



The Role of Savitribai Phule in Modern Indian Education

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ABSTRACT

The purpose of this research is to better understand the impact that feminist Savitribai Phule has had on the education and empowerment of women in the modern day. Since Savitribai Phule sparked a modern educational revolution with her ideals and beliefs, they should be included into classroom practice. She sought to upend the standard education model prevalent at the time and replace it with one that was accessible to everyone. This research makes use of qualitative techniques common to historical research. The researcher chooses to use a historical approach in the execution of his investigation. Primary and secondary sources of information were employed to complete this investigation. Her ethics and beliefs are consistent with those of the mainstream educational establishment. Incorporating these perspectives into the current educational system is essential. This will add to the depth of information taught in schools throughout India. Teachers and students will emulate Savitribai Phule by working to eliminate prejudice in the classroom and raising awareness about the importance of education for all members of society. Current educational efforts will bear more fruit and be better able to preserve their worth and relevance on several fronts if this is achieved.

Keywords: Savitri Phule, Modern Education, Pragmatism, Feminism, Social Reformer, Women Education.

1. Introduction

In the last three thousand years, India's once-glorious history has been marred by transgression and the country's culture has hardened. This remarkable shift unquestionably had its roots in the home and has been sustained via a jumbled mixture of tradition, practicality, and faith. In the past, magnificent India had peaks and valleys in every facet of society, but the education of women was a constant source of oppression. Indian culture is marked by a lack of social consciousness, an inhumane attitude towards casteism, untouchability, child exploitation, corruption, and problems with reservation rules, religious differences, and power imbalances. Creating human consciousness to address societal issues and bring about equality via social transformation is necessary since oppression in Indian society displays apathy in society. Such brutality, according to many renounce historians, is a key cause of India's backwardness. Women in India are now at parity with males in every sphere of society. As a result of their intelligence and learning, they were famous and admired by many. They have established themselves as leaders in many spheres of society, including the arts, politics, athletics, and science. Various fields in medicine, technology, governance, and social work, etc. An important figure in the nineteenth-century movement to educate and empower women, Savitribai Jyotirao Phule was a poet, educator, and social reformer from India. On January 3, 1831, in the little town of Naigaon in the Satara District of Maharashtra, Savitribai Phule entered the world. Her hometown was around fifty kilometers from Pune and five km from Shirval. Lakshmi and Khandoji Neveshe Patil, both members of the Mali Community, had Savitribai Phule as their oldest daughter. Savitribai Phule married Jyotirao Phule, born on April 11, 1827, when she was only 10 years old. They tied the knot when he was just thirteen. In place of biological offspring, Savitribai and Jyotirao took in and raised Yashwantrao, a Brahmin widow's son. Because of her low caste and gender, Brahmins barred Savitribai Phule's education until after she married. Savitribai, one of the few educated women of her period, is credited with establishing the first school for girls in Pune's Bhide Wada neighborhood with her husband, Jyotirao Phule. She fought hard against child marriage and sati pratha and for the right of widows to remarry, as well as for their education and independence. Like B. R. Ambedkar and Annabhau Sathe, she is a symbol of the Dalit Mang caste and a prominent person in Maharashtra's social reform movement. She aggressively sought the abolition of untouchability and other forms of caste and gender prejudice. Savitribai Phule was one of the most prominent figures who did much to advance the cause of the contemporary Indian social scene. She was the first female educator, and her efforts to encourage the oppressed to pursue higher learning were crucial to their eventual liberation. She was also quite active in many spheres of society. Savitribai Phule is mostly absent from contemporary India's historical record, with a few notable exceptions. Her story and the sacrifices she made should be better recognised and understood by all Indians.

1.1 Background of the Study

Savitribai Phule was born in 1831 in the Pune district of Maharashtra, India. During her time, India was under British colonial rule, and social inequalities, especially those related to caste and gender, were deeply entrenched in society. Education was primarily reserved for the privileged, and women, in

particular, faced severe discrimination and lack of access to education. Savitribai Phule's own experiences as a young girl from a lower-caste family and her quest for knowledge ignited her passion for education and social reform. She received education from her husband, Jyotirao Phule, who was a social reformer and educator himself. Together, they worked tirelessly to promote education among marginalized communities. The role of Savitribai Phule in modern Indian education is a significant and inspiring chapter in the history of women's empowerment and educational reform in India. Savitribai Phule was a pioneering social reformer, educator, and feminist who lived in the 19th century. Her contributions laid the foundation for a more inclusive and equitable education system in India. In 1848, Savitribai Phule and Jyotirao Phule established the first school for girls in Pune. This was a revolutionary step at a time when educating girls, especially from lower-caste backgrounds, was considered taboo. The couple faced opposition, social ostracism, and even threats for their work. The study of Savitribai Phule's role in modern Indian education is essential to understand the evolution of the education system in India and the struggle for social justice and gender equality. Her determination, courage, and commitment to education as a tool for social reform continue to inspire generations of educators and activists in India. Her legacy serves as a reminder of the transformative power of education and the importance of challenging societal norms to create a more inclusive and equitable society.

1.2 Need and Significance of the Study

This research has critical implications for today's classrooms. Therefore, Savitribai Phule's ideals and ideas should be included into the educational system, since she sparked a wave of change in modern times throughout many areas of education. She worked to dismantle the dominant educational system in an effort to build something that would be accessible to everyone. The study's second primary goal is disseminating information about Savitribai Phule's feminism and philosophy. It's hilarious how she firmly planted her thoughts in the present day. Modern ladies have a hard time conceptualizing the world of that era. It is impossible to ignore her role in ending harmful beliefs and advancing women's access to education. Her guiding concepts and ideals are consistent with those of the standard curriculum. She modelled how to include those on the fringes of society in everyday life. An Indian hero, Savitribai understood the importance of rights like Article 21's Right to Life and Personal Liberty and the Right to Education guaranteed by the Indian Constitution. Women have taken on greater leadership roles in shaping the world in the new century. Equal educational opportunities are crucial in preparing people for this leadership position. Savitribai Phule is widely recognised as the pioneering force behind today's widespread emphasis on girls' education in India.

1.3 Statement of the Problem

Savitribai Phule, a pioneering figure in 19th-century India, made significant contributions to the field of education, particularly with her establishment of the first girls' school in Pune. Her work challenged traditional gender norms, promoted the education of marginalized communities, and laid the foundation for a more inclusive education system. However, despite her historical significance, there is a need for a comprehensive analysis of her role in shaping modern Indian education, examining the extent of her influence, and assessing the lasting impact of her initiatives. This research study aims to provide a comprehensive understanding of Savitribai Phule's multifaceted contributions to modern Indian education, shedding light on her historical significance and assessing the continued relevance of her work in the context of contemporary educational and social reform challenges in India. Thus the Study entitled as "The Role of Savitribai Phule in Modern Indian Education."

1.4 Objectives of the Study

1. Savitribai Phule's feminism and her pragmatic viewpoint is a good place to start.
2. To analyse the role of Savitribai Phule as revolutionary and social reformer.
3. To understand Savitribai Phule's impact on modern-day schooling.
4. To know about Savitribai Phule's impact on women's education in the modern day.

2. The Review of Related Literature

Thom Wolf & Suzana Andrade (2008), published in 'Oikos Worldviews Journal' of "Savitribai and India's Conversation on Education". As stated here, "You owe her. But do you know her? Savitribai Phule, the Mother of modern education.

Thom Wolf (2011), published of Journal on "Comenius and Savitribai Phule". In this journal, he discussed changing education: a note on the "original and unusual" world voice, worldview, and world venue of Jan Comenius and Savitribai Phule.

Dipongpou Kamei (2013), had study "Women and Education: Contribution of Savitribai Phule and Pandit Ramabai for Women Education in India".

Suchismita Pai (2013), in her study "Savitribai, The Mother of Modern Girls' Education in India". She discussed in her study, Savitribai Phule may not be as famous as Mahatma Gandhi or Swami Vivekananda.

Goure (2016), Published International Journal of Management and Social Sciences, on "Feminist Philosophical Thought in Colonial India". In this small work, he would like to focus on the feminist philosophical aspect of Savitribai Phule's thought.

Kiran Agawane (2016), had study "Krantijyoti Savitribai Jyotirao Phule: Liberating Women and Lower Castes". This study focused on liberating women and lower castes in India in the 19th century, Maharashtra.

Tata Sivaih (2017), name of the study “Great Bahujan Revolutionary Woman Krantijyoti Savitribai Phule”. He mentioned here, Savitribai Phule a true feminist who worked towards abolishing discrimination and unfair treatment of people based on Religion, Caste, Race and Gender.

Shikha Sharma (2017), had studied “discuss what the amazing Savitribai Phule did a century ago is followed by schools even today.” This study focused on various amazing and great works of Savitribai Phule

2.1 Research Gap

There is a dearth of research related to “**The Role of Savitribai Phule in Modern Indian Education.**” Therefore researcher conducted investigation related to such statement of problem.

3. Methodology of the Study

The work is based on real-life events and is called a documentary. It relies on primary sources and information gleaned from others. The research draws its findings from both primary and secondary sources. Books and official government reports are the main resources. Information from secondary sources, such as scholarly publications, popular media, etc. Several websites were scoured for relevant data, which was then compiled here. This study falls under the category of descriptive research. This research makes use of qualitative techniques common to historical research. Thesis, published journals, articles, magazines, and books are the secondary sources used to learn about Savitribai Phule.

4. Analysis and Discussion

The analysis and interpretation of the study were conducted based on the objectives of the study.

4.1 Pertaining to Objective 1:

O₁: Savitribai Phule's feminism and her pragmatic viewpoint is a good place to start.

Feministic View: Savitribai Phule began a number of social reform movement's decades before early nationalists adopted social reform as a platform issue. The fight against female illiteracy and the caste system were important themes of her interventions, on which she took on the entrenched patriarchal and Brahmanical ties. Savitribai and Jyotirao Phule were the first to do things like welcome "women and lower castes" to their educational institutions, provide clean water to the untouchables, and take in widows and orphans as boarders. The good behaviour and honesty of the peons in transporting the girls to and from school, as well as the parental treatment and indulgent attention of the teachers, made the girls love the schools and literally run to them with alacrity and joy, the report says. Savitribai Phule campaigned for women's rights at a period when they were severely limited. She built the first school just for girls in India, earning her renown in the process. She's been labelled a feminist for her exceptional body of work in this area. Many people consider her to be the first contemporary Indian feminist. We call this point of view on her a "feminist" stance. The first contemporary Indian feminists, they battled for women's rights and against female genital mutilation. Savitribai Phule is often celebrated as one of the earliest feminist icons in India due to her pioneering efforts in challenging gender norms and advocating for women's rights during the 19th century. Her life and work reflect a strong feminist perspective, and her contributions to the feminist movement in India are noteworthy. In summary, Savitribai Phule's feminist views and actions were ahead of her time. Her commitment to women's education, women's rights, and gender equality laid the foundation for subsequent feminist movements in India. She demonstrated that feminism could be a powerful force for social change and paved the way for future generations of feminists to continue the fight for gender justice in India. Her legacy continues to inspire feminists and activists in India and beyond.

Pragmatist View: Phule argued that education went beyond the ABCs. It wasn't only about learning new things and finishing school. Her belief was that everyone should have the opportunity to learn and grow via unrestricted thinking and discussion. Education, she used to add, is just as necessary as things like food, housing, and clothes. She came to the conclusion that a lack of knowledge was the primary cause of people's backwardness. So, as a pragmatic, she approaches the issue of educating the people. She advocated for schools to have an industrial department where students could acquire marketable skills that would help them become financially self-sufficient. She assumed charge of the school's health services in an effort to lower rates of childhood malnutrition. A young pupil was supposedly motivated by her to request a library for the school rather than personal presents at an awards ceremony. She encouraged young women to pursue careers in the arts. She has a reputation for breaking down complex concepts into manageable chunks. She employed active and collaborative learning strategies almost exclusively in her classroom. Savitribai Phule can also be viewed through a pragmatic lens, emphasizing her practical approach to addressing social issues and her focus on tangible solutions. Here's a pragmatist view of her contributions:

Education as a Practical Solution: Savitribai Phule recognized that education was not only a matter of principle but also a practical solution to the socio-economic challenges facing marginalized communities, particularly women. She believed that education could empower individuals with knowledge and skills to improve their lives.

Direct Action: Savitribai and her husband, Jyotirao Phule, did not limit themselves to theoretical discussions or passive advocacy. They took direct action by establishing schools and educational institutions, making education accessible to girls and lower-caste individuals. This hands-on approach yielded tangible results in terms of increased literacy and awareness among these communities.

Focus on the Marginalized: Pragmatically, Savitribai Phule directed her efforts toward the most marginalized and oppressed sections of society. She understood that these communities faced the greatest barriers to progress and sought to uplift them through education and social reform.

Community Building: In addition to education, Savitribai and Jyotirao Phule engaged in community-building activities. They established hostels and shelter homes for women who faced abuse or discrimination, providing practical support to those in need.

Advocacy through Literature: Savitribai Phule used her writing and literature to advocate for practical solutions. Her poetry and writings often addressed issues like women's rights, education, and social reform, effectively communicating her pragmatic approach to these issues.

Legal Reforms: Savitribai's pragmatic approach extended to advocating for legal reforms. She recognized the importance of legal rights and worked to advance the cause of property rights for women, which had practical implications for their economic independence and well-being.

Alliance Building: Savitribai and Jyotirao Phule were pragmatic in building alliances with like-minded individuals and reform movements. They collaborated with others in the anti-caste movement and social reform circles, recognizing that collective efforts could achieve more significant practical outcomes.

Long-Term Impact: Perhaps the most pragmatic aspect of Savitribai Phule's work is its long-term impact. The educational institutions she helped establish continue to thrive, and her efforts contributed to increased literacy and social mobility among marginalized communities. Her pragmatic approach continues to benefit generations of individuals.

In conclusion, a pragmatist view of Savitribai Phule's work emphasizes her practical, hands-on approach to addressing the pressing social issues of her time. She focused on concrete solutions, especially in the realm of education, and her efforts have had a lasting and positive impact on Indian society. Her legacy demonstrates the power of pragmatism in effecting meaningful social change.

4.2 Pertaining to Objective 2:

O₂: To analyse the role of Savitribai Phule as revolutionary and social reformer.

Savitribai was a social reformer as well as an educator reformer. Extremely primitive, the caste system took on terrible shapes in 19th century India. The prevalence of illiteracy was high, and the Sati system and practice of untouchability persisted. Women and others from lower social classes were not allowed to attend school. They were property and were used for domestic, economic, and sexual tasks inside the household. They played no discernible part in public life. They were restricted from holding public assemblies or voicing their opinions. They were not allowed to go to school and were expected to maintain strict domestic decorum. Widows were shunned and had little legal protections, and child marriage was commonplace. The society was ruled by males, and women had no rights. As the 'dark period' for women, the 19th century in India was obviously not their era. She has had a substantial impact as a social reformer in the present day. Savitribai Phule played a pivotal role as a revolutionary and social reformer in 19th century India. Her contributions were transformative and revolutionary in several ways:

Pioneering Women's Education: Savitribai and her husband, Jyotirao Phule, established the first school for girls in India in 1848. This act alone was revolutionary as it challenged the prevailing social norms that denied women the right to education. By providing girls with access to education, Savitribai Phule initiated a radical shift in gender dynamics and helped lay the foundation for future generations of educated and empowered women.

Breaking Caste Barriers: Savitribai Phule's commitment to social reform extended to challenging the caste-based discrimination that was deeply ingrained in Indian society. She actively encouraged students from lower-caste backgrounds to attend her schools, which was a direct challenge to the oppressive caste hierarchy. This inclusive approach was revolutionary for its time.

Feminism and Women's Rights: Savitribai was a feminist *avant la lettre*. Her advocacy for women's rights, including the right to education, property, and self-determination, was groundbreaking. She worked tirelessly to dismantle oppressive customs like child marriage and advocated for women's right to choose their life partners, thereby challenging entrenched patriarchal norms.

Practical Social Work: Savitribai and Jyotirao Phule were not just theoreticians; they were practical social workers. They set up hostels and shelter homes for women who were victims of abuse, providing tangible support and a safe haven for those in need. Their approach was revolutionary because it addressed immediate social issues and provided real solutions to the problems faced by marginalized communities.

Literary Activism: Savitribai Phule used her writing and poetry as tools for activism. Her poems addressed issues of gender equality, social justice, and education. Her literary work was revolutionary in that it helped spread awareness and build a movement around these critical issues.

Intersectionality: Savitribai's revolutionary approach was intersectional; she recognized that the struggles against gender discrimination and caste oppression were interconnected. Her activism was inclusive and sought to address multiple forms of discrimination simultaneously.

Legacy and Inspiration: The impact of Savitribai Phule's revolutionary work is still felt today. Her legacy continues to inspire activists, educators, and feminists in India and around the world. She laid the groundwork for subsequent social reform movements and contributed to the broader struggle for social justice in India.

Savitribai Phule was a leading advocate for women's rights and equality: She was the pioneer who changed the face of Indian education by welcoming females and children from lower social classes. She pioneered the idea that all children in India should have access to an education that is both universal

and child-centered, academically critical, and socially transformative. Savitribai Phule collaborated with her husband in his fight to abolish untouchability and the caste system, secure equal rights for those from lower social classes, and restructure the Hindu family. During a time when even the sight of an untouchable was considered filthy, the couple opened a well in their home to provide water to the oppressed group.

Participation of Dalit Bahujaan Parents: Like Phule did more than a century ago, the present Delhi government has begun holding huge parent-teacher meetings and reading fairs and melas in all Delhi government schools in an effort to get parents more involved in their children's education. Phule also instituted festivals, pilgrimages, and caste panchayats as well as frequent parent-teacher meetings at her school to engage parents from the Dalit Bahujaan community in their children's education.

Savitribai led the Satya Shodhak Samaj: When Jotiba Phule established (1873) the Satya Shodhak Samaj, Savitribai became the head of the women's section which included ninety female members. The tyranny and exploitation of the Shudra and Untouchable classes was the driving force behind it. The practice of Satyashodhak marriage was central to the mission of the Satya Shodhak Samaj. On December 25, 1873, Sitaram Jabaji Ahata wed Radha Nimbankar in what is considered to be the first Satyashodhak wedding. Savitribai paid for everything associated with her wedding.

Mahila Seva Mandal: Savitribai Phule founded the organisations Mahila Seva Mandal in 1852 with the goal of educating women about their inherent worth as human beings and the value of their lives. To combat the common practice of widows having their hair shaved, she successfully organised a strike among barbers in Mumbai and Pune.

First Infanticide Prohibition Home: Savitribai established the first home in India dedicated to protecting women who were at risk of committing infanticide on January 28, 1853. Widows might give birth and abandon their newborns at the Infanticide Prohibition Home. Women of all social classes and castes faced severe discrimination and oppression in those days as a result of the Brahminical Social Order. There were several anti-female patriarchal and Brahmanic customs, norms, and rituals.

In summary, Savitribai Phule's role as a revolutionary and social reformer was characterized by her tireless efforts to challenge oppressive social norms, promote education and women's rights, and uplift marginalized communities. Her work was instrumental in transforming Indian society and continues to serve as a source of inspiration for those working towards a more just and equitable world.

4.3 Pertaining to Objective 3:

O₃: *To understand Savitribai Phule's impact on modern-day schooling.*

As the "Mother of Modern Education," it's true that nowadays you may find a successful Indian lady working in any industry. Savitribai Phule and her family have overcome adversity and criticism to enjoy the freedom of walking, talking, and taking part in social events without restriction. She worked for women's rights generally, including the right to dignity for widows, single moms, and women who had undesired pregnancies, as well as the right to education for girls. She saw the value of education for women and, further, the need of learning English. She persisted in her efforts despite persistent ridicule. There have been several revolutions throughout history, including the agricultural revolution, the industrial revolution, the information revolution, and the bio revolution. During a time when women were property and receiving an education was illegal, she advocated on their behalf. As a lady with progressive ideas, she dared to challenge conventional wisdom. Women today should be thankful to her for sparking the lives she did. Women now are reaping the benefits of Savitribai Phule's efforts to cultivate a culture of learning. To her, education meant sparking curiosity and creativity in each student, not just teaching them to read and write. The principles of the Right to Education Act, the Midday Meal Scheme, and the Earn while you study Programme are relatively new to modern education. However, Savitribai Phule incorporated all of these ideas into her own schooling. She used to provide financial aid to pupils to keep them in school. She inspired the pupils to lobby for a library instead of showering her with presents. She used to lead the parent-teacher conferences, when parents and teachers got together to discuss how to best encourage their children to learn and succeed in school. She used to feed pupils because she knew how important it was for them to eat and succeed in school.

In an era when women's roles were limited to caring for the home and children, Savitribai paved the way for female education and independence. Separation by caste, religion, and gender were strictly enforced in this society. She opened Bhide Wada's first girls' school on January 1, 1848. Savitribai gave the girls writing materials like slates and pencils. As a result, girls' education got off the ground, and those educated women would go on to empower other women. She made an effort to instill confidence in her pupils. She exerted tremendous effort to keep going in this direction. Savitribai and Jyotirao founded 18 schools in a short period of time. In 1852, Major Kady presented the Phule brothers with a medal from the British government in recognition of their academic achievements. Funding increases for British educational institutions were also announced. Savitri Bai was a firm believer that hard effort and study were equally important for a person's success in life. Women, she said, should be given equal educational opportunities to men since they are not subservient to males in any manner. Savitri Bai Phule believed that education was the way to independence and, ultimately, societal change.

The Phules, who were farmers and workers, established the Formation Night School in 1855. Since many low-income persons could only make use of their time during the evening, a group of Phule couples opened a night school to meet their requirements.

One may be surprised to learn that Savitribai Phule and Jotiba Phule, over 170 years ago, laid the groundwork for today's midday meal systems by providing stipends to youngsters in an effort to lower the school dropout rate. They made it a priority to ensure the physical well-being of every student in the classroom in an effort to lower rates of childhood malnutrition. The RTE and Midday Meal Schemes were implemented in 1850.

Savitribai Phule is claimed to have influenced a young pupil to ask for a library for the school rather than presents for herself during an award ceremony. She encouraged the young women to pursue creative endeavours such as painting, writing, and more. Mukta Salve, a little girl at the time, became the

literary and feminist icon of the Dalit community with an article she wrote. Consistent meetings between teachers and parents were held to stress the value of schooling and inspire consistent classroom attendance.

Savitribai Phule and Jotiba Phule founded the first school for the Shudra and Ati-Shudra population of Pune in 1849 at Usman Sheikh's Wada. Savitribai was a co-teacher at this institution with India's first Muslim female educator, Fatima Sheikh. Both of them were able to accomplish their goals.

4.4 Pertaining to Objective 4:

O₄: To know about Savitribai Phule's impact on women's education in the modern day.

Savitribai Phule, who pioneered the education of women in India, is sometimes referred to as the "Mother of Women's Education." When no one else would even consider sending their daughter to school, she opened India's first school for females alone. Many societal problems existed during the period. Widows were forbidden from remarrying and women were forbidden from attending school. They had their heads shaved and were made to lead austere lifestyles. As a result, she stopped doing all of these things.

The situation for women was bleak. She believed that the only thing that could improve their lives was an education. In 1848, with the aid of Jyotiba Phule, she established the first school specifically for female students. At first, just nine females enrolled, although they came from a wide variety of social backgrounds. The conventional establishment did not approve of the innovative measures she had taken to further women's education.

Women's Empowerment: Jyotirao and Savitribai opened schools for members of the untouchable Mang and Mahar castes. In 1852, there were a total of three Phule schools. This year, she also launched the Mahila Seva Mandal to educate women on themes of equality, respect, and empowerment. Another establishment formed by Jyotirao and Savitribai in 1863 was the 'Balhatya Pratibandhak Griha,' which claims to be India's first shelter dedicated to protecting children from being killed as infants. It was established so that Brahmin widows and rape victims may give birth in peace and safety, lowering the rates of both widow slaughter and infanticide. Savitribai fought valiantly to eliminate societal ills like child marriage and sati pratha, which she saw as threatening women's basic survival. In addition, she worked to reintegrate child widows into society via education, empowerment, and marriage. The rigid upper caste society also strongly opposed these efforts.

Savitribai Phule was the first Indian woman to fight for the liberation of women, Dalit's, and religious minorities from patriarchy and caste discrimination. She was certain that education would free women from patriarchal norms. To raise public profile of her selfless service to humanity. In 2008, a book titled "Forgotten Liberator: The Life and Struggle of Savitribai Phule" was released by Mountain Peak Publishers. The tyranny of caste and social problems in India were two of the many causes she worked for. She openly rebelled against the Brahmin caste system.

Savitribai Phule, a prominent Indian social reformer, is well recognised for her work advancing gender equality in India's classrooms. Defying convention, Savitribai devoted her life to advocating for the betterment of women via education. She was the first contemporary Indian feminist, fighting for women's rights and an end to the practice of widow shaving.

Savitribai Phule saw the power of education as the greatest tool in the fight against slavery. Savitribai Phule, at the tender age of 17, became the youngest female schoolteacher in contemporary India when, on 1 January 1848, she founded her first school at Bhide Wada in Pune for females. Savitribai took over as headmistress and immediately got to work running the school. According to these sources, Savitribai Phule may have been the first Indian female educator and principal. When she left the safety of her house to become a teacher, a new chapter in the 'public life of the contemporary Indian woman' opened. Nine females from varying social backgrounds were the first pupils to sign up. Girls from all walks of life were welcome at the institution. In order to attend school, young women from all walks of life, cultures, and faiths would travel great distances. However, because of a financial shortfall, classes had to be put on hold.

In the 21st century, women have found their voice and established their place in the world. They ought to learn from Savitribai's example and put up a struggle for equality and justice. In terms of brainpower, she can keep up with males. She challenged the norms of society by opening up educational opportunities for women and raising their awareness of their roles and responsibilities in modern democracy. One group that has implemented her ideals well is the Mahila Seva Mandal, which was established in 1852. Women are working to dismantle stereotypes and notions that women's place is only in the home after marriage, instead emphasizing the value of an education. By obtaining the necessary education, the women have grown more independent. They are carving out niches for themselves both at home and abroad. Savitribai was a liberator from an unfair system, yet few contemporary Indian women are aware of her legacy. Savitribai Phule's contributions to women's empowerment, economic growth, civic engagement, and personal accountability should be well known and celebrated by everyone.

5. Conclusion

Savitribai Phule takes on a new persona depending on the area of study. Despite her early marriage, she did not wallow in the ignorance of illiteracy. She not only signed, but also demonstrated the culture's shift towards more reading. The strength to do what she did came from her spouse. Together with her spouse, she worked to expand both fields. Reviewing her many endeavours reveals that she dedicated almost her whole life to furthering knowledge. A strong philosophical philosophy is a hallmark of every really exceptional individual. The intellectual ideas of Savitribai Phule have led to her being labelled an Indian feminist. She advocated strongly for women's rights, including reproductive autonomy, economic equality, and the right to an education. Her impact on the field of general education, both then and now in the twenty-first century, is palpable. From the time that the first schools were built, she has worked for the realisation of equal rights for all students and the implementation of progressive pedagogical practises. She was a married woman

with experience in the outside world, yet she nevertheless dove headfirst into spreading information. Her primary focus is on furthering women's education and the Women's Education movement. That's why many in the know refer to her as a "feminist" in India. Her impact is seen across the board, from the founding of the first women's school to the advancement of women's rights, education, and economic opportunities. Her efforts to promote women's education led to widespread societal changes. Therefore, the number of educated women in modern society is continuously growing. To sum up, the current educational system and her contribution to the 21st century are both significant, as are the society and educational system of the period.

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