

## SOCIO – RELIGIOUS REFORMS/ Indian/Bengal Renaissance


### Education Reforms:

- Charter Act 1813 mandated spending of 1 lakh p.a. by EIC on promotion of education for Indians.
- From 1813-33, debate on promoting Indian education or western education, settled in favor of western education in English language by Macaulay's Minute on Indian Education 1835

### REASON FOR PUSH TO WESTERN EDUCATION

- a) Decreased cost of administration by having educated Indians in lower bureaucracy.
  - b) **For White Man's Burden**- as till now conquer by acts of sin (\*e.g. 1770 Great Bengal Famine)- argued the Liberals.
  - c) To empower Indians against corruption of EIC officials.
  - d) **Macaulay argued**- western education will create a loyal middle class i.e. Brown Sahibs who would be Indian from outside but British from inside as western education would glorify British therefore increase stability British rule.
  - e) To create a market for British goods therefore to increase British exports.
  - f) **Middle class Indians** supported western education due to personal interest in jobs created by British rule ( ex- government jobs, lawyer, medical practice , teaching, press etc) + they believed that only western education & western sciences can modernize India & lead to industrial development. Later when this failed then they used western ideas democracy against British colonialism.
- Reformers like **David Hare (1800s)**-
    - A philanthropist in Bengal who was a watchmaker.

- Champion of English education in English language
  - Setup many schools all across India for western education
  - 1817- Setup Hindu College, Calcutta (later called Presidency College). Also setup Hindu School & Hare School.
  - 1817- Setup Calcutta School Book Society with Radhakanta Deb and this organization setup many schools for elementary education + printed text books in English & Bengali.
  - Worked with Raja Ram Mohan Roy. Hare would meet his students daily by visiting Hindu College. Had immense attachment with students. He died of cholera in Calcutta and missionaries refused to provide him burial site because they felt he was a non believer. Finally he was laid to rest in Presidency College. 100s of people participated in his funeral procession & there was gloom all around in Calcutta.
- **William Jones**
    - He came to India as Judge of Supreme Court at Calcutta (served from 1783-94).
    - Was scholar of literature of multiple languages.
    - A fan of Persian poetry, reader of ancient Greek & Roman literature
    - When he read Sanskrit he became a fan of richness of the literature.
    - Therefore played major role in popularizing the image of Indian civilization abroad, in popularizing the Sanskrit literature & language.
    - Stated that Sanskrit had epics & poems of much bigger stature than Greek/Roman/English literature
    - He was proponent of Orientalism

- Along with Warren Hastings (1773-85), William Jones was responsible for conversion of Hindu & Islamic Laws into codes in English language.
- Founded Asiatic Society of Bengal (1784) for Oriental Research. Later, Dwarkanath Tagore (grandfather of Rabindranath & father of Debendranath Tagore) was member of Asiatic Society.
- **Edmund Burke** (politically active in England from 1765-1795)
  - Was a MP & his EIC Bill strongly influenced the Pitts India Act 1784.
  - Was conservative with respect to social reforms in India i.e. Indians are not ready for reforms.
  - Was responsible for impeachment of Warren Hastings (1773-85) on charges of corruption. Hastings ultimately got acquitted. Hastings spent his life savings fighting the case. He was innocent and became victim of rivalry.
- **John Malcolm (Governor of Bombay 1827-30)**
  - Was radical with respect to social reforms in India
  - Was in the group of Thomas Munroe, Elphinstone, Metcalfe.  Governor of Madras from 1820-27
  - Believed in Doctrine of Reason, Humanism and Progress.
  - Thus, pushed for western education, western sciences and philosophy.
- **Charles Metcalfe** (GG(India) 1835-36)
  - Carried out reforms for liberation of press
  - The reforms led to conflict with COD of EIC that led to resignation of Metcalfe from EIC in 1838.
- **Elphinstone** (Governor of Bombay 1819-27)
  - Follower of Thomas Munroe (senior official in 1800s & Governor of Madras 1820-27)

- Implemented Ryotwari settlement in Bombay
- Twice refused to be GG(I) because wanted to finish his book on India
- Elphinstone college in his name in Mumbai
- His nephew John Elphinstone was also Governor of Bombay in 1850s.
- **Charles Grant** (Evangelist)
  - He was senior EIC official and then a Director in COD of EIC (1804+)
  - Went on to become MP and presided over formulation of Charter Act 1813.
  - An Evangelist and Charter 1813 legalized entry of Christian Missionaries into India.
  - Wanted introduction of English Language for education so Indians could be empowered with awareness of laws & hence against corruption of EIC officials.
  - Argued that export of Christianity will establish ties of brotherhood.
- **1835- Macaulay's Minute on Indian Education 1835**
  - Result of efforts of Raja Ram Mohan Roy (had died in 1833), William Bentinck 2835 and Macaulay (Law Member added to GG(I)'s Council in 1833 Charter)
  - Roy argued that western education is only way for modernization
  - The Minute became main policy document for Education in India
  - It supported Downward Filtration Theory i.e. British wont work for education of masses but for western education for elite Indians in urban areas who may later transmit the education to masses.
  - Supported Western/English Education in English language.
  - Macaulay argued that this would decrease opposition to Br rule by creating a class of elite Indians loyal to British i.e. Brown Sahibs who will be Indians from outside but British from inside.

- 1844: Knowledge of English language was made compulsory for **govt jobs**.
- 1847- **Roorkee Engineering College** was setup
- 1849- **Bethune School for Women** setup by **J.E. Drinkwater Bethune** who was President of Council of Education which also brought female education under grants-in-aid i.e. govt will give money for female education.
- **1854- Woods Dispatch**
  - **Charles Wood** was President of BOC & he sent directions to GG(India) <sup>4856</sup> Dalhousie which came to be known as Wood's Dispatch as follows:
    - Goal=
      - Ensure cheap supply of clerks & reduce **cost of administration**
      - Create a **market** for British goods among masses
      - Spread **western culture** among masses
      - Glorify British among masses hence increase **stability of British rule**.
      - **moral development & intellectual growth** among masses.
    - **Was against Downward Filtration Theory** of educating a few.
    - Focus on western education for masses in vernaculars in elementary schools + English as well as vernaculars in high schools, & English language for colleges.
    - Setup Education Department in Provincial govts.
    - Setup universities in Madras, Bombay & Calcutta with departments of law, engineering, Sanskrit, Persian, Arabic.
    - Govt should continue supporting female education
    - Setup Teacher Training programs
    - Dalhousie supported Woods Dispatch
    - Impact:

which was mentioned in Macaulay's Minute.

College  
(English Language)

High Schools  
(Eng. and Vernacular Language)

Elementary School  
(Vernacular Language)

- Education for girls continued to be neglected & high fee prevented mass education
- led to setting up of 3 universities in Madras, Bombay, Calcutta in 1857.
  - Bankim Chandra Chatterjee was 1<sup>st</sup> to graduate from Calcutta university.
- 1870- Subject of Education transferred to Provinces
- 1882- Under Ripon (1880-84), Education was made a free enterprise (\*i.e. private sector can open educational institutions like colleges)
- Thus high education began to grow rapidly from 1857.
- **1870- Govt decreased funding for Higher Education in Bengal** in name of increasing funding for mass education in vernaculars. Real reason was increasing agitations in press by educated Indians and Anglo-Indian press began propaganda that educated Indians are becoming seditious.
- **1882-83 Hunter or Indian Education Commission** setup to assess progress since Woods Dispatch 1854.
  - Focused on ailing <sup>(bimar)</sup> primary & secondary education which suffered even more after transfer of Subject of Education from Centre to Provinces in 1870, since Provincial govts were short of funds.
  - **Recommendations**
    - Transfer Subject of Education to Municipalities in urban areas & District Boards in rural areas
    - Focus on mass education in vernaculars
    - Strengthen ailing female education especially outside Madras, Bombay, & Bengal.

- Divide secondary education into literary & vocational (\*i.e. skill development for employment)
- Create a special fund for mass education especially for Backwards (was rejected)
- **Curzon (1899-1905)**
  - Tried making education diverse e.g. aided setting up of Agriculture Research Institute at Pusa in Bihar in 1905 [=PUSA Institute or Indian Agricultural Research Institute] funded by Henry Phipps, family friend of Curzon.
  - Curzon argued that “universities are factories of sedition”
  - Brought Indian Universities Act 1904 based on RALEIGH Commission Report
    - Universities were brought under govt control
    - Decreased number of fellows (\*PHDs) per university and reduced their tenure.
    - Most fellows to be nominated by govt
    - No autonomy to university as Govt can veto or amend Regulations passed by University’s Senate.
    - Stricter conditions for granting affiliation to private colleges by universities
    - 5 lakh p.a. for promotion of education.
- **Saddler University Commission (1917-19)**
  - Entry into college after class 12<sup>th</sup> instead of after class 10<sup>th</sup>
  - Strengthen secondary education
  - Universities must be residential, autonomous & unitary and therefore not a set of scattered colleges.

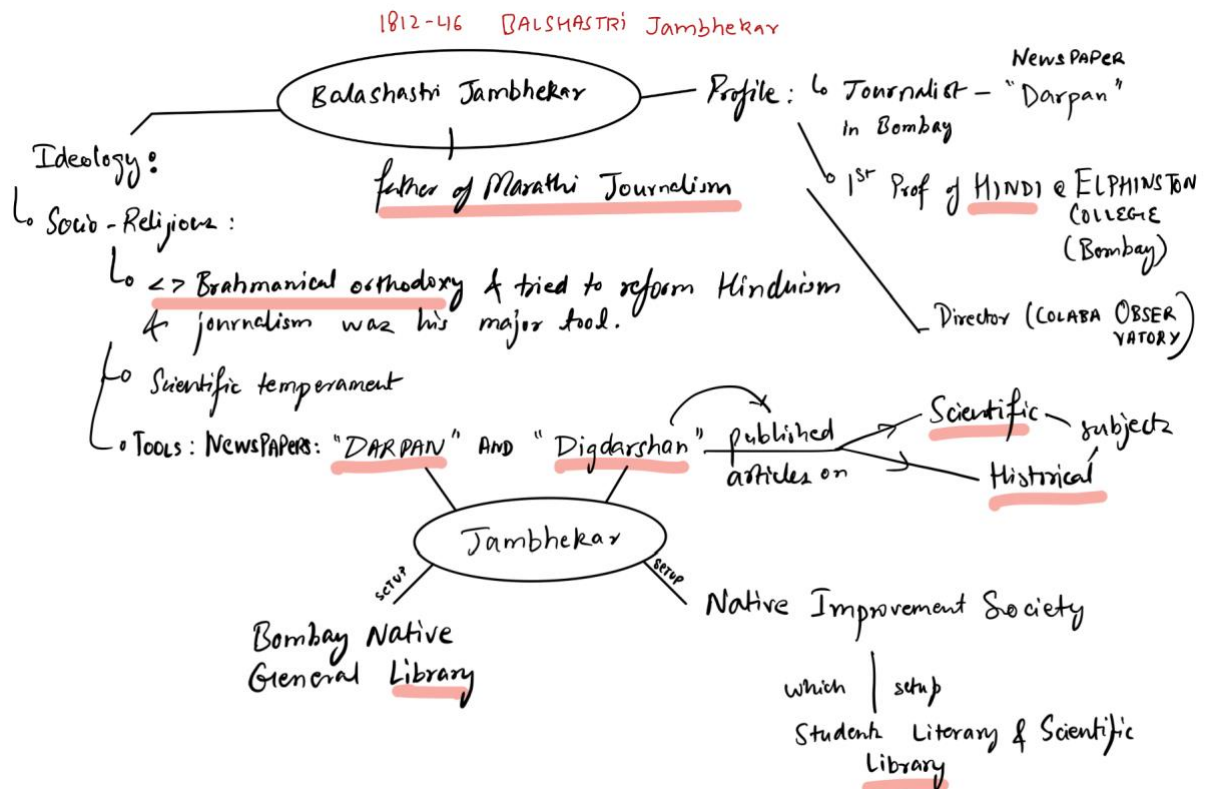
- Under Chelmsford (1916-21), 7 universities were setup including Osmania university.
- Montague-Chelmsford reforms 1919- Education to be a subject with Provinces
- **Hartog Committee (1929)**
  - Observed that large number of schools & colleges have led to low quality education
  - Give choice in class 8<sup>th</sup> of shifting to vocational education and only deserving students should go ahead to class 9<sup>th</sup> & ahead.
  - Strengthen Primary education
- **1937 Wardha Scheme of National Education** by INC or Zakir Hussain Committee
  - Goal should be Learning by Doing i.e. Activity based learning.
  - Therefore there should be more field activity which will also lead to school-community contact
  - Syllabus
    - Use English language only after class 8<sup>th</sup>
    - Have handicrafts skilling in syllabus (\* Gandhi's influence)
  - Have free & compulsory education in vernaculars until 7yrs of age
- **Impact of Western Education on Indians**
  - In 1921, 92% illiteracy & only 2% women were literate
  - No mass infrastructure for education in form of schools and colleges
  - Vernacular education suffered
  - Education was costly therefore no mass education
  - There came to exist an Upper Caste- Br Officials nexus led to Backward Communities suffering.



- There was now self assessment by educated Indians of Indian culture on benchmark of Science & Reason. This led to Social Reforms & demand for political reforms.
- Culture of public debate developed and this led to setting up of more newspapers & development of a civil society.
- Passion for western sciences among Indians
  - Roy & others believed that only Western Sciences and Reason can help modernization
  - Many scientific societies were setup
  - There was rise of western sciences in Print Culture as western science was discussed in press.

**Print culture –**

- a) There was push to print culture by British men like John Malcolm [Governor of Bombay 1827-30] & Charles Metcalfe [GG(India)1835-36] & other liberals.
- b) Indian western educated middle class also took to print culture & therefore there was development of press & journalism in India.
- c) Social reformers used press as their main tool for discussing & debating western sciences, scriptures & social reforms



(\*ITALIAN PM IN CALIFORNIA FOR PRE- POLLS

I – idolatry; P – Priest craft ; M- marriage (Widow, Child); I – infanticide ; C – caste;

P- polygamy; P- Polytheism + Illiteracy)

**Why named renaissance?** Because problems & solutions similar to 14<sup>th</sup> c Renaissance in Western Europe. Eg. –

- Problems of- Church becoming oppressive; lack of any modern education; high poverty & birth based privileges;
- Solutions-
  - an attempt to restore the golden ancient past by studying ancient scriptures to build a more just society
  - using Reason/Rationality/Logic to achieve happiness/welfare of human i.e. humanism.
- Renaissance later led to growth of capitalism on economy, Enlightenment in Polity, Scientific Revolution, End of Feudalism in Society.

**Why socio- religious reforms & not just social reforms?**

Because social practices in India were deeply rooted in religion therefore, reforms in domain of religion were must for social reforms.

**Why in 19<sup>th</sup> century & not before?**

- **Role of Br:** Until 1813, due to Orientalism ideology Br followed policy of non-interference in socio-religious domain. Hence post 1813 British supported western education, social reforms, and conversions to Christianity.

- **Cultural nationalism**- Reforms were response to British criticism of Indian civilization that increased in 19<sup>th</sup> c as British moved away from ideology of Orientalism. Reformers wanted to prove that Indian civilization is great and degradation in recent times can be reversed.
- **Western Education**: Reformers were influenced by Western education that promoted Doctrine of Reason (\*\*westernization charter act 1813 & strong push to western education after act 1833). Influenced by doctrine of reason & humanism they wanted to remove irrational & inhumane social practices.

### Who provided Leadership?

- **1st half of 19<sup>th</sup> c**: Western educated men from upper castes. They are called Early Social Reformers. British supported social reforms to fulfill White Man's Burden as wanted to civilize India & Br ideology shifted away from Orientalism to Evangelicalism, Liberalism & Utilitarianism.
- **2<sup>nd</sup> half of 19<sup>th</sup> c**: By more culturally nationalistic & at times non-western educated reformers as post 1857 strong rise in British racism & criticism of Indian civilization.
- Hence mild cultural nationalism operated pre 1857 & strong cultural nationalism post 1857.
- Extremist leaders of INC like Tilak tried to convert Cultural Nationalism into Political Nationalism against the British. Netaji Bose called Swami Vivekananda spiritual father of INM in Bengal.

### Two kinds of social reformers on basis of METHOD-

- a) Those who used only **rationality**- e.g Derozio & his Young Bengal, Ishwarchandra Vidyasagar. They were not successful since target population was deeply religious;

**AND** those who used **rationality & scriptures/religion-** were relatively more successful.

- b) Those who did not try to develop a **mass movement** e.g. ROY; AND those who tried to develop a mass movement e.g. Keshab Chandra Sen, Swami Dayanand Saraswati, Vivekananda.

### **Two kinds of social reformers on basis of BELIEFS**

- a) Those for whom reason/rationality was non-negotiable i.e. infallible & if conflict b/w scriptures & rationality then chose Rationality over Scriptures e.g. Raja Ram Mohan Roy & others of pre-1857 era (\*\* because mild cultural nationalism)
- b) Those for whom Vedas were infallible e.g. Swami Dayananda Saraswati (\*strong cultural nationalism); also, those like Ramkrishna Paramhansa & Swami Vivekananda.

### **Two kinds of Social reformers on basis of Goals–**

- 1. Those who believed in Gradual reforms e.g. ROY, Debendranath Tagore, Prarthna Samaj 1867. Gradual reformers slow pace of reforms & postponed issues sensitive to Hindu masses like Caste, Marriage as were afraid of negative reaction from masses or getting alienated from masses.
- 2. Those who believed in Radical reforms e.g. Young Bengal, KCS, SDS, Vivekananda, Vidyasagar. They wanted fast pace of reforms & took up even sensitive issues.

**Child Sacrifice:** Wellesley (1798-1805) banned practice of child sacrifice in Sagar Island in Bay of Bengal in 1803.

**Henry Vivian Derozio & his Young Bengal (1830s)**

- a) He was Eurasian teacher at Hindu college Calcutta & he & his followers are called Young Bengal.
- b) Their primary focus was on using reason & rationality to question everything + western sciences + atheism. Therefore, they argued for social reforms only on the basis of doctrine of reason & negated religion
- c) Derozio instigated free thinking among his students
- d) Young Bengal intellectually challenged orthodoxy (\*i.e. not ready to change & blindly following anything) in Hinduism.
- e) Like ROY, they also demanded Separation of Power, Freedom of Press, Indianization of civil services + trial by jury (decision of guilty or not with a group & not one judge therefore more democratic).
- f) They set up "Society for Acquisition of General Knowledge" (1838) where they debated & discussed western sciences & social reforms (\*notice no focus on mass movement)
- g) Result – they failed to develop any movement for social reforms due to their total faith in western education & disregard for religion while the target population was deeply religious therefore got alienated from masses. However, became famous due to their radical ideas (\*\* fun fact: ate meat, drank wine, therefore causing controversies)

#### **ROY & his Brahmo Samaj 1828 –**

- a) ROY believed that social reforms are not possible without religious reforms due to high importance of religion in social life.
- b) Called **father of modern India**; student & scholar of Vedas, Christianity, Persian & Sanskrit literature .

- c) He questioned Christian superiority on basis of his study of Vedanta texts and Christianity. He believed in **universalism** i.e. all religions led to God. Therefore **Vedas superior for Hindus** but did not focus on conversion.
- d) His response to British criticism was a call *to go back to pure past of Vedantic Traditions* therefore agreed to degeneration in Indian society in present times but also argued in favor of glorious ancient past. His Beliefs:
- a. ROY argued that **caste divides** which is why Indians lack modern nationalism & sense of Indianness.
  - b. Condemned Idolatry, Priest craft, Child Marriage, Poor condition of Widows, Infanticide, Casteism, Polygamy, Polytheism and Illiteracy.
  - c. @Polytheism: He translated Upanishads to Bangla to prove that Hinduism favors **monotheism** i.e. the idea that all gods are same therefore there is only one god (\*in Hinduism) + Universalism (\*\*all gods of all religions are same)
  - d. Opposed idea of **other worldliness** (\*past life, heaven, hell)
  - e. against **doctrine of karma** i.e. acts of past life determining present life
  - f. against **doctrine of incarnation** (i.e. gods human birth).
  - g. Argued that Sati is murder as per every Shastra
- e) **However, for Roy, rationality was supreme** & therefore Vedas were **not** infallible. Believed in superiority of Vedas yet wanted western education & western sciences & not Indian education as for him only western education could lead to modernization (\*for religion Vedas, for progress – western science, western education) e.g. opposed setting up of Sanskrit college, Calcutta [1824] + supported

western education and hence influenced Macaulay's Minute on Indian Education 1835 that became main policy document for education in India (Roy Died in 1833).

- f) For achieving social reforms, he set up **Brahmo Samaj in 1828**. However Brahmo Samaj took no definitive stand on Doctrine of Karma & Transmigration of soul (\*\* transmigration mean past & next life) & left the belief to individual Brahmo Samajist as these beliefs were central to Hindu religion & taking strong stand would have hurt membership & acceptance of BS1828.
- g) BS1828 worked against idolatry, priest craft, polytheism & Sati (\* i.e. more focus on these ills)
- h) ROY took help British authority & British personalities for his social reforms. e.g. – worked with William Bentinck 1835, Macaulay & philanthropist David hare. He wanted to use British legislative & executive power for reforms.
- i) Roy also demanded Separation of Powers, Freedom of Press, Indianization of civil services + trial by jury (\*decision of guilty or not with a group & not one judge therefore more democratic).

## SATI

### Reasons

In ancient times Sati was practiced by women on grounds of oneness of soul with husband. But with degradation in Indian society, it began to be practiced for respect of family, due to stereotype of an ideal wife following husband after death, and primarily due to greed of relatives as they did not want to share property with the widow (\*if childless) (\*thus now it was either suicide or murder but not rooted purely in Spiritualism)



- 1) Sati was not a wide spread phenomenon & existed mainly in Bengal among upper castes. Earlier it existed in Vijayanagar empire (1336-1646) & Rajputana (\*as Johar for different reasons of protecting honor).
- 2) In 1800s Sati began to be practiced even among lower castes in Bengal due to desire for caste mobility or sanskritization where lower castes copy practices of upper castes for better status in caste hierarchy.
- 3) Missionaries since 1813, opposed sati but failed therefore main role was played by Roy in Sati abolition (1829)
- 4) Scripture based debates took place between Brahmo Samaj & orthodox Dharma Sabha of Radhakanta Deb.
- 5) Bentinck (1828-35) made it a pre-condition for abolishing sati by law that it be proved that sati is not in line with Indian scriptures (\*notice his orientalism in social reforms)
- 6) Roy proved that sati is murder as per every Sastra & finally sati abolished by law in 1829. Dharma Sabha appealed against the law to Privy Council in London but failed.

For achieving social reforms, Roy set up **Brahmo Samaj in 1828.**

1. However, Brahmo Samaj took **no definitive stand on Doctrine of Karma & Transmigration of soul** (\*\* transmigration mean past & next life) & left the belief to individual Brahmo Samajist as these beliefs were central to Hindu religion & taking strong stand would have hurt membership & acceptance of BS1828.
2. BS1828 worked against **idolatry, priest craft, polytheism & Sati** (\* i.e. more focus on these ills)

3. BS1828 became a major **religious movement based on monotheism** among upper caste middle class western educated bengalis but failed to reach the masses.
4. After 1833, **Debendranath Tagore provided organisational strength** to BS1828.
5. In 1860s, **Bijoy Krishna Goswami** reconciled Brahmoism with Vaishnavism
6. **Keshub Candra Sen (1860s) and split in BS1828 in 1866 and 1878:**
  - 1) Keshub Chandra Sen (\*KCS) was a **radical reformer** while Debendranath Tagore (\*DBT) was **gradualist** i.e. wanted gradual reform.
  - 2) KCS was radical as he wanted reforms in relation to **caste & women** which were sensitive issues example he argued strongly in favor of women rights, education, supported widow remarriage & opposed child marriage.
  - 3) KCS questioned **upper caste character of BS1828** + attacked institution of caste, supported **inter caste marriages** etc. These issues were considered too sensitive by DBT who feared that Hindus would get alienated from Brahmo Samaj.
  - 4) KCS tried to make Brahmo Samaj a **mass movement** by spreading it among the common men i.e. non westernized Bengalis, outside Calcutta & outside Bengal.
  - 5) KCS started **missionary activities** i.e. wanted people to adopt **Brahmoism as an alternative religion** to Hinduism while DBT did not want break from Hinduism.
  - 6) Differences between KCS & DBT - on goals & methods led to break in BS1828 in 1866. **KCS & followers wanted to distinguish themselves from Hindus** while DBT & followers wanted to seek position within Hinduism.
  - 7) 1866- KCS formed **Brahmo Samaj of India (BSOI)** & DBT formed **Adi Brahmo Samaj** (\*\* Adi = original therefore ROY also = gradualist)
  - 8) Efforts of KCS led to Brahmo Marriages Act 1872 (\*\* by Mayo 1869-72)

- i. Under this act inter caste marriages & widow remarriages were legally valid but failed to bring real change as bride & groom must first leave Hinduism.

9) In **1878**, further split in BSOI (1866) & therefore now formation of **Sadharan Brahmo Samaj**. Reason = KCS married off his minor daughter & this hypocrisy caused controversy.

10) Therefore, Brahmo Samaj failed due to multiple splits & ideological & organizational differences.

**Akshay Kumar Dutt (a Brahmo Samajist in Bengal)**

By Himanshu Khatri

AKSHAY KUMAR DUTT (1820-66)

IDEOLGY • <> child marriage

# CITED MEDICAL OPINION <> CHILD MARRIAGE

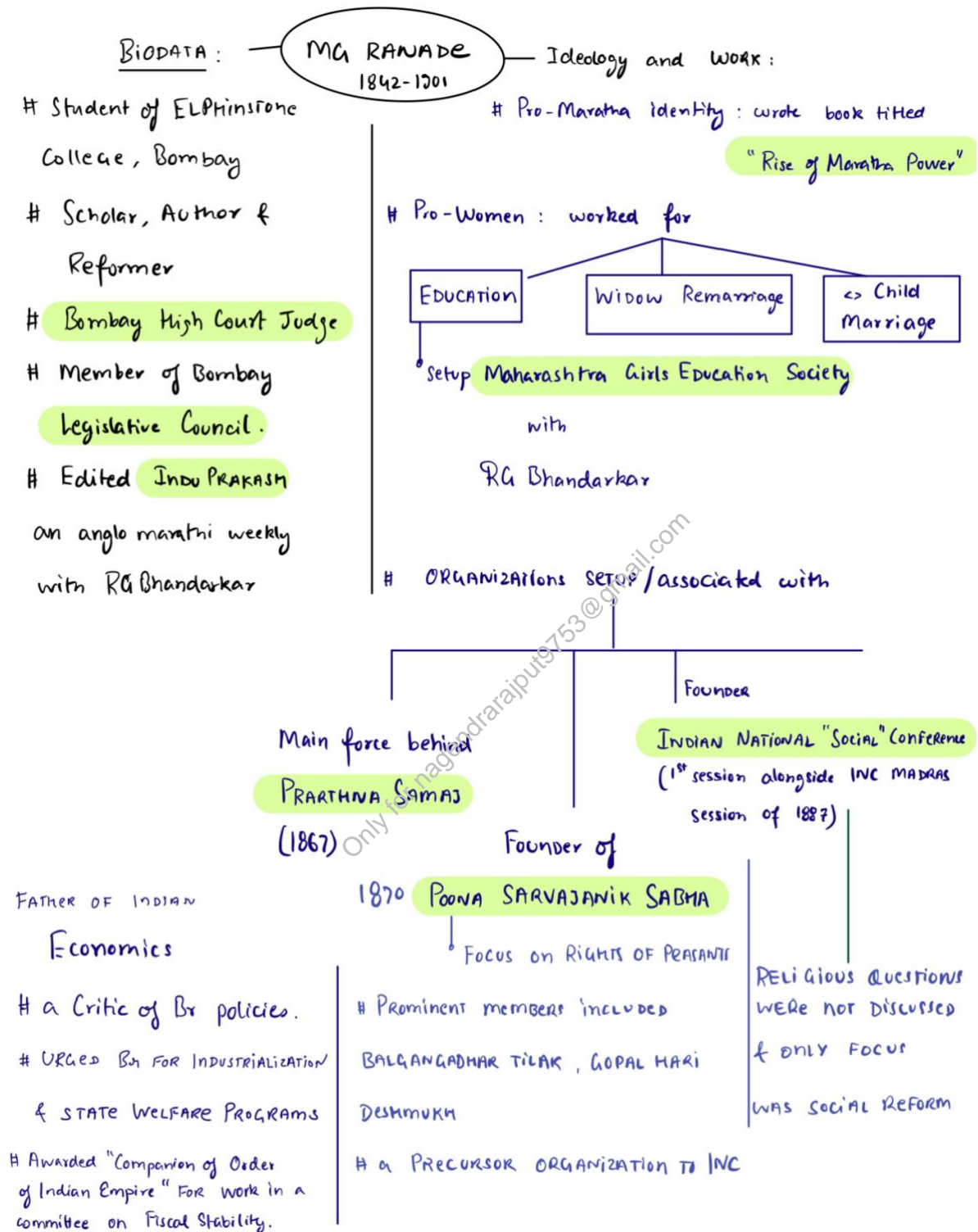
# HAD ADVANCE THOUGHTS ABOUT MARRIAGE viz COURTSHIP,

EQUALITY & PARTNERSHIP IN MARRIAGE, DIVORCE BY LAW & CUSTOM

## Maharashtra

1. **1849- Paramhans Mandali**– worked like Young Bengal therefore failed like Young Bengal.
2. **1867- Prarthana Samaj**
  - a. Set up by **Atmaram Pandurang** with help & **efforts of KCS** who wanted Brahmoism to spread outside Bengal.
  - b. Most members were western educated Marathi Brahmins, Gujarati merchants & Parsi community.
  - c. Major role was of **MG Ranade assisted by- RG Bhandarkar & KT Telang**.
  - d. **Goals**- like of KCS i.e. also focused upon issues of caste & women other than being anti-idolatry, pro monotheism, anti Priestly domination etc.
  - e. **Methods**- like of DBT i.e. gradualism i.e. did not want break from Hinduism & wanted gradual reforms. Thus it was more acceptable to larger Hindu society. But gradualism or cautiousness of Prarthana Samaj led to its weakening as Arya Samaj (1875) of Swami Dayanand Saraswati proved more attractive to many as it was religious, radical and a self assertive movement based more in cultural nationalism.
  - f. Prarthana Samaj opened **branched outside Maharashtra** – Gujarat, Karachi, Madras.
  - g. In Telegu speaking areas of Madras, **Veerasalingam Pantulu** set up a society for **widow remarriage**. However, reforms were slow in Madras due to slower spread of western education & high casteism.

## MG Ranade



## Gopal Hari Deshmukh

By Himanshu Khatri

GOPAL HARI DESHMUKH (1823-92) - Maharashtra  
aka LOKHITAVADI

### IDEOLOGY

- # Social Reform is first priority above religion & if scriptures  $\leftrightarrow$  Social Reform then  $\Delta$  the Religion
- $\therefore$  Religion is made by man.

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## Jyotibha Phule

JYOTIBHA PHULE (1827-90) aka JYOTIRAO PHULE

### IDEOLOGY $\leftrightarrow$ child marriage

- # Reformer of the lower CASTES
  - # STRONG CRITIC of CASTE SYSTEM
  - # WORKED for EDUCATION OF GIRL CHILD
-

## Child Marriage

1. Reason for child marriage was **GharbhaDhan ceremony** which had religious basis. As per this, marriage before puberty & consummation of marriage on puberty.
2. Therefore, more than a social issue Child Marriage reforms became a socio-religious issue & therefore, there was **high use of scriptures** by both reformers & orthodox Hindus.
3. Earlier, efforts of Ishwarchandra Vidyasagar led to **Age of Consent Act 1860** [by Canning (1856-62)] which set minimum age of consummation to **10 years**.
4. **Akshay Kumar Dutt (1820-66)** cited medical opinion against child marriage.
5. **Rukhmabai Case 1884-88**
  - a. She was married as an infant & after decades of separate living she argued that the marriage is invalid.
  - b. 22-year old Rukhmabai was taken to court by husband on grounds of denial of his conjugal rights.
  - c. Rukhmabai Defense Committee of social reformers was led by Malabari (\*\* whose 1884 note on child marriage leading to enforced widowhood created a huge controversy in Maharashtra) **vs** orthodox Hindus who supported the husband.
  - d. She lost the case. (\*\* post 1857 orthodox Hindus strong because of increased racism & fear of religion since pre-1857).
6. 2 years later in 1890, **death of 11-year-old Phulmoni** due to sexual abuse by husband led to controversy. Lansdowne (1888-94) brought **Age of Consent Bill 1891** that set minimum age of consummation to 12 years.

- Now there was a huge controversy as orthodox Hindus opposed the bill strongly. Tilak argued that British have no right to interfere in Indian custom & religion & reform should be product of social movement & not British authority.
- **R.G. Bhandarkar** [of Poona Deccan College & of Prarthana Samaj (1867)] showed by **research on Dharmashastras** that Hinduism allows marriage after puberty.
- Overall, reforms against child marriage failed. In 1900s, Census revealed that Child Marriage continued to be practiced by all castes.

**Female Infanticide** in north and west India continued unabated .

- Reason = Landowning high caste men followed Hypogamy (\*multiple marriages & to women from lower castes) & therefore found it hard to find grooms for daughters born from such marriages + High Dowry.
- **1870 Female Infanticide Act** by Mayo (1869-72).
- But still nutritional neglect of girl child led to high Girl Child Mortality rate (as per Census). Nutritional neglect cant be resolved by only legislation and hence top down reform failed.



## Ishwarchandra Vidyasagar

Ishwar Chandra Vidyasagar (1820-91)

BANDHO PADHYAY

### IDEOLOGY

- # Believed in Reason & Rationalism ∴ rejected otherworldiness.
- # "I have no time to think about God" ∴ focus was on social reform & atheism.

# BORN 26 SEP 1820 in Bengal # WAS A PRODIGY # STUDIED SANSKRIT LITERATURE FOR YEARS # HAD SHIFTED TO CALCUTTA AT YOUNG AGE & A WIDOW WAS HIS CAREGIVER # PASSED HINDU LAW COMMITTEE EXAM

# TITLE VIDYASAGAR ∴ OF INTELLIGENCE IN 1839

# STUDIED ENGLISH, SANSKRIT & BANGLA

# FROM MONEY FROM AWARDS - SETUP SCHOOL & GOT PRINTED

COPIES OF RARE SANSKRIT TEXTS

# MADE EFFORTS AT IMPROVING SANSKRIT LITERATURE & FOR LEARNING IT VIA BANGLA LANGUAGE

# WANTED WESTERN SCIENCES & CULTURE IN VERNACULAR LANGUAGE

# 1846: ADDITIONAL SECRETARY & THEN PRINCIPAL OF FORT WILLIAMS

COLLEGE. IMPLEMENTED REFORMS

e.g. THREATENED RESIGNATION IF LOWER CASTES NOT ALLOWED INTO COLLEGE.

# INSPECTOR OF SCHOOLS IN BENGAL

o SETUP 20 MODEL SCHOOLS o ENDED PHYSICAL PUNISHMENT IN SCHOOLS UNDER HIM.

- Believed THAT GIRL EDUCATION IS ONLY WAY TO UPLIFT THE SOCIETY
- Nov 1857 - MAY 1858 : OPENED 25 SCHOOLS FOR FEMALE EDUCATION & 1300 GIRLS STUDIED HERE AT ANY TIME.  
NO FEE + FREE BOOKS + FREE TRANSPORT TO SCHOOLS
- BELIEVED THAT ONLY EDUCATION IS ROUTE TO MODERNIZATION
- WAS ALSO PRINCIPAL OF SANSKRIT COLLEGE, CALCUTTA

#### # WIDOW REMARRIAGE

- WROTE BOOK IN 1855 ON MISERIES OF WIDOWHOOD.
- PETITION WITH 1000 SIGNATURES TO GOVT FOR A LAW ON WIDOW REMARRIAGE
- 26 JULY 1856 HINDU WIDOW REMARRIAGES ACT  
+ 1<sup>st</sup> MARRIAGE ON 7 DEC 1856
- MARRIED HIS SON TO A WIDOW ∴ FOLLOWED HIS PRINCIPLES IN PERSONAL LIFE

#### POLYGAMY:

- # 1855 - PETITION WITH 25000 SIGNATURES FOR BAN ON POLYGAMY,  
+ LOBBIED LG OF BENGAL
- # 1871 & 1873 - 2 BOOKS  $\propto$  POLYGAMY

#### FATHER OF MODERN BANGLA PROSE

AS PER TAGORE, BIGGEST CONTRIBUTION OF VIDYASAGAR WAS TO BENGALI LANGUAGE.

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## Widow remarriage

There existed a phenomenon of child widow due to child marriage & high age gap.

### **Efforts –**

- Ishwarchandra Sagar's efforts led to Hindu Widow Remarriage Act 1856 (Dalhousie 1848-56). However, upon remarriage the women lost right to property of dead husband.
- In Maharashtra, **VishnuShastri Pandit** formed a society for Widow Remarriage in 1866 & **his rivals also setup a society**. Therefore, the **debate had continued even after the 1856 law**.
- **Joytibha Phule** made efforts among lower castes in Maharashtra for Widow Remarriages but failed.
- Examples of women like Pandita Ramabai (\*\*Maharashtra) were rare:
  - Opposed new role model of educated but obedient wives.
  - She was a brahmin who stayed unmarried for long & married a man from lower caste.
  - After death of her husband went to England to study medicine.
  - Converted to Christianity & hence got criticized even by reformers.
  - Went to USA and raised money for Widow Home in Bombay.
- In Madras, Veerasalingam Pantulu set up society for Widow Remarriage.

### Result –

- Reforms for Widow Remarriage were fiercely debated & there was high use of scriptures in the debate.

- The reforms however failed due to greater support base of orthodox Hindus post 1857 due to increased racism & British civilizational criticism.
- Issue became highly popular & orthodox Hindus were able to prove on the basis of scriptures that Hinduism does not favor Widow Remarriage & now even lower castes who earlier allowed Widow Remarriage, stopped Widow Remarriage.
- By 1900 only 38 Widow Remarriages in Maharashtra. It succeeded in Haryana as here WR was already practiced.

### **Character / features of Socio Religious reform of first half of 19<sup>th</sup> century**

1. led by upper castes western educated brahmins but were anti-priests.
2. major focus was on women related reforms however no leadership of the women & this hurt progress & success of reforms. Focus was on women since British used benchmark of status of women to decide the status of the civilization.
3. Were a response to British criticism of Indian civilization. reliance was on British legislative & executive authority. Therefore top-down reforms & not bottom up i.e. not based on mass movement. Use of British authority led to distrust among masses towards the reforms (\*\*i.e. fear of religion).
4. Primary importance was of scriptures as reformers, orthodox sections as well as British gave primary importance to scriptures.
5. Therefore, reformers searched for modernity within Indian scriptures & did not suggest adoption of British culture on the grounds that it is superior. Therefore, cultural nationalism was present.
6. Reforms failed because

A) They were not a product of mass movement

- a) Leadership was of only high caste elites therefore lower caste did not associate.
- b) Western educated reformers did not even try to make it a mass movement. eg. Roy used complex Sanskritized Bengali prose not understood by the common man; small size of reformist organisations. eg. PS had only 72 members.
- c) No leadership of women.
- d) Reformers stayed largely silent on the issue of casteism either because they were themselves from upper castes or issue of caste was considered too sensitive therefore feared alienation from upper caste Hindus.

#### B) Method of gradualism by reformist

- a) There were rival organizations of orthodox sections who had greater support of the masses especially after 1857. e.g. . Dharma Sabha vs Brahmo Samaj @ sati + orthodox Hindu set rival organization against society for WR (1866) of Vishnu shastri pandit in Maharashtra.
- b) In case WR orthodox section 1 scripture-based debates

#### **Revivalism 1875 onwards**

Revivalism = my religion is superior to your religion i.e. usually negative. However, positive revivalism = positive assertion of one's religion. Hindu revivalism asserted that Past was glorious & degeneration happened under Muslim & Christian rule & that Hinduism is supreme while other religions are inferior hence against Universalism.

1. Gradually post 1857, there was shift towards revivalism from reformism.

2. Revivalism meant stronger assertion of Indian Traditions in response to increased British criticism post 1857.
3. Therefore, now reformism seemed to mean – accepting that we are uncivilized therefore stronger assertion based on cultural nationalism began.
4. There was now greater assertion by reformers like Ram Krishna Param Hansa, Swami Vivekananda & swami Dayanand Saraswathi.
5. However, cultural nationalism got transformed to Hindu revivalism as per which Hindu past was glories but degeneration took place under Islamic & Christian rule & that Hinduism is not just superior but other religions are also inferior.

In contrast universalism meant, that all religions led to the god & all gods are one.

### **Arya Samaj (1875)**

1. On 7 April, 1875 Swami Dayanand Saraswati (\*SDS) setup **Arya Samaj at Bombay**. It was a Hindu reforms movement, meaning "**society of the nobles**". The purpose of the Samaj was to move the Hindu religion away from the fictitious beliefs. 'Krinvan to Vishvam Aryam" was the motto of the Samaj, which means, "**Make this world noble**".
2. **Goal:**
  - 2.1. Focus was to Go Back to Glorious Past of Vedas i.e. achieve purity of traditions as during Vedic times by getting rid of all impurities of post Vedic era from Hinduism.
3. **Methods:**
  - 3.1. Tried to project Hinduism as a “religion of the book” like Islam & Christianity
  - 3.2. It was an aggressive response to British civilizational criticism and SDS also used tools of reason/rationality. He advocated the concept of **Swarajya**, meaning a country free of foreign influence.

- 3.3. SDS claimed that Vedas alone contained scientific truths and therefore Hinduism is superior to Christianity and Islam.
- 3.4. Vedas are infallible i.e. supremacy of Vedas.
- 3.5. Attacked social ills on basis of Vedas and Reason/Rationality:- **denounced** Idolatry, Polytheism, Priest Craft & Rituals, Caste distinctions, Child Marriage; **supported** Widow Remarriage, Inter-caste Marriage, Female Education.
- 3.6. Idol Worship = a contamination introduced by the priests for their own benefit + condemned pilgrimage and bathing in holy rivers, animal sacrifice, offering in temples, sponsoring priesthood etc.
- 3.7. SDS proclaimed that an educated man needs an educated wife for the overall benefit of the society.
- 3.8. Samaj launched programs to support widow remarriage in the 1880s.
- 3.9. "Discarded" Caste System + "Denounced" Untouchability;
- 3.10. Upheld Indian system of **Varnashram** for organizing the Indian society which was a 4 fold system having groups of professions
- 3.10.1. Shudra- service sector or other professions
- 3.10.2. Brahmans- scholars
- 3.10.3. Vaishya- businesses/traders
- 3.10.4. Kshatriya- protection of other Varnas
- 3.10.5. Varnas are based on profession, are not hierarchical are not hereditary & are changeable with change in profession- unlike caste
- 3.11. He believed in reverence of human life irrespective of anything and supported the practice of **Ahimsa or non-violence**.

- 3.12. **Shuddhi Movement** was introduced by SDS to bring back the individuals to Hinduism who were either voluntarily or involuntarily converted to other religions like Islam or Christianity. Shuddhi or purification was imparted **to those who sought** their way back to Hinduism (\*“Who sought” hence not forced conversions).
- 3.13. SDS set up a number of **Gurukuls** to teach his followers the knowledge of the Vedas and for them to spread the knowledge further. Inspired by his beliefs, teachings and ideas, his disciples established the **Dayanand Anglo Vedic College Trust and Management Society, after his death in 1883**. The first DAV High School was established at Lahore on June 1, 1886 with **Lala Hans Raj** as its headmaster.
- 3.14. Therefore, Arya samaj was not orthodox & wanted radical reforms but failed due to this reason as did not get support of orthodox Hindus & reformists organizations.
- 3.15. It failed in East and West India but **succeeded in Punjab and North West Provinces**. Especially after his death in 1883 it was here that Arya Samaj became more popular & more aggressive.

#### 4. Post 1883- Revivalism

- 4.1. After death of SDS in 1883, Arya Samaj under Pandit Lekh Ram & Pandit Guru Dutt, became revivalist (1880s-90s)
- 4.2. Began militant campaign to preach religion of Vedas i.e. preached Vedas with missionary zeal.
- 4.3. An aggressive Shuddhi movement to re-convert from Islam, Sikhism & Christianity. In response, Sikh started Singh Sabha movement & Muslims began Tanzim & Tabligh movement
- 4.4. An intense cow protection movement which led to Cow Killing Riots of 1893.



**(Additional details on SDS)**

1. Original name was Mool Shankar & was from Gujarat.
2. Did not marry & left home and travelled across India for 20 years in search of spiritualism.
5. Finally met **Swami Virajananda** in Mathura who asked SDS to learn directly from Vedas and he finally got his answers regarding human existence.
6. Swami Virajananda **tasked SDS to spread Vedic knowledge** & gave him name Rishi Dayanand
7. SDS strongly advocated the concepts of Dharma which he believed to be free from any partiality and as an embodiment of truthfulness. To him Adharma was anything that did not hold true, was not just or fair and was opposed to the teachings of the Vedas.
8. **Ten tenets of the Arya Samaj** are as follows:
  - 8.1. God is the efficient cause of all true knowledge and all that is known through knowledge.
  - 8.2. God is existent, intelligent and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequalled, the support of all, the master of all, omnipresent, immanent, un-aging, immortal, fearless, eternal and holy, and the maker of all. He alone is worthy of being worshiped.
  - 8.3. The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas to read, teach, and recite them and to hear them being read.
  - 8.4. One should always be ready to accept truth and to renounce untruth.
  - 8.5. All acts should be performed in accordance with Dharma that is, after deliberating what is right and wrong.

- 8.6. The prime object of the Arya Samaj is to do good to the world, that is, to promote physical, spiritual and social good of everyone.
- 8.7. Our conduct towards all should be guided by love, righteousness and justice.
- 8.8. We should dispel Avidya (ignorance) and promote Vidya (knowledge).
- 8.9. No one should be content with promoting his/her good only; on the contrary, one should look for his/her good in promoting the good of all.
- 8.10. One should regard oneself under restriction to follow the rules of society calculated to promote the wellbeing of all, while in following the rules of individual welfare all should be free.
9. Today, the Arya Samaj is very active not only in India but also in other parts of the world. The United States, Canada, Trinidad, Mexico, United Kingdom, Netherlands, Kenya, Tanzania, Uganda, South Africa, Malawi, Mauritius, Pakistan, Burma, Thailand, Singapore, Hong Kong, and Australia are some of the countries where the Samaj has its branches.
10. Although Maharishi Dayanand and the Arya Samaj were never involved in the Indian Independence Struggle directly, his life and his teachings had considerable influence in several important personalities like Lala Lajpat Rai, Vinayak Damodar Savarkar, Madam Cama, Ram Prasad Bismil, Mahadev Govind Ranade, Madan Lal Dhingra and Subhash Chandra Bose. **Shaheed Bhagat Singh** was educated at the D.A.V. School in Lahore.
11. He was a universally revered figure and American Spiritualist Andrew Jackson Davis called Maharishi Dayanand "Son of God", admitting that he had exerted profound effect on his spiritual beliefs and applauded him for restoring the status of the Nation.

### Ramkrishna Paramhansa

1. Was a priest in a temple & an ecstatic who believed in meditation, renunciation & monotheism (\*hence not a revivalist). He was untouched by western ideas and western education.
2. He also did not directly criticize the colonial rule however, due to pure focus on Hinduism, he rejected western values & culture indirectly.
3. Became **popular among educated Bengalis** who hated drudgery of new clerical jobs. Also became popular as **reformism now came to mean that Indians at present are uncivilized**.
4. He **rejected Chakri** i.e. routine of clerical jobs taken up by Hindus therefore became famous among educated middle-class Hindus. As per him Chakri did not leave anytime for pursuit of spiritualism. Therefore, leading to dissonance & dissatisfaction.
5. Wanted his followers to **renunciate Chakri and follow path of meditation**.

### Swami Vivekananda

1. Was a disciple of Ramakrishna Paramhansa.
2. Believed in superiority of Hinduism but also in universalism. Hence not a revivalist. Example argued that a Christian could be a better Christian if they follow philosophy of Vedanta (Vedas). Therefore, **no focus on conversion but on spread on values on Vedanta**.
3. Had faith in glory of Hindu civilization but agreed to degeneration in “recent times” (\*not Mughal or British times)
4. He argued, that **Service of Jiva is Worship of Shiva** therefore believed in social work as path to spiritualism & popularized the **idea of Daridra Narayan** i.e. God residing in the

poor. He argued that reform movements are elitist thus one should focus on masses via social service. Hence not just path of meditation but Doctrine of Service.

5. Thus set up **Ramkrishna Mission (1897)** in name of his Guru for spreading message of Vedanta & for social work. Hence brought missionary zeal –“create army of followers who spread message of Vedanta, Upanishad, Budhha & Jesus”.
6. Argued that **Indian masculinity is superior to western masculinity** as the former focuses on not just physical strength but also mental spirituality. Therefore, Indians are not feminine as argued by the British & in fact are superior. He started movement for setting up Akhadas/Gyms.
7. **Believed in the supremacy of the Vedas; accepted idolatry & some Hindu Rituals** as they simply help develop religious fervor. This led to greater acceptability among masses and was more successful than Arya Samaj(1875).
8. Believed in ideas of Liberty, Equality and Free Thinking.
9. Condemned all social ills strongly including Casteism.
10. Represented Hinduism in **Parliament of Religions in Chicago, USA in 1893** where he argued that western materialism & Indian spiritualism should come together for the welfare of mankind.
11. Never gave a political message hence pure focus on cultural nationalism. **Netaji Bose called him spiritual father of INM in Bengal**
12. Today Ramkrishan Mission (1897) runs schools, dispensaries, relief work, hospitals.
13. After his death in 1902, revivalists took over by using Vivekananda's beliefs in Supremacy of Vedas, his focus on some Hindu rituals, his faith in glory of Hindu civilization and his view of degeneration in recent times was portrayed as degeneration during Muslim & Christian rule.

## Bankim Chandra Chatterjee

Bankimchandra Chatterjee

1838-94

Ideology:

- # Focus on secular use of religion. Had a Hindu secular outlook. W/o Religion's Revival, no Revival of India. But NOT Orthodox Hinduism BUT RATIONAL Hinduism.
- # Portrayed KRISHNA as modern Politician & Nation Builder
- # Novel "ANANDA MATH (1882) → the notion of Mother Goddess
- ⊕ Composed "BANDE MATARAM" or BHARAT MATA
- Became anthem of I.N.M

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### **Sir Syed Ahmed Khan (1817-98)**

1. a social reformer who supported widow remarriage, opposed triple talaq , polygamy , pardah, child marriage + supported western education & female education without giving up religion.
2. However, argued that India is not a nation of one people but a summation of qaums & therefore Hindu qaum is separate from Muslim qaum +Muslim qaum should have special status being the qaum who ruled India before British & to achieve this western education is must.
3. He believed in unity of qaums but they are different on basis of religion
4. His focus was on Muslims and he favored British rule
5. Wanted better education and jobs for Muslims
6. Was pro modernization without abandoning core beliefs of Islam
7. Set up Mohamaddin Anglo Oriental College in 1875 (Aligarh Muslim University) with goal of developing unity in Muslim qaum + western education without giving up religious beliefs of Islam. Thus he started the Aligarh Movement.
8. Set up Mohammadan Educational Congress in 1886 as a rival to INC as believed that INC = Hindu organization

### **9. In contrast Jamia Milia Islamia (1920)**

- 9.1. Setup in Aligarh in United Provinces, by a breakout faction at AMU because AMU stayed pro British when Gandhi during Non Cooperation Movement (1920-22) gave call to students to leave British supported colleges.
- 9.2. Main leaders= Abdul Majid Khwaja + Maulana Mehmud Hasan + Maulan Md Ali + Hakim Ajmal Lhan + Dr Mukhtar Ahmed Ansari (\*M.A. Ansari who headed All Party Conference that gave Nehru Report in Aug 1928)

9.3. Setup on basis of Anti-Colonial Islamic activism + had pro independence + were western educated radical nationalists

### Narayan Guru:

