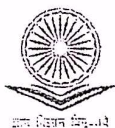


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'अजिंठा' या त्रैमासिकात प्रसिद्ध झालेली मते मुख्य संपादक, संपादक मंडळ व सल्लागार मंडळास मान्य असतीलच असे नाही. या नियतकालिकत प्रसिद्ध करण्यात आलेली लेखकाची मते ही त्याची वैयक्तिक मते आहेत.

तसेच शोधनिबंधाची जबाबदारी स्वतः लेखकावर राहिल. हे नियतकालिक मालक मुद्रक प्रकाशक विनय शंकरराव हातोले यांनी अजिंठा कॉम्प्युटर अँड प्रिंटर्स जयसिंगपूर विद्यापीठ गेट औरंगाबाद येथे मुद्रित व प्रकाशित केले.



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## Savitribai Phule and Social Change - A Sociological Study

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### Introduction

In our society changes are bound to come. In some societies these changes are very slow while in others are rapid and fast. But no society can escape from changes. A Sociologist is therefore, required to take these changes into consideration for proper study of society. Social changes cannot be studied in isolation and each change is only a link in the series of changes which have occurred or are likely to occur. It is therefore essential that a social change should not be taken in its present form or of an incident of the present alone. It is connected with the past and affects the future. Savitribai Phule took revolutionary steps. It affected the society.

### Methodology

For this research paper descriptive study method is used to describe Savitribai Phule's work and how it initiates the social change. The study is based on observation and secondary data collected from reference books, websites.

### Review of Literature

The research titled 'Protestant movement and social change study of dalit movement in maharashtra' by Jogdand ,Pralhad Gangaram at Dr.B.A.M.U.A'bad(1990) stated that before independence, a number of reform movements were launched by the upper caste people to tecele the social evils. Since their approach was a reform one they could not bring about any structural changes in the Hindu social structure. And after independence, the activities of the social reformers slowed down probably because of their belief that independence would bring about the necessary changes and solve the problems of the downtrodden.

The research titled 'Social reforms movement among Indian Muslims' by Syed, Anees Fatema at Dr.B.A.M.U.A'bad(1981) ,focused Womens worst, secondary, low Status in the society. She stated how great leader did not succeed in launching a powerful and vigorous social reform movement. They ignored women's education, never started schools and colleges for women ,accepted the existing system as final and would not approve of any change in the



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prevailing structure of society. They failed to realise that only a radical change in society would lead to the eradication of the evils of political and social degeneration.

### Social Change

Social change usually means a change in the social structure. Due to Effective pressure of Hindu Dharma system in India the pace of social change in India has been slow or conscious attempts were made to stop it. Fundamentalist ideologies tried to maintain the social structure as it is, opposed to change it, in the name of preservation of the culture of India .

Because of this, in the 19th century, many elements of the Indian society were exploited, oppressed and deprived consciously on the basis of born gender and caste. They were confined to a limited number of groups and subgroups based on the caste system, Jajmani system, and gender biased approach. The opportunity of changing this group or subgroup was denied by the religious system and socialization was practiced in such a way that there is nothing wrong with it. The impact of which we still see today.

As stated by Wilfredo Pareto, the illusion of supplementary and nutrient derivatives was created in the Indian social system in support of residues. Myths, scriptures, customs, traditions, various religious ideas, practices of ethics, ideas of superior-inferiority, the division of labor on the basis of birth, and many other cultural aspects were created and rooted for all. Made binding for all.

The social system, which was under the influence of religion, was constructed in a limited group of sub-groups. The role of the individual was related to the ascribed status . Since there was no opportunity to change the group, there was no option in the social system to achieve earned status. The so-called religious values were considered the norm in the social system, and the creation of norms was Supporting to the values.

This society of India was denying humanity because of the effective socialization of religion. And those whose humanity was being denied were not even aware of it .As Karl Marx points out, religion is as effective as the opiate pill, and even today, we do not feel the need to accept the factual reality in the age of science technology.

Understanding such a fact that the women who were exploited, oppressed and deprived by the Indian society were about 50% of the Indian society. From ancient, medieval times until today women were deprived of their basic right to live as human beings. But even today women in India do not feel that it is their right. It's part of living, not feeling entitled. This alchemy is of the values introduced by the religious society. Therefore, even though the Constitution empowers



women , the principle of denying that right shows the established society and women themselves support it. That is why religion is the pill of opium.

### Savitribai Phule

Her life span is from January 3 ,1831 to March 10 , 1897.Mahatma Jotiba Phule died on November 28, 1890, Both of the two were married in 1840. Savitribai Phule was born in the lower castes rejected by the social system. So where many restrictions were imposed on men in the name of caste, she not only rejected caste restrictions but also rejected restrictions imposed on her as a women. In today's situation, this is true that for every human being in this scientific age is having the protection of constitution who promises the freedom,equality and social justice. Against this backdrop, it is sociologically important for a nineteenth-century woman who belongs to lower caste to contribute to social change without any armor, Arsenal.

The British Empire promoted modern education in India and the newly educated Indians realized the importance of manhood. In India, there was a realization that the right of humanity was being denied on the basis of wrong grounds and as a result the newly educated Indians felt the need to spread the flame of education to women.

Due to this realization sensitive, exploited-victim Mahatma Jotiba Phule taught Savitribai Phule. Savitribai herself learned and worked for the promotion of women's education. She changed her field of work with the flame of education. In the sociological definition the group-subgroup was changed. She Earned the achieved status. But the foundation of this social change could not be so easily implemented. As a punishment for this, the couple was separated from the family, disarmed, deserted. Even Mahatma jotiba Phule's father drove them out. The influence of the religious social system was on the society, the existence of an individual being denied.

In such a situation, Savitribai Phule struggled with the established social order and created her own identity as an independent personality. She created her own existence. She created her own place in the field of education for which women were rejected also struggled for others to gain access to that place who were denied access. She guided them to be as inspiring as she herself is and also inspired others to be inspirational for others. This is important from a sociologist's point of view.

In India where Giving and receiving knowledge was forbidden ,One woman who was confined to the double standard of social stratification. She broke the loop herself, and taught others to break the loop.Not only she becomes inspiration for others but also they too become



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inspiration for others who learn from her. And this social change is still not accepted by the society.

To know the awareness of Savitribai Phule's work, a survey of college students, students and working women was done . At that time we came to know that 65% of the respondents could not have information. But at the same time When asked about Vatsavriti's pontima, 99% of the respondents were able to share Satyawani-Savitri's story and other information related to the practice. Sociologists have the potential to do research on conscious socialization so that the idea of living and letting the world live as human beings is rooted in society.

Savitribai Phule made her own decisions independently and lived according to them, even when Mahatma Phule was alive and after his death .From her rich writings and speeches, it is clear that she did not confine herself to any of the existing established frameworks. Created her own work-boxes and expanded them. There is a combination of wisdom, gentleness, compassion and friendship with the education. Even to this day the average Indian woman can not think of going around the box she has expanded. Not only the society but also the women of today herself is rejecting self respect and honour as a human being.

#### Conclusion

Savitribai Phule is the first Indian woman who sowed the seeds of social change as a human . Rejected burden of femininity, rejected the constraints of caste system. Means rejected the restrictions of the religion system. She created her own independent existence during and after the Mahatma Phule. She established herself as a human . She went beyond the field of work for women 'Chul aani Mul'. Educated herself and taught those who are not educated because of opportunity for education denied . It means rejecting all kinds of ascribed status she tried to get achieved status.

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