



Mahatma Jyotiba Phule: A truth Seeker

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Abstract

Jotirao Govindrao Phule occupies a completely unique position most of the social reformers of Maharashtra inside the nineteenth century. even as different reformers focused more on reforming the social establishments of own family and marriage with unique emphasis at the repute and right of ladies, Jyotiba Phule revolted in opposition to the unjust caste system underneath which thousands and thousands of human beings had suffered for hundreds of years and developed a critique of Indian social order and Hinduism. At some point of this period, wide variety of social and political thinkers started movement towards such systems and methods. Those thinkers aimed at upliftment of the repute of ladies socially, economically, educationally and politically. Of those socio-political thinkers Mahatma Phule, Mahatma Gandhi, Dr. B.R. Ambedkar, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and such different have organized movement for striving equality for dalits, backward classes and ladies. As such, Mahatma Phule turned into an earliest leader, who strongly hostile gender inequality. He was inside the real feel a fantastic philosopher finder of truth. He changed into of the view that every character must search for the truth and mildew hence, handiest then the human society can remain satisfied. He said that British rule provided a possibility for the loads to get themselves liberated from the slavery of the Brahmins. However, at the same time, he also criticized the British forms for its policy of assisting better schooling and for its tendency to rely upon Brahmin subordinates. Curiously, Mahatma Phule nurtured a favorable perspective of the British Rule in India because he thought it at least brought the modern-day notions of justice and equality into the Indian society. He also criticized the financial coverage of the British rule in many respects it turned into adverse to the negative peasants. He counseled some of solutions to improve the situations of the agriculture sector. In vicinity of exploitative Indian social order, Phule desired to set up a society based on ideas of person liberty and equality and in vicinity of Hinduism, he could have appreciated to place prevalent faith. In this paper my attempt is to offer an evaluation of thoughts of Mahatma Phule together with his core philosophical outlook.

Keywords: Indian social gadget, social equality, girl's empowerment, education

Introduction

Advent the Person and His Character

Mahatma Jyotiba Phule turned into born on 11 April, 1827 in Satara district. He changed into from Mali network. His father changed into a vegetable vender at Poona. Mahatma Jyotiba Phule's mother exceeded away when he was infrequently one year antique. After finishing his primary schooling, Mahatma Jyotiba Phule had to go away the faculty and help his father through running on the family's farm. In 1841, he got admission in the Scottish assignment's excessive school at Poona. It becomes the turning factor in his existence. Due to the fact in that college, he encountered Brahmin friends and missionaries ideas of humanity. He had painful sensible experience when he was invited to attend a wedding of one of his Brahmin pal. Understanding that Jyotiba belonged to the mali caste which become considered to be inferior by means of the Brahmins, the family of the bridegroom insulted and abused him. After this incident Jyotiba made up his thoughts to defy the caste device and serve the shudras who were deprived of all their rights as humans beneath the caste gadget. For the duration of his existence Jotirao Phule fought for the emancipation of the downtrodden humans and the battle, which he released at a younger age ended most effective while he died on 28th November, 1890.

Best reformer of India

(a) A few critical facts about Mahatma Jotiba Phule: There are some essential statistics to recall approximately this fantastic persona

- Phule had study biographies of George Washington and Chhatrapati Shivaji. They had been Source of concept for him. Thomas Paine's ideas and his prompted Phule e book "The Rights of man". Phule himself has recorded that he turned into encouraged via the ideas of Paine. In place of exploitative Indian social order, Phule desired to establish a society founded on concepts of character liberty and equality and in region of Hinduism, he might have like to place prevalent religion.
- Mahatma Phule turned into the first defender of human equality and rights. We have to Recognize and respect the profound importance of his unflinching espousal of the rights of man, which remained until the cease of his lifestyles a prime subject matter of his writings and a goal of his movements.
- He became first progressive and chief of downtrodden, peasants and supporter of girl's training. He paved the way for the new era of social activism. He established many institutions and attempted to dispose of artificial inequality. He turned into the first energetic leader of

downtrodden and introduced us to humanity. He was propagator of Human harmony and countrywide development.

- Dr. B.R. Ambedkar said "Mahatma Phule the best Shudra of present day India who made the decrease training of Hindus aware of their slavery to the better lessons who preached the gospel that for India social democracy turned into more vital than independence from overseas rule."
- Phule's views and philosophy turned into based on facts, reports and observation. In that sense, his philosophy became now not utopian but practical. He becomes a supply of suggestion for Maharshi Shinde, Dr. Babasaheb Ambedkar, Gadgebaba and Sahu Maharaj.
- He became a founder of many actions – (1) Movement in opposition to discrimination (2) Movement of Dalit (3) Movement of ladies' schooling. (4) Peasant's motion (5) Motion towards blind faith.

(b) Works of Mahatma Jyotiba Phule

Mahatma Jyotiba Phule's philosophy observed in his following books:

- Brahmanacha Kasab (1969): in this Phule has uncovered the exploitation of downtrodden through the Brahmin monks.
- Gulamgiri (1873): In this book, he has given a historical survey of the slavery of decrease Castes. Narrate the records of Brahmin domination in India. He cautioned the humans that religious epics are made with the aid of men and do now not tolerate exploitation on the name of Faith.
- Shetkaryancha Asud (1883): on this e-book he has written on exploitation of peasants. He has analysed how peasants have been being exploited in those days.
- Sarvajanic Satyadharma Pustak (1891): On this e-book, he recommend the idea of conventional faith and throws mild on blind faiths.
- Asprushyanchi Kaifiyat (1893): In this book, he mentioned approximately crisis in Agriculture in addition, counseled solutions of the agrarian troubles^[2].

In these kinds of books, his technique of writing changed into very aggressive and courageous. His writing becomes a response against the social and non-secular gadget of Maharashtra. He stated in the social machine there has been a domination of higher caste and they were playing privileges. There were variations on the premise of caste, intercourse. No human rights to downtroddens, only sufferings, inferior remedy, injustice, exploitation became there inside the Society. This sort of social system became supported by using non-secular puran and Vedas. Subsequently Phule showed robust reaction in opposition to this. He sought to create a brand new way of life inside the society that is primarily based on equality, justice and humanity.

As we stated in advance he desired to create a new social gadget in India primarily based upon equality, justice, liberty and fraternity. Inside the history of India, he changed into the first individual who spread women schooling by opening lady faculties and opened orphanages for widow ladies and their kids. He turned into the primary Indian who turned into honoured by British govt for his noble paintings. He became severely criticized by way of Brahmin samaj for his noble paintings and attacked by way of them. However, he

continued with his movement. He sacrificed his life for the upliftment of untouchables, peasants and women. Mahatma Jyoti Rao Phule is regarded as the most crucial discern of social reform motion in India. He regarded as the father of Indian social revolution^[3].

Mahatma Jyotiba Phule as a Philosopher

We can outline "logician a person who establishes the principal ideas of a few motion, Cult, and so on. Alternatively, someone who regulates his or her life, actions, judgments, utterances, etc., by means of the mild of purpose." There are several different titles, which may be used for Mahatma Jyotiba^[4].

Phule like educationist, social revolutionary, and humanist, feminist and so on. However if we can use best single word for him it cannot explain his enlightening character. Since that we will find numerous thoughts associated with metaphysics, epistemology, ethics, and socio-political philosophy in his writing, so right here we used the name "philosopher" for him. A philosopher is that character who contributed in multiple expertise area. In current Indian philosophy we can recall him and additionally encompass in the core philosophical publications which can be teach at graduation and postgraduate level. That is the tragedy of our Indian training gadget that those thinkers who genuinely contributed inside the educational, socio-political and other components of Indian peoples are remained a long way from center academic surroundings. This is the real need of our schooling machine that ideas of revolutionaries like Mahatma Jyotiba Phule, Dr. B.R.Ambedkar and Shaheed Bhagat Singh ought to be reached to each Indian. Here we will talk Mahatma Jyotiba Phule's ideas with the titles that have been already mounted:

i) Feminism and Women Empowerment

Mahatma Jyotiba Phule and his wife, Savitribai, had been extremely good personalities, specifically for their times. He began girls training from the training of his wife and skilled her for the school. Savitribai changed into the first ladies teacher in India. He commenced the first school for girls at Pune, within the year 1848. He endorsed schooling for girl students from the downtrodden (Shudras/Atee Shudras) groups and adults. He began colleges. He established institutes just like the 'Pune girl native colleges' and the 'Society for selling education for Mahar, Mangs'. Extra critical, he engaged in his training at domestic too.

Jyotiba organized his wife, Savitribai, to teach within the girls' college, with a view to teaching the women first, that allows you to carry in the value of equality at home. Savitribai needed to face bitter competition from the orthodox society of the time for coaching women and those from the underprivileged groups within the school. Notwithstanding this bitter competition, Jyotiba and Savitribai persevered their work with sincerity.

Women empowerment is an important idea in recent times as Y. V. Satyanarayana rightly stated, "The dominance of men over women is an age-vintage exercise, and however after the appearance of democracy and democratic organization, almost every kingdom diagnosed the freedom, equality, and human rights of ladies. Now, women are entitled to stay with self-respect and dignity by way of exercise numerous rights to

ladies inside the beyond and its ongoing outcomes in the present have to be properly addressed via manner of empowering girls in all spheres of social life ^[4]."

Jyotiba believed within the equality of men and women. He burdened on women's training, emancipation of women. He introduced girls in public existence. He said equality and oneness is necessary for the development of the country. "With the intention to empower girls he adverse toddler marriage ^[5]. He initiated widow-remarriage and commenced a domestic for widows. In that point widow remarriage had been banned and child-marriage changed into very not unusual a few of the Brahmins and in the Hindu society. Many widows had been younger and now not all of them ought to live in a way wherein the orthodox humans predicted them to stay. Some of the widows resorted to abortion or left their illegitimate children to their fate by means of leaving them on the streets. Realizing the dangers of a widow giving birth to an infant conceived in unfortunate situations after her husband's dying, he opened a home for newborn babies in 1863 to prevent infanticides and suicides. "Five Phule vehemently recommended widow-remarriage and even got a home built for housing top caste widows for the duration of 1854. He requested human beings all of the time to ship their children in faculties he opened for downtroddens and ladies.

He stated, *Nar nari sabhi mehnati bano. Parivar ko light. Anand le. Nit bacho bachi ko padne bheje* ^[6].

On 17th Feb. 1852, Mahatma Jyotiba Phule's college turned into publicly inspected. The officials passed the subsequent commentary. "It is a pity that the residents of our usa are not yet convinced of the need to educate ladies ^[7]."

A decide named Brown who become present on the occasion stated, "Instructing women will make stronger circle of relatives happiness and software of the organization of the family ^[8]."

Mahatma Jyotiba Phule's formidable efforts to train ladies, Shudras and the untouchables had deep impact on the values, ideals and ideologies. His efforts unleashed the forces of awakening a number of the not unusual masses. Schooling made women greater informed. They became conscious of what's right and incorrect in the light of technological know-how. Women started out to question the age-antique customs which degraded them ^[9].

ii) Philosophy of Training

Phule counseled compulsory, widespread and innovative schooling. Education of women and the lower caste; he believed, deserved priority. As a result at domestic he started out teaching his spouse savitribai and open female's first school in India in August 1848. Handiest eight ladies were admitted on the first day. Progressively the number of college students elevated. Jotirao opened greater girl's faculties at some stage in 1851-52. He additionally started out a faculty for the decrease instructions, specifically the Mahars and Mangs. As a consequence the pioneering work accomplished via Phule within the area of lady and lower castes schooling changed into unprecedented within the records of training in India.

Phule changed into the primary Indian social reformer who time and again urged the alien government to take note of number one training which was left out. All the time he turned

into making people aware about the schooling and compelling the British executive to make association for training of absolutely everyone of India. He fought for the right of training equally for all the humans irrespective of the caste and sophistication. He knew once the people are knowledgeable they would combat themselves for his or her rights with none outside help and assist ^[6]. He said that progress of individuals was viable handiest with education. Jotirao says within the advent to the e-book "Shetkaryacha Asood":

Without education, expertise turned into lost;
Without knowledge, morals had been lost;
Without morals improvement changed into lost;
Without improvement wealth changed into lost;
Without wealth the Shudras have been ruined;
A lot has took place via loss of education. ^[10]

He gave new meanings to education: He said, "The schooling which does now not assist the not unusual mass of people to equip themselves for the war for existence, which does now not convey out strength of individual, a spirit of philanthropy, and the braveness of a lion.....actual education is that which permits one to face on one's legs. "Eleven within the curriculum of primary schooling, preliminary know-how approximately agriculture and health have to be included. The curriculum of primary education must be reoriented to offer the needs of rural areas. There must be clear demarcation among the curriculum of rural and urban place.

Schooling must be utilitarian and practical with a purpose to cowl the needs of the society. Ascheme of perfect farming ought to be implemented on a small scale. Practical information is superior to bookish know-how subsequently primary expertise in Modi (a special Marathascript) (regional languages had been supported), debts, records, Grammar, Agriculture, Ethics and health need to be imparted. Quantitative increase in primary school isn't any doubt important however it should no longer be taken into consideration at the price of qualitative one ^[12].

Something can be the trajectory of subjection of the lower castes their liberation rests by and large on education. He emphatically laid down on education. He emphatically laid down the dearth of schooling as the root cause of the degradation of decrease castes, as stated formerly. "Mahatma Jyoti Rao Phule careworn on universalisation of training i.e.schooling for all no matter caste, color, creed, sex and poverty. Mahatma Jyoti Rao Phule had achieved a lot in his existence to reform society, to fight for establishing equality in society.As he wanted schooling for all, identical is the motto of gift training machine, to offer training to all. Following his ideas Dr. Ambedkar had compiled the charter in which we've provision for free and compulsory education and universalization of schooling within the charter inside the artwork 45 but the target of this text is yet to be carried out which become to be performed inside 10 years from the graduation of the charter ^[13]."

So Mahatama Jyotirao's thoughts on education are very vital for discussion and implementation.

iii) Thoughts on Social Justice and Equality

Phule made powerful pleas to abolish untouchability and the whole caste-gadget. He revolted against the unjust caste-

system beneath which millions of people had suffered for Centuries. The Dalit at that point did not have any political, social, educational and economic rights [7]. He condemned dual morality of the Brahman device. He said identical opportunity must get to anybody. He said with the aid of birth all are loose and identical. All humans have hereditary rights. He became a militant recommend of human rights to the downtrodden [14].

He protested against guy-made inequality which was rooted in Hindu caste-device and varna-vyavastha. He struggled fearlessly to implement the reforms inside the Hindu society. He tried to put off inferiority complicated from the minds of the humans. He made aware to shudras. He advised them take training and acquire power, they may be not slave but human Beings. Advert T.L. Joshi stated, "Jotiba Phule turned into one of the first persons to rebellion towards the conventional social gadget in India. From where did he find the inspiration for this rebellion thinking about that the triumphing social laws had taken a firm hold at the Indian mind for lots of years? The answer is that Jotiba turned into a Satyashodhak-a seeker of reality-the Moral fact of human lifestyles. The manifestation of that perennial truth becomes his notion in guy's freedom in the universe, as upheld by means of current western civilisation [15]."

Mahatma Jyotiba Phule set up the Satya Shodhak Samaj, which sowed the seeds of Improvement of the masses and propounded the spread of rational thinking. The motion carried on by using the samaj changed into the primary of its type to reach the faraway villages. He carried on the social reform actions primarily based on social equality. Phule believed within the equality of men and women. He did no longer merely pressure the equality of men but also equality of people and women. For Phule equality inside the society become meaningless. Without equality of person and woman in the own family. He propagated generic humanism based totally on values of freedom, equality and established brotherhood. He criticised the caste machine via the books "Gulamgiri" and "Brahmanache Kasab". He hooked up the Satyashodhak Samaj. He sowed the seeds of development of hundreds [16].

We are able to emphasis on his thoughts by means of these phrases to steer the social alternate in the society, "Phule believed in overthrowing the social device in which guy has been intentionally Made depending on others, illiterate, ignorant and negative, so that it will exploit him. To Him blind faith eradication formed a part of a wide socioeconomic transformation. This become his strategy for finishing exploitation of humans. Mere recommendation, education and alternative ways of dwelling are not sufficient, except the financial framework of exploitation involves a cease. Shudras became aware of their caste identity and began claiming Equality with better castes in all regions of lifestyles. In short, Mahatma Jyotiba Phule liberated Women and Shudras from the control of religious vested pastimes and laid the muse for a backward magnificence movement in India [17]."

iv) Philosophy of Politics and Economics

Mahatma Jyotiba Phule's political ideas are related together with his social thoughts. Phule stated British raj is not always

a curse however a boon. It is far better than Peshwa's raj. British mounted rule of law, equality of legal guidelines. The brand new rulers opened the possibilities in education. He hoped that the new government which believes in equality among guy and man might emancipate decrease castes from the domination of the Brahmins. He welcomed the British rule as "Divine Dispensation" for the regarded it as God's device to rescue the oppressed from the clutches of Brahman demos. After independence will, uppercaste allowed shudras for identical rights. Though Phule favored British rule, he changed into privy to shortcomings of the former and he never hesitated to factor them out overtly. Hence, Phule turned into dedicated no longer to the Britishers however for the justice and equality of downtrodden. Phule's complaint of the British government emanated out of his subject for the welfare and the reputation of the decrease castes in modern society [18].

Phule became not monetary theorist however; he had a keen observation about the exploited class. The first chapter of Shetkaryacha A sood describes in details how inside the name of religion Brahmins had been persecuting the Sudras from the cradle to the grave. There was no limit to the religious rites and rituals imposed by using Brahmins at the Sudras. The bankruptcy also describes how the Brahmins who could not acquire better training, underneath the garb of a sanyasin, exploited the ignorant and the uneducated. He also said, "Since the white authorities bureaucrats are in most cases in a stupor due to their lifestyles of luxurious, they don't have any manner of having any statistics approximately the real condition of the farmers, and their standard carelessness lets in Brahman personnel to dominate all the authorities departments.

Between the two, the farmers are so much looted that they've no bread to fill their stomachs or garments to cover their bodies [19]."

He changed into involved about the fame of shudras, untouchables and women in Indian society, whilst in economic terms peasantry and its problems interested him.

In keeping with him following points are important approximately Indian economy

- The high caste nationalist regarded industrialization because the most effective option to the economic trouble of India. Phule then again talked from the factor of view of improving agriculture because he perceived Indian financial system often because the agricultural financial system.
- Second aspect is farmers have been being exploited by means of the moneylenders and Brahmin officials of the sales and irrigation departments.
- Another hassle faced by way of the rural financial system became that of the unfair competition with the aid of the British goods. Due to the inflow of those cheap and superior items, the indigenous craftsmen of the villages and metropolis's suffered high-quality losses and in lots of instances they had to close down their hereditary commercial enterprise [19]. It accelerated unemployment in the rural regions.
- Phule advised certain answers to those issues. The first and the most important option to the problem of the poverty of the farmers that Phule counseled turned into production of bunds, tanks and dams in order that enough water was

made to be had to the farm. He asked the government to reduce the burden of taxes on farmers if you want to make agriculture worthwhile ^[20].

v) Philosophy of religion

Mahatma Jyotiba Phule do not want be a non secular thinker, non secular guru or a logician of faith. Also he become not fascinated to prove the lifestyles of God, relation of God and the world and so on. His aim became to expose the dilemma created by using religious authorities who sure guy in religious rituals and made peoples enemy of every different. His wondering became that Hindu faith not handiest provide spiritual expertise to guy however additionally bound his social and personal life in religious bigotries. He desires that faith which gives man a true freedom to develop socially and spiritually. Phule motivated by radical religious ideas of Thomas Paine ought to succeed in doing this sort of a theoretical workout. Phule believed in one God (Nirmik). He regarded God as a writer of this world and all women and men his kids.

There are thirty-three articles inside the Sarvajanic Satyadharma, which define the rules for the creation of a world-circle of relatives primarily based on simple human rights in addition to the social and highbrow attitudes critical for it. The gist of these articles, in greater or less Jotirao's phrases, is as follows:

- All men and women should stay collectively unite on this earth as one circle of relatives, with honesty and without discrimination, regardless of to which village, province, us of a, continent or religious beliefs they adhere to.
- The author created guy to be independent and able to enjoying equal rights as others. The author has given freedom to all males and females to explicit themselves freely, however without inflicting damage as a result of their mind or perspectives. That is known as real (righteous) behavior.
- The writer has endowed everyone with human rights. Therefore it follows that a man or woman or a set cannot dominate another. To observe this precept is to practice righteous conduct.
- The creator has given all men and women non secular and political freedom. One who does no longer harm every other in any manner and does no longer usurp another's rights is a practitioner of righteous behavior. Behavior if you want to please the creator is public fact (distinctive feature). The sincere behaviour of any man or women towards his fellow human beings may be termed as morality ^[21].

The basic characteristics of his philosophy of faith ^[10]:

- Phule discarded idolatry, ritualism, asceticism, fatalism and the concept of incarnation.

No intermediary between God and devotee was taken into consideration essential with the aid of him. Phule by no means believed that any e book become God ordained.

- Phule visualised Sarvajanic Satya Dharma (Public authentic religion) to take region of Hinduism. His proper faith broke from Hindu way of life altogether. He severely criticized the mythology and sacred books like Smritis and

Vedas of Hindu. He tried to prove that the records of Hinduism were in truth, the records of Brahmin domination and slavery of Shudras. He determined cunningness, selfishness and hypocrisy in sacred scriptures than dialogue of proper faith.

- The elite reformers criticized the present day degenerated shape of Hinduism, at the same time as Phule attacked it from its very inception and confirmed that Brahmins had deceived lower castes for the duration of history. Phule interpreted Hinduism as a relation primarily based on Varna and caste gadget devised with the aid of the cunning Brahmins to misinform the lower castes.
- He dismissed Hinduism altogether, he did no longer reject the very concept of faith or Dharma. He tried to install its region-established religion primarily based on standards of liberty in addition, equality. His Sarvajanic Satya Dharma positioned emphasis on fact looking for without the aid of any Guru or text. His non-secular thoughts had been really encouraged by way of Christianity but he in no way recommended conversion because he changed into additionally prompted by means of the radical spiritual argument of Paine, who had shown some of defects in Christianity.
- His universal religion become liberal and in lots of respects very exclusive from traditional religions. His religion become especially and commonly worried about secular matters. Phule had visualized a circle of relatives in which every member of that family would possibly follow his own faith. On this best circle of relatives a spouse would possibly embody Buddhism while her husband is probably a Christian and children may follow other religions because Phule believed that there is probably some reality in all of the religious texts and scriptures and consequently one in all them could not declare the last reality.
- He concept that the authorities have to not close its eyes to inhuman non-secular customs or unjust traditions and practices of Hinduism. At one vicinity, he criticized the colonial authorities for its policy of persevering with the exercise of giving offers to temples, considering the fact that he claimed that the cash had been gathered from lower castes in the shape of tax. As a result there has been no area for any communalism or unwarranted neutralism in subjects of faith to this point as Phule's religious thoughts had been concerned ^[22].

Ultimately, it has also brought that diverse high-quality personalities had been inspired via the persona of Mahatma Jyoti Rao Phule who added exquisite adjustments in social and financial fields of India. Dr. Babasaheb Bhim Rao Ambedkar, first law minister of the Republic of India and the architect of Indian constitution was stimulated with the aid of his noble paintings toward humanity and he accompanied the philosophy of Mahatma Jyotiba Phule based totally upon justice, equality, liberty and fraternity ^[11]. He observed all the tips given through Jyotiba as proper to schooling to all, special provisions for women, minorities, downtrodden and many others. it's also crucial to notice that Mahatma Phule has left, grappling with troubles that we've still not resolved greater than 125 years after his dying in 1890, he ought to have deserved higher popularity inside the society.

Authorities have to should make proper provisions of Mahatma Jyotiba Phule books in Colleges and faculties. Mahatma Jyotiba Phule's philosophy of education, human rights, Women empowerment, socio-political and non-secular ideas needs to be initiated actively in the society for its betterment.

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