

Articles

Name - Dr Alka Dhoke

11th April- Birth Anniversary of Mahatma Jyotiba Phule

On this day, India remembers one of its greatest social reformers, **Mahatma Jyotiba Phule**, whose life was dedicated to equality, education, and justice for all. He was born on 11th April 1827 in Pune, in a Mali (gardener) community, which was considered socially disadvantaged at that time. Despite facing caste-based discrimination, he pursued education and developed a strong sense of justice and humanity.

Vision of Mahatma Phule

He envisioned a society based on:

- Equality and social justice
- Education for all
- Freedom from caste and gender discrimination
- Human dignity and rational thinking

Mission and Work

1. Fight Against Caste Discrimination

Mahatma Jyotiba Phule strongly opposed the rigid caste system and worked tirelessly to uplift the oppressed sections of society, especially the Shudras and Ati-Shudras. He believed that all human beings are equal and deserve dignity and respect.

2. Pioneer of Women's Education

Along with **Savitribai Phule**, he started the first school for girls in India in 1848 in Pune. At a time when educating women was considered taboo, this was a revolutionary step toward women's empowerment.

3. Education for the Marginalized

He opened schools for children from lower castes and worked to make education accessible to all, regardless of caste or gender. He believed that education was the key to social transformation.

4. Satyashodhak Samaj

In 1873, he founded the **Satyashodhak Samaj** (Society of Truth Seekers). Its mission was to promote social equality, fight caste oppression, and encourage rational thinking.

5. Opposition to Social Evils

He actively worked against practices like untouchability, child marriage, and exploitation of widows. He supported widow remarriage and opened a home for pregnant widows to protect them from social injustice.

6. Literary Contributions

Mahatma Jyotiba Phule used writing as a powerful tool for social change. His famous work, *Gulamgiri*, exposed the exploitation of lower castes and criticized social inequality.

He passed away on 28th November 1890, but his ideas continue to inspire movements for social justice and equality.

Why Dr. Babasaheb Ambedkar considered Mahatma Jyotiba Phule as his Guru.

1. Dr. Babasaheb Ambedkar deeply admired Mahatma Phule.

Champion of Social Equality, Jyotiba Phule's relentless fight against caste discrimination strongly influenced Dr. Babasaheb Ambedkar's own mission.

2. Secondly Jyotiba Phule considered Education as a means of Liberation.

He believed education is the key to empowerment—an idea Dr. Babasaheb Ambedkar adopted and emphasized throughout his life.

3. Upliftment of the Oppressed:

Jyotiba Phule's work for Shudras, Ati-Shudras, and women laid the foundation for Dr. Babasaheb Ambedkar's broader struggle for social justice.

4. Rational and Reformist Thinking:

Jyotiba Phule encouraged questioning blind traditions, which aligned with Dr. Babasaheb Ambedkar's scientific and rational approach.

5. The Shared Vision

All three—Buddha, Kabir, and Phule—shaped Dr. Babasaheb Ambedkar's philosophy. Buddha gave him the path of Wisdom, Compassion, and Equality.

Kabir inspired him to challenge Superstition and Social Divisions.

Jyotiba Phule showed him how to actively fight social injustice and uplift the marginalized.

Conclusion:

By calling Mahatma Phule his "Guru," Dr. Babasaheb Ambedkar acknowledged that the struggle for equality and human dignity is a continuous journey.

He carried forward Phule's mission and expanded it into a powerful movement for social transformation.

Name - Dr. Satish Shirsath (Former Co ordinator, Mahatma Phule Adhyasan, Savtrbai Phule Pune University, Pune).

Brief - Retd. Professor from Savtrbai Phule Pune University. Acted as the first coordinator of Mahatma Phule Chair in the same University. *Contact- sks.satish@gmail.com(email),09975435152(WhatsApp No.) . *Writing- started Writing from Adim (journal). *Publications- Hirvee Chahool (poetry collection)published by assistance of Maharashtra Rajy Sahity Aani Sanskrutee Mandal. Besides, published plenty of books in Marathi & in English, contributed in several Classic Works .Contributed in

several newspapers, journals. Acted as editor of some periodicals & books. My interview & some plays were broadcasted on All India Radio as well as from community radio of Savtribai Phule Pune University. Also Acted as examiner of competitions of literature and social debates.

Contribution -

1) His caste;

I was working as a professor in the Department of Adult, Continuing Education and Extension in the Savtribai Phule Pune University (formerly Pune University). The University had entrusted an additional charge as the Co-ordinator of the Mahatma Phule Chair on me. Initially, I was looking after the work of the Chair from my original Department itself. Probably in the afternoon, I used to go to the office of the Chair which was located near the employment exchange in the University campus.

One day I was doing some work in my Department, a young person came to me and requested whether I had any photograph/ picture of Mahatma Phule. I became very glad and took him to the office of the Chair. I gave him a color picture of Mahatma Phule. We returned to my Department because he had put his Two wheeler there. While going, he thanked me and said that, he demanded a nice picture of Mahatma Phule because he was from the caste of Mahatma Phule. I looked told him disgusting,

" Dear friend,

Mahatma Phule was born in certain caste. It was not in his hand. However in his life, he lived a life of only of human being. He advocated that, persons in the world should have only one religion i.e. humanity.

He throughout life denied to be restricted to stick to a certain caste or religion. He had dreamed a global family in which all the members in the family observe different religions. Hence please don't restrict such a great person in a caste". He

apologised and went.

Two incidences ;

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2) Good Day;

For taking review of the activities of a Chair and to get valuable suggestions from various persons I used to hold frequent meetings.

In one winter, I was sitting in the office of the Chair and waited for the members of one meeting.

"May I come in Sir?"

I saw a well dressed person at the door.

He was removing his shoes.

"Please don't remove them. It is very cold".

However, the gentleman did not listen to me.

After entering the office, he went to the photograph of Mahatma Phule & paid tribute in his honour .

"Please be seated " I requested him.

Silently he sat in front of me & said

" Thank you Sir for organizing a meeting on such a good day"

"What do you mean?"

"Today you have organized a meeting on Wednesday.

It is good day because Mahatma Phule was born on Wednesday " he replied calmly.

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He took out flowers from a cloth bag & offered to the photograph of paid tribute/ homage to the photograph of Mahatma Phule.

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Name – Taniya Wagmore

Brief - I hold a Bachelor's degree in Social Work from Karnataka Arts College, Dharwad, and am currently pursuing a Master's in Social Work from Nirmala Niketan College of Social Work, Mumbai. Over the past four years, I have been actively engaged with various social issues, with a particular focus on adolescent girls' education and women's empowerment. My academic and field experiences have shaped my interest in promoting equality, awareness, and inclusive development. I am passionate about writing on social themes, connecting reformist ideas with present-day realities to contribute meaningfully to discussions on social justice and change.

Name - Jayant Ramteke

Brief - Jayant Ramteke is a B.Tech graduate from IIT Bombay, a PGDM (MBA–Finance) alumnus of IIM Calcutta, and a Financial Risk Manager (FRM) certified by GARP. He has also completed a Post Graduate Diploma in Buddhist Psychology and Psychotherapy from Savitribai Phule University, Pune, and is currently pursuing an LL.B. from Siddharth College, Mumbai. A seasoned banking and financial technology consulting professional, he brings more than 25 years of experience across global consulting firms, financial technology companies, and leading banking institutions. His expertise spans enterprise risk management, Basel II/III regulatory frameworks, financial risk analytics, and regulatory reporting. Over the course of his career, he has led and delivered large-scale consulting and implementation assignments across India, the Middle East, Europe, North Africa, and Asia, working with organizations such as State Bank of India, IBM Business Consulting, Temenos, Dun & Bradstreet, Oracle Financial Services Software, and Finastra.

He is also the Founder and CEO of Meritorium Knowledge Academy, a professional education and technology training institute focused on emerging digital technologies. Under his leadership, the academy has designed and delivered certification programs in Artificial Intelligence, Machine Learning, Data Science, Business Intelligence, Python Programming, Generative AI, Cloud Computing, Cyber Security, and related fields, training more than 1,500 professionals. He has conducted more than 100 workshops and seminars on AI technologies, and built collaborations with academic institutions and industry experts to develop job-oriented programs in digital technologies.

Beyond his professional accomplishments, Jayant has remained deeply engaged with social issues since his college days. He is very active in the social sphere and writes regularly on subjects related to the Phule-Ambedkarite movement, Buddhism, and various social and political issues concerning the Ambedkarite movement. He is a founder member of SINPACT Foundation, which provided hostel accommodation, guidance, and support to young people who came to Mumbai in search of jobs from 2007 to 2024. Through this initiative, more than 500 students from Maharashtra and other parts of India found support and were able to enter the workforce with the guidance of the foundation. Jayant writes regularly in the Marathi daily Bahujan Saurabh, appears on panel discussions on the YouTube channel MNT Newsnetwork, and also contributes to national news portals such as Mooknayak and The Wire.

contribution -

महात्मा जोतिराव फुले : सामाजिक क्रांतीचा कणा असलेले एक द्रष्टे उद्योजक

महात्मा जोतिराव फुले (१८२७-१८९०), ज्यांची जयंती आपण आज ११ एप्रिल रोजी साजरी करत आहोत, भारतीय इतिहासात एक महान समाजसुधारक, स्त्री शिक्षणाचे जनक आणि सत्यशोधक समाजाचे संस्थापक म्हणून अजरामर आहेत. तथापि, त्यांच्या जीवनाचा एक अत्यंत महत्त्वपूर्ण आणि अनेकदा दुर्लक्षित राहिलेला पैलू म्हणजे त्यांची 'एक द्रष्टे आणि स्वकर्तृत्वावर उभे राहिलेले उद्योजक' ही ओळख. इतिहासग्रंथ सहसा त्यांच्या जात आणि लिंगभेदाविरुद्धच्या वैचारिक आणि सामाजिक संघर्षावर लक्ष केंद्रित करतात, परंतु फुले हे तितकेच व्यवहारकुशल आणि बाजारपेठेची जाण असलेले व्यक्ती होते. ते एक यशस्वी शेतकरी, धोरणी व्यापारी आणि सरकारी कंत्राटदार होते. हा त्यांचा उद्योजकीय प्रवास केवळ वैयक्तिक ऐश्वर्यासाठी नव्हता; तर 'सामाजिक भांडवल' (Social Capital) निर्माण करण्यासाठी आखलेली ती एक जाणीवपूर्वक रणनीती होती. १९ व्या शतकातील सनातनी विचारसरणीच्या खोलवर रुजलेल्या आणि आर्थिकदृष्ट्या प्रबळ असलेल्या व्यवस्थांना आव्हान देण्यासाठी आपल्याला पूर्ण आर्थिक सार्वभौमत्वाची गरज आहे, हे फुलेंनी ओळखले होते. त्यांनी त्याकाळी सुमारे ८ लाख रुपयांची संपत्ती जमा केली होती (ज्याचे मूल्य आजच्या काळात अंदाजे 600-700 कोटी रुपये इतके होते). या संपत्तीच्या बळावर त्यांनी हे सुनिश्चित केले की, त्यांच्या शाळा, अनाथालये आणि सुधारणावादी चळवळींना सरकार किंवा त्या उच्चभू वर्गासमोर हात पसरावे लागणार नाहीत ज्यांच्यावर ते टीका करत होते. इतिहासात अनेक समाजसुधारक दिसतात; काही विचार देतात, काही चळवळी करतात, काही संस्था उभ्या करतात. पण फुले यांच्यातील विलक्षण गोष्ट अशी की त्यांनी आर्थिक स्वावलंबनाला समाजपरिवर्तनाचा अविभाज्य भाग मानले. त्यांच्या जीवनाकडे नीट पाहिले तर लक्षात येते की त्यांनी समाजकार्याला परावलंबी दानशूरतेची जोड दिली नाही; उलट स्वकर्मावर उभ्या असलेल्या नैतिक उद्यमशीलतेतून समाजकार्याला बळ दिले.

महात्मा फुले यांच्या उद्योजकीय उत्कर्षाचा हा काळ १९ व्या शतकाच्या मध्यातील महाराष्ट्रातील मोठ्या स्थित्यंतराचा काळ होता. १८१८ मध्ये पेशवाईच्या अस्तानंतर पुणे एका सरंजामी मानसिकतेतून वसाहतवादी आधुनिकीकरणाच्या केंद्राकडे वळले होते. ब्रिटिश प्रशासनाने वारंवार पडणाऱ्या दुष्काळाची तीव्रता कमी करण्यासाठी जलसंपदा आणि पायाभूत सुविधांना प्राधान्य दिले होते. यामुळे धरणे, पूल आणि कालवे बांधण्याची कंत्राटे मिळवण्याच्या अभूतपूर्व संधी निर्माण झाल्या होत्या—ज्या क्षेत्रांवर ऐतिहासिकदृष्ट्या केवळ उच्चवर्णीय हितसंबंधांची मक्तेदारी होती.

दुसरीकडे, शूद्र आणि अतिशूद्र समाज आजही केवळ उदरनिर्वाहासाठी शेतीवर अवलंबून होता, जो सावकारी पाशात अडकलेला होता.

महात्मा फुले यांच्या उद्योजकतेची मुळे त्यांच्या घराण्याच्या सामाजिक-आर्थिक पार्श्वभूमीत सापडतात. त्यांचे कुटुंब फळभाज्या आणि शेतीशी संबंधित होते; परंपरेने माळी समाजाशी निगडित असलेल्या या कुटुंबाचे श्रम, उत्पादन आणि विक्री यांशी जिव्हाळ्याचे नाते होते. त्यांचा कौटुंबिक व्यवसाय फुलांचा होता, जो विरोधाभासाने त्याच वर्गाच्या धार्मिक विधींसाठी सेवा पुरवत होता ज्यांनी त्यांच्या समाजाला बहिष्कृत केले होते. त्यांचे मूळ आडनाव “गोन्हे” असले तरी फुलांच्या व्यवसायामुळे “फुले” हे नाव रूढ झाले. म्हणजेच व्यापार, शेती, बाजारपेठ, उत्पादन आणि श्रम यांचा अनुभव फुले यांनी बालपणापासूनच घेतला होता. पुढे त्यांनी हा अनुभव केवळ उपजीविकेचे साधन म्हणून नव्हे, तर विचारपूर्वक रचलेल्या आर्थिक स्वातंत्र्याच्या साधनात रूपांतरित केला.

एक हुशार विद्यार्थी असूनही शेतीकामाच्या गरजेमुळे त्यांचे शिक्षण खंडित झाले, जे नंतर एका शेजाऱ्याच्या आणि स्कॉटिश मिशन स्कूलच्या मदतीने पुन्हा सुरू झाले. तिथेच त्यांना थॉमस पेन यांच्या ‘राईट्स ऑफ मॅन’ या ग्रंथाचा परिचय झाला. या विचारांनी आणि स्वतःच्या वाट्याला आलेल्या जातीय अपमानाच्या अनुभवांनी त्यांच्यात सुधारणावादी ठिणगी पेटवली. जेव्हा त्यांच्या सक्रियतेमुळे १८४९ मध्ये त्यांना स्वतःच्या घरातून बाहेर पडावे लागले, तेव्हा त्यांच्यासमोर दोन मोठी आव्हाने होती: जगण्यासाठी संघर्ष करणे आणि सामाजिक क्रांतीसाठी आर्थिक रसद उभी करणे. त्यांच्या सामाजिक ध्येयाचे पावित्र्य हे त्यांच्या आर्थिक स्त्रोताच्या स्वातंत्र्यावर अवलंबून आहे, याची त्यांना जाणीव होती. इंग्रजी शिक्षण घेतलेल्या तरुणांसाठी त्या काळात सरकारी नोकरी ही सुरक्षित, प्रतिष्ठेची आणि सामाजिक उन्नतीची वाट मानली जायची. पण आपल्या इंग्रजी शिक्षणामुळे सहज मिळू शकणारी सरकारी नोकरी नाकारून फुलेंनी उद्योजकतेचा मार्ग निवडला. हंटर आयोगाला १९ ऑक्टोबर १८८२ रोजी सादर केलेल्या निवेदनाच्या अखेरीस त्यांनी स्वतःचा उल्लेख “व्यापारी, शेतकरी आणि नगरपालिका सदस्य” असा केला आहे. ही नोंद महत्त्वाची आहे, कारण ती त्यांच्या आत्मप्रतिमेचा स्पष्ट पुरावा आहे: ते स्वतःला केवळ समाजसुधारक म्हणून नव्हे, तर व्यापारी आणि उत्पादक शेतकरी म्हणूनही पाहत होते. त्याच निवेदनात त्यांनी “उपयुक्त आणि मानधन देणाऱ्या व्यवसायांकडे” वळण्याची गरज अधोरेखित केली आहे—सेवाभिमुख शिक्षित वर्गाऐवजी उत्पादक उपजीविका हा त्यांचा आग्रह होता.

यातून एक मोठा विचार उलगडतो. महात्मा फुले यांच्यासाठी समाजसुधारणा ही फक्त नैतिक किंवा बौद्धिक कृती नव्हती; ती आर्थिक गुलामीविरुद्धचीही लढाई होती. म्हणून त्यांनी समाजकार्यासाठी निधी उभा करणे, उत्पादनाशी जोडलेली प्रतिष्ठा निर्माण करणे आणि स्वकष्टावर चालणारे सार्वजनिक जीवन घडवणे यांना एकमेकांपासून वेगळे केले नाही. त्या काळात वर्गणीवर समाजकार्य करण्याची प्रथा नव्हती आणि फुले यांनी आपली स्वकष्टार्जित संपत्ती समाजकार्यासाठी खर्च केली. या एका निरीक्षणातून त्यांच्या उद्योजकतेचे नैतिक केंद्र समजते: नफा हा अंतिम ध्येय नव्हता; तो समाजपरिवर्तनाचा संसाधनसाठा होता.

महात्मा फुले यांच्या उद्यमशीलतेचा पहिला मोठा अवकाश म्हणजे शेती. परंतु ते पारंपरिक अर्थाने फक्त शेती करणारे नव्हते. त्यांनी शेतीकडे प्रयोगशील, बाजाराभिमुख आणि मूल्यवर्धनक्षम क्रिया म्हणून पाहिले. मांजरी येथील त्यांची ६० ते १०० एकरची जमीन व्यावसायिक शेतीचा नमुना बनली. मुठा धरणाच्या पाण्यावर त्यांनी २५ एकर जमिनीवर उसाची लागवड केली—असा प्रयोग ज्याबद्दल स्थानिक शेतकऱ्यांना भीती वाटत होती. परंतु विक्रमी उत्पादनाद्वारे फुलेंनी या भागात साखर उद्योगाची क्रांती घडवून आणली. त्यांनी गुन्हाळ सुरू केले आणि वर्षाला हजारो रुपयांच्या गुळाची विक्री भवानी पेठेत करून एक यशस्वी आर्थिक मॉडेल उभे केले. खडकवासला धरणाचे पाणी वापरण्यास शेतकरी घाबरत असताना स्वतः पुढाकार घेऊन सिंचनाचा उपयोग केला. फुले यांची शेती हे सामाजिक बंडाचे एक केंद्र होते. त्यांनी ‘विलायती’ भाज्यांचे उत्पादन सुरू करून जातीधारित अन्नाच्या संकल्पनांना छेद दिला. फुलकोबी, टोमॅटो, बीट आणि नवलकोल यांसारख्या भाज्यांची त्यांनी पुण्यात ओळख करून दिली. त्या काळात परदेशी किंवा नव्या मानल्या जाणाऱ्या अशा पिकांना त्यांनी संधी म्हणून पाहिले. आज हे आपल्याला साधे वाटते; पण एकोणिसाव्या शतकात, पारंपरिक समजुतींनी वेढलेल्या कृषिसमाजात, अशा पिकांची लागवड म्हणजे

जोखीम आणि धाडस दोन्ही होते. यामुळे फुले केवळ प्रगतिशील शेतकरी नव्हते; ते बाजारातील नव्या मागणीचा अंदाज घेणारे कृषिउद्योजक होते. सावित्रीबाई आणि जोतिबांनी रविवारी मेजवानीचे आयोजन करून सर्व जातीच्या लोकांना एकत्र जेवायला बोलावले आणि त्यांना आधुनिक शेतीचे धडे दिले. त्यांची शेतीची तंत्रे काळाच्या खूप पुढे होती; पावसाचे पाणी अडवण्यासाठी डोंगरउतारावर बांध घालणे आणि जमिनीचा कस टिकवण्यासाठी पिकांची फेरपालट करणे ही तत्त्वे त्यांनी तेव्हाच अमलात आणली होती. इतर शेतकऱ्यांच्या मनातील गैरसमज दूर करण्यासाठी त्यांनी भाषण केले नाही; त्यांनी प्रात्यक्षिक दिले. हेच त्यांचे मोठेपण. एका अर्थाने त्यांनी “प्रात्यक्षिक परिणाम” (“demonstration effect”) वापरला—स्वतः प्रयोग करून मग समाजाला पटवले.

याच संदर्भात त्यांच्या शेतीतील नवोन्मेषाचे दुसरे उदाहरण खूप बोलके आहे. महात्मा फुले यांनी त्यांनी शेतकऱ्याला नशिबावर जगणाऱ्या माणसापासून विचारपूर्वक निर्णय घेणाऱ्या उत्पादकामध्ये रूपांतरित करण्याचा प्रयत्न केला. फुले यांच्या उद्योजकतेचा सर्वात पुढचा पैलू म्हणजे मूल्यवर्धनाची त्यांची समज. महात्मा फुले यांनी ऊस लागवड केली, गुन्हाळ उभारले, गूळ तयार केला आणि तो बाजारात विकला. हे उदाहरण साधे दिसले तरी यात एक मोठे अर्थशास्त्र दडलेले आहे. कच्चा माल विकून थांबू नका;

Mahatma Phule: A Successful Entrepreneur and the Vision of Self-Reliance

Yesterday, on the occasion of Mahatma Phule Jayanti, I wrote an article titled *"Mahatma Phule: A Successful Entrepreneur."* In today's era of "Reels," people find it difficult to read long-form content, so perhaps only a few reached the end. However, those who did have shared wonderful feedback.

Mahatma Phule worked incredibly hard to master the English language. Had he chosen to, he could have easily secured a prestigious government position. Instead, he preferred the path of entrepreneurship. He excelled as a farmer, a merchant, a contractor, a bookseller, and a writer. He earned his wealth through absolute ethics and integrity, using every penny to fuel his movement and run his schools and hostels.

Today, among those who have set themselves up as leaders, find me one who truly walks in Phule's footsteps. Who among us builds their own industry and uses those earnings to fund a social movement? Hardly anyone. With a few exceptions, most rely on donations, subscriptions, or commissions from ruling political parties to fill their pockets or run their organizations. Consequently, these groups can never work independently for the welfare of society.

Those who run parties solely on donations must realize that the very society they claim to serve is struggling in economic distress. Our society currently lacks the massive resources required to run a party at a national level. We need to produce people within the community who can generate those resources. Only then can you lead a movement that is truly self-respecting and independent. To achieve this, you must adopt Mahatma Phule's model. We need to create not just one or two, but thousands of entrepreneurs with a turnover exceeding 1,000 crores.

During Mahatma Jyotiba Phule's era, an English education opened doors to immense prestige, security, and power. With his intellect and capability, he could have lived a life of luxury and safety close to the centers of power. But he rejected that path. He chose self-reliance and the path of enterprise. He preferred to stand on his own feet and dedicated the power of his self-earned wealth to social transformation. For Phule, education was not a mere tool for employment; it was a weapon for social awakening and dignity.

Dr. Babasaheb Ambedkar's scholarship and intellectual stature were extraordinary. Such a talented individual could have commanded any high-ranking, prestigious position in the system. Had he wished, he could have had a glittering career in the upper echelons of government. But he did not limit his life's purpose to personal advancement. He dedicated his knowledge, his intellect, and his entire life

to the annihilation of caste, to human dignity, justice, and the collective liberation of the oppressed. For Babasaheb, education was not a ladder to personal security; it was a tool for collective upliftment.

Manyawar Kanshiram Sahab also held a secure and respectable government job. Working as a scientist in a defense laboratory in Pune, he could have lived a comfortable, organized, and socially prestigious life. But he walked away from that security. He was not satisfied with a salary, a title, or personal stability. He chose the path of struggle and prioritized the political awakening of the masses over his own career. For the future of millions of Bahujans, he set aside his own secure future.

And this is where the most painful irony of our time stands before us.

Mahatma Phule, Dr. Babasaheb Ambedkar, and Kanshiram Sahab's names are frequently invoked by those who call themselves followers, yet many today seem obsessed with the security of government or private jobs. From clerk positions to the IAS, a government job has become the ultimate life goal for many. To be clear, there is nothing wrong with honest public service; it is a matter of honor. But the true contradiction lies here: the great men we claim as idols never considered a "secure career" as the final goal of their lives. In contrast, many of their followers have confined their entire life's ambition within that very cage.

Those whom they worship chose a mission, while many followers, however, chose security. *Phule chose enterprise, Babasaheb chose struggle, and Kanshiram chose the movement; yet, many who speak in their name have chosen only the safety of a job.*

Today, while paying tribute to Mahatma Phule and Dr. Babasaheb Ambedkar, we must ask ourselves an honest question. They did not view education as a means to comfort or status; they saw it as a force for social change. They didn't seek security for themselves; they sought a path for the progress of the marginalized. Therefore, a true tribute is not found in garlands, speeches, or slogans. A true tribute means inheriting their courage, understanding the meaning of their self-reliance, drawing inspiration from their entrepreneurship, and linking our skills and careers to the larger purpose of society.

If we truly want to honor these icons, merely securing a post in the system is not enough. Building capacity, establishing institutions, achieving economic independence, developing leadership, and—wherever possible—becoming *job creators rather than job seekers* is their real teaching. Their message was not that an oppressed society should forever stand in a queue for jobs. Their message was that this society must become a society of thinkers, creators, organizers, leaders, and where necessary, entrepreneurs.