

INDIAN RENAISSANCE



Crops for Europe

- Late 18th century: British East India Company expanded opium and indigo cultivation in India.
- Next 150 years: British persuaded Indian farmers to grow:
 - Jute in Bengal
 - Tea in Assam
 - Sugarcane in the United Provinces (now Uttar Pradesh)
 - Wheat in Punjab
 - Cotton in Maharashtra and Punjab
 - Rice in Madras

Blue Rebellion

- March 1859: Thousands of ryots in Bengal refused to grow indigo.
- Result: Collapse of indigo production in Bengal.
- Planters shifted operations to Bihar.
- 1917: Mahatma Gandhi visited Champaran, Bihar, after a local peasant highlighted the plight of indigo cultivators.
- Gandhi's visit initiated the Champaran movement against indigo planters.

Orientalism

- Western depiction and study of Asian cultures, often stereotyped and patronizing.
 - Characteristics: Perceives Eastern societies as exotic, backward, and uncivilized.
 - Justification: Used to justify Western dominance and colonialism.
- Edward Said's "Orientalism": Critically examines the concept, highlighting power dynamics and cultural biases.

William Jones and the Asiatic Society

- 1783: William Jones arrived in Calcutta as a junior judge at the Supreme Court set up by the Company.
- Jones was a linguist with knowledge of Greek, Latin, French, English, Arabic, and Persian.
- 1784: Jones, with Henry Thomas Colebrooke and Nathaniel Halhed, founded the Asiatic Society of Bengal and the journal Asiatic Researches.

Educational Initiatives by the British

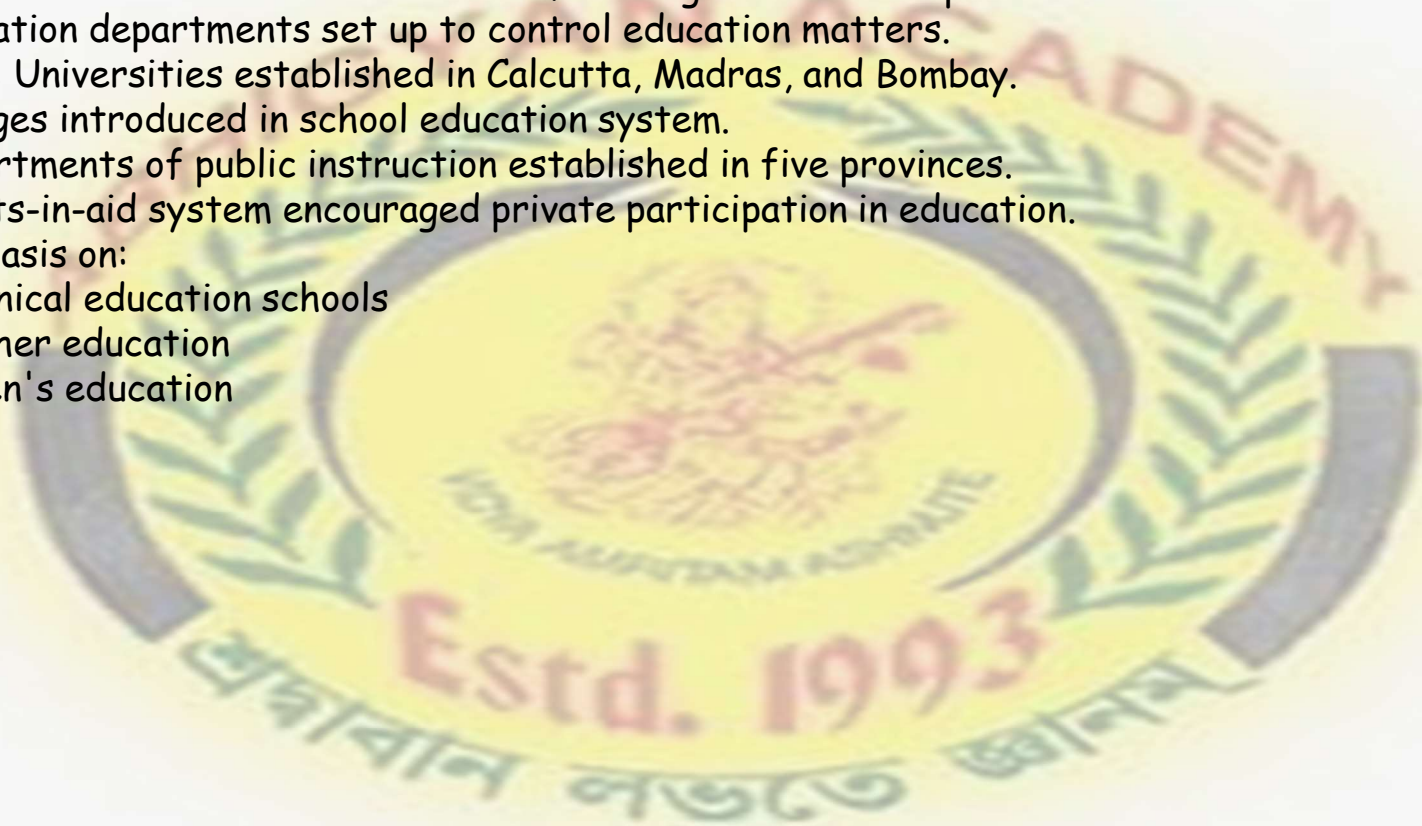
- 1781: Warren Hastings established a Madrasa in Calcutta to encourage the study of Muslim laws, Arabic, and Persian.
- 1791: Jonathan Duncan established a Sanskrit College in Banaras to promote the study of Hindu laws and philosophy.

Anglicists

- Early 19th century: Criticism of Orientalist learning.
 - Eastern knowledge viewed as erroneous and unscientific.
 - Eastern literature seen as non-serious and light-hearted.
- **James Mill:**
 - Criticized Orientalists.
 - Advocated for practical, scientific, and technical education from the West.
- 1829: Lord William Bentick emphasized English in Indian education.
- 1835: Division in General Committee of Public Instruction.
 - Five members, including Lord Macaulay, supported English as the medium.
 - 2 February 1835: Macaulay's Minute speech praised European literature over native literature.
- 7 March 1835: **English Education Act introduced.**
 - English became the medium of instruction for higher education.
 - Stopped promotion of Oriental institutions.
 - English textbooks produced for schools.
- 1854: Wood's Despatch by Charles Wood laid the foundation for modern Indian education.

Wood's Despatch (1854)

- British introduced several measures following the 1854 Despatch.
- Education departments set up to control education matters.
- 1857: Universities established in Calcutta, Madras, and Bombay.
- Changes introduced in school education system.
- Departments of public instruction established in five provinces.
- Grants-in-aid system encouraged private participation in education.
- Emphasis on:
 - Technical education schools
 - Teacher education
 - Women's education



Indian Renaissance

- Early 19th century: Emergence of an English-educated intelligentsia in India.
- Christian missionaries' ideas and work influenced society.
- British administration, English education, and European literature introduced new thoughts.
- Termed as Indian Renaissance.
- Spread of printing technology crucial for idea diffusion.

Emergence of Reform Movements

- 19th century: British saw Indian society as trapped in superstitions .
- Depressing social conditions; deplorable condition of women.
- Practice of sati condemned.
- Caste system criticized for societal division by birth.
- Western culture and ideology prompted revitalization of traditional institutions.
- Rationalism, religious universalism, and humanism promoted a rational approach to tradition.

Reform movements categorized into:

- Reformist Movements(Change)
- Revivalist Movements(back to vedas)

Raja Ram Mohan Roy

- Born: 1772 in Bengal.
- Called the father of Indian Renaissance and the maker of Modern India.
- Versatile genius, knowledgeable in many Indian and European languages.
- Religious and social reformer.

Religious Reforms

- Based beliefs on Vedas and Upanishads.
 - Opposed idol worship and caste system.
 - Preached worship of one God.
 - 1814: **Founded Atmiya Sabha in Calcutta.**
 - Promoted monotheistic ideals.
- Campaigned against idolatry, caste rigidities, and meaningless rituals.

Educational Reforms

- Supported western education.
- Started his own school in Calcutta.
- Helped in opening the Hindu College at Calcutta.
- 1825: Founded Vedanta College for western and Indian learning.

Brahmo Samaj

- Founded Brahmo Sabha in August 1828, later renamed Brahmo Samaj.
- Fought against idol worship, polytheism, caste oppression, unnecessary rituals, and social evils.
- Denounced polytheism, idol worship, and faith in divine avatars.
- Condemned caste system, dogmas, and superstitions.
- Advocated abolition of child marriage, purdah system, and sati.
- Supported widow remarriage.
- Aimed to purify Hinduism, not establish a new religion.

Anti-Sati Struggle

- Started anti-sati struggle in 1818.
- Cited sacred texts to oppose sati.
- Appealed to humanity, reason, and compassion.
- Visited cremation grounds, organized vigilance groups, and filed counter petitions.
- 1829: Efforts led to Government Regulation declaring sati a crime.

Associates

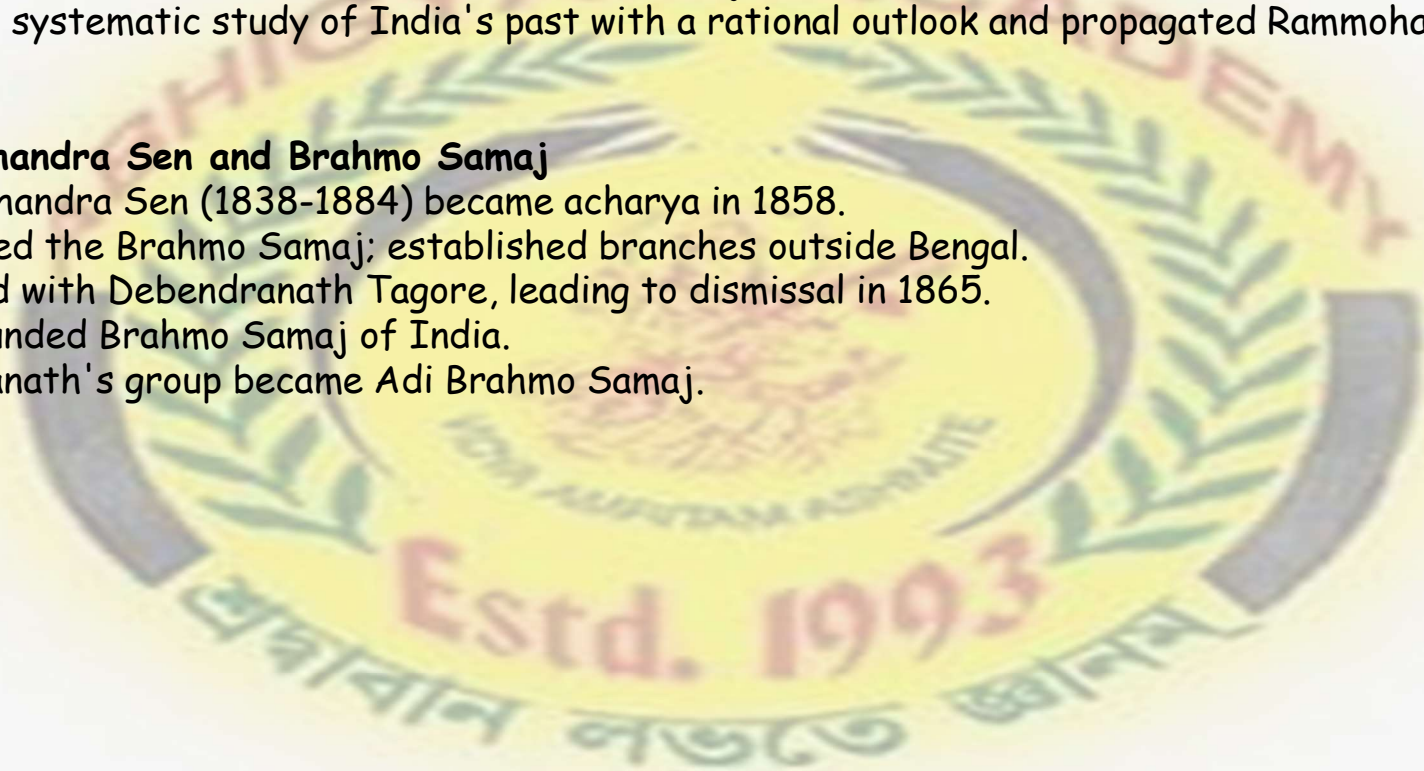
- David Hare
- Alexander Duff
- Debendranath Tagore
- P.K. Tagore
- Chandrashekhar Deb
- Tarachand Chakraborty

Debendranath Tagore and Brahmo Samaj

- Debendranath Tagore (1817-1905) joined Brahmo Samaj in 1842.
- Led Tattvabodhini Sabha (founded in 1839) and its journal Tattvabodhini Patrika.
- Promoted systematic study of India's past with a rational outlook and propagated Rammohan's ideas.

Keshab Chandra Sen and Brahmo Samaj

- Keshab Chandra Sen (1838-1884) became acharya in 1858.
- Popularized the Brahmo Samaj; established branches outside Bengal.
- Disagreed with Debendranath Tagore, leading to dismissal in 1865.
- 1866: Founded Brahmo Samaj of India.
- Debendranath's group became Adi Brahmo Samaj.



Prarthana Samaj (1867)

- Founded by Atmaram Pandurang with help from Keshab Chandra Sen in Bombay.
- Brahmo ideas had spread in Maharashtra; precursor was the Paramahansa Sabha.
- Mahadeo Govind Ranade joined in 1870, contributing significantly to its popularity and work.
- Other leaders: R.G. Bhandarkar and N.G. Chandavarkar.
- Relied on education and persuasion, not confrontation with Hindu orthodoxy.
- **Four-point social agenda:**
 - Disapproval of caste system
 - Women's education
 - Widow remarriage
 - Raising the age of marriage for both males and females
- Opened night classes for laborers, and orphanages and schools for girls.

Henry Vivian Derozio (1809-1831)

- Anglo-Indian who taught at Hindu College (1826-1831).
- Started the Young Bengal Movement at age 17.
- Advocated for women's education.
- Promoted ideals of the French Revolution: Liberty, Fraternity, and Equality.
- Dismissed from college for his liberal ideas.
- His students continued his work after his dismissal.

Ishwar Chandra Vidyasagar

- Advocate for women's rights, worked to improve their status in India. Became principal of Sanskrit College in 1850.
- Founded Hindu Balika Vidyalaya in Calcutta for women's education
- Led campaigns against child marriage and polygamy.
- Initiated the widow remarriage movement, resulting in the Widow Remarriage Act of 1856.
- Encouraged lower castes to join Sanskrit College. Introduced the study of Western thought at Sanskrit College.

Balshastri Jambhekar

- Pioneer of social reform through journalism in Bombay.
- Opposed Brahminical domination, sought to reform popular Hinduism.
- Known as the Father of Marathi Journalism.
- Newspapers: Darpan (1832), Digdarshan (1840).
- Founded Bombay Native General Library.
- Started the Native Improvement Society.
- First professor of Hindi at Elphinstone College.
- Director of the Colaba Observatory.

Gopalhari Deshmukh 'Lokahitwadi' (1823-1892)

- From Maharashtra.
- Opposed Hindu orthodoxy and caste system.
- Advocated rational, modern, and secular principles.
- Wrote for weekly Prabhakar as 'Lokahitwadi'.
- Started weekly Hitechu.
- Helped found periodicals like Gyan Prakash, Indu Prakash, Lokahitwadi.

Paramahansa Mandali

- Founded in 1849 in Maharashtra by Dadoba Pandurang and Mehtaji Durgaram.
- Believed in worshipping one god.
- Advocated real religion based on love and moral conduct.
- Supported widow remarriage and women's education.
- Branches in Poona, Satara, and other Maharashtra towns.

Jyotirao Phule

- Born in 1827, from the Mali (gardener) community.
- Opposed upper caste domination and Brahminical supremacy.
- Educated in Christian missionary schools.
- Founded Satya Shodhak Samaj in 1873 for social service and education for women and lower castes.
- Argued against Brahminical superiority.
- Given the title 'Mahatma' in 1888.
- Claimed Aryans were foreigners and the land belonged to indigenous people.
- Wrote "Gulamgiri" in 1873, dedicated to American abolitionists

Gopal Ganesh Agarkar (1856-1895)

- From Maharashtra.
- Favored human reason, opposed false glorification of the past.
- Co-founder of New English School, Deccan Education Society, and Fergusson College.
- First editor of Kesari (Marathi newspaper by Lokmanya Tilak).
- Published periodical Sudharak.

Ramakrishna Paramhansa (1834-1886)

- Priest and saint from Dakshineswar, near Calcutta.
- Taught respect for all religions, saw them as paths to the same goal.
- Inspired followers with his holy life, simplicity, and wisdom.

Swami Vivekananda (1862-1902)

- Preached Neo-Hinduism and Vedanta.
- Inspired by Ramakrishna, Buddha, Jesus, Gita, and Upanishads.
- Opposed religious domination by Hindus.
- Spoke at the Parliament of Religions in Chicago in 1893.
- Founded Ramakrishna Mission in 1897 for social service.
- Advocated service to mankind as service to God.

Swami Dayanand Saraswati (1824-83)

- Born in a Brahmin family in Gujarat.
- Founded Arya Samaj in 1875.
- Opposed idol worship, caste system, child marriage.
- Promoted 'Back to Vedas' and one God.
- Started Shuddhi Movement to reconvert Hindus.
- Supported widow remarriage and women's education.
- Advocated study of Sanskrit, Vedas, English, and Western sciences.
- Established DAV schools and colleges.

Annie Besant

- Theosophical Society founded in 1882, headquartered in Adyar, Madras.
- Revived ancient religions and preached brotherhood of man.
- Translated Bhagavad Gita into English.
- Opposed child marriage, caste hatred, polygamy.
- Founded Central Hindu High School, which became Banaras Hindu University.

Pandita Ramabai (1858-1922)

- Scholar of Sanskrit, given titles "Pandita" and "Saraswati."
- Started Arya Mahila Samaj and educated 300 women.
- Founded Sharada Sadan for destitute widows.
- Established Mukti Sadan at Khedgaon, Pune.

Sir Syed Ahmad Khan (1817-1898)

- Reformed Muslim society, advocated women's education and removal of Purdah.
- Founded Mohammedan Anglo-Oriental College in 1875, later Aligarh Muslim University.
- Promoted modern education and translation of Western books into Urdu.

Deoband School

- Revivalist movement among Muslim ulema.
- Propagated pure teachings of the Koran and Hadis.
- Emphasized political and intellectual awakening.
- Liberal interpretation of Islam.

E. V. Ramaswamy Naicker (Periyar)

- Founded the Self Respect Movement.
- Criticized Hindu scriptures for Brahmanical authority.
- Advocated for untouchables and Dravidian culture.

Satnami Movement

- Founded by Ghasidas (1756-1850) for social equality.
- Aimed to improve the status of lower castes and leather workers.

Shri Narayana Guru

- Emphasized unity, single caste, and one guru.
- Worked for the emancipation of oppressed sections in Kerala.
- Born in 1854 in an Ezhava family, established temples without images.

Chembai Sridharan Naidu

- Established Veda Samaj in 1864.
- Abolished caste distinctions, promoted widow remarriage and women's education.
- Believed in one God and condemned superstitions.

Reform Movements Among the Sikhs

- Singh Sabhas formed in Amritsar (1873) and Lahore (1879).
- Founded Khalsa College, promoted education.
- Akali Movement aimed to purify gurdwara management.

Growth of the Press

- Important newspapers: The Hindu, Amrita Bazar Patrika, The Mahratta, The Indian Express, The Kesari, The Tribune.
- Helped spread knowledge and information.

Orthodox Reaction

- The movements led to rethinking and self-criticism among the upper-caste nationalist leaders.
- Orthodox Hindu society reacted by founding Sanatan Dharma Sabhas and Bharat Dharma Mahamandal in the north. Groups like the Brahmin Sabha were founded in Bengal.

