

C H A P T E R I I

POLITICAL IDEAS OF V.K.CHIPALOOKAR

- 2.1 A BRIEF BIOGRAPHICAL SKETCH OF V.K.CHIPALOOKAR.
- 2.2 MAIN FEATURES OF POLITICAL IDEAS OF V.K.CHIPALOOKAR.
- 2.3 REGENERATION OF THE COUNTRY CAN BE ACHIEVED BY THE DEVELOPMENT OF MARATHI LANGUAGE.
- 2.4 PATRIOTISM LOVE OF ONE'S OWN COUNTRY.
- 2.5 THE ROLE OF RELIGION AND CULTURE.
- 2.6 THE ROLE OF HISTORY & CRITICISM OF THE BRITISH.
INTERPRETATION OF INDIAN HISTORY.
- 2.7 EVIL EFFECTS OF BRITISH RULE.
- 2.8 THE WAYS & MEANS TO ACHIEVE NATIONAL UNITY AND DEVELOPMENT.
 - A) Spread of Education.
 - B) Self-Identity.
 - C) Self Confidence.
 - D) Freedom of Press.
 - E) Opposition to Superstitious Practices of People.
- 2.9 A CRITICAL EVALUATION OF THE CONCEPT OF NATIONALISM EXPOUNDED BY CHIPALOOKAR.

...

C H A P T E R I I

POLITICAL IDEAS OF V.K.CHIPALOOKAR

During the evolution phase of the concept of nationalism in Maharashtra two schools of thought emerged - one was radical nationalist school and the second was liberal nationalist school. For a long time political ideas of radical nationalism held sway over the minds of the people and Chipaloonkar was the first authentic representative of this school of thought.

2.1 A BRIEF BIOGRAPHICAL SKETCH OF V.K.CHIPALOOKAR:

Vishnushastri Krishanashastri Chipaloonkar was born in Poona on 20th May, 1850 in the family of a Chitpavan Brahmin. His father Krishnashastri was a great scholar, editor, poet. He worked as Principal of the Training College and did not pay attention to the domestic affairs. Hence Vishnushastri's education began under the supervision of his grandfather-Haripant, who influenced the little boy and shaped his mind and personality in a traditional manner. Conservatism of Shastri was the result of this influence. Vishnushastri was influenced by his father also in the sense that he developed liking for literature and poetry. Also his assiduousness and industry were the traits that he had imbibed from his father.

He passed his matriculation in 1865 and joined Deccan College, where he found congenial atmosphere for his intellectual

progress. He read a lot of English books, mainly books on History. While he was stuing in this College, he took a deep interest in the social and the political developments of his period. The parochial attitude of the Britishers seen in the formation of new constitution of the " New Legislation Council" (1861), the remarriage of Venutai Paranjape and Karmarkar in 1869 and the establishment of ' Brahma Samaj ' in Bengal and the 'Prarthana Sa maj' in Maharashtra had a strong impact on his mind.

He passed his B.A. examination in 1872, for which he had offered history, economics, logic and ethics. Along with this, he also studied Sanskrit. But instead of passing the examinations, further he undertook the task of regeneration of his mother tongue Marathi and decided to write books in Marathi only. He joined the teaching profession and worked as a teacher in 1873 in the Baba Gokhale's School as well as the Government High School of Poona. At this time, he published his articles on English poetry first and then on Sanskrit poets such as Kalidas, Bhavbhuti etc. In 1874 before ' Shalapatrak ' discontinued its publication, he started his famous ' Nibandhamala '. In the 8th and 20th issues of the ' Nibandhamala ', Chiploonkar roundly criticised the British arrogance and proselyting activities of missionaries. He exposed anti-historical nature of writings of British historians

and paid compliments to Indian rebels who stood against the British. As a result he was immediately transferred to Ratnagiri but continued ' Nibandhamala ' publication. In 1878 his father died and he thought that he should leave Ratnagiri once for all. In 1879, he came back to Poona and dispatched his resignation letter to Ratnagiri. Pressing domestic needs and his desire to do something new were responsible for his resignation. This becomes clear from his letter to his friend. He writes in that letter " It is better to resign the job in the Government School than to bow every time before the treacherous officials. I was of the mind that I shall do something about our country's freedom by publishing articles through a printing press and thereby inculcating the spirit of liberty in the people"¹. In 1880, he along with Tilak, Agarkar, Apate and Nam Joshi managed to found the ' New English School ' at Poona and in the next year 'Kesari', 'Maratha', etc., He was of the opinion that knowledge removes ignorance and does a lot of promote and improve the condition of the people.

In short span of his life, this great literateur endeavoured to inculcate the spirit of nationalism in Maharashtra and tried to awaken them from the lethargy. He died on 17th March, 1882.

2.2 MAIN FEATURES OF POLITICAL IDEAS OF V.K.CHIPALOOKAR:

V.K.Chipaloonkar can be considered as the prophet of nationalism in Maharashtra as he was one of the first thinkers to emphasise the fact that nationalism was linked with the revival of one's own language, culture and religion. Though he was liberal democrat, he did not support the continuance of British rule in India and exposed unjust and exploitative character of British Rule. He was highly critical of British historiography and believed that all the people of the world were endowed with similar type of capabilities and qualities.

2.3 RE-GENERATION OF THE COUNTRY CAN BE ACHIEVED BY THE DEVELOPMENT OF MARATHI LANGUAGE:

During Chipaloonkar's life time English language got increasing importance as a result of British rule. Even some educated people, who acquired knowledge of English language developed disrespect for Marathi language. In this situation, Chipaloonkar wrote his essay entitled 'Marathi Bhashechi Samparatchi Sthiti ' in the very first issue of his 'Nibandhamala'. He wrote this essay in order to promote the cause of Marathi language and stressed the importance of Marathi language. He said " The prosperity of language is a means of development of country and its progress could only be acquired by our hard work"².

During this period the educated people in Maharashtra did not play enough attention towards development of Marathi language and it was the lot of Chipaloonkar to highlight its bad condition and suggest proper ways and means to improve it. He pointed out " Marathi speaking people conquered for flung areas of country like Delhi, Atake; the Saints like Tukaram and Ramdas, imparted their devotional teaching in Marathi, the poets like Mukteshwar, Waman Pandit, Moropant, etc., wrote their famous and scholarly poems in Marathi, and developed the Marathi language. Marathi language needs no borrowing from any other language for attaining vigour, depth necessary for serious mature writing³. Chipaloonkar asserted that " If any body wanted to know the worth of Marathi language he should refer to the preface of the dictionary composed by Molesworth and Candy"⁴.

Some scholars thought that in the past the Marathi language came in close contact with languages like Persian, Arabic, but they did not affect the basic character of Marathi. Therefore, it was thought that there was no reason to believe that Marathi language would get spoiled by its close contact with English. But Chipaloonkar did not approve the opinion of these scholars and argued, " if our mind that gives birth to new thoughts and ideas is anglicized, Marathi language will automatically lose the priority in the speaker's mind"⁵.

During this period, there was mixing up of the words of English language with that of Marathi language. Chipaloonkar felt that, if this process continued, there would be very little possibility of the separate existence and development of Marathi language in its original structure. This does not mean that Chipaloonkar hated English. He was of the view that, knowledge that our scholars had acquired in English language should be transmitted in Marathi for the benefit of our people. He exhorted the scholars to write books and publish news papers in Marathi to develop Marathi language. He argued, " It was necessary that ~~the~~ for the growth and prosperity of a country, development and prosperity of its own language is necessary. But for that purpose our scholars should write good books in our language and these books should be devoted to different subjects like history, physics, medical science, chemistry etc. Also it is necessary that these books should be reviewed by the scholars. He further stated that " proper evaluation of a book performs double function; it encourages writing of good books and discourages the production of worthless books"⁶.

Chipaloonkar established very close relations between the development of language and development of concept of nationalism because the former was the main vehicle of the latter and their development and growth was

interlinked. Thus for imbibing, sense of nationalism legitimate pride in one's own language is necessary.

2.4 PARTIOTISM LOVE OF ONE'S OWN COUNTRY:

Chipaloonkar wanted to develop feelings of patriotism in the minds of Maharashtrian people. Therefore, he has argued in his essay on 'Itihas' as " It is disgraceful and improper for us to judge our qualities by the standard of Christian missionaries and ignorant Britishers... We must expose their (Britishers) ignorance and prejudice. If we have failed to do so and allow them to carry their activities, we shall be reduced to physical as well as mental slavery. We would not be in a position to enjoy the freedoms that were offered to us"⁷. He further pointed out in the same essay, as " We will be in a better position , if we are aware of our defects and imperfections,... But if Britishers were to turn our virtues into vices present them, in such a manner that the world would consider us barbarians, then it is necessary for us to oppose them. But if we ourselves engage in ridiculing our own country and take it as the manly act on our part, then we shall be assisting the Britishers. In other words, this can be considered as a blatant violation of the limits of loyalty and wisdom"⁸.

To promote love of country, he further pointed out that many of our earlier kingdoms had large areas of country

under their rule. Although we are unable to add to their reputation we should take minimum of the credit of keeping their reputation⁹, by not approving the British propaganda.

Chipaloonkar in his series of essays tried to inculcate among the people a feeling of pride for the things that belong to our country. The pride for one's own nation and its culture, civilization is justified. In his essay ' Garva ' he stated that " Pride is one of the vices that the human beings have developed in certain circumstances and should be removed"¹⁰, but one should always be proud of his nation. While stressing the importance of legitimate pride that one should have, he made it clear that self-respect, generated self confidence in one's own mind and self confidence was necessary to realise one's own abilities that laid hidden in his person. There was nothing wrong taking pride in his ability in his parents, in his family and above all in his nation¹¹.

He analysed the political effects of lack of self respect and pointed out that the main cause of degeneration of Indians was their inability to develop self confidence and self respect¹². It is a clear attempt by the British scholars and historians to sap the morale and self confidence of the Indians by depicting them in bad light. They tried to show that India did not have culture, they were ignorant,

wicked and lazy people, India did not have any glorious past or heritage and if they had any it was borrowed from West, for example Ramayana was copied from Illiad. They denied all basic human rights to Indians and still paraded themselves as great democrats. No physical or mental freedom was awarded to the Indians¹³. Therefore, he urged the Indians to imbibe virtue of self respect (not conciet). The logical extention of self respect was taking legitimate pride in one's own country and her culture. He exhorted the Indian people to renounce their old habit of condemning their own country and culture. The virtues of self respect and self confidence were necessary for national regeneration and redemption. Explaining this, Chipaloonkar argued, " This is not necessary for us to get burdened by the great names like Macaulay who attributed all sorts of vice to us. Instead we should try to oppose all such false invectives and campaign of colomny. If we can do this, it will be our great contribution in the cause of justice¹⁴ .

In his another essay 'Enragi Bhasha' he pointed out that normally the European historians were ignorant of history and geography of this country, therefore, they had committed many blunders in stating the facts. They did not maintain the standard necessary for objectivity and blamed Indians for their Bohemian way of life. He argued that Macaulay was wrong in calling India worthless, because India

was rich and land of plenty, therefore, the European traders came here to quench their insatiable thirst. They plundered every thing of this country and still they developed hatred for India. There was no doubt that the Europeans made a beeline to India because all the people of the world knew about the fabulous wealth of this country¹⁵.

Strongly refuting the British charge that as a race Indians were not virile because there was excessive wealth in India. As a result the people were involved in sensuous pleasure. He argued that modern economics had proved that it was wrong to think that the country that had excessive wealth was not virile¹⁶. He further argued with the help of historical examples that it was valour of Indian soldiers that won kingdoms and empires for the Britishers, Stability of the British rule was based on the sword of the Indian soldiers. He gave several historical examples to prove the point that Indians and Asians were equally virile and brave and history is replete with such examples¹⁷.

In replying Macaulay's charge that knowledge that Arabic Persian and Sanskrit books contain was of a very inferior quality he argued that Macaulay did not know anything of the oriental languages and culture. Oriental languages especially Sanskrit language and its literature was very rich and compared to the western languages and

their books, Indian books were richer in content and durable¹⁸. To substantiate his point, he argued that 'Rigveda' the famous book of Hindus would be enough to pale all the western literature in significance. But the most important aspect of all these things was that the educated Indians believed in the views of Macaulay and neglected their ancient literature¹⁹. He exhorted the educated Indians to get acquainted with their ancient texts so that they could realise greatness of their culture and literature. He was of the opinion that revival of ancient learning was a powerful medium available to our people for regeneration of country²⁰. He pointed out that the 'Vedas' were so rich in knowledge and information that even the western people got astonished at the great intellectual capacities of our ancient people. Therefore, he wanted that Indians should follow the example Dr. Johnson who irrespective of the uncongenial conditions of life and the age itself, tried his level best to add to the glory of his country and her heritage²¹. Indians did not have love of their country at their hearts and well-meaning critics like Lokhitwadi made matters worse by condemning everything that was Indians. By deprecating the Indians all the time for their proverbial foolishness he demolished their self confidence.

Chipaloonkar did not like the approach of Lokhitwadi and launched a merciless attack against him for his anti-India

ideas. He refuted most of the ideas of Lokhitwadi, especially regarding foolishness of the Indian people and told him that Indians were not foolish as they easily adopted English language and literature. Thus he pointed out " We have all our virtues and capacities that we inherited from our forefathers. The only difference is that we have not used it"²². Therefore, he made it clear that the unity and integrity of the country could only be achieved by developing self respect and love for our own country. Patriotism or love of one's own people was one of the greatest virtues of the British people. Therefore, he was of the view that we should adopt such good things like, patriotism, punctuality, neatness and up-rightness from the Britishers. He pointed out that " Patriotism and love for one's own country and religion is necessary to salvage country from sorry state of affairs "²³ He further argued that²³, India should borrow such virtues as moral courage, unity and integrity from English people because moral courage enables us to think in independent manner and forces us to stay steady amidst all good or bad vicissitudes"²⁴.

Thus for Chipaloonkar, patriotism is an imperative for development of the spirit of nationalism. The spirit of nationalism is imbibed by taking justified pride in one's own country, culture and tradition. Patriotism is the basis of nationalism²⁵.

2.5 THE ROLE OF RELIGION AND CULTURE:

Patriotism is not an empty concept and it has to be based on some firm footings. It is the opinion of Chipaloonkar that religion and culture play a very important role in the promotion of nationalist feelings. In India, nationalism can only rise on the basis of regeneration of religion and culture.

Chipaloonkar was a very harsh critic of Christian missionaries who denounced other religions as false and admired their own religion as the religion of God. He was of the view that all religions are the creation of God and it was wrong on the part of missionaries to blame other religions. The Christian missionaries, should not forget that the people who obeyed their religion, acted against the basic principles of Christianity by enslaving others, by eloping with other's wives and by hanging blacks for ordinary crimes. Thus Christian rulers were equally ruthless and immoral as the Hindus and Muslims rulers²⁶.

Chipaloonkar did not agree with social reformers like Phule, Ranade and Lokhitwadi that the Hindu religious practices such as child marriage, caste arrogance were responsible for the downfall of India; and he argued that despite our having all these evil practices our people achieved great success in the past²⁷.

Thus, Chipaloonkar represented a new conservative school of thought, that wanted to oppose social reforms in the name of freedom of religion. He refused to accept the fact that India's downfall was the result of her social evils. He argued that India's downfall was caused because of wicked cycle of fate and treacherous character of the British rulers. He directed his entire polemic against Christian missionaries and tried to point out that there existed several social evils in Christinity and all the Christians were not rational and ethical. Therefore, Hindu's should not feel ashamed of their religion and should take just pride in it²⁸.

2.6 THE ROLE OF HISTORY & CRITICISM OF THE BRITISH INTERPRETATION OF INDIAN HISTORY:

Chipaloonkar was of the view that our history was greatly distorted by the Western scholars, either out of ignorance or deliberate motives to malign the Indian people, to sap their moral courage. He realised the importance of history in promoting spirit of nationalism, and hoped that through the proper study of history, we learn several lessons. He said " We could derive inspiration from great persons from our past history and also come to know about how different ideas in different situation rose and how certain useful lessons could be drawn from them".

He established a very close relationship between the historical past and present, as the later heroes normally drew inspirations from their great forefathers. He was of the view that had Homer not sung of glories of heroism of Achillees, there would not have been Alexander the great. If Vyasa had not written down the heroic exploits of the Pandawas there would not have been the emergence of Shivaji²⁹. In critical situation, historical examples give encouragement to the people as Shivaji's heroism inspired the leaderless Marathas to fight against Aurangazeb³⁰. He was of the view that countries like England and France are based on their living historical tradition³¹.

Chipaloonkar pointed out that without root there would not be tree, in the same way without past history, there would not be further prosperity and development of the country³². He accused the Britishers of maligning the fair name of India. He argued that the writing of Mill and Macaulay were tendencious but such was their moral prestige that it would take another hundred years to completely falsify them³³. He made it clear that these historians created myths about Indians and falsified history by depicting the Hindus as cowards vile and treacherous people³⁴. Chipaloonkar pointed that as foreigners, they did not know the real history of India, as they did not know the art, the literature, the religion and culture of the people. But they had couraged

to write several history books. Therefore, he urged, the educated Indians to clear all the wrong and distorted things written by foreigners about India, by carrying out historical researches and putting fourth the glorious past our people.

Chipaloonkar made it clear that intellectually Indians were no way inferior to others, as in the past they produced poets like 'Walmiki and Kalidas', great scientists like Aryabhatta and Bhaskaracharya, great warriors like Vikramaditya Shivaji, Bajirao, Yeshvantrao and Ranjit Sing and great Saints like Tukaram and Ramdas and people of noble character like Ramshastri, Madhavrao, Ramabai, Ahilyabai. Therefore, it was wrong to question intellectual capacity of the Indians³⁵.

Chipaloonkar was influenced by the British philosophy and history that laid more stress on presentation of the facts with the help of authentic sources. Therefore, while describing the uses of history he laid greater stress on such uses as entertainment of our appetite for more information. But he did not develop a comprehensive philosophy of history. He developed a cyclical view of history that was quite popular in western historiography of the period, that showed that every country was bound to undergo the cycle of progress and decline. He used history as a powerful source of nationalism that promotes self respect and self confidence.

2.7 EVIL EFFECTS OF BRITISH RULE:

During Chipaloonkar's life time, the people had witnessed many evil effects of British rule. He pointed out that due to the impact of English language on Marathi language, the original structure and style of our language was changed³⁶. Therefore, he urged the scholars and educated Maharashtrians to take adequate care of proper development of language.

He while elaborately discussing the evil effects of the British rule on the lives of the people, he pointed out that Indians, lost qualities of moral courage, adventure and valour because of the British rule. He lamented that " Our trade was captured by the Britishers and they had destroyed our industries and fabulous crafts. Our country is fallen in such dire straits that we should feel ashamed of the fact that we had to borrow everthing from the Britishers"³⁷.

In his famous essay ' Amachya Deshachi Sthiti ' he blamed British rulers for the sorry state of affairs of our country. This essay was banned by the British Government. In this essay, he pointed out that the shrewd Britishers successfully imposed their rule over this country, and did not behave properly with the Indians as our earlier rulers

like Madhavrao or Akabar did. They were infact exploting Indians and at the same time they were passing unworthy comments on her people³⁸.

While listing the bad effects of British rule on the health of our country, he pointed out that the greatest loss for Indian was ^{the} loss of their independence, as freedom was essential for all the people, parrot arrested in golden cage desires freedom, not the comfort and security of cage. Freedom is necessary for self development³⁹. He pointed out that the British rule was unjust and inhuman as any white man could hang or shoot an Indian on any pretext.

The loss of freedom and consequent injustice gave birth to several bad habits among the Indians were the two major ills that affected the educated Indians. The British propoganda had sapped the spirit of resistance and self confidence and the Indians were thinking that they had lost every thing forever and only thing they had to do was to emulate their rulers. Therefore, undue importance was given to them. He made a caustic comment, " if a native would not sing the praise of the Britishers, he would be considered a traitor"⁴⁰. Thus they did enormous damage to our moral character.

While pointing out economic exploitation of our country he wrote " the Britishers have been treating our country

just as shepherded would treat his sheep. The shepherded sells the wool and thrives on it and the Britishers use the Indians to extract wealth from them⁴¹. Due to this policy Indians had lost their commercial sense and had become insolvent. They could not even manufacture a match box to lit the hearth fire⁴².

The condition of the people was very bad and there was a tremendous gap between living standard of the Indians and their rulers. He condemned the British rulers for their wicked and cruel rule that attempted to extract money out of leaves of tree and salt. Their monopoly over the jungles made life of people more miserable⁴³. British rule, he argued the Indians lagged behind in every field of human activity. In this connection Chipaloonkar made mention of "banished ancient arts"⁴⁴ and said that "due to the Britishers, our knowledge, arts, wealth etc., are crushed under the Manchester machine"⁴⁵.

Further he pointed out that "We are nowhere, we are nothing, neither savages nor sophisticated, nor independent, nor caged,"⁴⁶ and "We have become insensitive to every thing"⁴⁷. He made it clear that basically health of our country was sound but it had been suffering from slight fever and because of that the country had been in a position to stand up against the British rule. He described the miserable conditions

of our petty princes and noble men and especially their shameless state of affairs. During the Maratha regime they displayed valour, but since the time the Britishers had conquered them and they had become lazy. The Britishers had provided protection to them and this had led them astray and they were involved in all sorts of sensuous pleasures, some of them were making futile attempts to imitate the things western but Chipaloonkar caustically commented " All this is not going to produce Alexander the great"⁴⁸.

Thus Chipaloonkar had described in detail the sorry state of affairs in our country which was the result of the treacherous and tyrannical British rule. These evil effects of the foreign rule could be rectified by correctly adopting the following policies.

2.8 THE WAYS AND MEANS TO ACHIEVE NATIONAL UNITY& DEVELOPMENT:

A) Spread of Education:

Chipaloonkar realised the importance of spread of education. According to him the educated people would understand their real position. Therefore, he founded the " New English School in Poona " in 1880, with the help of B.G.Tilak, Nam Joshi and Agarkar⁴⁹.

He exhorted the scholars to write books in Marathi in order to educate the people. He also asked the Indians

to make self criticism as well as frankly criticise others⁵⁰. He also requested people to develop the good habit of reading. Along with reading he wanted the Indians to publish journals and News Papers, for those who were not literate and educated⁵¹. He stressed the importance of speeches and to help them he urged the necessity of staging the plays on platform⁵².

B) Self Identity:

Chipaloonkar knew that it was not possible for Indians to win freedom by armed rebellion because it was not possible. The only method available for Indians is to develop political awakening in the minds of the people. This thing cannot be achieved unless the people understand their own worth. Therefore, he paid stress on self identify and urged Indians to acquire knowledge of our past and present in the light of our future activities. He requested them to acquire the correct knowledge of our country and also that of other countries of the world⁵³. He was sure that in the light of that knowledge Indians would work out strategy for future development of the country.

C) Self Confidence:

Chipaloonkar wanted Indians to develop self confidence and it could only be developed on the basis of our past glory. If we study our glorious literatures, " We could

realise our real ability and dignity"⁵⁴. He further said that " The present conditions in our country are undergoing greater changes, than in the last twenty five years, initially we were amazed of British knowledge and glory and we felt that we were nothing compared to them but hopefully all these views had been changing... now. It is recognised that we are intellectually not inferior to Britishers, we will be equal to them if we work hard"⁵⁵. He pointed out that our ancient scholars were equal to British scholars in learning and scholarship⁵⁶. Thus he wanted to create self confidence among the people on the basis of our ability in history.

D) Freedom of Press:

Chipaloonkar pointed out the importance of the freedom of the press in his article on " Mudranswatanrya ". According to him the freedom of press was useful for both i.e. for the rulers and the ruled. Through the free newspapers people could represent their difficulties to the officials, because " The news papers are the pleaders of the people"⁵⁷. Also the government could correctly understand the grivances of the people and could change its policy and laws according to the wishes of the people. By doing this it could avoid the danger of revolt.

In the next article on the same subject in Kesari, he argued that " for the development of a country her people should know their own conditions first and then they should adopt effective measures collectively to improve it"⁵⁸. During that period the Indians did not know their real condition and there was no unity among them. Also they did not know their rights. Therefore, he emphasised the importance of the freedom of press as it helps people, to understand their rights and duties of the government. He noted the fact that due to the spread of new papers people would get knowledge and they would use that knowledge for their own betterment and development.

E) Opposition to Superstitious Practices of People:

Chipaloonkar in his essay on " Lokbham" made a powerful attempt to expose the baselessness of various superstitions that had been taken possession of the human mind. He correctly pointed out that the opportunists and dishonest people had been taking undue advantage of the ignorance and superstition of the people in our country"⁵⁹. He opposed all sorts of superstitions and popular belief in astrology as a result of infirmities of the heart and argued that they were irrational and the people should not believe in them. The eclipses comets meteors were the natural events⁶⁰, and the people should not get scared of them. He believed that for the regeneration of our country we should,

renounce all these superstitions and make an attempt to imbibe the scientific understanding of these things.

2.9 A CRITICAL EVALUATION OF THE CONCEPT OF NATIONALISM EXPOUNDED BY CHIPALOOKAR:

Chipaloonkar in his essay had endeavoured to create social and political consciousness in the minds of the people, it was based on our national pride. He was of the opinion that the temporary defects should not depress our people. These defects were occasional and one should not lose his heart over it. Instead, we should emulate the great countries such as America and England in this respect and should try to do our best to regain our past glory.

The concept of nationalism of V.K. Chipaloonkar was not solely based upon pride of our culture and religion. It was based upon pride of one's own language, country and economy also. He knew that nationalism was a great virtue and it was closely linked with the religion, but made it clear that the excessive influence of religion would destroy nationalism. He knew that in India there were many castes, creeds, races and religions, and it is difficult to create spirit of nationalism⁶¹.

Chipaloonkar was aware of the fact that the people could understand everything through their own language and

hence he had laid great stress on the development of Marathi language. But he took into account only Marathi to inculcate the spirit of nationalism in the minds of people and did not take note of the fact that 'English' language which was regarded as the most powerful language could have been useful in creating the great stir among the people, all over India as only Maharashtrians knew Marathi. It was an acknowledged fact that the ideas such as liberty, equality, fraternity and justice had been derived from English language.

Then Chipaloonkar seems to have lost sight of one important change that was taking a definite shape with regard to social system in Maharashtra and India. A new social system was in the process of formation at that time. It was based on liberty, equality, fraternity and justice. Chipaloonkar had not paid due attention to this metamorphosis, but focused his attention on past glory of history and forgot to welcome the new that was emerging. Instead, he aimed his shafts and criticism against reforms and reformers in general, to that extent, Chipaloonkar's view seemed to be archaic and conservative and not progressive. His criticism of 'Lokhitwadi' alone could prove this point. He could address only to the middle classes and could not create a stir among the down-trodden, ignorant, illiterate masses. He did not take into account the social situation around him. He had mentioned the terrible famine, that was ravaging the country in those

days but could not suggest any corrective measures, as was done by moderates of his time. Instead of focusing his attention on such important issues, he concentrated his literary energy on Dr. Johnson and Moropant.

Chipaloonkar was not only indifferent to the downtrodden's problems but was proud of his own caste. In those days Mahatma Jotiba Phule opposed Brahmin dominance and created new aspirations in the minds of downtrodden. But Chipaloonkar could not understand Phule's view because of lack of sympathy and launched a very bitter attack on Phule and used all his literary skills and caste arrogances to downgrade him⁶². He could not understand rising tide of non-Brahmins and Satya Shodhak movement and gave birth to a political tradition that was known for its social conservatism and caste arrogance.

In these days the merchant class was emerging and struggling for power and prestige, ^{This} class did not have respect for old social system and values. They were craving for the development of industries and business because of their status was wholly depended on wealth. Chipaloonkar did not understand their importance competence and expectations⁶³. He neglected peasants and merchants class and depended upon middle class, for his movement of nationalism.

It can be pointed out that he was a prophet of nationalism in our State and he knew that nationalism in our country could not strike roots because of caste system and regional variations. Unfortunately, he did not suggest any corrective programme to eradicate caste system and to bridge the gap. Instead, he wanted the people to unite on the basis of past glory and the opposition to the foreign rule.

NOTES AND REFERENCES

1. Bhosale, D.T., (ed.) 'Vishnushastri Chipaloonkar Nibandhamaletil Teen Nibandh', (Marathi, 1st ed.), Lunawant S.N., Sahitya Seva Prakashan, Satara, 1975, p.5.
2. Chipaloonkar, V.K., 'Nibandhamala', (Marathi, 3rd ed.), Joshi, S.N., Chitrashala Prakashan, Pune, 1926, p.1.
3. Ibid., p.2.
4. Ibid.
5. Ibid., p.5.
6. Ibid., p.358.
7. Ibid., p.84
8. Ibid., pp.84-85.
9. Ibid., pp.93-94.
10. Ibid., p.223.
11. Ibid., pp.237-239.
12. Ibid., p.237.
13. Ibid., p.240.
14. Ibid., pp.241-242.
15. Ibid., pp.591-592.
16. Ibid., p.594.

17. Ibid., p.597.
18. Ibid., p.601.
19. Ibid., p.617.
20. Ibid.,
21. Ibid., p.676-691.
22. Ibid., p.1070.
23. Buddhisagar, M.G., (ed.) Chipaloonkar Lekh Sangrah (Marathi), Sahitya Akadami, Popular Prakashan, Bombay, 1963, p.200.
24. Ibid., pp.202-204.
25. Ibid., p.205.
26. Chousalkar, A.S., Article on " Vishnushastri Chipaloonkar Yanche Rajakiy Vichar (Marathi), Forth coming Navabharat.
27. Mancharkar, R.B., (ed.) Vishnushastri Chipaloonkar Ani Tyanche Teen Nibandh (Marathi, 1st ed.), Universal Prakashan, Kolhapur, 1975, p.199.
28. Ibid., pp.199-200.
29. Chipaloonkar, V.K., Op.cit. p.63.
30. Ibid.
31. Ibid., p.64.

32. Ibid., p.68.
33. Chousalkar, A.S., Op.cit. forth coming Navabhrat.
34. Chipaloonkar, V.K., Op.cit., p.77.
35. Ibid., p.91.
36. Ibid., p.5.
37. Buddhisagar, M.G., Op.cit., pp.197-198.
38. Mancharkar, R.B., Op.cit., pp.141-142.
39. Ibid., p.148.
40. Ibid., p.150.
41. Ibid., p.186.
42. Ibid.
43. Ibid., p.187.
44. Ibid., p.189-193.
45. Ibid., p.194.
46. Ibid.
47. Ibid., p.195.
48. Ibid., p.179.
49. Pathak, N.R., Lokmanya (Marathi, 1st Ed.) Mauj Prakashan
Grih, Bombay, 1972, p.23.
50. Chipaloonkar, V.K., Op.cit. p.370.

51. Ibid., pp.130-158.
52. Buddhisagar, M.G., Op.cit., p.216.
53. Mancharkar, R.B., Op.cit. p.209.
54. Budhisagar, M.G., Op.cit., p.93.
55. Ibid.
56. Ibid. p.95
57. Ibid., p.290.
58. Ibid., p.294.
59. Chipaloonkar, V.K., Op.cit. pp.186 to 205.
60. Ibid., pp.217-219.
61. Chousalkar, A.S., Op.cit., Forth coming Navabharat.
62. Chipaloonkar, V.K., Op.cit., p.1023.
63. Pandit Nalinī, Maharashtratil Rashtrawadacha Vikas, (Marathi, 2nd Ed.), Modern Book Depot, Pune, 1972, p.52.