titled "Shetkaryaca Asud," the author unequivocally expressed his unwavering dedication and devotion.

“Without education wisdom was lost

Without wisdom, morals were lost

Without morals, development was lost

Without development, wealth was lost

The absence of material affluence precipitated the unfortunate demise of the Shudra community. ¹⁰

While defining the true purpose of education Jyotirao insisted,

Authentic education is that which empowers an individual to attain self-sufficiency and autonomy. It is the very essence that empowers individuals to equip themselves for the arduous battle of existence. It is the inherent quality that elicits fortitude of character, a profound inclination towards altruism, and the audacity akin to that of a lion. ¹¹

The individual in question exhibited a proclivity towards endorsing a pedagogical approach that emphasized the pragmatic and utilitarian aspects of education, with the overarching aim of addressing societal exigencies. This inclination was manifested through the prioritization of subjects such as accounts, history, grammar, ethics, and agriculture within his educational framework, which was designed to ameliorate the living conditions of the marginalized segments of the populace. In his perspective, the presence of illiteracy serves as the fundamental catalyst for the escalating degradation of the socio-economic standing of the marginalized segments of society. Rajni Bala astutely posited that Mahatma Jyotirao Phule placed significant emphasis on the paramountcy of unfettered education, wherein access to knowledge is extended to all individuals, irrespective of their racial, religious, ethnic, gender, or socio-economic backgrounds. Jyotirao Mahatma Phule, a luminary figure in the annals of history, has exhibited an unwavering dedication towards the amelioration of the human condition throughout the course of his

⁹ Ibid., p.113

¹⁰ Jyoti Rao Phule, 1883, Shatkaryacha Asud, translated by Gail Omevedt & Bharatpatnagar

¹¹ Tarkateertha Laxman Shastri Joshi, 2013, Jyotirao Phule, translator dayal Agrawal, NBT,p.37

illustrious existence. To ardently endeavour towards the attainment of societal equity. In the discourse presented by the individual in question, it is evident that he conveys a certain narrative.¹²

The prevailing educational paradigm endeavors to provide universal access to education for all individuals.

Universal access to education must be ensured for all individuals. By the guidance provided by his esteemed mentor, Dr.B.R.Ambedkar undertook the task of formulating the constitution.

Our institutional framework encompasses comprehensive measures to ensure accessible and obligatory tuition, alongside the widespread implementation of healthcare services.

The inclusion of schooling within Article 45 of the constitution is a notable provision, yet its precise objective remains to be ascertained.

Phule believed in overthrowing the social structure that made man reliant on others by making him illiterate, weak, and weak to oppress him.

To him, the abolition of naive trust is part of a larger socioeconomic change. This is a clear illustration.¹³

Merely relying on education and recommendations is insufficient to address the complexities of the subject matter at hand.

The insufficiency of alternative ways of life becomes apparent when one considers the absence of a robust economic foundation that is necessary for the pursuit of knowledge and innovation.

The Shudras exhibited a profound consciousness of their caste identity and normative framework, advocating for parity within their caste across all facets of their existence. Concisely, it can be stated that Mahatma Phule, through his notable efforts, undertook the noble task of emancipating women and Shudras from the clutches of religious hegemony, thereby establishing the very bedrock of India's backward class movement.¹⁴

Phule's primary focus resided in the pursuit of justice and equality for the marginalized, and he held a certain admiration for British governance due to perceiving a glimmer of potential within it to enact affirmative measures for the betterment of the less privileged segments of society. In his seminal work titled *Shetkaryacha Asud*, the author adeptly elucidates the intricate dynamics of socio-economic exploitation endured by the marginalised untouchable population at the hands of the privileged upper caste Brahmins. By astutely highlighting the prevailing state of affairs, the author underscores the unfortunate reality that the opulent existence of the white bureaucratic class often renders them oblivious to the harsh realities faced by the agrarian community. Consequently, this state of blissful ignorance inadvertently enables Brahmin employees to assert their dominance within various governmental spheres, thereby perpetuating a system characterised by inherent cruelty and subjugation. The dire circumstances faced by these two farmers have resulted in a significant depletion of their resources, leaving them bereft of sustenance to satiate their hunger and garments to shield their bodies from the elements.¹⁵

Phule's scholarly reinterpretation of the prevalent Aryan invasion theory posits a paradigm shift, wherein he asserts that the Aryans, traditionally perceived as the dominant force, were in fact the agents of cultural subjugation, oppressing the indigenous populace. The imposition of the caste system served as a structural apparatus for the purpose of subjugation and social stratification, thereby guaranteeing the ascendancy of

¹² Bala, Rajni & NavJoti (2012). Mahatma Jyoti Rao Phule: A Forgotten Liberator p.38

¹³ Ibid., p. 34

¹⁴ Saranabasappa, B. Ragi & Jyoti S. Bamman (2011). Mahatma Phule and women Emancipation. Pp. 113

¹⁵ Equality' contribution of Jyotiba Phule, 1827-90, in modern Indian political Thought, pp.26-27

their Brahmin successors. The observer perceived the subsequent Muslim conquest of the Indian sub-continent as a natural progression of the preceding practices of segregation. However, the arrival of the British, whom he perceived to possess a relatively enlightened perspective and a rejection of the preceding conquerors' Varnashrama dharma framework, instilled a sense of optimism within him. In his seminal work, Gulam Giri espoused a laudatory perspective on the contributions of Christian missionaries and British colonists, attributing to them the commendable task of enlightening the marginalized castes about their inherent entitlement to the full spectrum of civil liberties.¹⁶

The literary work in question, which delves into the intricate themes of femininity, social hierarchy, and societal transformation, is unequivocally dedicated to the individuals residing within the geographical boundaries of the United States who actively engaged in the momentous undertaking of eradicating the abhorrent institution of slavery.¹⁷

Rama, the valiant protagonist of the revered Indian epic Ramayana, has been interpreted by scholars as a symbolic representation of the perceived oppression stemming from the historical Aryan incursion. The user's text is not provided. The individual in question critically evaluated the Vedas, which hold a paramount position as the foundational scriptures within the upper caste Hindu community, deeming them to be indicative of a state of false consciousness.

On the auspicious day of September 24th, 1873, Jyotirao, in conjunction with his esteemed cohort, established the Satyashodhak Samaj, an esteemed society dedicated to the pursuit of truth, with the noble objective of securing equitable rights for individuals hailing from the marginalized strata of society. The eligibility for membership within this esteemed society was extended to individuals of all religious affiliations, regardless of their respective faith traditions. The societal efforts were dedicated to the advancement of the Satyashodhak Samaj, with a primary focus on the dissemination of knowledge and the promotion of social equity and political inclusivity for marginalized communities, specifically women, Shudras, and Dalits in the region of Maharashtra.¹⁸

In specific regions of Maharashtra, the dissemination of Satyashodhak and non-Brahmin ideology within the agrarian populace reached its zenith, resulting in a state of revolt. In the year 1919, a notable uprising transpired in the region of Satara, wherein tenants, driven by a collective sense of discontentment, rose against their esteemed brahmin landlords. The Vijay Maratha newspaper extensively delved into the intricacies of the aforementioned event, expounding upon its various facets and elucidating its significance.

“The Brahman land rate had risen significantly... The peasants were left with little advantage... On Brahman lands, they did not want such a low deal. Satyashodhak Sama thereby liberated them from all forms of Brahman slavery.”¹⁹

The endeavours undertaken by Phule were deemed sacrilegious and antithetical to the nationalist sentiments espoused by the Brahmin community. According to the assertions made by Vishnu Shastri Chiplunkar, it has been posited that Brahmins have frequently exhibited a propensity for expressing admiration towards eminent saints and individuals of sanctity who have originated from a

¹⁶ Dr. Adil H. (1994). *Missionary teachings and Social reforms in 19th Century India*, concept publishing, pp. 110 -11

¹⁷ Phule, Mahatma Jyoti Rao (2007). *Gulamgiri*, in Hindi Gautam book centre p. 20

¹⁸ Omvedt, Gail (2011). *Understanding cast: From Buddha to Ambedkar and Beyond*, Orient Blackswan

¹⁹ Omvedt, Gail, *The Satyashodhak Samaj and Peasant Agitation: economic and political weekly*, 8, 441971-82

socioeconomically disadvantaged caste and subsequently ascended the societal hierarchy through the demonstration of exceptional aptitude and competence. Chiplunkar posited, substantiating with empirical evidence, the inclusion of notable literary figures such as Tukaram, a revered poet-saint hailing from a kunbi-Marath agrarian lineage in the 17th century.

The Brahmin community has long extolled the eminence of saints and individuals of profound spiritual devotion, even if they were born into the most marginalised castes. By recognising their merit, Brahmins elevated these individuals to a position of utmost reverence, treating them as equals. It is truly remarkable to observe the audacity and unwavering commitment to truth and governance exhibited by individuals like Phule, who fearlessly challenge the Brahminical establishment and demand fair treatment. They do not hesitate to voice their discontent, even if it means receiving meagre offerings that could be considered insignificant in the eyes of the Brahmins.²⁰

²⁰ Chiplunkar, V.K., Amachya Desachi. Stithi