



CONTRIBUTION OF CHHATRAPATI SHAHU JI MAHARAJ IN THE FIELD OF EDUCATION IN THE MODERN TIMES

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Abstract

This study was philosophical and historical in nature. The investigator used the primary as well as secondary sources concerning the educational ideas of Chhatrapati Shahuji Maharaj. The ideas of Chhatrapati Shahuji Maharaj organized, critically analyzed and evaluated by consulting the relevant literature published by Chhatrapati Shahuji Maharaj and his close associates and followers. Personal interviews conducted with the personals of educational institutions established by the follower of Chhatrapati Shahuji Maharaj in India. The objectives of the study were ;To highlight the importance given to education by Chhatrapati Shahuji Maharaj.To study the general philosophy of Chhatrapati Shahuji Maharaj.To study the educational philosophy of Chhatrapati Shahuji Maharaj.To study the educational and social scene in the 19th century.To find out the changes occurred in educational and social scenario of India with the efforts of Chhatrapati Shahuji Maharaj.To find out the relevance of educational ideas of Chhatrapati Shahuji Maharaj in present context.

Introduction

“Unlike a drop of water which loses its identity when it joins the ocean, man does not lose his being in the society in which he lives. Man’s life is independent. He is born not for the development of a society alone, but for the development of his self.” Dr. B. R. Ambedkar

“Madho Avidya Hit keen,

Vivek deep maleen.” Guru Ravidas Ji

Ignorance has made us foolish. So be educated.

“I measure the progress of a community by the degree of progress which women have achieved.” Dr. B. R. Ambedkar

“Lack of education leads to lack of wisdom which leads to lack of morals which leads to lack of progress which leads to lack of money which leads to oppression of lower classes.” ----

Mahatma Jyoti Rao Phule

“विद्याबिनामत्तगई

मतबिनागतिगई

गतिबिनानीतिगई

नीतिबिनाशुद्धवस्तुहए

इतनासारा अनर्थ एक अविद्यासे हुआ”

--- महात्मा ज्योतिराव फुले

Statement of the problem

Contribution of Chhatrapati Shahu Ji Maharaj in the field of Education in the modern times.

Objectives

The objectives of the study were be as follows:

To highlight the importance given to education by Chhatrapati Shahuji Maharaj.

To study the general philosophy of Chhatrapati Shahuji Maharaj.

To study the educational philosophy of Chhatrapati Shahuji Maharaj.

To study the educational and social scene in the 19th century.

To find out the changes occurred in educational and social scenario of India with the efforts of Chhatrapati Shahuji Maharaj.

To find out the relevance of educational ideas of Chhatrapati Shahuji Maharaj in present context.

Justification of the Problem

Chhatrapati Shahuji Maharaj was the Maharaja or the king of the Indian Princely state of Kolhapur, he was known to the great social reformer of his time. He wanted society based upon equality, justice, liberty and fraternity. He was the first person who passed many laws for the upliftment of women as stopping parda system, child marriage, sati system, dowry system etc. He was the first person who granted maternity leave to women by making law. He was the first person who passed laws for women to stop them for working into mines. He was the first person who passed re-marriage registration going against manusmriti. He patronized Satya Shodak Samaj. He was the first person who made primary education compulsory and free by making law. He was the first person who constructed hostels and schools for downtrodden. He was the first person who provided 50% reservation to downtrodden by making law. He helped Dr.B.R.Ambedkar with finance and sent him abroad for higher education, who provided all the human rights to downtrodden and women in the constitution. He provided scholarships to the students to get education. He provided good jobs to backwards who were excellent in their academic career. He was the father of green revolution in India. For this he constructed laws in India for productivity. He formed various laws against customs, casteism and untouchability. He tried to develop scientific attitude of people. He was the first person who allowed shudras to enter Government dispensaries and wanted doctors that they will be punished if they develop discrimination. He was the first

person who made arrangement for the education of Aadiwasi and constructed houses for them in villages. He was the founder of labor unions in India. He was the first Indian who did a lot for downtrodden and women. He framed laws for their education and opened schools and hostels, but that person remained neglected in the history of India. He had done so many great works but that person remained neglected in the history of India. He had done so many great works but even then he was threatened by brahmins. He did not care for the threats given by brahmins for stopping the works, he was doing for the upliftment of the downtrodden and women. He was attacked by orthodox people, but he did not take care of his life and continued with his efforts to provide equal status to women and downtrodden. He supported democracy throughout his life. This made investigator eager to conduct study on the contribution of Chhatrapati Shahuji Maharaj in the field of education.

Method of Procedure

This study was philosophical and historical in nature. The investigator used the primary as well as secondary sources concerning the educational ideas of Chhatrapati Shahuji Maharaj. The ideas of Chhatrapati Shahuji Maharaj organized, critically analyzed and evaluated by consulting the relevant literature published by Chhatrapati Shahuji Maharaj and his close associates and followers. Personal interviews conducted with the personnels of educational institutions established by the follower of Chhatrapati Shahuji Maharaj in India.

Life Sketch and Works of Chhatrapati Shahuji Maharaj

Chhatrapati Shahuji Maharaj was the maharaja or the king of the Indian Princely State of Kolhapur, he was known to be a great social reformer of his time. He was born on 26 June 1874 as Yeshwant Rao Ghatge, eldest son of Abasaheb Ghatage, chief of kagal(senior) by his wife Radha bai, a daughter of the Raja of Mudhol in present day Karnatka. The place of birth is near the old circuit house at kasaba bawada. Chhatrapati shahu's father Shri Abasaheb Ghatge was very careful about the education of his children. Chhatrapati Shahu's education started under the guidance of Mr Fraser from the 22nd of may 1889. It was started actually on the 11th of June, 1889 at Dharwar. A teacher named Shri Keshavrao Gokhale was looking after Chhatrapati Shahu's health, English, Arithmetic, Geography and Economics were the subjects of his study. The credit of Chhatrapati Shahu's education must be given to Mr. Fraser. He had a younger brother named pirajirao alias Bapusaheb. He was adopted by Anandi bai, widow of Raja Shivaji(IV) in March 1884. He was the son of Sambhaji and Grandson of fourth Shivaji, the great Shahu was a staunch follower of Mahatma Jyoti Rao Phule and Shahu devoted his life for the upliftment of the downtrodden and women. He emphasized on the development and welfare of the lower-castes. He always used to

contemplate over some serious issues of the society. He carried out efforts to provide education and employment to all. Shahuji initiated the process of providing free education to the children of the downtrodden. In order to provide shelter to them and outstation students, Shahuji established hostels. Chhatrapati Shahuji Maharaj was married to Laxshmibai saheba, the daughter of Khan Vilkar. Shahuji Maharaj was blessed with four children.

During the rule of Shahuji Chhatrapati, child marriage was sincerely restricted. He also voiced his support favoring inter-caste marriage and widow remarriage. Shahuji had to face severe criticism from many corners of the society. As said above, Shahuji was influenced by the works of Jyotibha Phule and he patronized the Satya Shodhak Samaj, formed by Phule.

Great Social Reformer

Jab Main Apni Yojna ko, Amal Main Launga

Usi Samay Mere Jivan K, Kariye Pura Huya, Aisa Main Manuga

....Chhatrapati Shahuji Maharaj

Chhatrapati Shahuji's Social Reforms

Non-Brahmin Movement

Chhatrapati Shahuji was a leader of non-brahmin movement in Southern India. He worked very hard for it. Chhatrapati Shahuji appointed non-brahmin persons as officers in the State administration. So, the brahmins raised the weapon of defamation propagandas against him. They held meetings in Kolhapur and blamed his policy of supporting Maratha and other lower class people. Non-Brahmin movement was started from the Vedokt controversy in Kolhapur State. Anti-Brahmin spirit was thus created in non-brahmins by education and Mahatma Jotiba Phule's Satyashodhak Samaj. In Chhatrapati Shahuji opinion the future of non-brahmins was bright. Non-brahmins were awakening to realize the degraded conditions created by brahmins. To demand rights for non-brahmins is a holy work, and it was Chhatrapati Shahuji firm faith.

Chhatrapati Shahuji with the help of Prabodhankar Thackeray, Shripatrao Shinde and Walchand Kothari, who were true and sincere patriots and social reformers, was engaged in non-brahmin movement. Chhatrapati Shahuji was a guiding star for them.

Policy of Reservation for Backward Class in Recruitment

Chhatrapati Shahuji was a great man and he never liked inequality in Indian society. In our country only brahmins were given right of acquiring knowledge. With the help of this power they got privileges of all kinds and led life in high position.

To change this situation, on July 26, 1902 His Highness declared a Resolution and kept 50 per cent of government vacancies reserved for backward class people. This was a beginning

of new era in social life. The backward classes welcomed the Resolution as it recognized the sound principle and made a substantial beginning. The demand for communal representation in the services grew throughout India after His Highness inaugurated the policy embodied in his order. In this way, Chhatrapati Shahuji was the first great man at all India level who tried his level best to give justice to people by this Reservation policy.

Abolishment of Kulkarni Vatan

Chhatrapati Shahuji abolished Kulkarni Vatan and began Talathi system. On 23 February 1918 an order was issued and the hereditary Kulkarni system was abolished. In his eyes the Watandar Kulkarni was an obstacle in the progress of village community.

About the same time Joshi or Village priest also lost his authority among the masses of village population. Thus, Chhatrapati Shahuji tried to abolish injustice that was in existence in Indian society and particularly in his State.

Replacement of Priesthood

Chhatrapati Shahuji had to fight with brahmins because they belonged to privileged class. He tried to create a classless and casteless society which proved troublesome to brahmins. Frankly speaking, Chhatrapati Shahuji was a leader of non-brahmins communities and he wanted to destroy brahmin supremacy in the society to create social equality. Vedokt controversy taught him a lesson that brahmins were not co-operative to him. So, His Highness thought to create a priesthood of his own caste to replace the brahmin. Chhatrapati Shahuji followed the examples of Buddha and Jain religions in which Kshatriyas were the priests. The Lingayats in the Deccan created a priesthood of their own, and after a long struggle, succeeded in liberating themselves from the High or the ordinary brahmin priest.

This step of Chhatrapati Shahuji was not appreciated by progressive people. But Shahuji wanted to give a severe blow to old brahmin traditions and it was given by him. This was a good lesson by him to cast of brahmin thralldom.

Leadership of Untouchables

Chhatrapati Shahuji was the best social reformer. After his trip to England in 1902 he decided to educate the backward class people. To attract them towards education his Highness kept 50 per cent vacancies reserved. The Maharaja was fully aware that education and preference to public appointment must go hand in hand. His Resolution brought radical changes in society and created confidence among the backward class people.

Chhatrapati Shahuji issued the necessary orders and made lower-class people free from the shackles of social taboos, traditions and bindings. By abolishing Baluta system he offered them free life from the compulsory work.

The system of daily roll-call or Hajeri of all men of what there called the criminal classes was also put to an end on 31st August 1918. In Chhatrapati Shahu ji words his policy was as follows :-

"This practice of 'Hajeri' gave scope to village officers and othes to oppress these poor people.... This is the heinous form of slavery that we have imposed in this twentieth century".

To remove the untouchability was a great social problem. Various administrative measures were used to remove the bar. Chahatrapati Shahuji appointed men of untouchable classes as Talathis. In these positions they became important.

Special orders were issued to schools and hospitals to treat these people in terms of perfect equality with others. His Highness extended to them special representation in the Kolhapur Municipality. Among the other measures adopted the following may be mentioned as of special importance: (1) The abolition of untouchability on water-taps, tanks, wells, in Dharmashalas, hospitals, schools and other public places, (2) Free boarding houses for them at Sontali and the Station bungalow, (3) Abolition of separate schools for the untouchables, Thus, Chhatrapati Shahuji was not less than God for these people.

Efforts for Uprooting the Caste System

Chhatrapati Shahuji did not believe in caste system. Upto his last breath he fought against this evil thing and worked hard to abolish it. Because of this caste system, high caste people were benefited and low caste people suffered. Inequality was created and injustice was done to the low caste people because of the caste system. Chhatrapati Shahuji in his speech at Nasik appealed to the leaders of all communities not to be short-sighted and to have a vision of the future to dissolve castes which was a necessity. For uprooting the caste system he tried and supported inter-caste marriages. "I am a man of no caste and I will certainly encourages such things". Maharaj always thought in these terms. The Inter-caste Marriage Law was by far the most important legislative measure of His Highness and it embodied the ideals of the non-brahmins in a more unmistakable way then anything else. This law and other similar laws, e.g, Hindu and Jain Marriage Law helped to break the strong wall of old caste system. Maharaja always cherished universal thoughts. He desired the marriages between East and the West which, he thought, will bring two races together.

Leader of Workers

Though Chhatrapati Shahuji was a King, he always tried to be a common man who will look after the welfare of common people. On 10 November 1918 he was requested by a worker's leader Mr Bole, C.K. in Bombay to accept the chairmanship of a meeting of the labourers and common people. After world War First, Chhatrapati Shahuji felt that great change will occur in the social conditions. Problems of Indian society in the context of the world were well-known to Shri Shahu Maharaj. He was carefully studying the workers' movement in Europe. He was attracted towards them. He expressed his thoughts. In his opinion. 'Unity, mutual love, faith and perseverance were the weapons. He gave an example of Western countries where struggles between capitalists and labourers were going on. In England capital power had gone into the hands of Labour Party. Power of voting was important and he wished it for Indian people. Trade Unions were also important to improve the condition of labourers, without which respect to labourers was not going to be given.

Patron of Satya Shodhak Samaj

After the death of Kranti Jyoti Mata Sawitri Rao Phule there was no leader to run the activities of Satya Shodhak Samaj movement. Its founder Mahatma Jyoti Rao Phule was against brahmanism, their activities and their ideology. This movement made the Bahujan society aware about their bad conditions. Shahuji Maharaj studied Satya Shodhak Samaj and he thought if downtrodden society wanted to get rid of the ideology of brahmins. The activities of Satya Shodhak Samaj Movement should be started and Chhatrapati Shahuji Maharaj established Satya Shodhak Samaj in Kolhapur in 1911 and he tried his best to make the Bahujan downtrodden society aware about their problems. He gave the religious education through the class of Satya Shodhak Samaj Andolan to bahujan society and it was revolutionary effort of Chhatrapati Shahuji Maharaj to make Bahujan Samaj free from the cruelty of brahminism. In 1913, kaisth prabhu samaj established hostel for students of their community. Shahuji contributed in this effort as well as he always wanted to raise them but the performance of the people was not satisfactory. He made new plans and published a new scheme in karvir gazette on 28 may, 1913. Along with improvement in education system, efforts were put to improve economic and social status as well with heavy funds spent in each one. In July 1913, a new institution was formed to apply a new approach for betterment which were looked after by Vithel Rao and Haribhao chauhan. Haribhao wrote a book during this period which included aspects of worship followed in their culture, the students here were mostly from Bahujan community. This way Shahuji wanted to make a brahminism and purohitism free state.

Encouragement to Physical Games

Wrestling was one of the favorite sports of the Chhatrapati Shahuji. Wrestlers from all over the country would come to his State of Kolhapur to participate in the wrestling competition.

Widow Remarriage

On July Chhatrapati Shahuji Maharaj “Passed re-marriage registration” Law with which he freed Hindu widows from orthodox tradition of Hinduism. Shahuji proved that he is a good leader and raised good steps for upliftment of society. Extreme pressure and workload affected his health even then he continued the service of his trust worthy fellow mates. People’s association established in November 1916 worked forward against the brahminism and this worked for giving women equal status in society.

Development of Universal and Free Primary Education

Brahmanism did not allow downtrodden and women to get education but Shahuji Maharaj wanted downtrodden and women to get free from educational slavery. Therefore he implemented free and compulsory law in state. In 1896 he opened many primary schools in which downtrodden and women could get education easily. He appointed many teachers for this purpose. He sanctioned one lakh rupee for this scheme. He tried his best to spread primary education. He tried to open one school in every village and he suggested that schools should be run by that upliftment of the backward class and so they tried to deviate him from his purpose but shahuji was intelligent enough to ignore their useless demand. Shahuji always wanted an equal society. He provided facilities to scheduled castes and non-brahmins for education, employment etc, which was against the prestige of brahmins and so they rebelled against it. Jyoti bai phule also contributed in the task for awareness of people in the society. They constructed schools, dharamshalas, and educational homes for betterment of society. They made education free for those who cannot afford it with motive to make a united state free from rituals of caste and creed.

Scholarships and Financial Help to Downtrodden and Women

Chhatrapati Shahuji worked for universalizing of education in Kolhapur state. He sanctioned scholarships to the students coming from the backward classes and to women. Mere image of the untouchable was considered to pollute upper caste person. If untouchable had to go to market place, he had to lie an earthen pot from his back to clean his fast print from the path else they pollute a brahmin following him.

Reservation For Downtrodden

When he became the king he saw there was the dominance of brahmanism in jobs in administration. There were 5% brahmins in Maharashtra but they had controlled the

administration, system of education, finance and all the spheres of society. That's why system was in the hands of brahmins and no justice was done to the downtrodden and women. The population of downtrodden in Maharashtra was above 85% but 7 persons were in jobs. So Maharaja thought that all the caste should have equal participation for the development of province. In the garb of Vedas, Upanishads etc. Brahmins denied downtrodden the right of education. This was the first type of law in India. It was a revolutionary law. So he dared to negate the laws of Manu and Manusmriti by sanctioning 50% reservation for the backward classes in Kolhapur state services on 26th July 1902. This was 28th birthday gift to his people against the tough opposition from upper caste brahmins ministers.

Help of Dr.B.R.Ambedkar

When Dr.B.R.Ambedkar expressed his desire to start a fortnightly newspaper to bring about an awakening among Dalits, Shahuji Maharaj donated 2,500.00 for this noble cause. Dr.B.R.Ambedkar started "Mooknayak" (Leader of the Dumb) on 31st January 1920. Again when Dr.B.R.Ambedkar faced financial problems in completion of his studies, he left over studies in September 1921 but Shahuji sent 750.00 with assurance to Dr.B.R.Ambedkar that he can write for any such help to him any time. Again Shahuji sent cheque worth Rs 1500.00 to Dr.B.R.Ambedkar at his London address on 5th October 1921. When Mooknayak landed in financial distressed Shahuji Maharaj pulled it out by donating Rs 750.00 in January 1921 and Rs 1000.00 on 21st February 1921.

Development of City

This was not the first vision towards this development as Kolhapur King Shahuji Maharaj realized it almost 100 years before and decided to construct Rodhanagri Dam, which is considered in the second dam in India (next to Kallanai by Karikalachola) on 18th February 1907. The place of the dam was decided and construction of houses for laborers and officials was started which took almost two years, so the foundation stone for the dam was laid down in 1909. In those days, there were neither engineering experts nor the availability of skilled labor force," Hence work progressed at very slow rate but King Shahuji was determined to complete the project. Rodhanagari Dam was completed in 1935 and since 1938 has been working at full capacity. Next year being the century year of the foundation stone of this, the oldest dam of the country, the Maharashtra government has come forward with a development plan to increase the tourist facilities in order to attract tourist from all over the globe. The plan's budgetary expenses were estimated at Rs.47 crores and recently the first installment of Rs.7.5 crores was handed over to district administration. The plan includes the

construction of a memorial of Shahuji, a sum of Rs.2 crores are allotted for the construction of new buildings for the Taluka administration, Panchayat samiti police station etc.

Arrangement of High Post for Non-Brahmins

He knew that brahmins dominated all the spheres of society and he wanted that intelligent non-brahmins should also occupy high posts for this purpose. He appointed many persons at the high posts who made excellent achievements in these studies.

Fearless Person

He made arrangements for the education of downtrodden and women. He also gave jobs to non-brahmin scholars which made brahmins furious at Shahuji Maharaj. They criticized him for his noble works. Brahmins developed feeling of jealousy among the children of brahmins regarding the reservation policy and Balganga Dhar Tilak led the group of opposition. Tilak opposed the upliftment of scheduled classes and non-brahmins but shahuji was completely in favor of it. Tilak believed that shahuji should not agree for adaptation of Balamahraj by Tai Maharaj ji, as he khrpde and two other people would become the holders of property as per the will, but shahuji didnot like the interference of Tilak in those affairs. To take revenge, Tilak and few brahmins spreader rumors about shahuji but failed to succeed in their task. Tilak mentioned in his newspaper "Akhbar Kesri" that the decision of 50% reservation for downtrodden and women was the matter of stupidity and Varna system should be followed.

Rural Development

Chhatrapati Shahuji was very much interested in rural development. He tried his best to develop rural areas and he appointed many persons belonging to rural area on high post who were good in studies. He wanted to remove casteism from India. He wanted to improve the society by removing casteism. He himself was victim of casteism. In 1899 he went to take bath in Ganga River by chanting the brahministic mantra. But he being a king did not take care of him but punished him and he continued with his movement for improving the standard of downtrodden and women.

He did not like Corruption

He was against corruption. He did not tolerate corruption in his state and he terminated many corrupt employees from the jobs.

Conspiracy of Murder of Chhatrapati Shahuji Maharaj

He was threatened by brahmins for doing noble works for the upliftment of shudras and women. They started many terrorist activities in the state. On 25 July 1908 there were bombardments in Kolhapur and Shahuji maharaj got many threatening letters and that he will

be killed following any means, if he does not stop doing betterment for the sake of downtrodden and women. Shahuji was against brahmanism, caste system, untouchability. His association along with Montague commission worked forward for backward class people for ending caste system in India he followed the principles of samurai samaj of japan. On Jan 1918 he discussed the same issues with the Lord Chelmsford. During the meeting he got a letter which contained his death warrant published by brahmins that he will be killed before 20 feb 1918. Shahuji did not take care about the warnings and so brahmins were totally against him.

Scientific Attitude

His attitude was scientific. He did not believe in the institutions run by brahmins in the name of God and astrology. He believed in the development of the human being not in the worship of God.

Improvement of Women

Chhatrapati Shahuji Maharaj did a lot for the improvement of women in 1920. He found various laws formed the development for the women welfare. He stopped child marriages, keeping many wives, sati system, parda system, dowry system etc. He also uplifted restrictions which were put on women by orthodox tradition of Hinduism.

Believes In Democracy

He was a great supporter of democracy. He wanted the society based upon justice, equality, liberty and fertility. He said the downtrodden should not depend upon the mercy of the leaders of upper caste. They should elect leaders from their own castes who believed in democracy.

Law for the Expenditure on Education

On 29 March 1918 he passed a law in which he mentioned that “6% of G.P.D will be spent on the spread of education.”

Founder of Labor Unions in INDIA

On 10 Nov 1918 he called a meeting of labors in Bombay Parl in which he addressed that labors should also form unions so that their right could be secured. He also encourage downtrodden people to form their own unions to get there rights.

Made Health Arrangement

He tried to abolish varna system in India on 1 jan 1919 Shahuji Maharaj passed a law that all shudras will be allowed to enter government dispensaries, Doctor will not make any discrimination in the treatment of downtrodden otherwise those doctors will be terminated.

Stopped Begaar system

He stopped begaar system by passing the law on 13 may 1920 and also ordered that the person following begaar person will be fined 100 rupees.

Upliftment and Education of Aadiwasi

At that time aadiwasi were declared as criminals. They used to live in jungles but Shahuji Maharaj constructed homes for them in villages. He made arrangements of the education for their children. They were also given jobs, it was a historic work of Shahuji Maharaj to bring Aadiwasi into the main stream of society.

He Was a Revolutionary

Chhatrapati Shahuji Maharaj was a revolutionary king. He took revolutionary decision against the decisions of brahmanism for which downtrodden and women lost their identity and self-respect. He succeeded and he made bahunan downtrodden society enable to launch movements for their self-respect.

Upliftment of Downtrodden

He was the masiha of downtrodden. He thought main reason of the slavery of downtrodden was illiteracy. For this purpose, he opened many schools for them. He made primary education free and compulsory. He appointed educated downtrodden on high posts. He made arrangement of scholarships for them. He provided financial help. He was the first person who made arrangement of reservation. He scolded brahmins, jagirdars, police capitalist and feudals to stop against downtrodden. He develop the feeling of self respect among downtrodden. He made the downtrodden that called criminals free reporting to the police. He also encouraged downtrodden to make their own unions for their development. He criticized those brahministic books on the basis of which downtrodden were discriminated. He made health arrangement of downtrodden. He stopped begaar system.

Well Educated

Chhatrapati Shahuji was sent to Rajkumar college to complete his education. He was not contended with his European teacher. He believed that he must be trained with other citizens of his state in his own kingdom. Then stuart frazer came as his next teacher who was very intelligent, kind and gentle. Under his keen guidance Shahuji started his education along with prince of Bhavnagar "Bhavsingh". Though Shahuji was not a brilliant student, but once told he retained everything which made him a good student. Frazer was not just a teacher for Shahuji but a friend, a guide as well. Shahuji visited the country with frazer. Frazer had deep impact on his thoughts and deeds.

Development of Industries and Trades

Chhatrapati Shahuji was different from all other rulers of India. He was religious and generous but lived his life proudly with his own rules. Along with development in education status, he improved the economic status of his estate. He established “Shree shahuji spinning and weaving mill” on 27 September 1906. He wanted to establish a society where everybody can get appropriate amount as per the work done. No one should be dominated. He declared that self-dependence would raise our country and so the mill should not just be a property of the owners but of the workers and all others who are involved in it. He deployed ways to raise the economic status by taking the help of government funds and services.

Father of Green Revolution

Brahmins started a new strategy of misguiding the common public. They demanded for “janpratinidhi committee” and declared that they will be given relaxation in lagan but shahuji was very well aware of their strategies and so he ignored their demands. The Marathas and other scheduled class and tribal people too opposed the demands of brahmins. In 1902 when shahuji visited England, he got idea about improving and raising the standards of crop production. After taking a geographical survey, shahuji passed a letter to Mumbai government to build dams, wells, etc. In villages and backward areas and worked hard for developing the state in all aspects.

Hostels for Untouchable Students

Brahmins never wanted shahuji to concentrate upon the upliftment of the backward class and so tried to deviate him in all ways they can but shahuji was intelligent enough to ignore their useless demands. Prof. Vijapurkar wrote a novel about the crime and militancy in Kolhapur to defame shahuji field, but shahuji filed a case against this which was refused by the judge krishnarao as he was having good relations with Prof. Vijapurkar. He further passed it to Mumbai high court, along with this, He was generously working for rising up education system for backward class and untouchables. He raised funds for free education and free stay provisions. He established “Sant Naamdev Chhatravas” with a fund of Rs25000 where he wanted to impart European education system so that Indians themselves can fight for their rights.

Death

The great ruler and social thinker, Chhatrapati Shahuji maharaj died on 6 may 1922. It was believed that reforms started by him also faded away as there was no body to lead the movement but Dr.B.R.Ambedkar whom he recognized as the true leader of downtrodden and women fulfilled his dreams and spent his whole life for the fulfillment of his mission and

today his followers continue with the mission. He worked with dedication, strength, intelligent and exerted his authority despite many hurdles. Shahuji and Dr.B.R.Ambedkar shall go in the history of Indian Dalit empowerment movement.

Relevance of the educational philosophy of Shahuji Maharaj in the present context

Shahuji Maharaj was the victim of that social system established by Brahmins and all this is still prevalent at high rate in India. He stood against this system and gave his life to this noble cause. Unless philosophy and all efforts made by him are implemented in India. We cannot attain the target of universalization of education and we cannot change the old system into new. Shahuji Maharaj had the insight and capability to solve social, Moral, ethical and social problems of his time, in such a way these solutions stood good not only in the present era, but are effective to help the human beings in the time to come. Education is no exception to this rule. He provided solution workable even today. For example, the fundamental concept of Shahuji Maharaj was to make people realize about their equality in the society. He had worked for the upliftment of downtrodden, to raise the status of women, to establish the society free from discrimination on the basis of religion, caste, poverty etc. He had also given the message of love for all human beings. He wanted to change the old system into new system based upon equality, justice, liberty, fraternity, Respect for individually and co-operation.

Shahuji Maharaj stressed on universalization of education for all irrespective of caste, color, creed, sex and poverty. Shahuji Maharaj had done a lot in his life to reform society, to fight for establishing equality in society. As he wanted education for all, same is the motto of present education system, to provide education to all. Following the principle of Shahuji Maharaj, Dr. B.R.Ambedkar has complied the constitution in which we have provision for free and compulsory education and universalization of education in the constitution in the artical 45 but the target of this article is yet to be achieved which was to be achieved within 10 years from the commencement of the constitution. 30 crore people of India are illiterate. 32 thousands of schools are without building and students. 2 lakhs schools are without building. There is only one teacher each in 1 lakh and 75 thousands of schools. According to kapil sibbel report that 36 crore children leave their schools after 5th class. 13 crore have not seen the face of schools yet. Higher education is out of range for the poor people because it is very expensive. In our constitution the provision was made that free and compulsory education will be provided within 10 years from the commencement of the constitution but till now this target has not being achieved rather we are far from the achievement of this aim. Sarva Shiksha Abhiyan is going on, which shows that we are still behind to achieve what our

ancestors had thought for. Even USA has rechecked the nations of the world and analyzed that if masses are to be educated to the extent; their potentialities are to be converted in their capabilities. So there is still need for the philosophy of Shahuji Maharaj and is very much relevant in present time also. Even today govt. is framing various policies keeping in view that ideas of Shahuji Maharaj.

Unless political democracy is changed into social democracy based upon the principles of justice, equality, liberty, fraternity and cooperation, unless caste system is abolished, unless fair and impartial policies are framed on the part of govt, unless all people of India are seriously educated, unless judiciary becomes representative, unless exploitation against women, minorities, weaker section of the society is abolished, unless representative is given according to their number, unless male dominated society is abolished, unless cruelty against these is abolished, unless constitution of India implemented seriously, unless right to education is implemented properly, unless all Indian become educated which is the property of a nation, unless investment in the field of education is considered the best investment for the development of our nation, unless expenditure on education is increased at least up to the extent which has been mentioned into our constitution (6% of the GDP was to be spent but at present less than 2% is being spent on education) unless feeling of universal brotherhood is developed, unless youth of nation is provided right direction, unless values are inculcated, unless new social system without exploitation, without discrimination and without sorrow is implemented the ideology of Shahuji Maharaj will remain relevant because for this cause Chhatrapati Shahuji Maharaj fought for the whole life.

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