

**THE STUDY OF EDUCATIONAL  
THOUGHTS AND WORK OF  
CHHATRAPATI SHAHU MAHARAJ  
OF KOLHAPUR**

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**SHIVAJI UNIVERSITY, KOLHAPUR**

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## **CERTIFICATE**

*This is to certify that the thesis entitled*

**THE STUDY OF EDUCATIONAL THOUGHTS AND  
WORK OF CHHATRAPATI SHAHU OF KOLHAPUR**

Which is being submitted herewith for the award of the Degree of Doctor of Philosophy in the faculty of Education of Shivaji University, Kolhapur, is the result of the original research work done by Shri. J.B. Shinde under my supervision and guidance in the Department of Education, Shivaji University, Kolhapur.

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Kolhapur

Date : 30/06/1995

## **Declaration**

It is hereby declared that the work reported in this thesis entitled-

The Study of Educational Thoughts and  
work of Chhatrapati Shahu of Kolhapur.

is original and has not previously been submitted for any other diploma or degree of this or any other university.

Kolhapur

Date : 30/06/1995

(J.B. Shinde)  
Research Candidate

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Kolhapur :

Date : 30/06/1995

(J.B.Shinde)

## **Introduction**

Chhatrapati Shahu Maharaj of Kolhapur was a great social reformer of his times. He worked for society, lived for society and thought of social uplift of downtrodden masses. His educational thoughts and work are invaluable.

Being a teacher myself, I was attracted towards the study of Chh. Shahu's educational thoughts and work in the Princely State of Kolhapur and outside . The methods adopted by him and the systems he had evolved were very wonderful and worth studying. I was tempted to study and put it on paper to take inspiration and also for guidelines.

Chh. Shahu is praised as a philosopher-King because he devotedly worked for the spread of education which was based on his philosophical thoughts of humanity.

I have brought out my study in seven chapters.

In the first chapter I have tried to clear the term 'education' and narrated briefly the history of Indian education. Chapterization is given in the concluding part of the first chapter.

The second chapter is related with Chh. Shahu's biography. Such details of Chh. Shahu's biography as have no bearing on the topic of study have been avoided. Only important events related with the subject of the study are given. In this chapter the impact of Arya Samaj and Satya Shodhak Samaj is also shown on the educational thoughts and work of Chh. Shahu. Both Mahatma Phule and Swami Dayanand, were respected by Chh. Shahu and held by him in high esteem.

In the third chapter it was essential to take notice of pre-Shahu period, without which the educational efforts of Chh. Shahu will not be clear. Though there was spread of education and some social and educational activities were taking place before the advent of Chh. Shahu, it was necessary to study the relevant record of pre-Shahu period of Kolhapur State to know how Chh. Shahu excelled others as an educationalist and social thinker.

The fourth chapter is divided into three sections. This chapter deals with educational thoughts of Chh. Shahu. In the first section the educational thoughts are given as reflected in his speeches. In the second section thoughts as reflected in his official orders are given and in the third section some events which are connected with Chh. Shahu's educational thinking are given with conclusions drawn therefrom.

The fifth chapter narrates Chh. Shahu's educational work and his endeavour to spread education in his State Kolhapur and outside.

The sixth chapter is based on conclusions of whole theses. Chh. Shahu's thoughts are laid down in a nutshell.

In the seventh chapter some findings from Chh. Shahu's educational thoughts and work are given followed by suggestions thereon with the hope that these will motivate today's educationalists and administrators.

The theses concludes with a select bibliography.

The objective of this work is to evaluate Chh. Shahu's greatness and to give some norms for tomorrow's educational progress. The present theses is an humble attempt to contribute something which could help uplift the backward classes and achieve the national goal to bring equality in the society with the help of education.

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## **Chapter One**

### **Introduction**

- 1.1 What is Education ?
- 1.2 History of Indian Education
- 1.3 Approach to the Problem
- 1.4 Statement of the Problem
- 1.5 Importance of the Problem
- 1.6 Objectives of the Study
- 1.7 Hypotheses of the Study
- 1.8 Methodology of the Study
- 1.9 Limitations of the Study
- 1.10 Chapterization of the study

## Chapter One

### Introduction :

#### 1.1 What is Education ?

The present study is related to the subject of education, and hence it is necessary to see what is meant by education. Education now-a-days is so expanded that to state its meaning in short is very difficult. Education has got broader meaning as whatever we learn throughout life either by formal or informal ways, either in the house or outside the house, either in the society or in the school is called education. Education means change in behaviour. The change which is desirable is called education.

The definition of education is being changed from time to time. During the ancient time the meaning of education was as given below:

1. Pedagogy : It is a Greek word which means 'to lead the boy'. It is science of instruction or teaching for the purpose of leading the children.
2. Shiksha : It is a common term used for education. It means 'to discipline', 'to instruct' or 'to teach'.
3. Vidya : It has been taken from the Sanskrit verbal root. Which means to know. It refers to knowledge.

The term education has a number of derivations. In literary sense, it owes its origin to the following Latin roots :

Educare	-	To bring up, to raise, to educate
Educare	-	To lead out, to draw out, to bring forth
Education	-	To train, act of teaching or training.

In the words of J.S. Ross, Education consists in leading out the innate knowledge virtues, and powers of the child, making the potential actual.

According to Upnishads, "Education is that whose endproduct is salvation:"

According to Swamy Dayanand, "Education is a means for character formation and righteous living".

According to Mahatma Gandhi, "An allround drawing out of the best in child and man: body, mind and spirit.

The University Education Commission (1948-49)

described education as-

Initiation into the life of spirit, a training of human soul in the pursuit of truth and the practice of virtue. It is a second birth.

According to the report of Indian Education Commission (1964-65) –

Education ought to be related to the life, needs, aspiration of the people and thereby made powerful instrument of social, economic and cultural transformation.

According to Plato-

Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and soul of the pupil all the beauty and all the perfection which he is capable of.

According to John Dewey –

Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities. Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity.

In short, education means physical, mental and emotional development of a person. In other words, desirable change in behaviour is called education.

## **1.2 History of Indian Education :**

The researcher would like to study on the problem of education which is more or less related to the History of Education, and hence it will be worth its while to mention the brief historical points in Indian Education.

### **(1) Ancient Period :**

In India, education has got historical background. It is started from ancient period known as Gurukul System. Step by step lot of changes took place. After Gurukul System Buddhist education was famous in India, and different scholars visited India to study Buddhism. Nalanda, Takshashila, etc. were the universities in that period. This was the greatest period of development in the history of Education. We are proud of this at present

also. But due to change in power and ruler the education had not continued as it should be. Then thereafter, different rulers framed their education systems based on religion and the religion was the education, that is, to follow the religion was the education.

During the Muslim period Indian Education System got a set-back. The Muslim rulers were interested in spreading their religion. Therefore, Muslim Mathersa (school) was established in India particularly in Northern side. The Southern side of India was covered with Hindu religion and there were schools called Patha Shalas. This situation continued upto the arrival of British power. When British started ruling almost all over India, they introduced their own education system, which is being continued till today.

**(3) British Period :-**

Education System during the British period developed considerably. In 1857 there were three universities in India namely, Bombay University, Madras University and Calcutta University, started by British Government. In 1854 there was Wood's Despatch, which had laid emphasis on education in India. Subsequently there were universities, colleges and schools started rapidly throughout the country.

**(4) Free India Period :**

To change the education system and make it suitable for the Indians, the scholars like Mahatma Gandhi, Rabindranath Tagore etc., tried their level best. Mahatma Gandhi brought forth his idea of Basic Education. It was undoubtedly good, but its implementation was difficult. After Independence Indian Government started new policy of education for all-round development of the country.

There were different commissions appointed by the Government of India, to improve education. The following are the prominent education commissions.

- |  |           |
|--|-----------|
| (1) University Education Commission                  | 1948      |
| (2) Dr. Mudliar Commissioner of Secondary Education. | 1952      |
| (3) Dr. Kothari Commission                           | 1964-1966 |
| (4) Ishwarbhai Patel Commission                      | 1976      |
| (5) New Education Policy                             | 1986      |

**(1) University Education Commission, 1948 :**

The following recommendations were made by Dr. Radhakrishna Commission.

The Indian universities should create knowledge and train minds which would bring together the two: material resources and human energies. According to our

raised standard of living, radical change of spirit is essential. This commission insisted that higher education must be based on history and philosophy. This commission made many suggestions regarding the training of the teachers, use of new teaching methods, improvement in examination system etc.. Every student is expected to know three languages, viz.. (a) mother-tongue, (b) federal language and (c) English. To raise the standard of education suggestions about the age limit of entrance, qualifications of teachers were also made.

**(2) Secondary Education Commission or Mudliar Commission, 1952 :**

The commission emphasized moral and religious instructions for building the character and discipline of the students. The diversification of courses was realistic approach to life's problems. The recommendations with regard to the opening of the multipurpose schools was quite in tune with the need of the time. Another good feature is the suggestion for putting rural schools especially in a country like India which is a land of farmers. The commission had rightly advocated for the improvement of the teacher's status, and working conditions because they form the backbone of the entire educational structure. The recommendations with regard to examinations and evaluations are really sound. The educational guidance and counseling as stressed by the commission will enable the students to chalk out their career properly.

This commission is also known as Mudliar Commission as Dr.A. Laxmanswami Mudliar was its chairman.

**(3) Dr. Kothari (Educational) Commission (1964-66)**

'Nation is not being built in four walls of the classroom' was the great educational attitude of Dr.Kothari. He has given us the following national objectives of education: (1) Productivity, (2) National Integration, (3) Social change, (4) Abolishment of economic and social inequality, (5) Scientific and technical vocationalization, (6) Education faithful to democracy and secular tendency.

Today the education pattern which is being followed, is given by Kothari Commission. It is known as 10+2+3 pattern. Kothari Commission has suggested post-graduation research, job-oriented education, and theoretical base of it.

It was also suggested that (a) lower secondary education be made tuition-free in all government, local authority and aided schools, (b) attempt be made to extend

tuition-free education to all needy and deserving students during the next ten years, (c) to give liberal scholarships.

In short, the expansion of education during the past two decades has been heartening due to the above mentioned Commission which was a sign of our educational progress.

**(4) Ishwarbhai Patel Commission, 1976 :**

Under the chairmanship of Mr. Ishwarbhai Patel, the former Vice-chancellor of Gujarat University the Commission was appointed to make the changes in work-experiences which were prescribed by the Kothari Commission. The said Commission had suggested that work-experiences should be based on socially useful productive work. From 1977 onwards the work experience is being called SUPW (socially useful productive work).

According to this syllabus related to work experiences in the school have been changed and the same is being followed at secondary level. This SUPW is also included in Secondary teachers' training colleges. This pattern is being followed throughout India. SUPW is a most important subject and so it is coming in educational colleges uptill now.

**(5) National Education Policy- 1986 :**

According to Unesco, investment in education is the investment in industry. The money spent on education is now regarded as investment which changes man into manpower. In our National Education policy of 1986 the above mentioned thoughts are the basis. Education is the most valuable investment for today and tomorrow which is the secret of New National Educational Policy. To achieve the objectives of education or humanity the suggestion is made to give more attention towards the education of women. Planning is to be made for the education of the students of the Scheduled Castes and Scheduled Tribes. Concessions and facilities will be provided to the students of minor communities and handicapped students. Stress will be laid on Adult Education. There would be general curriculum compulsory for all at national level. The curriculum will contain the subjects of national and international importance. Reconstruction of education at different levels was made and in formal education, the following sections were framed : (1) Child nursing, (2) Primary education, (3) Secondary education, (4) Special school for gifted children, (5) Vocationalization of education, and (6) Higher education. For the development of

non-formal education efforts will be made for free universities, rural universities, technical education and education of management, research etc.

To make the national education useful and dynamic innovation, research and development are expected. Stress will be laid on making technical education cheaper. Motivation will be given to efficiency and effectiveness. Useful technical and management courses will be conducted, stress will be given on training. Administrative and economic independence will be given to some selected institutes. Federation of All India Technical Institutes were given legal rights. Board for evaluation will be constructed. Rethinking is essential of the content of education and process of education. To serve this purpose efforts will be made to enrichment of (a) cultural attitude, (b) education of values, (c) language and (d) books and libraries. Work-experience will be stressed. Role of the youth is supposed to be important and efforts to improve evaluation process and improvement of examinations are to be made. Semester system and gradation will be implemented on secondary level.

These changes in education will build nation strong and progressive.

### **1.3 Approach to the problem :**

During British period there were different Indian rulers under the power of British Government ruling in India. They got their own states. They were responsible for the all-round development of the Sansthan (State). There were Baroda, Kolhapur, Rajkot, Hyderabad, etc. famous and big States. Kolhapur or Karveer was one of the leading States ruled by Chhatrapati Shahu Maharaj. Though these States were under the control of British Government, they did some good social activities and started some good schemes for the welfare of their people. Alongwith irrigation and agriculture, they started to give educational facilities also. The States of Baroda and Kolhapur were famous for their educational activities. Maharaja Sayajirao Gaikwad and His Highness Chhatrapati Shahu Maharaj were not only rulers but also educational reformers. Both the Empires took interest in the education of their people. They were of the opinion that education is the only means to improve the condition of the people. Chhatrapati Shahu of Kolhapur was of the view that education should be in the hands of common people. He held that education should be given free of cost. He extended his idea about education that women and backward class people should be given education. He had provided educational facilities by establishing schools and boarding houses. The most striking and commendable of his actions was that he

reserved by rules, 50 per cent of the vacancies in his state administration for backward class people to motivate them to take education. He delivered many speeches in different conferences on education. Though as a ruler of a state he had a variety of problems to deal with, he paid maximum attention to the development of education in his state as he had realized that education is basic requirement for the development and up brining of the downtrodden masses.

The present generation of leaders, officials in the education department as also people at large have come to realize the tremendous work done by Chh. Shahu for educating the masses by his generous policies about education. In fact, his work is helping as a guideline for the present governments. The thoughts and work of Chhatrapati Shahu in the field of education have become monumental.

The researcher has read some literature on Chh. Shahu written by different authors like Shri. A.B. Latthe, Dr. Dhanjanay Keer, Shri K.G. Suryawanshi, Shri M.K. Bagal, Dr.P.C. Patil, etc.. The educational thoughts and work of Chh. Shahu can be useful today if deep thought is given to them.

The investigator is a citizen of Kolhapur city and also a teacher working in a college. He felt that Chhatrapati Shahu has contributed much in the field of education and as such it is useful to study his work and thoughts. The educational work of Chhatrapati Shahu can be a guideline for the present educators and administrators. Such type of a study, thoroughly made, will help immensely in formulating our educational policies. With this view in mind the researcher has framed the problem which is given below.

#### **1.4 Statement of the Problem :**

The researcher has selected the following problem for his study: "TO STUDY THE EDUCATIONAL THOUGHTS AND WORK OF CHHATRAPATI SHAHU MAHARAJ OF KOLHAPUR". This title of the problem can be illustrated as given below:

- (1) The study will cover educational work of Chh. Shahu Maharaj of Kolhapur alongwith his educational thoughts as an educational reformer.
- (2) The study will cover educational work of Chh. Shahu Maharaj which is directly and indirectly related to promotion of education at different levels.
- (3) The study will lead to understand the effect of Chh. Shahu's educational work and thoughts in the development of education in general.



## **1.5 Importance of the Problem :**

The present study is related to the educational thoughts and work of Chh. Shahu. It is not only important from the historical point of view but also from the point of view of its impact on present education system. History is being studied for the guidance of the future. Similarly, this historical study will guide for the better education being imparted at present.

There are different problems of education not in the State of Maharashtra but also throughout the world. The educational problems of backward class people, educational problems of women, and handicapped children, finance of education, reservation problem in education and some other problems are the problems of education. These problems are invariably connected with development. The development problems are, in turn, connected with social problems. If one wants to minimize the problems of life, one must study education will be definitely helpful. The present study will contribute in the field of education by making good suggestions. The present politicians have faith in the thoughts and work of Chh. Shahu and they always use his principles as the guidelines. The people of Maharashtra are very grateful to Chh. Shahu for his work. Therefore this study will encourage all types of people engaged in different developmental activities and especially in the field of education.

Equality of opportunity and quality of education have been the problems our country is facing for years. Mandal Commissions' recommendations and their implementation is one such problem. Stagnation and wastage also are all-pervading problems. Thorough research on all such problems may bring out solutions to such problems.

## **1.6 Objectives of the Study :**

The present study will have the following objectives :

### **(1) Main Objectives :**

- (a) To study the educational work of Chhatrapati Shahu Maharaj of Kolhapur.
- (b) To study the educational thoughts of Chhatrapati Shahu in his educational activities.
- (c) To study the methodology followed by Chhatrapati Shahu in his educational activities.
- (d) To put up before readers the educational work and thoughts of Chh. Shahu Maharaj.
- (e) To study the impact of educational thoughts of Chh. Shahu on present education system, particularly in Maharashtra State.

- (2) Secondary Objectives :
- (a) To study the educational work of Chh. Shahu at Primary, Secondary and Higher levels.
  - (b) To study the work done by Chh. Shahu to promote women's education, physical education, cattle rearing, arts education etc.
  - (c) To study the usefulness of his educational work and thoughts in the present situation.
  - (d) To study the Boarding movement started by Chh. Shahu.

### **1.7 HYPOTHESES OF THE STUDY :**

For the present study the investigator, after reading the literature on Chh. Shahu, framed his hypotheses as follows :

- (1) Chh. Shahu has done a lot of educational work for his people.
- (2) Chh. Shahu has given different facilities to promote the education of all types of people.
- (3) Chh. Shahu was of the opinion that education is the only means for the development of individual and the society.
- (4) Chh. Shahu was of the opinion that education should be given free of cost.
- (5) He was of the opinion that there should be reservations for the weaker sections in the field of education.
- (6) The educational thoughts and work of Chh. Shahu will be the guideline today.

### **1.8 Methodology of study :**

Any research study requires good research methods and techniques. There are many research methods as well as techniques, too. The research method followed in the present study is historical research method and techniques therein. In historical research method generally two types of sources are adopted, one is primary and the other is secondary.

#### **(A) Primary Sources :**

The sources which are derived from original documents from original specimens are called primary sources. They are original in nature and hence their reliability will be hundred per cent. The data from such sources are true and need not be proved by any other means, because such data are based on original matter. For the present study the investigator has tried to get information from primary sources to the best of his level. In this study the following are the primary sources :

- (1) Kolhapur Record Office, Shahu Daftar, Huzur orders, files etc.
- (2) Reports on General Administration of Kolhapur state from 1893 to 1922.
- (3) Speeches of Chh. Shahu in his own language in the form of quotations.

**(B) Secondary Sources :**

The research sources which are either translated or reprinted or modified for convenience are called secondary sources. In any historical research, secondary sources are also equally important as primary sources, because from the primary sources can find out the primary information. When there are no primary sources at all, then one has collected the information which is based on the following secondary sources:

- (1) Latthe, A.B. 'Memories of His Highness Shahu Chhatrapati Maharaj of Kolhapur' Times of India press, Bombay, 1924. Volumes I and II.
- (2) Keer, Dhananjay. 'Rajarshi Shahu Chhatrapati, A Royal Revolutionary', Popular Prakashan, Bombay, Jan. 1976.
- (3) Suryawanshi, K.G. 'Chhatrapati Shahu " Raja Wa Manoos (Marathi). G.L. Thokal Prakashan Pune, Feb. 1984.
- (4) Jadhav, B.B. 'Rajarshi Shahu Maharajanchi Bhashane' Rajarshi Prakashan Kolhapur, 1971.
- (5) Tophakhane, V.D. 'Rajarshi Shahu Chhatrapati Yanche Antarang (Marathi). Maharashtra Grantha Bhandar, Kolhapur.
- (6) Malgaonkar, Manohar. 'Chhatrapatis of Kolhapur'. Popular Prakashan Bombay, 1971.

Besides the said sources, the researcher has also visited the following institutes to collect the related information :

- (1) The New Palace Museum, Kolhapur.
- (2) Various Boarding Houses started by Chh. Shahu Maharaj in Kolhapur city.
- (3) Rajaram College, Kolhapur.
- (4) Bhakti-Seva Vidyapeeth High School, Kolhapur.

**1.9 LIMITATIONS OF THE STUDY:**

The researcher will discuss about Chh. Shahu's contribution to the field of education and his thoughts about it. Chh. Shahu ruled over Kolhapur State for twenty-eight years. He ascended the throne in 1894 and in 1922 he died. So, the researcher will take into consideration these twenty-eight years only.

The investigator has to collect Chh. Shahu's educational thoughts and hence the work will be related to it. As a King, Chh. Shahu worked hard in various fields, but in connection with this thesis what he did in the field of education is important and hence only that will be taken into consideration.

Kolhapur State is the only geographical area of the present work, though Chh. Shahu's work, both social and political, was spread all over India. What he did for Kolhapur State in the field of education is important and worth thinking about.

Thus, there would be limitations of time and place for this research work and the researcher will try to find out facts within this framework.

### **1.10 Chapterization of the study :**

The researcher will collect the data and find out some conclusions based thereupon. The work will be systematically presented in six chapters with essential tables, graphs and maps as shown below:

Chapter One : This Chapter deals with the meaning of education, History of Indian education, Approach to the problem, Statement of the problem, Importance of the problem, Objectives of the Study, Hypotheses of the Study, Methodology, Limitations of the study and chapterization of the study.

Chapter Two: In this chapter the investigator will give brief biography of Chh. Shahu and his ancestors, from his early childhood to his death, alongwith family matters and important events.

Chapter Three: The researcher gives in this chapter a brief account of the educational condition of pre-Shahu period. Short biographies of educational thinkers and reformers will also be given.

Chapter Four: The researcher describes educational thoughts of Chh. Shahu in this chapter. This chapter is divided into three parts: The first part is related with Chh. Shahu's educational thoughts expressed in his speeches. In the second part there are some educational thoughts which we get from the study of his official orders. The third part is related with his educational thoughts as they come out of his memories and events of biography.

Chapter Five : The investigator describes the work done by Chh. Shahu in the field of education :

1. His efforts in primary, secondary, higher, technical education and education of arts.
2. His efforts in the field of hostel movement.
3. Financial assistance given by Chh. Shahu to various institutes and individuals is noted.
4. His efforts to support the various branches of education, namely-
  - a) Technical education
  - b) Wrestling (Malla Vidya)
  - c) Patil Shala (Village administrative school)
  - d) Religious school (Vaidik School)
  - e) Promoting the education of weaker communities.
  - f) Efforts for the education of Backword Class communities.
  - g) Efforts for education of women.

Chapter Six : The researcher, after taking the review of Chapters No.1 to 5, will present the importance of the educational thoughts and work of Chh.Shahu. It will be the concluding part of this thesis.

Chapter Seven : In this last chapter of the thesis the researcher will give his findings on the topic of study which, on the other side, are the problems in education, followed by some suggestive remedies thereon.

The thesis concludes with a select Bibliography.

## **CHAPTER TWO**

### **A BRIEF ACCOUNT OF THE LIFE OF CHHATRAPATI SHAHU MAHARAJ.**

- 2.1 Introduction
- 2.2 Chh. Shahu's Childhood and Adoption Ceremony
- 2.3 Chh. Shahu's Educational Career
- 2.4 Chh. Shahu's Political Regime
- 2.5 Chh. Shahu's Family Life
- 2.6 Chh. Shahu's Family Life
- 2.7 Honours Received by Chh. Shahu
- 2.8 Demise of Chh. Shahu
- 2.9 A Impact of Satyashodhak Samaj on Chh. Shahu's Educational Thoughts and work.
- 2.9 B Impact of Arya Samaj on Chh. Shahu's Educational Thoughts and work.
- 2.10 Important Events in Chh. Shahu's Life.

# **Chapter Two**

## **A Brief Account of the Life of**

### **Chh. Shahu Maharaj**

#### **2.1 Introduction :**

In the present research work the researcher has to describe the educational thoughts and educational work of Chh. Shahu Maharaj of Kolhapur State.

Chh. Shahu's life is full of social, political, cultural activities and he was fully involved in the above said things upto his death, but he was more interested and active in educational activities. The researcher will give brief account of Chh. Shahu's life without which it will be difficult to know the importance of Chh. Shahu's educational activities.

The researcher will give only those events in his biography which will be specially related with his educational thoughts and work. Many other events which do not speak about his educational attitude are not taken into consideration. It is expected that this outline of Chh. Shahu's life will prove him a grate educational reformist.

#### **2.2 Chh. Shahu's Childhood and Adoption Ceremony :**

**Birth :** Chhatrapati Shahu Mahajraj, Formerly known as Yashwantrao, was born on 26 June 1874 in Kolhapur. The place of birth is near the old Circuit House at Kasaba Bawada. He had a younger brother named Pirajirao alias Bapusaheb.

**Parents :** His father Jaysingrao alias Abasaheb Ghatage was Jahagirdar of Kagal. His mother's name was Radhabai. Abasaheb was appointed as Regent of Kolhapur State.

Abasaheb was born in a famous family on 12 March 1857. He was very clever and polite. British Government gave him the honour of nine guns salute in recognition of the excellent work done by him in Kolhapur.

**Ancestors :** Chh. Shahu's ancestors – Ghatges of Kagal- are a branch of famous and brave Suryawansthi Rathod family of Rajasthan, which had migrated to Maharashtra in the fourteenth century. History of his family is described by Prof. A.B. Latthe as follows :

They became the headmen of the village 'Padali' in Satara district. Kamraj, a youth belonging to this family won the favour of the Sultan of Bedar by ringing a bell hung at a height above the reach of ordinary man by taking double jump in the air. The bell was called

'Ghat'. The Sultan gave Kamraj a military post and called him 'Ghatge'. The Ghatge became Mansabdars and hereditary officers in the court at Bedar, as well as Gulbarga. After the fall of these Kingdoms the Ghage family got Kagal Paragana as Inam in 1572 A.D. from Sultan of Bijapur as Bhanji Ghatge defected a rebel of chief of Kagal.

This grant was confirmed by Chhatrapati Shivaji in 1664. He conferred a new 'Sanad' on Piraji Ghatge.

The Ghatge saved Kolhapur from the attacks of Patwardhan and Phadnis in 1801.

Hindurao Ghatge was a famous general in Scindia's camp. A ridge of Delhi is even now named after him. Hindurao's palace in Delhi was the headquarters of British troops in 1857. For his service the Maharaj of Kolhapur conferred the title 'Vajurat Maab' on him.

Chhatrapati Shahu loved his younger brother Bapusaheb much. Bapusaheb supported Shri Shahu in his whole life. Shri Shahu's second companion was Dattajirao, the chief of Kagal (Junior). The three children were placed under the care of their first tutor Mr.H.S.Gokhale and Mr L.B. Vaze. Chh. Shahu's father Abasaheb Ghatge made him stout by giving physical training.

Maharaj Shivaji-IV of Kolhapur State died on the 25<sup>th</sup> of December 1883 at Ahmednagar. His wife Maharani Anandibai and Maharani Sakawarbai (the widow of the late Maharaj Chh. Rajaram) decided to adopt Yashwantrao. The permission for the adoption was given by Bombay Government on the 22<sup>nd</sup> of February 1884.

**Adoption :** The adoption ceremony was performed on the 17<sup>th</sup> of March 1884. Abasaheb Ghatge gave his son Yashwantrao in adoption to Maharani Anandibai who named the boy as Shahu Maharaj. When Chh. Shahu sat on the Gadi, salute of nine guns was given in his honour. All Sardars, Mankaris and feudatories and thousand of people were presents to witness this joyful ceremony. Offerings were made to Chh. Shahu Maharaj by Darbaris.

The Chiefs of Kurundwad, Mudhol, Akkalkot were present for the ceremony. The members of Sarvajanik Sabha, Pune were also present.

**Education :** Chh. Shahu's father Shri. Abasaheb Ghatge was very careful about the education of his children. Though British Government had been thinking of sending him to England for six or seven years, Shahu denied to go and in 1886 he was admitted in Rajkumar's College at Rajkot by his father, Abasaheb Ghatge. With other academic subjects he learnt shooting, horse-riding and arm-training. Chh. Shahu was interested in hunting. Holidays were utilized for this. He left the college in April 1889.



Chh. Shahu's education started under the guidance of Mr Fraser from the 22<sup>nd</sup> of May 1889. It was started actually on the 11<sup>th</sup> of June, 1889 at Dharwar. It was continued upto 1892. A teacher named Shri Keshavrao Gokhale was looking after Chh. Shahu's health. English, Arithmetic, Geography and Economics were the subjects of his study. Playing the games and taking exercise was also taught and was being done by him. The credit of Chh. Shahu's education must be given to Mr. Fraser.

#### **Father Abasaheb's Death :**

Chh. Shahu's father Jaysingrao alias Abasaheb died on 20 March 1886 when Shahu Maharaj was learning in Rajkumar's College at Rajkot. On 19<sup>th</sup> March Chh. Shahu was informed about the serious condition of his father's health. On 22 March Chh. Shahu arrived at Kolhapur. The Kolhapur State was drowned in deep sorrow of Abasaheb's death. Chh. Shahu was badly shocked by his father's death, because he was only 12 years old when his father passed away. Abasaheb Ghatge was very polite and clever. His personality was attractive. He was the best administrator of his times. He has got an opportunity of an interview with Queen Victoria.

Chh. Shahu knew that his father was a victim of alcoholism. After his London journey he became a heavy drunkard which ultimately ended his life. Knowing the plight of his father, Shahu remained teetotaler throughout his life. Even he avoided friendship of drunkards. The shocking event of untimely death of his father had a lasting impression on his sensitive and thoughtful mind throughout his life.

#### **Educational Tour of Northern India :**

Chh. Shahu's tutor Mr Fraser arranged an educational tour of Northern India. They visited Agra, Fatehpur Sikri, Jaipur and Nasik. Shri Shahu observed the social life, religious places and also the malpractices which were in existence there. Poverty and blind faiths in India moved him. This tour of about five thousand miles was completely educational. It helped him immensely to enrich his knowledge.

In 1892 Chh. Shahu with his classmates went on another tour of Northern India. They visited Baroda, Mount Abu, Alwar, Bharatpur, Jodhapur, Mathura, Saharanpur, Haridwar, Amritsar, Multan, Hyderabad, Shujawal and Karachi and returned to Dharwar on 24 December 1892. They saw the beautiful cities and came to know that states of Northern India were poor in comparison with the States of Southern India. In this tour Chh. Shahu not only made friendship but also got the certificate of honour from Arya Samaj.

### **Chh. Shahu's Marriage :**

At his age of 17 an important event took place in Chh. Shahu's life. On the 1<sup>st</sup> of April, 1891 he married Laxmibai, the daughter of Sardar Gunajirao Khanwilkar. Gunajirao was a Sardar in Baroda State. Laxmibai was only eleven years old at the time of her marriage. She was grand-daughter of His Highness Ganapatrao Gaikwad. The total expenditure on this marriage ceremony was 1,44,330. After the marriage, arrangements were made for imparting education to the young Maharani Laxmibai.

### **2.3 Chh. Shahu's Educational Carrer :**

Chh. Shahu's educational career was always the best. Abasaheb, Regent and father of Shahu was very careful about his son's education. Brithish Government was interested in their education. The progress in education made by Chh. Shahu is described by his tutor, Mr.Fitzgerald. He says-

I should premise this report by stating that the Regent of Kolhapur Bestowed a great deal of care on the education of his children and that before the Maharaj was adopted he and gone through most of the vernacular standards and commenced to learn English. .... I found that his vernacular education was nearly upto that of his own age in the Government schools... in English His Highness required more grounding ..... He is painstaking and anxious to learn.

Prof. A.B. Latthe writes about Chh. Shahu's education: "To those who knew how powerful a brain the Maharaj developed in his youth and manhood such remarks would appear inconsistent with facts.....". Prof. Latthe describes Maharaja's ability in these words: "Solid growths are always slow growths".

From June 1886 to April 1889 Chh. Shahu was very busy in study at Rajkot. Besides the usual schoolwork which was necessarily of an elementary character at Rajkot the Maharaja did much by way of drill, gymnastics, riding, shooting and similar outdoor games. In the gymnasium his supremacy was unchallenged. In studies also Maharaja was first in rank among the princes at the college. Teacher K.B. Gokhale in his letter writes: "Maharaja and his companions gained special commendation from the examiners".

In the examinations Maharaja gained more than 60 per cent of the total assigned marks.

His Highness was then kept at Dharwar for education. Mr.Fraser was his tutor and teacher. During the four years or so which the Maharaja and party spent at Dharwar under

Mr Fraser, the Maharaja completed the training which prepared the Maharaja to hold the high position he was to occupy in Kolhapur. In Mr Fraser's words:

H.H. the Raja though still rather backward has done a satisfactory year's Work and continually makes faster progress... he has very good common Sense and a fairly good memory, added to which he is genuinely anxious to Learn and takes pains and interest in his lessons. During their stay at Dharwar for four years they learnt many books as well as sports.

#### **2.4 Chh. Shahu's Political Regime :**

Chh. Shahu ruled over Kolhapur State for twenty eight years. He was a king of changing period. British power was becoming weaker at that time. Unrest of the Indian people was increasing against British Government. When Chh. Shahu ascended the throne he had to undergo many difficulties. Prof. A.B. Latthe describes the situation in these words-

"He (Shahu Maharaj) found that the prestige of Kolhapur was reduced to a very low level..."

Chh. Shahu politely created a machinery which made transition from council rule to the Maharaja rule smoothly and easily. He selected Mr.R.V. Sabnis as his secretary. A staff consisting of picked men from the State service was placed in the new Higher Office. From the very earliest time Chh. Shahu employed educated young men from the backward communities in place of Brahmins to create favourable administration.

In regard to the Residuary Jurisdiction over the feudatories which was vested in British Government Chh. Shahu demanded that for the restoration and at last full powers of capital punishment were gained in short time.

His relations with Europeans were very polite. He never lost a single chance to express his faith in British Empire and this was the reason why British Government gave him protection in his difficulties. G.C.S.I. honour was conferred on him by her Majesty the queen Empress on January 1<sup>st</sup>, 1895. On this occasion Lord Sandhurst said, "In the person of His Highness we see one of the great remaining representatives of the Maharashtra Power".

His relation with common class people was famous. In Shikar-trips he mixed with poor people and tried to understand their problems. Chh. Shahu's participation in Non-Brahmin movement was also a part of his political act. He handled Shivaji Club movement against him very carefully and made the club useless. In Vedokt incident Shri Rajopadhye and Mr B. G. Tilak (famous Lokmanya) in his backing – remained unsuccessful and were defeated by Chh. Shahu Maharaj.

Chh. Shahu returned to India after attending the coronation ceremony of King Edward VII on July 26, 1902 and he declared a resolution which started new era in Kolhapur State.

According to this resolution 50 per cent of the vacancies were kept reserved for backward classes in the State administration.

Shri Shahu being a patriot, helped Lokmanya Tilak by giving money when Mr Tilak was involved in National Freedom movement. But it was kept secret. For Arvind Ghosh protection fund he sent Rs. Five Thousand which was also a secret. He always used simple Indian hand-woven cloth and India-made articles. He was very proud of his State which was acting as 'the mother of minority administration'. Shri Shahu was a true democrat. He was willing to give all rights in the hands of his subject; but before this he thought that they should be educated. In his opinion the demand for self-government was quite selfish because it was not the demand of masses. That will fall into the hands of some Brahmin leaders and he was afraid of its misuse.

There was a Narendra Mandal – an organization of Kings of Indian States. Chh. Shahu gave important guidance and protected the rights of the Kings.

## **2.5 Chh Shahu's Social Reforts :**

### **(1) Non-Brahmin Movement :**

Chh. Shahu was a leader of non-Brahmin movement in Sourthern India. He worked very hard for it. Chh. Shahu appointed non-Brahmin persons as officers in the State administration. So, the Brahmins raised the weapon of defamation propagands 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 Chh. Shahu's 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, was Chh.Shahu's firm faith.

Chh. Shahu, 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. Chh. Shahu was a guiding star for them.

### **(2) Policy of Reservation for Backward Class in Recruitment :**

Chh. Shahu 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, Chh. Shahu was the first great man at all India level who tried his level best to give justice to people by this Reservation policy.

**(3) Abolishment of Kulkarni Vatan :**

Chh. Shahu 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, Chh. Shahu tried to abolish injustice that was in existence in Indian society and particularly in his State.

**(4) Replacement of Priesthood :**

Chh. Shahu 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, Chh. Shahu 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. Chh. Shahu 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.

On July 6, 1920 under the supervision and control of Meherban Khanvikar The Shivaji Kshatriya Vedic School was inaugurated and after this revolutionary step Maharaj selected Mr Sadashivrao Patil of Benadi to occupy the headship of Patgaon Math. He became the High Priest of the Kshatriyas in Maharashtra. This Math was founded by celebrated non-Brahmin Sanyasi Mouni Buwa.

This step of Chh. Shahu was not appreciated by progressive people. But Shahu 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.

**(5) Leadership of Untouchables :**

Chh. Shahu 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.

Chh. Shahu 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 31<sup>st</sup> August 1918. In Chh. Shahu's 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. Chah. Shahu 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, Chh. Shahu was not less than God for these people.

**(6) Efforts for Uprooting the Caste System :**

Chh. Shahu 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. Chh. Shahu 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 than 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.

**(7) Leader of Workers :**

Though Chh. Shahu 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 workers' leader Mr Bole, C.K. in Bombay to accept the chairmanship of a meeting of the labourers and common people.

After world War First, Chh. Shahu 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 a 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.'

**(8) Arya Samaj in Kolhapur :**

Arya Samaj was a socio-religious movement of India. Swami Dayanand Saraswati was the founder and Preacher. Chh. Shahu wished to work in the field of education with the help of Arya Samaj. The Arya Samaj was already in existence in Kolhapur since February 1918. Chh. Shahu handed over his educational institutes and sanctioned annual grant of Rs.5,000. A Gurukul Boarding House was started at Kerle. Large buildings and well irrigated lands were handed over to the Samaj at this village. The Rajaram Anathalaya (orphanage) was added to this in Ocotber. This was munificently endowed with an annual

grant of Rs.12,000 by Her Highness Shri Laxmibai Ranisaheb and was named after the Yuvraj Shri Rajaram Maharaj.

In an annual conference at Navasari in his inaugural address Chh. Shahu explained why he was interested in Arya Samaj, he said, that Brahmins should have some rival extremists to unmask them and expose their religious hypocrisy and that was why he encouraged Arya Samajists.

Chh. Shahu always tried to break down the Brahmin priestly bureaucracy. In 1918 he handed over Rajaram College to the Board of Brahmins and had the bitter experiences. Complaints were received from non-Brahmin students about the injustices done by their Brahmin Professors. So, in 1919 he entrusted the Rajaram College to Gurukul, Orphanage and Sardar Boarding to Arya Samaj with the intention of getting them morally improved which was possible through education. Chh. Shahu always wished all the success to Arya Samaj because he believed in Swami Dayanand's principles and followed them as a devoted disciple.

**(9) Chh. Shahu: A Real Democrat :**

It is very strange to know that Chh. Shahu always wished to hand over his rights to his subject and he spoke of this on a number of occasions to his friends or to his subject openly in his public speeches. At Nasik on 15 April 1920 he said to the Marathas that free and compulsory primary education was the only invigorating tonic that would enable the lower classes to throw off this incubus of the past (the caste system). Further he said that he had commenced free and compulsory education in his State and had no doubt that the next generation would be a literate generation. He declared that he was most anxious to give self-government as early as possible to his subjects.

After attending the Hubli conference he intended to serve people. He told to his friends to relieve him from the State work and enable him to spend the remaining few years of his life for serving the people.

Chh. Shahu was a real democrat. In 1919 he offered the administration of Kolhapur municipality in the hands of elected candidates (that is, councilors), Some of these elected candidates belonged to backward class. This experiment of democracy was very important for backward classes to protect their rights.

Village Panchayats were established after the abolition of Kulkarni Watan at Uchagaon, Kalamba, Rukadi, Chikhali and Bawada. Small criminal and civil matters, sanitation, water schemes etc. were transferred to Panchayat. It was also democratic



experiment. He was eager to give political power in the hands of educated men of all castes. This type of a King is rarely found in Indian history.

## **2.6 Chhatrapati Shahu's Family Life :**

Chh. Shahu was very happy in his family life. He always thought of his children's progress. He did not wish his sons to be the Kings after him. Being a democrat to the core, he always tried to make them working men of the new age. Here is a brief account of his family.

### **Sons and Daughter :-**

Chh. Shahu had three children. The first child was a daughter who was born on March 10, 1894. She was named Radhabai alias Akkasaheb Maharaj. The second child Aubai Akkasaheb was born on May 23, 1895 but she died shortly after birth.

The third child was Yuvraj Shri Rajaram Maharaj. He was born on 31<sup>st</sup> July 1897. Naturally, this occasion was celebrated throughout the State with the most heart-felt rejoicing and both the parents of future Chhatrapati received enthusiastic felicitations from the public. The last child was the second son of His Highness, Prince Shivaji Maharaj, who was born on 15<sup>th</sup> April, 1899.

### **Marriage Ceremonies :**

The most important event of 1908 was the wedding of His Highness' only daughter Radhabai alias Akkasaheb Maharaj with His Highness the Rajasaheb of Dewas (Senior). She was ten years old in 1904 when she was betrothed to His Highness Tukojirao Maharaj of Dewas. Chh. Shahu did not like that his daughter should be married so soon. But the marriage took place on 21<sup>st</sup> March, 1908. To commemorate this event, Chh. Shahu constituted a new town near the Laxmi Tank at Dajipur and called it 'Radhanagari' after his daughter and located the Taluka Court there for the convenience of the population around.

After the completion of education princes returned to Kolhapur. Chh. Shahu was thinking of their marriages. On April 6, 1917 Prince Shivaji's marriage took place. Bride Jamankha was a daughter of Shri Shankarrao Jagtap of Saswad in Poona district.

On the 1<sup>st</sup> of April 1918 Yuvraj Rajaram got married with Indumati Ranisaheb of Baroda who was named Tarabai Ranisaheb. She was very simple but clever. She was well educated.

After Prince Rajaram's marriage Chh. Shahu offered him private departments and some rights. Prince Shivaji was also allotted some work in administration.

### **Death of Prince Shijvai :**

On 12<sup>th</sup> June 1918, a tragic event took place which was unbearable for Chh. Shahu Maharaj. The event was Prince Shivaji's death at the time of hunting in the hills of Kumbhoj. Chh. Shahu received great shock and was turned sad in his remaining years of life. This accidental death of loving Prince was also a reason of Chh. Shahu's untimely death.

### **2.7 Honours Received by Chh. Shahu Maharaj :**

Chh. Shahu's life was short, only of 48 years but it was full of activities. He worked hard for his State Kolhapur, for non-Brahmin society, for the educational improvement, for hostel improvement and for untouchable society. His relations were very cordial with British officers, administrators and with Kings or Queens of England. His relations with farmers, workers and labourers also were warm and full of love. So he was respected everywhere and got honours from all time to time.

#### **(1) Honour of G.C. S.I.**

On January 1<sup>st</sup>, 1895. Her Majesty the Queen Empress appreciating good work and high position of Chh. Shahu Maharaj conferred upon him the honour of G.C.S.I.. The ceremony of investing His Highness with the Insignia of his order took place on 18 September 1895.

#### **(2) Title of Maharaja :**

Chh. Shahu was facing difficulties and doing his political and social work notwithstanding the opposition from his rivals in social and educational reforms. His work was appreciated by the Bombay Government and as a recognition of this work Her Majesty the Queen Empress was pleased to confer upon Chh. Shahu the title 'Maharaja' as the hereditary designation of the rulers of Kolhapur, on her 81<sup>st</sup> Birthday on May 24, 1900. To express the pleasures of this event people of Kolhapur gave Chh. Shahu an address on the same day and festered about eight thousand people on the banks of Panchganga river.

#### **(3) Honour of LL.D. of Cambridge University :**

In 1902 Chh. Shahu went to England to attend the coronation ceremony of King Edward-VII. It was proposed on 26<sup>th</sup> June 1902. Before this, Chh. Shahu was honoured by the ancient University of Cambridge which conferred upon him the honorary degree of LL.D. as a mark of that university's regard for Chh. Shahu's interest in Education and Culture on June 10<sup>th</sup>, 1902.

**(4) Honour of G.C.I.E.**

On the occasion of the great Imperial Darbar held at Delhi on 12<sup>th</sup> December 1911, His Imperial Majesty King Emperor George V was graciously pleased to confer upon Chh. Shahu Maharaj the most eminent honour of G.C.I.E.

**(5) Honour of G.C.V.O.**

At the time of the Delhi Darbar on the 1<sup>st</sup> of January 1912 Chh. Shahu was invested with the Insignia of G.C.V.O. by His Royal Highness the Duke of Connaught under the commands of His Majesty the King Emperor.

**(6) Honour of Honorary Colonel :**

In 1915 Chh. Shahu was made an Honorary Colonel of the 103 Maratha Light Infantry.

**(7) Degree of Rajarshi :**

On 19 and 21 April, 1919 Chh. Shahu went to Cawnpore to preside over the Kurmi Kshatriya Conference. Taking into consideration his love for equality and humanity, the conference decided to honour him with the honour of 'Rajarshi' (meaning Raja = King + Rishi = Learned holy man = Rajarshi).

**2.8 Demise of Chh. Shahu Maharaj**

Before his death on 6<sup>th</sup> May 1922, Chh. Shahu visited Baroda to attend a marriage ceremony, neglecting doctor's advice to take rest. His health was not normal and he was suffering from heart trouble. On his way back to Kolhapur he halted in Bombay. On 5<sup>th</sup> May 1922 the trouble increased and on 6<sup>th</sup> May in the morning at 5.45 a.m. he died. A short while before that he sat up a moment and exclaimed sadly that he was about to go. He further said that had no fear for death and wished Goodbye to all.

**2.9 Impact of Satyashodhak Samaj and Arya Samaj on Chhatrapati Shahu's Educational work and thoughts :**

- (a) (1) Mahatma Phule and his educational thoughts
- (2) Impact of Phule's thoughts on Chh. Shahu
- (2) Conclusion.

- (b) (1) Swami Dayanand and his educational thoughts
- (2) Impact of Arya Samaj on Chh. Shahu
- (2) Conclusion.

(a) (1) **Mahatma Phule and His Educational Thoughts :**

Mahatma Phule was a great social reformer in Maharashtra. He was a follower of the three famous principles, namely equality, fraternity and brotherhood. His work, according to Dr. Keer is as quoted below:

The followers of Mahatma Phule worked for the uplift of the lower classes, peasants and workers promoting education, the principle of equality of man liberating women, workers and peasants from the religious and mental thralldom of the priests who added to their poverty, ignorance and superstition.

Jotirao Phule knew the secret that only education is the responsible factor in the progress without which non-Brahmins were suffering. So, he opened schools and began to teach everybody who desired for it. In Maharashtra a New Era was written by his name.

'It was Mahatma Jotirao Phule who struggled to liberate the lower Classes and Indian woman from the thralldom of Brahminic scriptures, priestcraft and the caste-system and opened schools for their education. His followers and his organization, the Satya Shodhak Samaj, strove disseminate education among the lower and the Backward classes.'

Mr. A.B. Latthe also describes the efforts of Jotirao Phule as under :

Mr. Jotirao's friends under his lead started what is called the Satya Shodhak movement whose avowed object was to pull down the Brahminical superstition which sat heavily like an incubus upon the intellect and the soul of the non-Brahmin. They also tried to agitate for mass education in those early days. Jotirao himself inaugurated a scheme for the education of women and depressed classes. But he was born somewhat before his time in Maharashtra and died in 1890 only a pioneer, a solitary beacon light in the darkness of the age for the guidance of the non-Brahmin reformers who had yet to come.

Brahmins were dominant because of their priesthood. Jotiba Phule denied their priesthood and created priest of his own non-Brahmin society.

Jotirao Phooley who had struggled to abolish priesthood based on birth, had interviewed the Maharaja (of Baroda) in 1884 at Baroda and discussed with him the principles of Satya Shodhak Samaj. The result was that his lieutenants Awate and Dhamanskar Started a class to train Maratha priests.

Mahatma Phule wished all-round development of the society. He observed the poor condition of farmers and depressed classes and he found out the remedy of education to improve it. In his opinion education was the base. He began the work of spreading education for Backward class people.

The Satya Shodhak Samaji was the first institution to spread education among the backward and suppressed classes in rural area of Maharashtra... Jotirao Phooley started that work in 1848. England under her Education Act of 1870 Provided schools and in 1880 made primary education compulsory upto age of ten. Inspired by this progressive change, Jotirao Phooley appealed to the British Government towards the close of 1879 and early in 1880 to introduce compulsory primary education into villages. For he knew that equality as a force would operate slowly but definitely through the means of education.

In the middle of nineteenth century Mahatma Phule fought against traditions of religion and mental and physical slavery of the masses, especially the downtrodden people. He tried to achieve his goal with the help of education.

**(a) (2) Impact of Phule's Thoughts and work on Chh. Shahu :**

Jotirao Phule who died in 1890, before Chh. Shahu's ruling period, was an outstanding social reformer of Maharashtra. The credit must be given to him as the first leader of non-Brahmin movement in Maharashtra. His work of spreading education among the non-Brahmins and women was appreciated by British Government and then by his fellow-countrymen. Prof. A.B. Latthe writes about him –

Mr.Jotirao's friends had under his lead started what is called Satya Shodhak movement. ... They also tried to agitate for mass education in those early days. Jotirao Phule criticized British education efforts. He always criticized 'Filteration Theory' because of its unsuccessfulness. He said about it, "They have educated many children of wealthy men, and have been the means of advancing very materially the wordly prospects of some of their pupils. But what contribution have these made to the great work of generating their fellowmen?"

Jotirao requested government in the following way to look after the education of ordinary class. He said,

Our only reply is that if Government look a little less after higher education and more towards the education of the masses, the former being able to take care of itself there would be no difficulty in training up a body of men every way qualified and perhaps for better in morals and manners.

Jotirao Phule was a leader of non-Brahmin community. He always wished to liberate the common people from the slavery of Brahmin bureaucracy. The main object of his education system is expressed by him :

It is no less the duty of such of my Sundry brethren as have received any education to place before Government the true state of their fellowmen and endeavour to the best of their power to emancipate themselves from Brahmin thralldom. Let there be schools for the Sudras in every village, but away with all Brahmin school masters.

Tax was paid by all, rich and poor alike, but was spent on the education of higher class only. Jotirao Phule fought against this unjust condition. He described the matter in his thoughtful words that,

'That Government should expend profusely a large portion of revenue thus raised, on the education of the higher classes, for it is these only who take advantage of it, is anything but just or equitable. Their object in patronizing this virtual high class education appears to be to prepare scholars.'

In Jotirao Phule's opinion poverty in the Indian society was a great difficulty in the spread of education. He said,

'few of the latter class are found in primary and secondary school, but Owing to their poverty and other causes they do not continue long at school. .... In villages also most of the cultivating classes hold aloof...because they require their children to tend cattle and look after their fields.'

Another difficulty was the caste-system.

'The Mahars, Mangs, and other lower classes are practically excluded from all Schools owing to caste prejudices, as they are not allowed to sit by the children of higher castes.'

Mahatma has suggested a remedy to this problem and that is to establish separate schools for lower caste students.

The number of schools was also very small. There was a lack of interest in the field of education and because of it nobody tried to open private school. "I do not think any

teacher would undertake to open schools on his own account among these people, as he would not be able to make a living by it",

Mahatma Phule suggested many remedies for the improvement in primary education. He said,

I think teachers for primary schools should be trained, as far as possible, out of the cultivating classes. The course of training for them ought to conclude, besides the ordinary subjects, on elementary knowledge of agriculture and sanitation.

He also requested to improve the economic condition of the teacher-

To secure a better class of teachers and to improve their position, better salaries should be given. The school masters of village schools who pass a large number of boys should also get some special allowance other than their pay, as an encouragement to them.

Mahatma Phule's thoughts about the syllabus are very valuable. "The studies in the village schools might be fewer than those in larger villages and towns but not less practical."

In Mahatma Phule's opinion inspection of the school was very essential. He said,

All these schools ought at least to be inspected quarterly if not often. I will also suggest the advisability of visiting these schools at other times and without any intimation being given.

In his opinion economic help in the form of scholarship to poor and deserving students is very essential. He said, "Prizes and scholarships to pupils and capitation or other allowance to the teachers, as an encouragement, will tend to render these schools more efficient".

Local Boards were the controlling authorities of primary education. But the members of these boards were mostly ignorant. Jotiba Phule said about that,

'But if educated and intelligent men are appointed in the local or district committees, these funds may be safely entrusted to them, under the guidance of the collector, or the Director of Public Instruction.

He expressed his expectations about higher education in the following manner :

The higher education should be so arranged as to be within the easy reach of all, and the books prescribed for the subjects for the Matriculation examination should be published

in the Government Gazette. Such a course will encourage private studies and secure larger diffusion of knowledge in the country.

He requested the Education Commission to be kind enough to sanction measures for the spread of female primary education on a more liberal scale.

As most of the Indians are poor, Mahatma Phule demanded for free and compulsory primary education. "I think primary education of the masses be made compulsory upto a certain age, say at least 12 years".

Jotiba Phule in his famous booklet *Shetakaryacha Asood* wrote about the need of residential schools or boarding houses for poor boys of farmer-families. Even he expressed the need of law to make compulsory education successful.

Mahatma Phule made a recommendation to hold agriculture exhibition for the benefit of farmers. In his above mentioned booklet he wrote about it. In his opinion it was the responsibility of the Government. He suggested that these exhibitions should be held in the month of Shrawan (August). After two months arrangement should be made of the examination of the agricultural skills and prizes be given to farmers.

He also gave stress on moral education. Some folk songs are full of immorality, which make bad effect on the minds of uneducated farmers; so Mahatma Phule suggested to Government to lay restrictions on these songs to sing in public places.

The editors of the book, Mahatma Phule, Samagra Wangmaya, Dhananjay Keer and S.G. Malse in their editorial note wrote about the greatness of Mahatma Phule in the following words:

'Mahatma Jotiba Phule was first to cry over the education of non-Brahmins in India . First of all he declared that British Government neglects the education of woman and backward classes. He strongly protested the filtration theory . . . . He tried his level best to open the doors of knowledge to the woman and backward class people. A new era in the field of education was started by him and a social revolution in Indian society was started. . . . The root cause of all evil , in his opinion was the restriction of getting education on non-Brahmins. He was the first of all Indians to demand compulsory education. He made precious suggestions for example to increase the salary of the teachers to appoint teachers from the



lower classes to give technical and agricultural education to the students from farming and he also suggested three- language formula of Hindi, Marathi and English.'

In short , these were his educational thoughts. In a stanza he has expressed his great principle of education in the following words:

For want of education intellect deteriorated, For want of intellect morality decayed,  
For want of morality progress stopped, For want of progress wealth vanished,  
For want of wealth the Shudras perished All these sorrows sprang from illiteracy.

In the middle of the nineteenth century Mahatma Phule fought against traditions of religion and mental and physical slavery of the masses, especially the down-trodden people. He tried to achieve his goal with the help of education.

Mr. Jotirao friends has under his lead started what is called Satya Shodhak movement... They also tried to agitate for mass education in those early days. Jotirao himself inaugurated a scheme for the education of women and the depressed classes.

In Chh. Shahu's rule the Chapter of Vedokt controversy opened a new page awakening in Maharashtra. The Vedokt controversy drove Shahu to the ideology of the Satya Shodhak Samaj, its ideal of social equality and the uplift of villagers. Chh. Shahu who had so far not shown interest in its work now thought of reviving the Satya Shodhak Samaj. Under his direction Shri Shahu Satya Shodhak Samaj was established on January 11, 1911. Chh. Shahu donated a piece of land to the Samaj for its building. And when high State officials became office-bearers of the Samaj it provided a clue to the spirit and message behind the Samaj.

The impetus given to the revival of the Satya Shodhak Samaj as so strong that year after year the president of the Satya Shodhak Samaj acknowledged their debt of gratitude to Shahu Chhatrapati for his great help and incentive.

Chh. Shahu began to think of social equality and also of the Satya Shodhak movement. It is clear from the event happened in the year 1912.

"The 24<sup>th</sup> of September was the anniversary of the foundation of the Samaj by Jotirao Fule, Kolhapur celebrated the occasion for the first time in its history by holding a public meeting".

Chh. Shahu began to help Satya Shodhak Samaj as much as possible. He began to give grants to the school opened by leader of Satya Shodhak Samaj in Kolhapur.

"Chh. Shahu had by this time (1912) sanctioned a handsome grant to the Satya Shodhak School. But he was still far from taking an active part on the side of the Samaj".

Though Maharaj was aloof from the movement, he was interested in its work and its effect on the mind of the non-Brahmin community. He was in the know of the fact perfectly that Satya Shodhak Samaj was a hard blow on the privileges of Brahmins. His active part is seen in his activity as described below:

In July 1913, His Highness established the Satya Shodhak School Kolhapur which was now played in charge of a Dhangar gentleman of considerable learning and sincerity Mr. Done. Its object was to teach the non-Brahmins all the religious formalities which the Hindus wish to observe in their religious performances".

Details about the schools are described below by Dr.Dhananjaya Keer :

'Shahu Chhatrapati now openly but cautiously came out to establish the Satya Shodhak School in Kolhaur in July 1913. ... Haribhau Chavan prepared a text-book, Gharcha Purohit on religious rites and various other forms of worship. In short, it prescribed the duties of the priest. ... The students were from the non-Brahmin classes. Shahu also paid monthly salaries to Haribhau Chavan, Vithal Done and Shripatrao Chavan who were on the staff of the school. Shahu also paid the rent of the building and made a handsome grant to the school.'

In the year 1902 Chh. Shahu heard about the Arya Samaj which belived in Vedas and was aginst untouchability. Chh. Shahu at first was supporting both the Samaj but love for Vedas was deep rooted in his heart, he began to support Arya Samaj most. Brahmins were angry with him because of Satya Shodhak Jalasa. Chh. Shahu slowly slipped away from the road of it. Till 1918 there came a radical change in his attitude towards the Satya Shodhak Samaj.

'In Shahu's life the year 1918 proved to be a turning point. At this juncture he was inwardly displeased with the Satya Shodhak Samaj for its inefficiency and openly expressed his dissatisfaction with its work at the Maratha Educational Conference in Khamgaon.'

Chh. Shahu compared the educational work of both the Samaj and because the educational work of Satya Shodhak Samaj was limited to villages he began to motivate Arya Samaj.

According to his faith, Shahu seems to have regarded the Vedic religion as some sort of a national religion. Moreover, the Satya Shodhak Samaj had not, like the Arya Samaj established large and effective educational institutions to spread education among the masses, although they were doing that work in the villages on a moderate scale in Maharashtra.

But beyond this all, the social equality was a common factor of both, Mahatma Phule and Chh. Shahu Maharaj. To bring the equality, education was a must. But this battle for equality was begun to fight from Mahatma Jotiba Phule.

'It is clear that the force of social equality was operating through Shahu, and circumstances had more effect than conscious purpose in moulding his life. He was driven into battlefield in which Mahatma Phule had fought to establish a society based on social justice and reason.'

In fact Satya Shodhak Samaj was more progressive than Arya Samaj. It gave much attention towards education of women, who were supposed backward in education. Chh. Shahu was not in a hurry about their upliftment. Chh. Shahu had omitted girls from free and compulsory education scheme.

"Whatever the cause of their exclusion, this is where Shahu lagged behind Jotirao Phule in whose scheme of things emphasis was laid on the education of girls.

Chh. Shahu believed in Arya Samaj but its principles were not so generous and social as they were of Satya Shodhak Samaj. Comparatively scope of Satya Shodhak Samaj was far reaching.

'But the Arya Samaj lacked Mahatma Phule's emphasis on the welfare of farmer and workers, and especially his great religious tolerance and universal love. Besides, the Satya Shodhak Samaj believed in modern knowledge and science, whereas the Arya Samaj believed that there was no knowledge beyond the Vedas.'

In the British period filtration theory of education was very famous. But it was not right in Phule's or Shahu's opinion.

"It must be noted that Phule, Shahu and Ambedkar were against the filtration theory".

Chh. Shahu's policy of education was a mixture of many factors those were acting in that time. After adopting many principles Chh. Shahu had made it useful for the non-Brahmin community.

"His educational policy has been the inspiration of numerous social workers; his liberty in social matters reasserted and revised the era inaugurated by Mahatama Phooley long before".

Mahatama Jotiba Phule always cared for the education of common man, poor farmer; Chh. Shahu also joined his mission theoretically.

In Maratha Educational Conference at Khamgaon Chh. Shahu said, "But in all fields the preliminary thing must be education. The farmers should be able to read books on agriculture".

Both Chh. Shahu and Phule were saviours of humanity. Dr. Keer Says.

Shahu's was a grand personality. His face was like the face of Mahatma Phooley, full of humanity.

No wonder all the Backward and Depressed Classes worshipped Shahu as a demigod, as their saviour, and now worship him alongwith the other three demigods Buddha, Phooley and Ambedkar.

Chh. Shahu carried out the incomplete work of Mahatama Phule. Keer says,

"After the death of Mahatma Phooley he rekindled the lamp of hope in the hearts of millions of untouchables and the lower classes.

To serve down-trodden people was their common aim which made them great. Chh. Shahu declared many times that he is not related with Satya Shodhak Samaj; but to him it was not easy to give up the ways of humanity that Satya Shodhakites followed. Chh. Shahu in his letter to Montgomerie writes: "I am not follower of the Satya Shodhak Samaj but I am not willing to give up the work of the down-trodden masses".

Chh. Shahu, while laying foundation stone of Udaji Maratha Boarding at Nasik praised the work of leaders of Satya Shodhak Samaj. He said, "The organizers of the institution must be praised for their courage and devotion in brining into effect the Satya Shodhak principles of human brotherhood.

The aspect of humanity which was coming forth from Mahtama Phule's work was practiced by Chh. Shahu in all his activities and administration. He rightly thought on the line of Mahatma Phule in Bombay on September 25, 1920.

Shahu in reply said that he was making efforts to promote the welfare of humanity in India. The poor should not launch any non-cooperation movement against the Brithish, but

should do so against those who did not co-operate with them. With the help of British they should make educational progress and stand up for their rights.

It was Mahatma Jotirao Phule's impact on Chh. Shahu which led him towards free and compulsory education. The unity of nation, casteless society and brotherhood among people were possible after the spread of mass education.

"In conclusion, Shahu said that free and compulsory education was required to dispel ignorance and caste prejudice and to bring about national unit".

Chh. Shahu admitted the work done by Satya Shodhak Samaj but also he blamed them for their policy which in his opinion was no longer good. So he declared: " I don't desire to associate myself with the Satya Shodhak Samaj, Brahmo Samaj or any Samaj that would be cause of dissension".

Mahatma Phule was a reformer but Chh. Shahu was a King, a ruler. He had to work in a society and for the society which is a wonderful mixture of good and bad. After all a ruler, it is expected, must be impartial in his behavior. He must put his own philosophy aside and must express love for all. Dr. Keer describes Chh. Shahu's relation with Satya Shodhak Samaj in this regard as follows:

The Satya Shodhak Samaj organization lacked the depth and intensity of its founder. Its leaders were spreading the ideas of the Samaj as best as they could. They fought ignorance and caste prejudices. Shahu being a ruler, had his limitations, and it was not possible for him to shoulder the responsibility for their attacks on and bitter criticism of Brahminism in Maharashtra outside Kolhapur.

**(a) (3) Conclusion**

- (1) But we must accept the truth that if "The overthrow of the supremacy of the Brahmins was the first goal of Chh. Shahu's life" then definitely he was follower of Mahatma Jotirao Phule.
- (ii) Idea of spreading primary education was also adopted by Chh. Shahu from Mahatma Phule.
- (iii) Backward class students were helped by Chh. Shahu because Mahatma Phule, first of all in Maharashtra began to write and work in that direction and had awakened the sense regarding it.

(iv) Boarding House movement of Chh. Shahu was also an effect of the above-said thought of Mahatma Phule and his philosophy of non-Brahmin movement.

(v) Though girls were not included in free and compulsory primary education, Chh. Shahu helped women education.

In short, the educational thoughts and work of Chh. Shahu was based on Mahatma Phule's thinking and working.

**(b) Impact of Arya Samaj on Chh. Shahu's Educational work and Thoughts**

Swami Dayanand Saraswati and his Educational Thoughts :

Swami Dayanand Saraswati was born in a rich and well-known family of Morvi (Kathiawar State) in Gujarath in 1824. His original name was Moolshankar. His father became his teacher . At the age of fourteen a sudden change came in the mind of Dayanand which turned him into successful opponent of image-worship. That was a night of Shivaratri. "The Arya Samajists celebrate the night as the anniversary of Dayanand's enlightenment".

Dayanand's educational progress was satisfactory. In his childhood he learnt Vedas and Sanskrit grammer. After some years he left home, became 'Sadhu' and traveled all over India, practiced Yoga, observed Brahmacharya and led the life of a philosopher. The main characteristics of Dayanand according to Shri Lajpat Rai are as under :

- (1) Dayanand was not of those who accept knowledge easily from authority. He would take nothing which could not be verified or demonstrated.
- (2) Never for a moment did he falter or turn his gaze from the ideal to which he aspired. His goal was different and he was not seeking wealth or power.
- (3) Born rebel as he was, he could not accept as his models the blind followers of authority or slaves of tradition; nor did he care for a life of mere renunciation or just meditation. Encircled by ignorance, prejudice, superstition, misery and tyranny, he did not desire a life of soulless bliss and peace. He was a passionate lover of liberty. He found purest ethics and noblest traditions chaotic. Even the representatives of the authors of the Upanishads and the Darshanas, the descendants of Manu and Yajnyavalkya were steeped in ignorance and superstition. The religion which once permitted freedom of thought to every individual, which imposed on each the duty of reading and understanding the Vedas for himself which taught that everyone was the master of his own soul, had been reduced to a soul destroying system of blind faith in

authority. He found that light and knowledge had deserted the country. It grieved his soul to see that people had lost all originality of thought.

Shri Vijayanand Saraswati, Guru of Swami Dayanand asked of his pupil was a pledge to devote his life to disseminating truth, to waging unremitting warfare against the falsehood of the prevailing Hindu faith (faith mainly based on the Puranas) and to establish the right method of education, as was in vogue in pre-Buddhist times.

He devoted himself entirely to the study of Vedas. His object was to replace Hindu society exactly into the same state as it was about 2,000 years ago. According to him-

The worship of God consists in the three acts – first the study of the Vedas with a view to the knowledge of God, then the observance of the moral laws, thirdly the homa-sacrifice ... (He) considers (caste) only as a political institution made by the rulers for the common good of society, and not a natural or religious distinction. All men are of equal nature of the same species, and brothers.

It is the philosophy of Arya Samaj which is based on humanity.

The following are the educational principles of Arya Samaj.

- (1) God is the primary source of all true knowledge and of all that is known by its means.
- (2) God is All-truth, All-Knowledge, All-beautitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Changeless, Without a beginning, Incomparable, The Support and Lord of all, All-pervading, Omniscient, Impersishable, Immortal, Exempt from fear, Eternal, Holy, and Maker of the Universe.
- (3) The Vedas are the books of all true knowledge. It is the paramount duty of all Aryas to read them and to instruct others in them, to hear them read, and to recite them to others.
- (4) All persons should remain ever ready to accept Truth and to renounce untruth.
- (5) All actions ought to be performed in conformity to virtue, i.e.. after due consideration of right or wrong.
- (6) The primary aim of the Arya Samaj is to do good to mankind, that is, to ameliorate the physical, spiritual and social condition of all men.
- (7) All ought to be treated with love, justice, and due regard to their merits.
- (8) Ignorance ought to be dispelled and knowledge diffused.
- (9) No one ought to remain satisfied with his own welfare. The welfare of the individual should be regarded as included in the welfare of all.

- (10) In matters which affect the well-being of all, the individual should subordinate his personal likings in matters that effect him alone he is to enjoy freedom of action.

On the lines of the above mentioned principles the educational work of Arya Samaj was based. The Arya Samaj had done revolutionary work in the field of education. "The aim of Arya Samaj was to establish national institutions, which apart from imparting general education, should also inculcate a feeling of patriotism in the hearts of its students and make them self-reliant and proud of their culture.

In 'Gurukul' the emphasis is upon life, fellowship with life in nature, fellowship with great lives in history, fellowship with teachers (Gurus), men of purity, institution and wisdom. The 'Gurukul' system, brought a new outlook on life and new conception of mental training. In the field of female education the Arya Samaj can be said to have performed pioneering work.

The objects of D.A.V. College, Lahore, were as follows :

- (a) to encourage, improve and enforce the study of Hindi literature, (b) to encourage and enforce the study of classical Sanskrit and Vedas, (c) to encourage and enforce the study of English literature and sciences, both theoretical and applied and also (d) to provide means for giving technical education.

The Arya Samaj has given equal importance to the education of women as of men. In the first half of the twentieth century the Arya Samajists seemed to have started a nationwide movement of female education.

Arya Samaj started its very important scheme of Gurukul in the field of education. The first Gurukul was started in 1897 at Dorli (Meerut). After this many 'Gurukul' were established where the students from all castes and creeds lived equally and obtained education. Gurukul of Arya Samaj became a popular movement in the field of education. In Gurukul, students were supplied the facilities of lodging and boarding and free education.

By establishing the Gurukul, the Arya Samaj thus worked for the whole world and tried to produce good character to bind mankind to heavenly father and to banish bloodshed, envy and malice of the world.

Swami Dayanand Saraswati was a great revolutionary thinker of his times and he formed educational philosophy for the welfare of human being. In his famous work 'Satyarth Prakash' he has tried to put forth his educational ideas which are worth thinking about.



The first and foremost aim of education, according to Dayanand, was the religious and moral welfare of the young. These elements build character of the student which were absent in English education system.

Then the Brahmacharya was the most important organ of his system of education. This was essential for the life of a student.

Swami Dayanand was in favour of compulsory and free education. He wanted this to be a compulsory duty under the laws of the State. At the same time he held that the State should provide free universal education upto the higher stage.

Dayanand was against co-education, hence he advised to establish girls' schools at every four miles.

He laid stress on the intimacy of relationship between the teacher and the pupil. Practical personal hygiene was another characteristic of this system.

Swamiji believed in democratic principles and introduced those in the field of education. In his system of education all were equal in the eyes of the teacher. He denied all differences of the students firmly which was very essential for social justice. Swami Dayanand had declared that every individual, who is fit physically and mentally, has a right to get education.

Among the other educationalists of the Arya Samaj was Lala Lajpat Rai, who believed in mass education. To achieve this aim he thought "the first thing to do was to have half time open-air schools opened in the villages so as to reach the sons of agriculturists and artisans". A number of educational institutes were established in villages by Arya Samaj.

Thus, the work of Arya Samaj in North India in general and in Meerut in particular proved itself of great importance from the social view points of reforms. Mr Saxena writes about the work of Arya Samajists :

'Various Arya Samaj leaders including Swami Dayanand himself, worked very hard to establish educational institutions at several places in the Meerut Division, particularly D.A.V. Institutions and the Gurukuls. In all these institutions, the main aim was to harness the educational system to the cause of the ideals of the Arya Samaj. Education as a means of social reform and propaganda was fully utilized for the best purpose and with telling effects. ... They rightly held that real progress in the country could only be achieved by an educational system of education was the true answer to the needs of the age. .. An important part of the work done in the field of education was the spread of Kanya Gurukuls, because the Arya Samaj leaders rightly felt that there could be no real progress as half the population remained illiterate.'

'Although it was very difficult in those days to fight against popular orthodoxies, the Arya Samaj accepted the challenge and waged a relentless war against the caste system and all its associated evils, illiteracy, the seclusion of women and their persecution and exploitation by society and placed all men and women on a footing of equality.'

It will be controversial to state whether Chh. Shahu was Satya Shodhakite or Arya Samajist. The fact is that he used both the Samaj's as his weapon in the social conflict with Brahmin bureaucracy and got success at his desire. The researcher of this thesis has shown the impact of Mahatma Phule's educational thoughts on Chh. Shahu. Now he will try to discuss about the impact of educational thoughts of Arya Samaj on Chh. Shahu in brief.

Chh. Shahu came in contact with the Arya Samaj in the beginning of his life, when he was on his second all-India tour under the guidance of Sir S.M. Fraser in 1892. "He was presented with an address at Allahabad by Arya Samajists who came into contact with him there".

This was the beginning of the contact. After that Chh. Shahu must have heard and read much about the biography of Swami Dayanand Saraswati, the founder of Arya Samaj and great writer of 'Satyarth Prakash' the famous book on philosophy. Chh. Shahu was deeply impressed by Arya Samaj.

"He had a deep regard for the life and mission of Dayanand Saraswati, the founder of the Arya Samaj, and was a strong supporter of the cause of the Untouchables".

At the end of the nineteenth century, social condition of Maharashtra was not so favourable for Arya Samaj. Dr. Keer describes it as under :

'The Arya Samaj, because of its anticaste outlook and its emphasis on the removal of untouchability did not take root in Maharashtra which had in its near past a Brahmin Raj, wherein Brahmins alone had privileges, prestige and power.'

In 1902, Chh. Shahu went to London to attend the coronation ceremony of King Edward-VII which took place on June 26, 1902. This trip to London was important because Chh. Shahu, after listening to Maharaja Pratap Singhji of Idar began to love Arya Samaj. He liked much the philosophy of Arya Samaj which depended on Vedas. The incident was as under :

On board of the ship Maharaj Pratap Singhji of Idar explained to Shahu Chhatrapati the principles of Arya Samaj. Shahu was glad that they supported his fight for social and religious equality on the basis of Vedas.

Dewan Sabnis was Chh. Shahu's teacher Chh. Shahu appointed him as the Dewan because of his noble personality and outstanding brilliance. The Dewan supported him in his every progressive plan and tried to make it successful. Chh. Shahu always took his guidance. Due to him Chh. Shahu gave respect to Arya Samaj.

Dewan Sabnis, a great admirer of Dayanand Saraswati, Must have supported Shahu in choosing the Arya Samaj at this psychological moment. Though not prepared to give up his faith in idol worship, Shahu decided to provide an opportunity to the Arya Samaj to play its role in Kolhapur.

In Kolhapur State Satya Shodhak Samaj was also working against the Brahmin bureaucracy. But in Chh. Shahu's opinion the Arya Samaj was superior to Satya Shodhak Samaj. Prof. Latthe writes –

'The Brahmin Bureaucracy here has got so strong a religious and educational hold over the non-Brahmins that not even a few educated non-Brahmins have the strength of character to go against them. ... Satya Samaj cannot break this Brahmin despotism as it has not got any religious foundation like the Vedas, which the Arya Samaj has got.'

Satya Shodhak Samaj was also interested in Education, and Mahatma Phule established schools for girls and for untouchables first of all in Pune, but his followers did not give proper attention towards the spread of education. Chh. Shahu in his letter to Mr Woodhouse made comparison between Satya Shodhak Samaj and Arya Samaj and proved the educational work of the latter with appreciation.

'The next day Shahu wrote to Woodhouse that the Satya Shodhak Samaj had no solid foundation while the Arya Samaj had a foundation in the Vedas. According to his faith, Shahu seems to have regarded the vedic religion as some sort of national religion. Moreover, the Satya Shodhak Samaj had not like the Arya Samaj, established large and effective educational institutions to spread education among the masses.'

Though Chh. Shahu gave much importance to Arya Samaj, Satya Shodhka Samaj was more progressive and its philosophy was of more importance. Dr.Keer describes the ideology of Satya Shodhak Samaj in the following words-

'Compared with the Arya Samaj ideology, Satya Shodhak ideology was more liberal, tolerant and rational. The Arya Samaj had a much narrower but more militant creed. ... But the Arya Samaj lacked Mahatma Phoolley's emphasis on the welfare of farmers and workers and especially his great religious tolerance and universal love. Besides,

the Satya Shodhak Samaj believed in modern knowledge and science, whereas the Arya Samaj believed that there was no knowledge beyond the Vedas.'

But Prof. A.B. Latthe gives much importance to Arya Samaj activities. He gives much importance to the nature of Arya Samaj. He says-

'The last stage of his inquiry, carried on throughout in the right Akbarian spirit, was the Arya Samaj which was based on the solid rock of the Vedas, recognized the inherent aptitude of men for variety of occupations and yet allowed everyone to attain unhampered by artificial restrictions the greatness which nature or acquisitions may have qualified him for.'

Prof. Latthe also describes the politeness of Chh. Shahu in dethroning Brahmin supremacy. Arya Samaj was one of the means of it. In the goal of life of Chh.Shahu he has given an important place to Arya Samaj. He views about it in the following words:

'The overthrow of the supremacy of the Brahmins was the first goal of his life. ... The Arya Samaj on the religious side, the compulsory education scheme on the education side, the great legislation which he undertook as we shall soon see on the political side, the Kshatriya Jagadguru and the Vedic school movement, the Non-Brahmin movement and the Depressed Classes movement with which this chapter deals were one and all the apparently diverse, but essentially one purposed aspect of the volcanic which he was impelled to make for the realization of this one ambition of his whole life.'

There is a letter of Chh.Shahu to Mr Robertson in which he openly expressed his admiration towards Arya Samaj. He wrote-

For a similar purpose (to break down Brahmin supremacy) now I am taking up the Satya Shodhak Samaj and the Arya Samaj. I myself am an Arya Samajist at heart and the admirer of its principles though I never said so openly. The Brahmin treated me very badly and especially the treatment they have meted out to me after my speech at Khamgaon at the Maratha Education for the principles of Arya Samaj. It taught us to stick to the Vedas and not Puranas which are the later growth created by the Brahmins. .... As the creation of the Boarding institutes had destroyed the Brahmin leadership in social and other matters so the two Samaj movements are calculated to do away with their religious leaderships.

Chh. Shahu decided to hand over the Rajaram College to the Arya Samaj because he trusted in their active leadership in the field of social reforms and spread of education.

In the second week of February 1919 Shahu discussed the new scheme he had drawn up with the Secretary of the Arya Samaj of Mathura, with the editor of the Arya Gazette of Lahore, and Pandit Atmaram, the Arya Samaj leader from Baroda, who

was Educational Inspector in the State for eleven years. Shahu proposed to hand over the management of the college to the Arya Pratinidhi Sabha Board, and he offered support to the society, moral and financial.'

Chh. Shahu not only believed in the work of Arya Samaj but also he began preach the philosophy of Arya Samaj. 'Satyarth Prakash' was a philosophical book written by Swami Dayanand Saraswati. Chh. Shahu made its study compulsory in the course of Patil school. Prof. Lathe gives its account in the following words:

His Highness strove hard to make the Samaj thrive will in the soil of Kolhapur. He had already, as I have shown, enabled the Samaj to begin its work with some schools in Kolhapur. In May 1918, he had introduced the study of the 'Satyarth Prakash' of Dayanand as a compulsory text for Maratha boys in the Patils' school. The transference of the Rajaram College decided upon in the direction of making the Arya Samaj popular and permanent in Kolhapur.

But Chh. Shahu's faith in the work of Arya Samaj was not blind. He used to visit the educational institutes run by Arya Samaj and observe the work. Needless to say that he was pleased with the work of Arya Samaj. Dr. Keer writes about it.

'At this juncture Shahu paid a visit to schools and to Rajaram College and was pleased with the progress the schools and the college has made. In his opinion the Arya Samaj had done good work for the Backward classes.'

Chh. Shahu always tried to abolish untouchability and in this work Arya Samaj was also supporting him.

"In addition to this, like the Satya Shodhak Samaj, the Arya Samaj believed in abolishing untouchability, which object was near Shahu's heart".

In one of his letters, Chh. Shahu made it clear that Arya Samaj was a means for him to work in the direction of his goal. Chh. Shahu wrote-

'In conclusion, Chh. Shahu said that free and compulsory education was required to dispel ignorance and caste prejudice and to bring about national unity. The Arya Samaj was a means to abolish the caste system.'

In dethroning the Brahmin supremacy Chh. Shahu got good assistance of Arya Samaj- "With the assistance of the Arya Samaj Shahu began to lower the prestige, power and preponderance of the Brahmins in the administration of his State."

Chh. Shahu believed that only the Arya Samaj will be helpful in the progress of our country. This was Chh. Shahu's patriotic spirit which was not found in any other King of his time. In his letter Chh. Shahu wrote to Montagu on February 18, 1918 he says:

The Arya Samajists alone, who based their religious activities on the Vedas and preached equality, were in a position to cope with the Brahmin Tyranny and only in the spread of their tenets would make India fit for representative political institutions.

But after all Chh. Shahu very politely suggested his aloofness from Arya Samaj and remained safe from disturbances. Dr. Keer writes-

"Shahu assured Woodhouse that he would at all hazards remain a British loyalist and would never care for a Satya Shodhak or an Arya Samajist or even for an angel if he was a suspect".

In Chh. Shahu's opinion Arya Samajists were also extremists but he supported them to oppose Brahmins. A King should remain neutral and Chh. Shahu also kept himself away from the extremism of Arya Samaj. Chh. Shahu said-

I quite admit that the Mohamedans, the Arya Samajists, and the Brahmins all have extremists among them. But Brahmins should have some rival extremists to unmask them and expose their religious brands and that is why I encourage Arya Samajists. ... I for one do not like any extremist but if a choice is to be made, would prefer an Arya samaji extremist to a Brahmin one.'

Dr. Kavalekar has also said that on Chh. Shahu's educational work Mahatma Phule's impact is clearly seen.

Shri Shahu was greatly influenced by Jotiba Phule. Some of the main trends of thoughts left behind by Jotiba Phule were :

- (a) All men are the children of God, who is thus their parent.
- (b) As there is no necessity of any intermediary to approach the mother or to please the father, there is no necessity of an intermediary such as a preceptor to enable the devote to offer his prayers to God;
- (c) Anyone accepting these principles was qualified to be a member of Satya Shodhak Samaj and spread education among the non-Brahmins.

These thoughts of Jotiba Phule influenced Shri Shahu very much even though he himself was secular in his acts and deeds. ... Eradication of untouchability and uplift of the depressed masses by means of education had been the main plank of these social reformers. But the movement was originated by Jotiba Phule himself".

Dr. S.S. Bhosale also supports the above statement. He writes –

Chh. Shahu with this firm faith realized that education is a long-term process and it is not easy. He looked at education as an effective weapon useful in the battle against social, religious, economic inequality and poverty. Chh. Shahu founded this attitude deep in the

minds of the people and helped to grow it, which was got by him from the traditions of Mahatma Phule.

Chh. Shahu was a follower of Mahatma Phule's philosophy of education. Dr.Bhosale writes about it as under :

'Mahatma Phule strongly opposed the education system which was only for higher classes and created difficulties in the way of government. Shudras were tied badly by Brahmin priests and it was essential to make them free. This tendency and motivation of Mahatma Phule was behind the educational activities of Chh. Shahu.'

In Shri R.N. Chavan's opinion Chh. Shahu was influenced by Mahatma Phule's educational thoughts. He writes-

'The meeting was held between Jotirao Phule and Sayajirao at Pune and Baroda. Sayajirao first of all understood the meaning and aim of Jotirao. After Mahatma Phule Chh. Shahu understood it and it was also supported by other Kings and rich men. They all equally thought that society will proceed with the help of education. (Translation) This movement of Jotiba Phule did not receive much support from the Brahmins in general but did not go without its influence, because this movement does not end with Jotiba Phule (1890). It was further carried out by His Highness Shri Shahu Chhatrapati Maharaj of Kolhapur.'

Spread of education by Chh.Shahu was a part of non-Brahmin movement. Prof. Lathe also says that to dethrone the Brahmins and enthrone the non-Brahmin was the goal of Chh. Shahu's life. Dr.Kavalekar gives Chh. Shahu his proper place and says-

'A Chronological study of the non-Brahmin movement becomes necessary as Shri Shahu Maharaj of Kolhapur follows the policy of Jotiba Phule and gives continuity to the movement.'

'After Jotiba Phule's death in 1890 Shri Shahu took up this cause after a good deal of delay. Shri Shahu worked under different circumstances when he took up the non-Brahmin cause. Shri Shahu considered Jotiba Phule as his source of inspiration; he did support Jotiba Phule, but followed the path laid by Jotiba Phule.'

## 2.10 Important Events in Chh. Shahu's Life :

Date	Event
1	2
26 June 1874	Birth at Kolhapur
17 March 1884	Adoption Ceremony
20 March 1886	Father's death
1885 to 1889	Education at Rajkot
3 May 1888	Kolhapur State-railway Ceremony of turning the first sod
1889 to 1893	Education at Dharwar
1 April 1891	Marriage
5 November 1891	Tour of Southern India & Ceylon
October 1892	Tour of Northern India, Punja, Sind
2 April 1894	Assumption of power
28 March 1895	Opening of Fergusson College new building
1897	Relief work in famine
1900 to 1905	Vedokt dispute
May to Aug. 1902	London tour
10 June 1902	The University of Cambridge conferred upon Chh. Shahu the honorary Degree of LL.D.
1902	Fifty per cent posts reserved in the State services for various castes
1906	Shahu Mills established on a cooperative basis
1909	Beginning construction of Laxmi Tank at Radhanagari
1911	Foundation of Satya Shodhak Samaj
1912	Proclamation of free and compulsory education
1913	Started Patil School
1914 to 1916	War period
July 1917	Act of Remarriage passed
27 December 1917	President of Khamgaon, 11 <sup>th</sup> Maratha Education Conference
23 Feb. 1918	Inter-caste Marriage Act
3 March 1918	Abolition of 'Balute System'
25 June 1918	Abolition of 'Mahar Watan'
10 Nov. 1918	President, Depressed Class Conference at Bombay.
19 to 21 Apr. 1919	India Kurmi Kshatriya Conference at Kanpur. Honoured with



	'Rajarshi' title
15 April 1920	Laid foundation stone of Udaji Maratha Boarding House at Nasik
30 May 1920	Speech All India Bahishkrit Samaj Sabha, Nagpur
6 May 1920	Started Vedic School
27 July 1920	President of Non-Brahmin Social Conference at Hubli.
June 1921	Kshatra Jagadguru
19 November 1921	Shivaji Memorial Foundation Stone
16 Feb. 1922	President of All India Depressed Class Conference at Delhi
6 May 1922	Death.

In the foregoing paragraph of this chapter the main events have been given to clarify Chh. Shahu's biography in short. It is not an exhaustive description of Maharaj's life. In the present research work only brief account is needed which will help to understand the subject of the thesis.

In the next chapter the researcher will describe the educational condition in pre-Shahu period.