

## C H A P T E R I

### RISE OF RENAISSANCE AND NATIONALISM IN MAHARASHTRA

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## CHAPTER I

### RISE OF RENAISSANCE AND NATIONALISM IN MAHARASHTRA

Indian renaissance began in Bengal and later on it gradually spread in Maharashtra; after 1818. It may be pertinent to note here that renaissance in Maharashtra was a part of Indian renaissance<sup>1</sup>. During the period of a hundred years of Peshwa Rule, one could not see any palpable change in the conditions of the people. The society was hide-bound and stagnant. There was no movement in thought, no progress in beliefs and institutions. The weakness of society and the state was amply demonstrated in the struggle for existence against the British. It can be said that during that period, there was no national pride among the people<sup>2</sup> and even their religion was decaying<sup>3</sup>.

#### 1.1 RENAISSANCE OF MARATHA SOCIETY:

After the establishment of British Rule in Maharashtra, they introduced western education system. The new generation of Maharashtrian scholars <sup>were</sup> ~~was~~ greatly impressed by the rational and modern way of life of British Rulers. In educational system, subjects like Physics, Chemistry, Geography, Politics, History of England, Anatomy etc., had developed new standards of judgement. The new learning of the West, rich in inspiring political and scientific thoughts of master minds like Bacon,

Locke, Voltaire, Mill, imported into this country through several agencies, saturated them with potent influences in favour of reform in govern society and other conditions of life<sup>4</sup>. Due to the impact of Western education, the ideas of patri<sup>o</sup>tism, liberty, equality, fraternity, justice and democracy were developed in the minds of educated people of Maharashtra.

The criticism of Christian missionaries against Hindu religion, customs and traditions as well as impact of Western culture on India weakened their blind faith in their age old traditions, beliefs and conventions that were characteristic of the medieval age<sup>5</sup>. Therefore, the educated people of Maharashtra realised that the social practices like idolatry, caste system, untouchability, infant marriage opposition to remarriage of widows, ban on foreign travel, Sati<sup>6</sup> etc., were hinderances to the social development. Thus started the process of self-criticism in order to evolve proper self-identify. The process of establishing self-identify is a two fold process as the concerned society at first undertakes on very harsh self criticism and in the light of that harsh criticism tries to examine the traditions. The consequent regeneration is a new synthesis of the new and old. Reintroduction of the our tradition is necessary for realising the self identify of the society.

At the same time, it may be noted that the re-discovery of glorious past of Indian civilization, culture and ancient

literature by Western indologists and philosophers has also greatly contributed to the growth of a spirit of self-confidence in India and also in Maharashtra. Sir Charles Wilkins (1750-1836), Sir William Jones (1746-1794), Max Muller (1823-1900), Hopkins, Keith, Jolly, Bloomfield and several others and Maharashtrian scholars like Balshastri Jambhekar (1812-1846), Dr. Bhau Daji Lad (1821-1824), R.G. Bhandarkar (1837-1925) etc., through their painstaking researches sought to discover the glories of ancient Hindus in arts, literature, religion, civilizations and culture and created cultural and religious consciousness among the people of Maharashtra. Nehru has correctly pointed out, the process of renaissance. He said, "The awakening of India was of two fold, she looked to the West at the same time, she looked at herself and her own past for inspiration"<sup>7</sup>. In the process of renaissance, every traditional aspects of the society got modernised and that modernisation was not a mere limitation; but it was imbued with unique self-confidence. Growth of Marathi prose writing and literature under the influence of the Christian missionaries and English education, hastened the process of change. The need for standardising the Marathi language was fulfilled by the preparation of dictionaries and grammars by the scholars like Molesworth, Balashastri Jambhekar, Dadoba Pandurang etc. In 1874, V.K. Chipaloonkar (1850-1882) started his ' Nibandhamala ' and it was an important land mark in the growth of Marathi literature<sup>8</sup>.

During this period the journals and news papers like the 'Darpan' (1832), the 'Digdarshan' (1840), the 'Prabhakar' (1841), the 'Vichar-Lahari' (1852), the 'Induprakash' (1862), the 'Kesari' (1888), the 'Kal' (1898) etc. displayed rational outlook on social and political problems and exposed many social evils.

Thus the Marathi literature, journals and news papers created social and political consciousness in Maharashtra. It is true as V.P.Varma, says " The growth of regional languages and literature has also been a fundamental factor in growth of Modern Indian renaissance and nationalism"<sup>9</sup>.

The British Rule itself was basically responsible for the growth of renaissance and nationalism in Maharashtra as well as in India, as forced them to be the opponents of foreign rule<sup>10</sup>. According to the Charter Act of 1833, and Queen's Proclamations of 1858, nothing was done to give better treatment to Indians. The Indians were considered unsuitable for important and responsible administrative posts. The factors like racial discrimination<sup>11</sup>, illtreatment to Indians<sup>12</sup>, Vernacular press Act<sup>13</sup>, Arms Act, Ilbert Bill Agitation<sup>14</sup>, etc., created sentiments against Britishers and developed consciousness among the people of Maharashtra about their rights. The political associations like the Bombay Association<sup>15</sup>, Poona Sarvajanik Sabha<sup>16</sup>, and National Congress<sup>17</sup> etc., created political consciousness among the people of Maharashtra.

Anti-Indian economic policies of British Indian Government resulted in the decline of all indigenous arts and industries which caused the poverty of the Indian people. The artisans of villages became city workers and they began to organise themselves on national lines. Thus they developed wider consciousness of being members of the Indian working class. The peasants and landless labourers developed a different and wider consciousness due to their exposure to new things like post railway and in due course of time they built-up or joined such organisations as the " All India Kisan Sabha " and other<sup>18</sup>.

Bombay became the centre of modern trade, industry and commerce, therefore, especially in Bombay there arose commercial classes and it was mainly responsible for financing different social and national movements in future.

The use of English language as a common medium by the educated classes and due to speedy means of communication like railway, motor, buses, telephone etc., the people of India could communicate easily with <sup>other</sup> people. This paved the way for the growth of a wider national consciousness and co-operation on national basis<sup>19</sup>. Marx also noted this in 1853<sup>20</sup>. Renaissance in Maharashtra was the result of various policies that were initiated by the British Government. The traditional society had undergone the basic changes and got

itself resuscitated in the form of new self confident society, that knew what to accept and reject in the tradition. This modernisation of traditional society was the result of renaissance.

## 1.2 IMPACT OF BRITISH RULE AND NEW POLITICAL AWAKENING:

### A) Educational Impact:

In Maharashtra before British Rule was established the Peshwa Government did not have proper education system as the system was traditional and religious<sup>21</sup>. In 1815, the Christian missionaries established an educational institution in Bombay city for the education of poor and Christian children and further it was renamed as ' Bombay Native Education Society'<sup>23</sup>. The Governor of the Bombay Presidency - Mountstuart Elphinstone realised the need of education for the improvement of the moral and material conditions of the people<sup>23</sup>. Therefore, he started a new system of education for the people of Bombay Presidency. The Bombay Native Education Society, started four district English Schools at Bombay, Thana, Panvel and Poona and about 115 Primary Vernacular Schools were opened in different districts<sup>24</sup>.

The British Government established the Board of Education in 1840 and looked after all schools conducted by the Government as well as by the Bombay Native Education Society. Hence

the number of schools and colleges increased in the due course of time. Since 1835 Lord Macaulay's ideas about Western education were accepted by British India Government and it was introduced through out India. The first generation of the Maharashtrian people under the British Rule started receiving the Western education.

The Bombay Board of Education continued to maintain a large number of schools (216 in 1853) teaching several thousand pupils (12,000 in 1853) through their mother tongue<sup>25</sup>. Along with Government efforts in primary education, some private organizations and missionaries started their own schools. These schools increased the responsibility of the Board in two ways: The education of girls and the education of untouchables, but the missionary schools admitted untouchables students to their schools. Making first efforts Mahatma Phule started schools in Poona for girls and untouchables in 1851 and 1853 respectively<sup>26</sup>.

On the recommendations of Wood's despatch of 1854, the Bombay Board of Education was replaced by Department of Education and Bombay University was established in 1857. Due to this change, the Department of Education could secure more funds in addition to local funds. Therefore, the day by day, the number of primary schools, secondary schools and highschoools got increased. During this period, V.K.Chipaloonkar, B.G.Tilak,



Agarkar started ' New English School ' in Poona in 1880 and attempted to promote the spirit of nationalism in the minds of pupils<sup>27</sup>.

For the development of higher education in the region, the Poona Sanskrit College was established in 1821, and it was remodelled in 1837 and opened to students of all castes.<sup>28</sup> Further in Poona and Bombay the colleges like the New Poona College, the Poona College of Science, the Fergusson College, the Wilson College, the Elphinstone College, the Grant Medical College etc., were established. Thus the number of colleges increased in Maharashtra in the due course of time.

Besides these colleges, associations like the 'Bombay Native School' and 'Book Society' (1820), the 'Book and Tract Society' (1827), the 'Students' Literary' and 'Scientific Society' (1848), the 'Dnyanaprasarak Sabha ' (1848), etc., were established<sup>29</sup> for the educational development of Maharashtrian people.

The following table shows the spread of education in Bombay Presidency.

TABLE NO. 1

Growth of Primary Education in the Bombay Presidency  
for the period from 1855-1856 to 1946-1947.<sup>30</sup>

Year	No. of Pri. Sch.	Pupils	Aid. Sch.	Indigen ous Sch.	Girls Sch.	Girls in all Pri. Sch.	All Back- ward Class Pupils in Pvt. Sch.
1855-56	322	22950	-	2386	65	3500*	-
1870-71	2788	249298	44	3330	218	9190	-
1881-82	5338	332688	196	3954	326	19917	6000*
1901-02	8987	513211	1926	2470	768	76063	-
1921-22	12622	798508	2690	1139	1452	161085	53956
1936-37	12909	1140299	1808	542	1478	287061	140134
1946-47	18992	1665042	6684	-	1804	489789	234713

Source: A review of education in Bombay State (Ed.) by  
 J.P. Naik, as quoted by Kamat A.R., Op.cit. p.17.

\* These figures are approximate.

TABLE NO. 2

Growth of Education of Women and Untouchables in  
Bombay Presidency (1855-56 to 1946-47)<sup>31</sup>.

Year	No. of Girls' Schools	No. of Girls Pupils in all Primary Schools	No. of Schools for Untouchables.	All Backward Pupils in Primary Schools.
1855-56	65	3500	-	-
1870-71	218	9190	-	-
1881-82	326	19917	16	6000
1901-02	768	76068	NA	NA
1921-22	1452	161085	515	36674
1936-37	1478	287061	411	140134
1946-47	1804	489789	251	234713

Source: Kamat A.R., Op.cit. pp. 7-14.

(A separate table is prepared from the information  
in pages 7-14).

TABLE NO.3

The Figures in the Following Table shows the Ratio of  
Non-Brahmin Students to Brahmin Students and  
gradual Growth of Higher Educated men<sup>32</sup>.

Year	Non-Brahmins		Brahmins	
	Arts College	Law College	Arts College	Law College
1901-02	594	96	902	178
1906-07	937	243	1172	197
1911-12	1211	156	1692	238
1916-17	1635	242	2303	183
1921-22	1558	165	2141	374

Source: Kakrambe, S.A., Karmaveer Bhaurao Patil, Unpublished  
 Thesis, Shivaji University, Kolhapur, 1979, p.9.

With the spread of education <sup>and</sup> the publication of periodicals in vernacular languages, started by the social reformers, and men of letters to educate the people. It is rightly pointed out by Desai that, " By introducing modern education in India, British brought the Indian people in contact with the extensive and profound achievements of modern West in the sphere of scientific and social scientific knowledge "<sup>33</sup>.

B) Growth of Marathi Language:

The Marathi literature of the pre-British period was dominated by religious themes. The secular literature consisted of lyrics and ballads. Prose was crude, lacking in literary grace and highly Persianised.<sup>34</sup>

With the advent of the British Rule in Maharashtra, the new trends made their appearance in the Marathi literature. In 1805, Carey published the first Marathi grammar and the first Marathi-English Dictionary was published in 1810<sup>35</sup>. The School Book and School Society that came into existence in 1820; encouraged the people to write books on Physics, Chemistry, History, Grammar etc., in Marathi language<sup>36</sup>. In 1836, Balshastrri Jambhekar, Dadoba Pandurang wrote books on Marathi grammar<sup>37</sup>. In 1831 English Dictionary was published by Molesworth. Bapu Chhatre (father of Modern Marathi prose) wrote Balmita and Aesop's fables in Marathi<sup>38</sup>. The preparation of Marathi grammar and Marathi-English Dictionaries led to the translations of English and Sanskrit books into Marathi. Thus the foundations of the new Marathi prose were laid<sup>39</sup>. Justice M.G. Ranade says that " All the different channels by which the further growth of Marathi literature was to be effected had been opened up. Great progress was made in the publication of old poetry, and a good beginning made in the matter of translations from Sanskrit and English works, and the first stage of advance made was, full of promise for the future, than of success accomplished"<sup>40</sup>.

Due to the close contact with the Britishers, the Maharashtraian scholars realised the depth of English knowledge. For the spread of Western knowledge in Maharashtra, they started writing Marathi books in different subjects and created social and political awakening in Maharashtra.

Upto 1867 the plays generally were translated from Sanskrit and English like 'Shakuntala' (1861), 'Othello' (1867). Social plays like 'Manorama' (1871), 'Swairkesh' (1871) were written. In 'Manorama', Chitala M.B., advocated the necessity of widow's remarriage. K.P.Khadilkar, G.B.Deval, S.K.Kolhatkar also played an important role for social and political awakening in Maharashtra.

The novels and story writings were responsible for social and political awakening in Maharashtra. Baba Padmaji (1831-1906) described the sorrows of an Indian widow in novel 'Yamuna Paryatana'<sup>41</sup>. H.N.Apate (1864-1919) enriched the Marathi literature by writing a number of novels like 'Madhali-Sthiti' (1885), 'Ganpatrao' (1887-88), 'Pan-Lakshat Kon Ghetol' (1890-93), 'Ushakal and Suryodya' (1905-1908) etc. Through his novels and stories he dealt with social evils like child marriage, unhappy widowhood, the low status of women etc. The clash of tradition and modernism is the central theme of his works<sup>42</sup>.

In 1874 V.K.Chipaloonkar began to publish his ' Nibandhamala ' and discussed the most abstract ideas in all fields of human knowledge. He wrote essays on various topics in Marathi language, Poetry, History, Superstitions etc. " His staire and invective, the dignity of his style, his fund of information and through knowledge of Sanskrit, and Marathi literature thrilled his readers"<sup>43</sup>.

The poets like 'Keshavasuta, Rev.N.V.Tilak, Vinayak Karandikar also created the feelings of nationalism<sup>44</sup>. Keshavasuta's poems like ' Tutari', 'Zapurza' and 'Nava-Shipai' breath a new sprit in Marathi literature. Biography and history received attention from a number of writers. Historical works were produced by Rajawade, Vasudevshastri Khare and Parasnis.

Thus the development of the Marathi literature in prose, novels story writing, drama, poetry etc. created social and political awakening in Maharashtra.

#### C) Social Impact:

The traditional social system of Maharashtra as well as India was influenced by the education, culture and religion<sup>45</sup>. In Maharashtra, the most important social impact was the emergence of new educated middle class. It was the

product of new British education system. It was composed of lawyers, doctors, technicians, professors, teachers, journalists, civil servants, students and others. This educated middle class steadily grew in number of second half of the 19th Century and after.

This educated middle class was guiding force behind all the social, political and religious movements. It was influenced by rational outlook of West. The leaders like Balshastri Jambhekar, Lokhitwadi, Dadoba Pandurang, Krishna-shastri Chipaloonkar, Jotiba Phule, V.K. Chipaloonkar, M.G. Ranade, B.G. Tilak, Agarkar etc., were the representatives of this educated middle class. They realised the need of social reforms in Maharashtra. Therefore, they advocated the cause of social reforms for the emancipation of society from the social evils and superstitions. Hence in the social and religious sphere there emerged movements for abolition of castes, equal rights for women, a campaign against child marriage, a ban on widow remarriage, attack on religious superstitions, idolatry polytheism and hereditary priesthood etc., by 'Prarthana Samaj' (1867), 'Satya Shodhak Samaj' (1873), 'Theosophical Society' (1879) etc.

The representatives of this middle class were the pioneers, organisers and leaders of all political movements. They brought ideas of nationalism and freedom to the wider sections of the society, through educational and propaganda



work which involved great self-sacrifice and suffering. They created rich Marathi literature and culture, trying to impregnate them with the spirit of nationalism and democracy.

It can be stated in brief that with the advent of the 19th Century, India witnessed "the beginning of a transformation from the medieval to modern era." The old view of life were challenged and new views were being accepted in the field of religion and society<sup>46</sup>.

D) Economic Impact:

For the development of their own commerce, Britishers started developing means of communication and transportations like telephone, motor buses, railway etc., For example in 1853, Bombay-Thana railway line was laid<sup>47</sup>; and other parts of Maharashtra were linked with Bombay through Borghat and by other roads. Due to the development of railways and roads import of factory made goods facilitated, penetration of British imperialism; destroyed the self sufficient village economy and handicrafts. Therefore, artisans were forced to take up farming and such other activities.

In the sphere of land relations, Britishers introduced Ryotwari system, which was revolutionary. Instead of the Zamindar, the peasants became the owner of the land. The recognition of private property in land gave him rights of

lease, mortgage and sale. Due to the heavy land revenue, frequency of famines, growing pressure of population on agriculture economic depression, and pestilence among the rural masses. Due to British economic policy; poverty of the people increased. It was responsible for the rise of money lender class. The conditions of peasants became very bad. Hence land revenue was reduced by Government in 1836-37 in Indapur Taluka first and then throughout Maharashtra<sup>48</sup>. The policy of revenue collection in money led to the production of cash crops and the areas of cultivated lands also increased.

The production of cotton increased in Nagpur region and from 1848 there developed cotton trade and industries<sup>49</sup>. After 1850, there was also an increase in the area of the irrigated land. Due to the commercial agricultural production there emerged merchants class. The merchants were not Marathas but they were Marwadi, Gujar, Parsi and Bohras. Bombay became the centre of modern trade, industry, and commerce. In Bombay, in 1854, the first yarn mill and in 1860 the weaving mill were started and in 1905 there were 69 cotton mills<sup>50</sup>. Thus Bombay became the centre of cotton industry. This industrial and economical development was responsible for disintegration of joint family system.

Due to the abolition of Zamindari and hereditary estate, the old leadership was replaced by new educated leadership. The Brahmin class acquired new education and monopolised Government services. The concentration of power (administrative) and wealth in the hands of Brahmin class created disparity between Brahmins and non-Brahmins.

E) Political Impact:

After the fall of Peshwa rule in 1818, by Britishers brought about for the first time in Indian history, a real basic political and administrative unification of the country took place. Before the British Rule, there was no uniform legal system. But Britishers introduced new legal system in Maharashtra as well as in India, which was based on the democratic conception of equality of all citizens before the laws of the State. Under the new law, all citizens (Indians) irrespective of their caste or creed, were considered equal before law, the jurisdiction of which further covered the entire territory of the state.

Another impact of British Rule was that the Britishers brought administrative unification of the country. They established hierarchically graded public services, therefore, self government village was transformed into a unit and a part of the single administrative system existing on a country wide scale. The new laws, commodity production, development

of commerce with other countries gave birth to a uniform currency system in India.

Although the new legal system was introduced, the laws for Indians were made by British Parliament which was responsible to the Britishers and not to the Indians.

Due to the impact of new education on middle class, introduction of printing press, development of speedy means of communication like railway, telephone telegraph etc., the number of journals and news papers grew.

In Bombay, the first paper, the weekly 'Bombay Herald' was started in 1789 and later on the 'Bombay Courier' (1790) and the 'Bombay Gazette' (1791) struck the stalls<sup>51</sup>. In 1861 the 'Bombay Times' was published and later on it was renamed as the 'Times of India'<sup>52</sup>. But these papers were generally speaking of non-political character<sup>53</sup>. But through these papers, the people of Maharashtra and India could realise that the news papers and journals were useful instrument to organise people and to create public opinion on various problems. The first Marathi news paper 'Bombay Darpan' was started by Balshastri Jambhekar and Bhau Mahajan<sup>54</sup>.

In due course of time there existed a number of journals and news papers like 'Digdarshan' (1840) by Balshastri Jambhekar; the 'Prabhakar' (1841), the 'Dhumketu' (1843),

the 'Dnyandarshan' (1854), by Bhau Mahajan<sup>55</sup>, The 'Dnyan-Prakash' (1849), the 'Vichar Lahari' by Krishnashastry Chipaloonkar, the 'Kesari' (1881), and Maratha (1881) by B.G.Tilak, the 'Sudharak' (1888) by Agarkar, the 'Kal' by S.M.Paranjpe, were to follow. These journals and news papers created political and social consciousness among the people of Maharashtra.

Another political impact was the establishment of different social and political associations. The educated of Maharashtra could realise the need of such type of associations to educate and unite the people.

For the social reforms first step was taken by Dadoba Pandurang (1814-1882) by establishing "Manav Dharma Sabha" in 1844 at Surat<sup>56</sup>. In due course of time the 'Parmhansa Sabha' (1849)<sup>57</sup>, the 'Punarvivahottejak Mandal' (1866)<sup>58</sup>, the 'Prarthana Samaj' (1867)<sup>59</sup>, the 'Satya Shodhak Samaj' (1873)<sup>60</sup>, the 'Theosophical Society' (1879)<sup>61</sup>, the 'Arya Mahila Samaj'<sup>62</sup>, etc. were started by the leaders like Dadoba Pandurang, Vishnu Parshuramshastry Pandit, Lokhitwadi, Atmaram Pandurang, M.G.Ranade, R.G.Bhandarkar, Jyotiba Phule, Mr.Mavalankar, Pandita Ramabai and Agarkar etc.

In the political sphere the first political organisation was the Bombay Association, formed in 1852, to memorialize from time to time, the authorities in India or in England

for the removal of existing evils and for prevention of proposed injurious measures<sup>63</sup>. In Poona the Dakshani Prantstha Mandali ( the Dekhan Association) was established in 1852 to promote the interests of Zamindars, Jhagirdars, Sawakar and Nobles<sup>64</sup>. The Bombay Association though revived in 1870 and galvanised into fresh life by Mr. Naoroji Furdunji in 1873, shortly became practically extint. This was partly due to the fact that a branch of East India Association of London was established in Bombay in 1871, and carried on useful work in developing useful political ideas<sup>65</sup>. In 1870 the 'Sarvajanik Sabha' of Poona, was founded by G.V. Joshi (Sarvajanik Kaka)<sup>66</sup>. Its greatest contribution was the awakening of people and direct help it rendered during the great famine of 1876-77<sup>67</sup>. In 1885 Pherozeshaha Mehta, K.T. Telang and Budruddin Tyabji, formed the 'Bombay Presidency Association ' to carry on political activites systematically and to inform the Government of popular views<sup>68</sup>. These type of political and social associations were established in different parts of India, that created the ground for establishment of Indian National Congress. The Indian National Congress became a spherehead of the India National Freedom Movement.

### 1.3 ESTABLISHMENT OF THE INDIAN NATIONAL CONGRESS:

The establishment of Indian National Congress is an important landmark in the history of Indian National Freedom Movement.

The background of Indian National Congress was prepared by establishing many political Association like 'British India Association' (1851), the 'Bombay Association' (1852), the 'Madras Native Association' (1851-52), etc. But Indian political leaders felt a need of National Association for all India level. Allan Octavian Hume was impressed by economic sufferings of the masses and he believed in desirability of self-government for people of India. In 1883, he appealed to the graduates of Calcutta University to form <sup>an</sup> Organization for the purpose of promoting the material, moral, social and political progress of Indian people<sup>69</sup>. As a result Indian National Union was founded in 1884.

Further Hume convinced Lord Dufferin to give approval to establish an organization of the leading Indian politicians. Lord Dufferin gave consent to establish it on certain condition<sup>70</sup>. Later on Hume met the leaders from Calcutta, Madras, Bombay and many other cities, and these leaders accepted the conditions of Lord Dufferin. Hume secured the goodwill of Englishmen and officials. Thus the first conference of Indian National Union was held at Bombay on 28th, 29th

30th and 31st December, 1885; and it came to be known as the Indian National Congress<sup>71</sup>.

W.C. Banerjee was chosen the first President of the Congress and the Congress passed several resolutions. The main objectives of Indian National Congress were as follows:

- 1) The promotion of personal intimacy and friendship amongst all the more earnest workers in our country's cause in various parts of the Empire.
- 2) consolidation of the national sentiments and eradication of the prejudices of race, creed and province.
- 3) To keep an authoritative record of the matured Indian views on important matters concerning this country.
- 4) To determination of the methods of which during the next twelve months it is desirable for native politicians to labour in public interests.

Due to the establishment of the Indian National Congress, the people of India from various parts could meet every year, and could discuss their political problems which therefore, the establishment of Congress was responsible for creating social and political consciousness among the people of India.



From the establishment of that Congress, a large number of Maharashtrian moderates took part in it when first meeting of it was held at Bombay, total 72 members present out of which 26 members were from Maharashtra<sup>72</sup>. It was during this time Pherozeshah Mehta, Dadabhai Naorojee, M.G.Ranade etc., were leading persons on the political front. Therefore, it was dominated by the moderate leaders from Maharashtra and especially from Bombay.

#### 1.4 RISE OF NATIONALISM:

The preceding discussion makes it clear that the social, political, educational and economic impact of the British Rule gave birth to some type of renaissance in Maharashtra and our leaders during that period wanted to establish new social and political order in the country. Their conception of establishment of new social and political order was based on the principle of nationalism as they knew that nationalism was the result of the age of enlightenment in Europe. The Indian leaders knew that the new order could only be realised in the form of nation and despite having regional and linguistic differences, they viewed India as a nation, and establishment of Indian National Congress was a step in right direction.

In Maharashtra the concept of nationalism was slowly taking birth from the various social economic changes that

were taking place. It was not a Maharashtrian nationalism but it was Indian nationalism and from the very beginning nationalism in Maharashtra was Indian nationalism and Maharashtrian leaders considered themselves as Indians.

The concept evolution of nationalism could be gleaned from the writings of Lokhitwadi and Bhaskar Tarkhadkar but after 1874-75, the concept became more popular. In the first stage of evolution of the concept of nationalism the two great thinkers, V.K. Chipaloonkar and M.G. Ranade played an important role as they exhorted the people to imbibe the principles of nationalism and work for the regeneration of nation. Ranade was the finest representative of Indian liberalism that was moderate in its approach and V.K. Chipaloonkar represented radical school of nationalism that considered English rule on India as a curse. Chipaloonkar launched a vigorous attack on the pretensions of European scholars and advised Indians to develop the spirit of self respect. Thus Ranade and Chipaloonkar represented moderate and extremist ideologies that were to dominate the Congress politics upto 1915-16.

#### 1.5 PURPOSE OF THE STUDY:

Present study is an attempt to examine the evolution of concept of nationalism in Maharashtra with reference to ideas of Ranade and Chipaloonkar. It can be said that nationalist

ideas were first time seriously discussed by these thinkers in 19th century. After tracing the evolution of nationalism, a comparative study of their ideology is made in order to better understand their view point.

#### 1.6 METHOD OF STUDY:

The study is primarily a library research project. The method of study is content, analysis, i.e. critical, and careful analysis of the writings of Chipaloonkar and Ranade. The conclusion drawn from content - analysis are interpreted in the context of historical development and comparative method is followed to better understand the concepts of nationalism expounded by Chipaloonkar and Ranade.

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