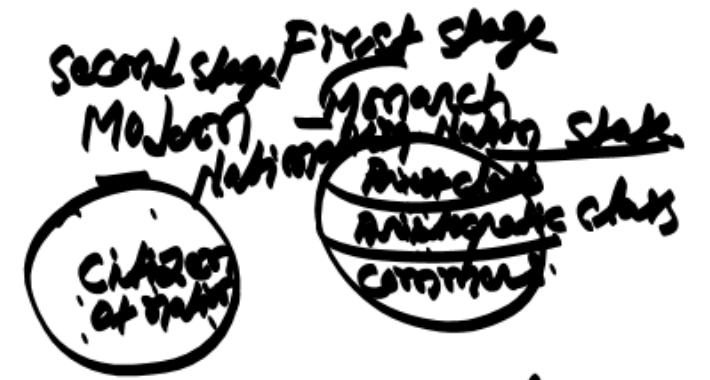
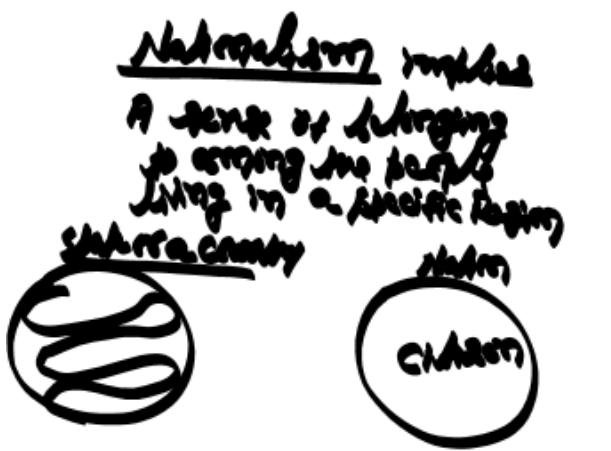


Modern History

(Part-III)

Nationalism

MANIKANT SINGH



Nationalism in India

First stage -

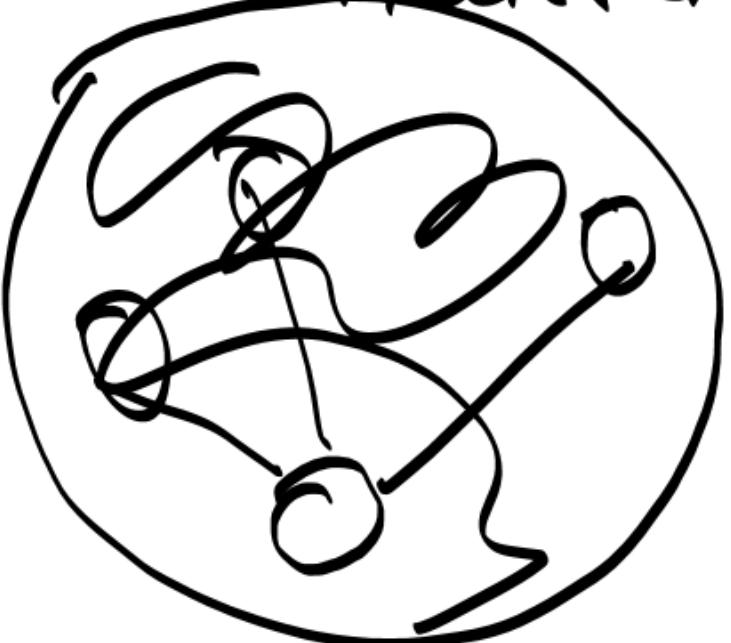
1. Reaction against the exploitation under the British rule
- Brahmo-Sarakam

2. Second stage - Impact of western ideas.

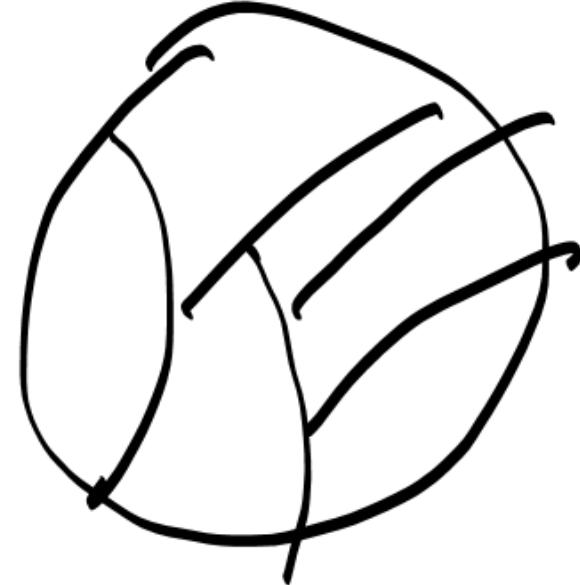
Nationalism implies a sense of belonging to each other in a particular community.

Nationalism

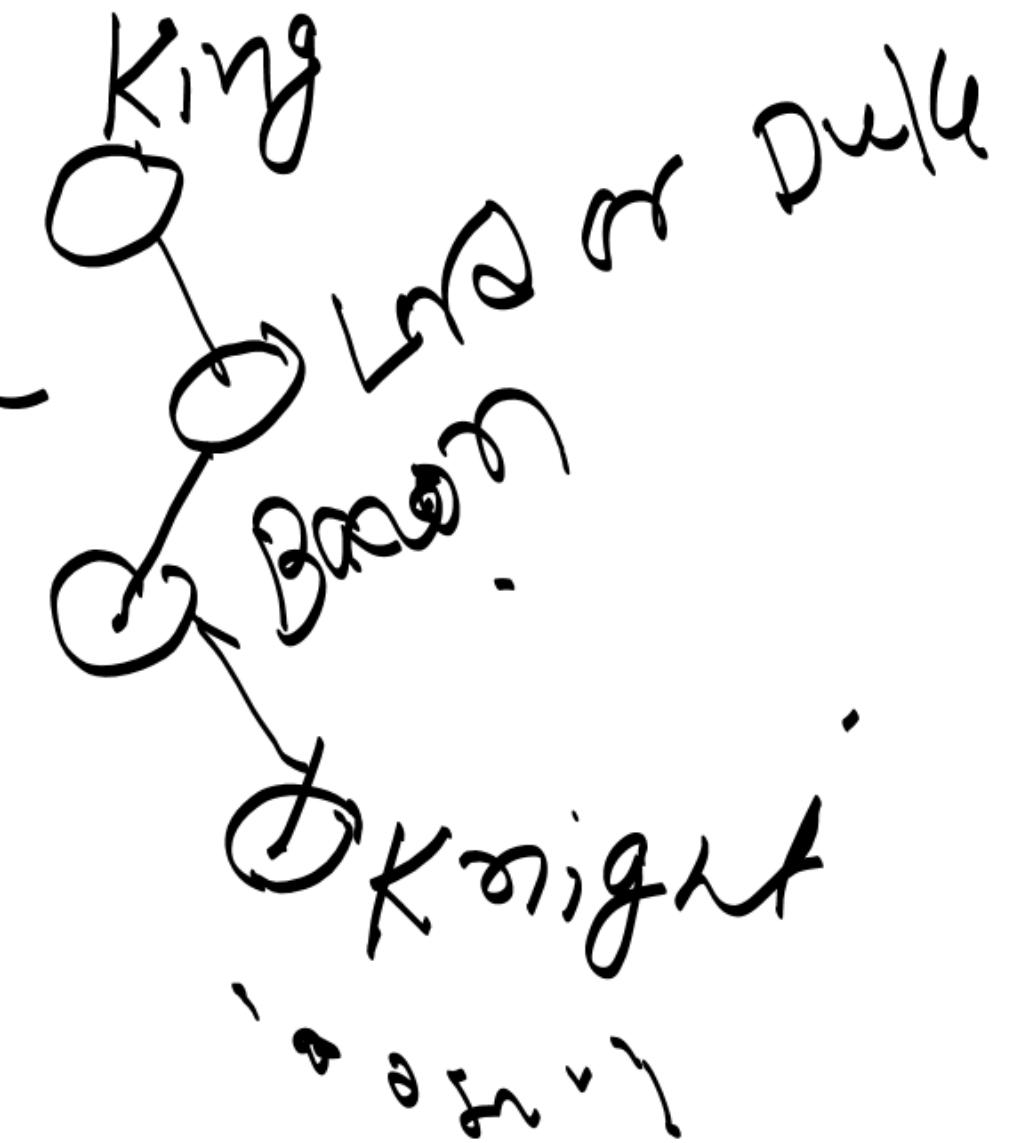
Origin in Europe



Medieval Europe



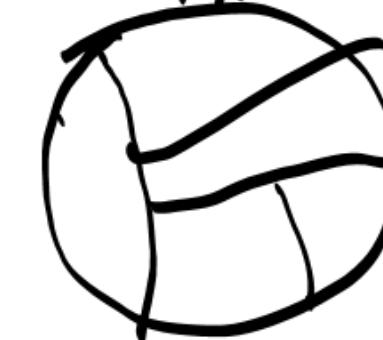
First stage



European Nationality

First Stage

Monarch



Second Stage - Modern

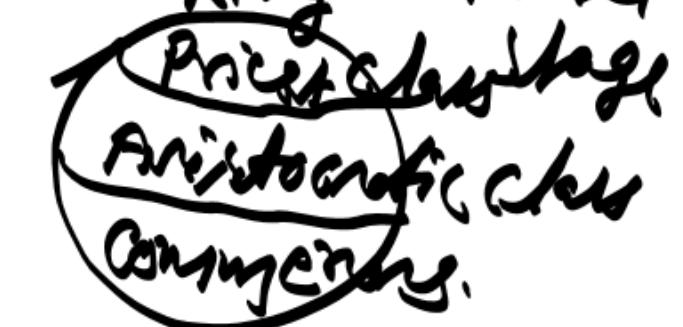
Nationalism

French Revolution
Government



Monarch

- A definite territorial boundary
- Administrative centralisation
- Cultural and linguistic homogeneity
- King First



What does Nationalism imply?

- In general, we can define nation as a community of people who reside in a specific geographical region and share a common past and culture. In fact, factors like common traditions, culture and geographical integration play a significant role in the growth of nationalism.
- The concept of nationalism first emerged in Western Europe. It evolved during the course of transformation of feudal system into capitalist system in Europe.
- However, nationalism in India evolved through a different process. It can be understood in the following way-
 - 1. The earlier phase or proto nationalism in India was expressed in the form of reaction against the British colonial exploitation.
 - 2. The second phase or modern nationalism manifested itself as a consequence of exchange of ideas with the western world.

Rise of nationalism

First Stage - Reaction against British colonial exploitation. That is characterised as proto-nationalism.

Second Stage - Modern nationalism
- Through English education
a group of Indians come in touch
with Western ideas.

Western thoughts on Indian Nationalism

- **First view** - British official John Strachey and British Prime Minister Churchill believed that, India was neither a nation in the past and nor it would ever be in the future, primarily because of its wide socio-cultural diversity.
- **Second view** - A western scholar Benedict Anderson (in his book 'Imagined Communities') gave credit to the British colonial rule for the growth of nationalist consciousness in India. He believed that, modern nationalism in India was an unintended consequence of the British rule. In the end, the growth of modern nationalism can be attributed to the colonial rule, albeit unintentional, but following were the contributions of the British rule-

Benedict Anderson
(imagined community)
✓ A definite Cartography

i. Census

ii. Print India

iii. Modern Transport and Commu-
nicate Lines

second - If India could emerge as
a nation the British worked as
a true architect.

Construction - Imperial India

- (i) English education
- (ii) Rail roads
- (iii) Cartography
- (iv) Census
- (v) Modern Transport and Commu-
nicate Lines

1. Due to English education, a class of Indians came into contact with Western ideas, which created an opportunity for them to adopt a modern, rational and scientific worldview. As a result, Indian intellectuals realized the importance of freedom, equality and representation. Moreover, they were exposed to political ideas germinating in contemporary west, like- the American Revolution, the French Revolution as well as the revolutions in Italy, Spain, and Greece. In this way, Indian intelligentsia familiarized itself with the works of Milton, Shelley, Byron, Voltaire, Rousseau etc.
2. Modern Transport and Communication: Due to growth of railways and communication lines, people to people contacts improved, leading to greater national integration. Moreover, exchange of ideas as well as interactions among leaders became easier, leading to greater consolidation. Naturally, the growth of an all India movement became possible.

- 3. Print Media:** The growth of modern journals and newspapers resulted into rapid spread of ideas. In fact, uninterrupted flow of modern ideas like representative government, independent democratic institutions, freedom etc. became possible.
- 4. Population Census:** It created a sense of single and unified community among people.
- 5. Administrative unification:** British clearly defined the geographical boundaries of India and thus, the expression of India as a nation-state became a reality. So, while guided by the economic and political interests of the metropolitan, the British perpetuated economic and political integration of the whole country.

❖ **The opposition by the Indian scholars**

- 1. The British always tried to suppress the vernacular press and journals.**
- 2. The population census was consciously done on religious and caste lines against the unity of India.**
- 3. Nation of India as a geographical entity existed since ancient times.**

❖ **Difference between the western model and Indian model of nationalism**

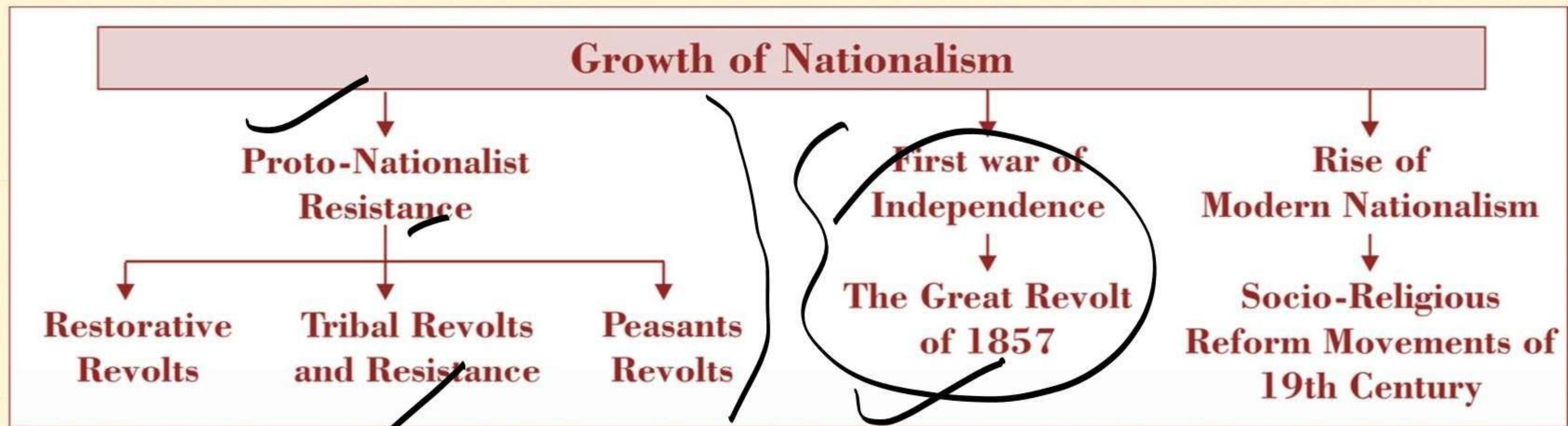
1. Uniformity versus diversity i.e. the western nation-states was based on homogeneity, whereas nation building in India was based on the idea of ‘unity in diversity’
2. Instead of single national language, India had adopted Hindi and English as the official language concurrently and has included 14 regional languages in the Eighth schedule, which has presently been increased to 22.
3. By adopting a practical approach on the question of reorganization of linguistic states and determining the official language of the country, India has set an example of accommodating ‘unity in diversity’.

Question: Can we state that, the rise of nationalism in India was contribution of the British rule?

Answer: Though, the British encouraged factors which played a significant role in the growth of nationalism in India, still we cannot attribute growth of modern nationalism in India to the British. ^{alone} For this following reasons are responsible- ^{ancient past}

1. Since the ancient past the concept of Jambudvipa has persisted in India, which was an expression of India as a geographical unit.
2. As the Cambridge scholar Christopher Bayly also has rightly pointed out that, patriotism, effective government and many such elements have persisted in India since the ancient past.

Growth of Nationalism



Rise of nationalism

↳ Pro-nationalist
Resistance

↳ Repressive Revolts ↳ Tribal Revolts and Peasant Revolts and Resistance movement

The First War of Independence

↓
The Great Revolt of 1857

↳ Modern Nationalism
↳ Religious Reforms Movement of 19th century.

Growth of Nationalism

- The British colonial rule produced a differential impact on different social groups who in turn responded differently. For instance, the British rule displaced the old kings and nawabs and exploited the peasants and tribal groups. Thus, many revolts and movements were organized against the imperial structure. On the other hand, its impact on educated middle class Indians was somewhat beneficial.

Proto-Nationalist Resistance

- ❖ Restorative Revolts:
 - The kings, nawabs as well as zamindars were displaced from their positions during the imperial rule. Along with that many officials and soldiers working in the native army were rendered unemployed leading to frequent revolts. Not only local rulers but also their subjects participated in the revolts due to the bond they shared with the zamindars. For instance, we can see following examples:

- 1. Sanyasi Revolt (1763-1800 AD):** The new imperialist order established in Bengal affected all the social groups including peasants, soldiers (as they were unemployed), zamindars as well as the local religious leaders. Thus, they all participated in Sanyasi revolt against the British rule. It was mostly carried out by the peasants, but they dressed up as hermits (Sanyasi). The main centres of this revolt were Bengal and Bihar. In the end, the British government mercilessly suppressed the uprising through strong military action. But, Hindu-Muslim unity was a striking feature of this resistance.
- 2. The Revolt of the Raja of Vijayanagaram (1794 AD):** In 1765, the British acquired Northern Circars. In 1794, restrictions were put on the independence of the ruler of Vijaynagaram and also his troops were disbanded. Consequently, people in this region revolted.

3. **Revolt of Diwan of Travancore, Velu Thampi (1805):** The British imposed the policy of Subsidiary Alliance on the ruler of Travancore. Strict restrictions were put on the state. Thus, Diwan Velu Thampi revolted against cruel polices of the British.
4. **The revolt of Queen Chennamma of Kitturu in Tamilnadu (1824):** After death of the ruler of Kitturu in 1824, the British refused to accept the adopted son as successor in the regional state. Thus, the widow of deceased king Queen Chennamma revolted against the British.
5. **Mysore Revolt:** After Tipu Sultan was killed in the battle field, a smaller portion of the Mysore was given to Krishnaraja III the policy of Subsidiary Alliance was imposed. As the king was supposed to give a large amount to the British, thus increased the burden of land revenue on the peasants. Consequently, people revolted.

Tribal Revolts and Resistance

- As British colonial expansion gradually extended to tribal areas, resentment among the tribal population increased. In order to exploit maximum forest and natural resources, the colonial government intervened into the pristine tribal customs and their way of life. As a result, tribal revolts became more frequent.

➤ Causes of resentment:

1. The concept of community ownership of land (Khuntkatti System) was prevalent in the tribal region, whereas the British imposed the concept of private property and collected excessive land revenue.
2. The tribal people were forcefully employed as indentured or contract laborers in tea plantation and other industries.

- 3. In tribal region, there was prevalence of forced labor, and tribal people were forced to provide labor without pay.**
- 4. Tribal people revolted against the ban on opium cultivation as well as on Jhum cultivation (shifting cultivation).**
- 5. Excise duty was imposed by the British on each house for toddy tapping.**

❖ Important Tribal Revolts and Resistance

1. **Kol Uprisings (1831 AD):** the Kol tribe of the Chhota Nagpur region was highly resentful due to movement of outside cultivators into their region, imposition of excise duty on toddy, forceful opium cultivation. In 1831, under the leadership of Budhu Bhagat, Kol rebels killed thousands of outsider cultivators. The British had to launch an extensive military campaign to restore law & order. A unique feature of this revolt was that, after suppressing of the revolt, the government carried out many administrative reforms to make administration simple and flexible in the backward region.

2. Santhal Rebellion (1855-56 AD): It was one of the most important tribal rebellion of the 19th century. It was more intense in the region of Daman-i-Koh, spread from Bhagalpur to Rajmahal hills. Here, zamindars and moneylenders exploited peasants and grabbed their land. There were two prominent leaders of this revolt, Sidhu and Kanhu. However, this revolt was suppressed mercilessly by extensive military operations. After this revolt, the British government created district named Santhal Pargana in this region. With this, any transfer of land by a Santhali to a non-Santhali became illegal.

3. Rampa Rebellion (1879): This revolt was organized for the first time under leadership of Raju Rampa in the Rampa hill region of Godavari district in Andhra Pradesh. It was a reaction against the exploitation of moneylenders and against the Forest Act, which had the provisions to restrict Jhum cultivation and to increase grazing tax. The rebels labelled themselves as the 'army of the Lord Rama' (Ramandu). However, the British government suppressed this revolt in 1880. This revolt resumed again under the leadership of Alluri Sitarama Raju in 1922 and continued till 1924.

4. Munda Ulgulan or Munda Revolt (1899): Led by Birsa Munda, the Munda tribes revolted in 1899-1900, in the southern region of Ranchi. It was an important tribal revolt. In fact, the practice of collective farming, known as ‘Khuntkatti system’, was prevalent among the Mundas. But encroachment and violation of Khuntkatti rights by zamindars, forced labour etc. gave birth to the Munda tribal revolt. The unique feature of Munda revolt was that, the Mundas earlier relied on legal means to resolve their problems, but upon failure of Judicial relief for them, thus they resorted to the violent revolt.

- Also, during the course of this revolt, a messianic or a heroic approach towards political and social objectives was witnessed. In fact, Birsa declared himself to be the younger brother of the Lord Vishnu or 'Lord Birsa' (Birsa Bhagwan). The movement initiated by Birsa Munda was a social, religious and political movement. In the end, even though this revolt was suppressed, but due to exceptional leadership of Birsa, this revolt is uniquely placed in the history of Indian struggle for independence. Even participation of women was also a prominent feature of this revolt.

❖ Peasant Revolt and Movements

- The British control over India, in real sense implied control over Indian villages.

Thus, it affected rural India the most and victimized the Indian peasants.

➤ Impact of the British rule on Indian peasants:

1. Indian peasants were over burdened with exorbitant rates of land revenue and which was collected even during severe famines.
2. The alien nature of the British rule was also one of the factors. The British imposed entirely an alien institutions and land settlement upon the peasants.
3. Excessive emphasis on the cultivation of cash crops, increased the incidence of famines and starvation.

- 4. British trade and industrial policy caused much harm to handicraft industries in India. As a result, this labor intensive industry collapsed. Consequently, agriculture was overburdened with population pressure, which resulted into extreme rural poverty and rural indebtedness.**
- 5. The expansion of British rule in India was at the cost of some popular rulers and zamindars. On many occasions, peasant revolted in support of these displaced indigenous elements.**

❖ **Some important peasant revolts and movements**

1. **Sanyasi and Fakir Rebellion, Bengal (1763-1800 AD)**
2. **Pagal Panthi Rebellion, Firozpur (1824):** It was led by Karam Shah. The major cause behind this semi-religious revolt was the exploitation of peasants by zamindars. Later on, peasants declared Tipu (son of Karam Shah), a fakir, as their leader. Tipu was a follower of the Baul sect', whose people otherwise called each other as 'Pagal'. In future, this revolt transformed into a legal battle, thus peasants appointed a legal representative and a board of permanent representative in Mymensingh district.
3. **Faraizi Movement:** From 1838 to 1851, Haji Shariatullah of Faridpur organized peasants against forced cultivation of opium. The major cause behind this revolt was exorbitant land revenue and exactions on zamindars. Later, his son Dudu Mian carried forward this revolt.

4. Moplah Revolt: Moplahs were the peasants of Malabar Coast. The British land revenue policy created discontent among the peasants in this region. In fact, the British rule supported the rights of landlords. Thus, in the process of creating new land relations, it reinstated the powers of high class Hindu social groups like Nambudiri and Jenmis. Earlier, Tipu had displaced them towards further south and distributed their land to the Muslism cultivators, i.e. Moplahs. But, the mass eviction of Moplahs from their land, resulted into strengthening of unity within Muslim community. In fact, the newly introduced British system reduced Moplah peasants to the status of tenants. Consequently, Moplahs revolted against Jenmis. In fact, from 1836 to 1854, there were 22 revolts against the exploitation caused by Jenmis in this region. In this way, Moplah revolt turned to be violent, in the sense that, attacks were made over Jenmis properties and their temples were demolished. But the roots of Moplah uprisings lied in the agricultural system of that region.

Milestone

5. **Indigo Revolt (1859-60):** After Moplah revolt, Indigo revolt of 1859-60 was the most violent and widespread peasant revolt. It broke out in Nadia district of Bengal, by Digambar Biswas and Vishnu Biswas and it soon spread to whole of Bengal. The main reason for this uprising was that, most of the Europeans forced peasants to grow indigo and sell it on a much cheaper price to the British. On top of this, huge arrears of pending payments kept mounting. The revolt was so intense and widespread that, the British constituted Indigo Commission, which declared the demands of indigo planters to be genuine. The 'Nil Darpan' written by Dinbandhu Mitra describes the condition.

6. Pabna Revolt of Bengal (1873): In the second half of 19th century, peasants revolted against the exploitation of the zamindars, in the Pabna district of Bengal. In fact, legal provisions, for the protection of peasants, were introduced in the form of Bengal Tenancy Act of 1859. Naturally, the peasants wanted to use this legislation in their favour, but zamindars most often created hurdles against them. Therefore, a unique feature of this revolt was that, the peasants targeted only the zamindars and not the British government. Then, as the results of the peasants' efforts, the Bengal Tenancy Act of 1885 was introduced. This Act gave some relief to the cultivators. Based on this revolt, Mir. Mosharraf Hossain wrote a dramatic novel named 'Jamindar Darpan'.

Model Question:

- **It is an irony in history that, the earliest reaction against the British colonial rule came from the so called illiterate and uncivilized people. Explain with example.**

The Great Revolt of 1857

- With the gradual establishment of British rule in India by the 18th century, the interests of various social groups came in conflict with the British colonial rule. As a result, a number of small scale revolts and movements were organized for the next hundred years. In the end, after hundred years, the Great Revolt of 1857 occurred, which was much larger in its geographical reach, scale and intensity from the previous revolts. In fact, it was the end result of discontent and aggression accumulated over a period of time among the Indian masses.

The Great Revolt of 1857

Causes
of Revolt.

Political

misrule by the
British Empire.
Greed and exploitation
of the kings and Nawabs
by the British.
The movement
of Jatya
and anti-British

Economic

Decline of
handicrafts
and development
of machine
industry
led to the
loss of jobs
and poverty.

Social

Social Reforms
Cultural Activism
and Vision

Military

Bengal Army
as a backbone
of British impe-
rialist policy.



Demand for Literacy
and educated soldiers

Issue of green
Certificates stored
up for the govt.

Causes

1. **Political Causes:** As a result of the British expansionist policy, many native kings and nawabs were displaced from their respective states. Consequently, a number of officials and soldiers were left unemployed. These resentful elements played a significant role during the course of the Great Revolt.
2. **Economic Causes:** In the process of creating market for the British manufactured goods, the Indian handicraft industry was hit hard. Consequently, lakhs of artisans and craftsmen were left unemployed.

3. Social and Cultural causes: During 19th century, the British government was interested in bringing social reforms in India, thus it enacted several laws in this regards; for instance- Abolition of Sati Act (1829) and Widow Remarriage Act (1856). Also, Lord Dalhousie enacted Religious Disability Act, in 1850. The objective of this Act was to encourage the spread of Christianity in India. Though, the British government had already granted Christian Missionaries the right to propagate their religion, via the Charter Act of 1813, but continuous intervention into socio-religious life fuelled discontentment among the Indian masses.

4. Military Causes: The contribution of the Bengal Army had been immense in the success of British imperialism. This army had played a significant role in fulfilling the imperialistic aspirations of territorial expansion from Burma in the east to Afghanistan in the west. Even after such contributions, they had to face racial discrimination within the army structure. For example, they were paid less salary and allowances as compared to their British counterparts. Even more outrageous for them was the imposition of a uniform military measure that interfered with their personal religious customs. For instance, in the name of common standards of discipline during drill in the army, their religious identities; like applying tilak on the head etc., were strictly restricted.

5. The issue of greased cartridges (immediate cause): The British government was oriented towards recruiting literate and educated sepoys into the army. Thus, it recruited high caste Indians from northern Bihar and eastern Uttar Pradesh. Naturally, caste sensitivity prevailed among these sepoys. Thus, the issue of greased cartridges took the form of a violent revolt. As, before loading the new Enfield rifles, the sepoys had to bite off the paper on the cartridges. Moreover, there was a rumor circulating among the sepoys that, the cartridges were greased with fat of cow and pig, which later proved to be true. Thus, the sepoys refused to use those cartridges. When the company took strong action against these sepoys, they revolted.

➤ The Nature of the Great Revolt

- Why is there a controversy? The main reason for controversy is the lack of sources of study.
- Due to following reasons, those who participated in this revolt could leave any written document behind-
 1. Some of them were afraid of getting caught, so they destroyed their documents.
 2. A large number of them were illiterate, thus they could not leave any textual record behind.
- As a result, the scholars studying the Great revolt, made the government archives their basis of study. These imperialist archives were biased and presented this revolt as merely a law and order problem or sepoy mutiny.

➤ **Why should this revolt not be considered as ‘sepoy mutiny’?**

1. Those who participated in this revolt were not only the sepoys, but also civilians participated in large numbers. In fact, along with the soldiers, different social groups like the aristocrats, peasants, artisans and craftsmen, labors, tribal people, participated in this revolt.
2. Moreover, the sepoys were no different than the peasants, because they themselves belonged to the peasant family. Thus, their participation even expressed the peasants' resentment as well. In this way, we can declare them as peasants in uniform.

- **Why is this revolt considered as the India's first war of independence?**
- Due to following reasons-
 1. As the new sources of study, including contemporary Urdu literature, Bhojpuri folk literature etc. have been accessed, so additional information on the Great Revolt is available.
 2. The revolt was spread across a wide geographical area across the country, i.e. its spread was not limited to northern and central India only, but it also affected the regions of Madras, Karnataka and Malabar as well.

3. There was large scale social participation during the course of this revolt. Earlier, it was believed that, only elites and sepoys constituted the rebel population. But, later on it was discovered that, a large number of peasants, laborers, artisans and craftsmen, tribal people had also been an integral part of the Great Revolt. Moreover, new studies reveal that, along with women from elite class, lower class women also participated. For example, in Kanpur, rebels met secretly at courtesan Azizun Bai's place of residence. Similarly, a number of low caste women namely, Awanti Bai, Jhalkari Bai etc. also participated in this revolt.

4. Moreover, during the course of this revolt, even regional divisions were minimized. Because, as the revolt proceeded, the events occurring in a specific region would often influence other parts of the country as well. Not only this, but, voices of regional leaders were heard across the country.
5. Most importantly, a popular aspiration for independence was expressed in the Bhojpuri Folk literature of that time. For example, 'Ab Chhod De Firangi Humar Deswa' etc.

- **Causes of failure of the Great Revolt of 1857:**
 - There was lack of clear objectives and programs among the rebels.
 - There was lack of coordination among the leaders of different regions.
 - The British government was supported by a number of rulers and elites. Even the newly emerged middle class also favored the British.
 - The Company possessed modern and effective weapons.
 - The British government was served by some qualified officials like- Nil, Hudson, Hugh Rose, Nicholson etc.
 - Even the international situation favored the British, for instance- by this time the Crimean war was over, so the British could comfortably deploy their army in India.
 - The rebel soldiers were believers of superstitions. Especially, when the comet had appeared in 1857, they considered it as a bad omen.

➤ Significance

1. It encouraged revolutionary nationalism. Even though, the revolt of 1857 was not able to achieve immediate success in terms of its objectives, but it became a symbol of resistance against the British rule. In fact, revolutionary nationalist under the leadership of V.D. Savarkar remembered this great revolt on its 50th anniversary.
2. This revolt even symbolized Hindu-Muslim unity. Thus, during the course of the independence movement, it was often alluded for promoting harmony among both the communities.
3. The way British rule was uprooted from rural India during 'Quit India Movement' of 1942, it was reminiscent of the 1857 revolt.

(Q) The 1857 uprising was the culmination of recurrent big and small rebellion that had occurred in the preceding hundred years of British rule. Educate. (2019, 150 words)

Ans - British imperialist historians see Uncertainty
about protecting the Great Revolt of 1857 merely
as Sepoy mutiny and they failed to link it to
the phenomenon of greatest Conquerors.

But after minuscule colonisation
when we come to realize that right from the
time foundation of the British rule there
appeared a basic contradiction between
the British colonial interest and the in-
terest of the Indian people. Therefore popu-
lar discontent started to surface
in the form of various revolts and
rebellion.

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In the view the Great Revolt or
1857 was the forcible continuation of the previous
revolts and rebellion but in their geographical
reach, intensity and social participation it was
far ahead of previous revolts

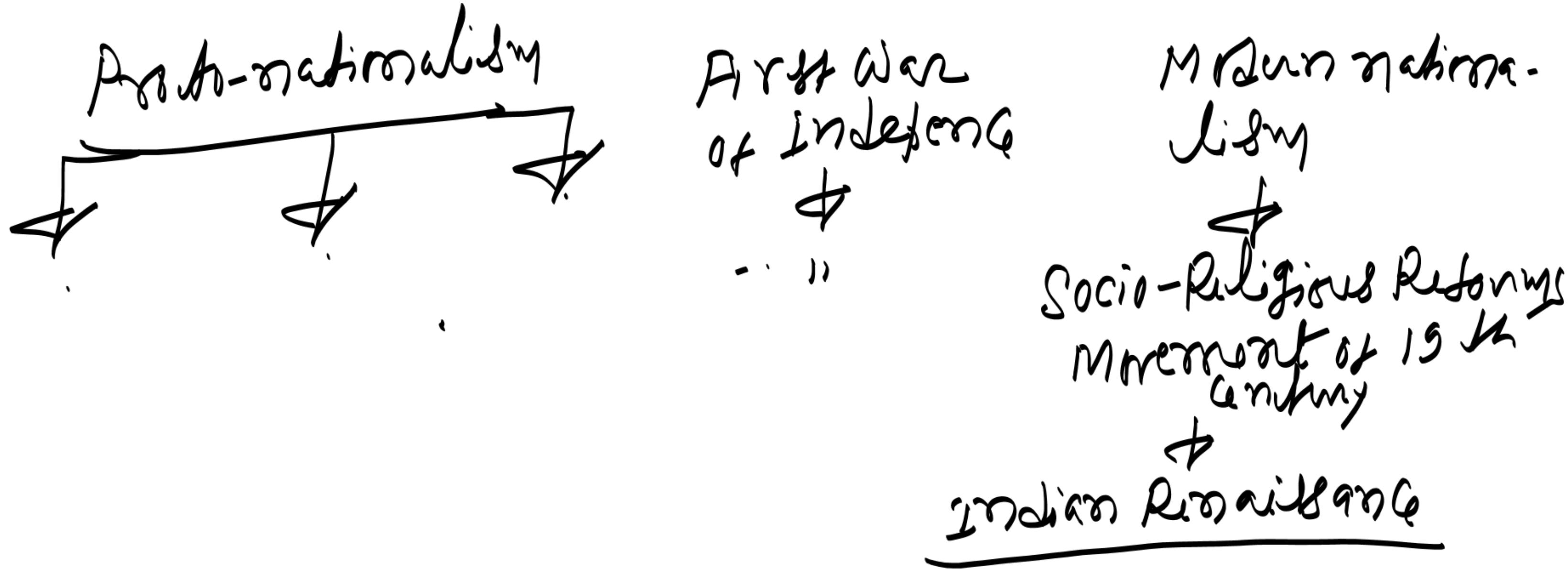
Question: “The issue of greased cartridges was not big enough to decide the fate of an empire.” Examine the relevance of this statement in the context of the Great Revolt of 1857.

Answer: Due to a biased approach of history writing, there has always been a controversy regarding the cause and nature of the Great Revolt. In fact, The British scholars were determined to prove this revolt merely as a sepoy mutiny and thus they tried to link the origin to the issue of greased cartridges.

However, the major cause behind this great revolt was the conflict between the British colonial interest and the interests of different social groups of India. In fact, since the establishment of the British rule, it continuously exploited various social groups, including - peasants, artisans and craftsmen, tribal groups, several rulers, nawabs and zamindars etc. As a result, for the next hundred year i.e. from 1757 to 1857, a large number of small scale revolts occurred across the country, for example- the Santhal rebellion.

So, Indians were already resentful against the British Empire, then the issue of greased cartridges fueled the fire. Gradually, this revolt transformed into a mass movement. Thus, some scholars like V. D. Savarkar hailed it as ‘war of Indian independence’.

Therefore, it cannot be justified to consider the revolt of 1857 merely as a consequence of reaction against the issue of greased cartridges.



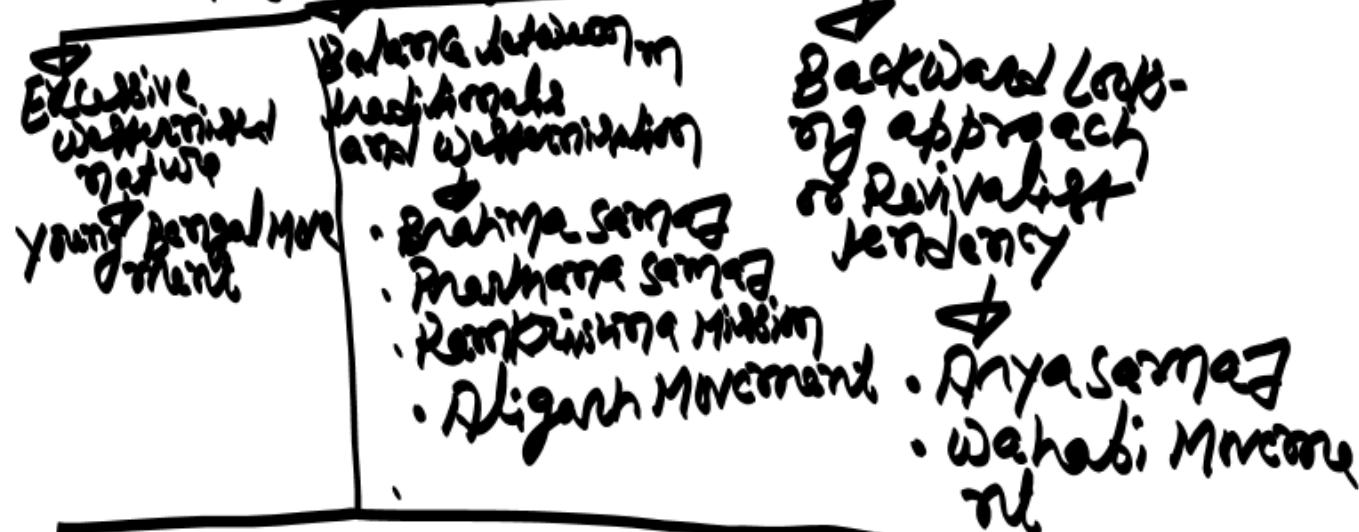
Socio-religious Reform Movement
in 19th century

Why is it characterised as socio-
religious?

Cause behind its rise?

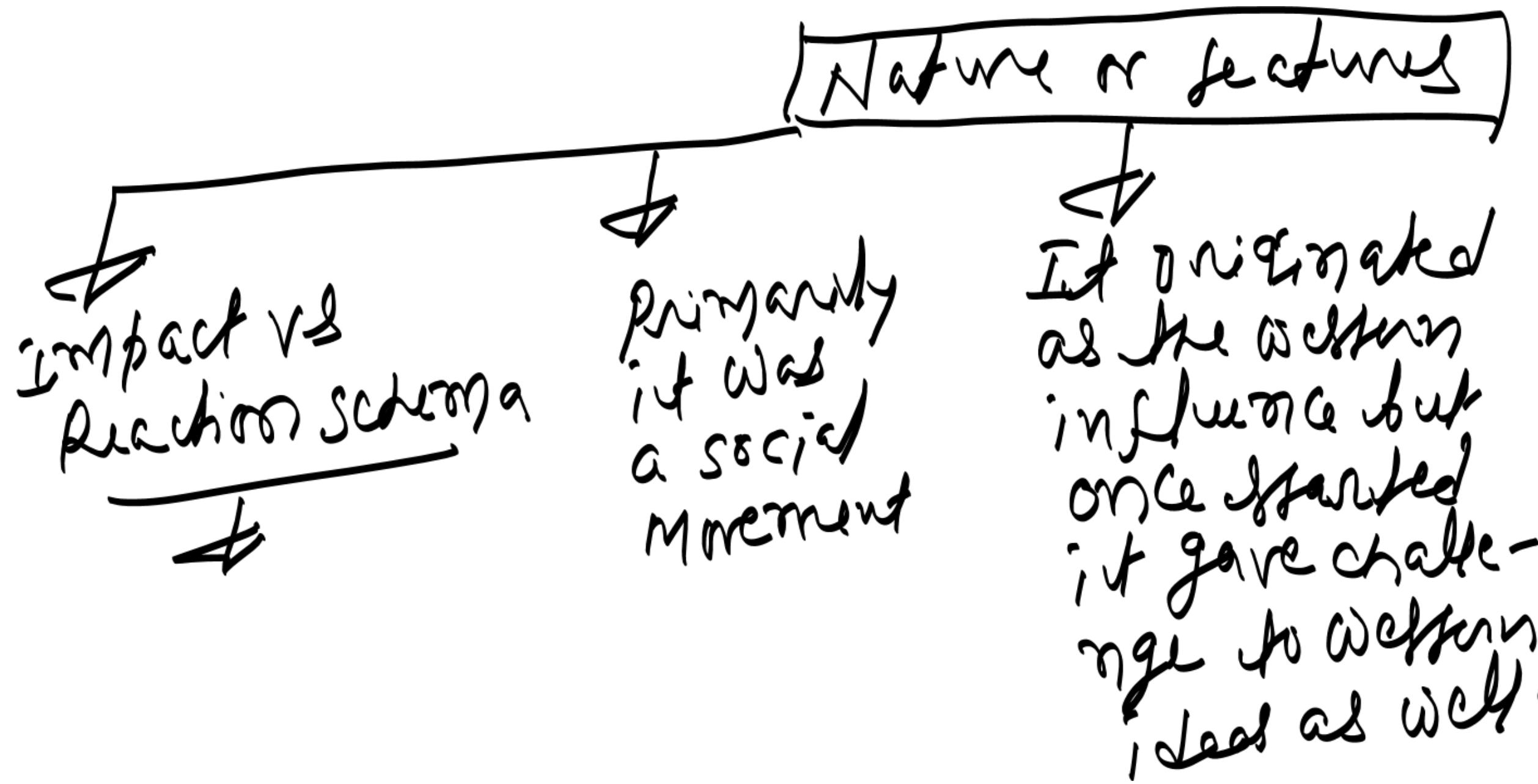
2 & Basic emphases over which
features?
Nature of features?

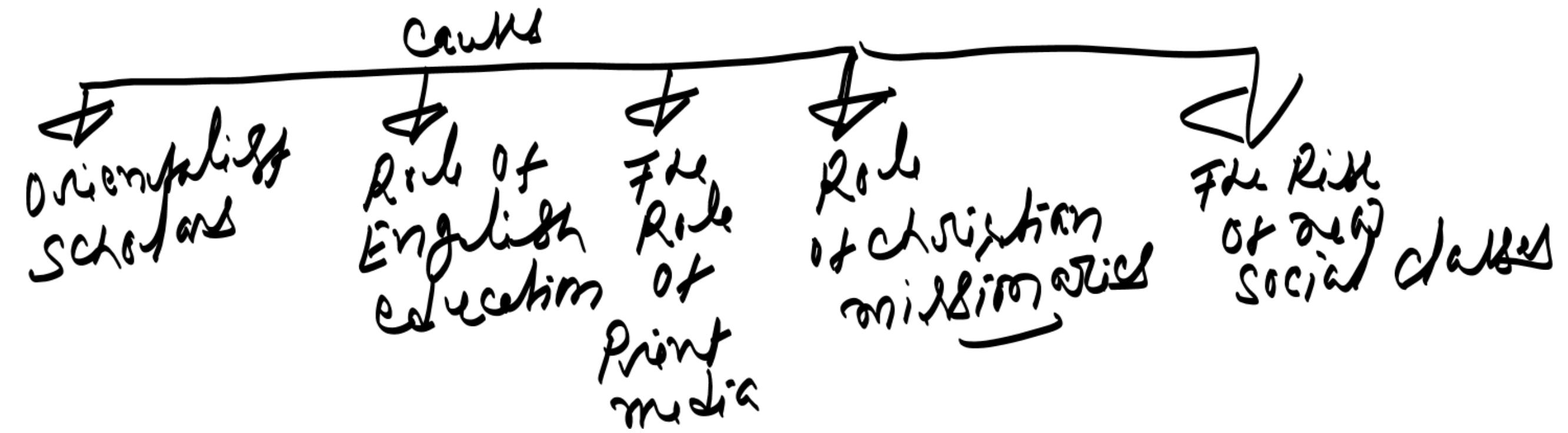
Variety Expression of the Socio-
Reformist organisation

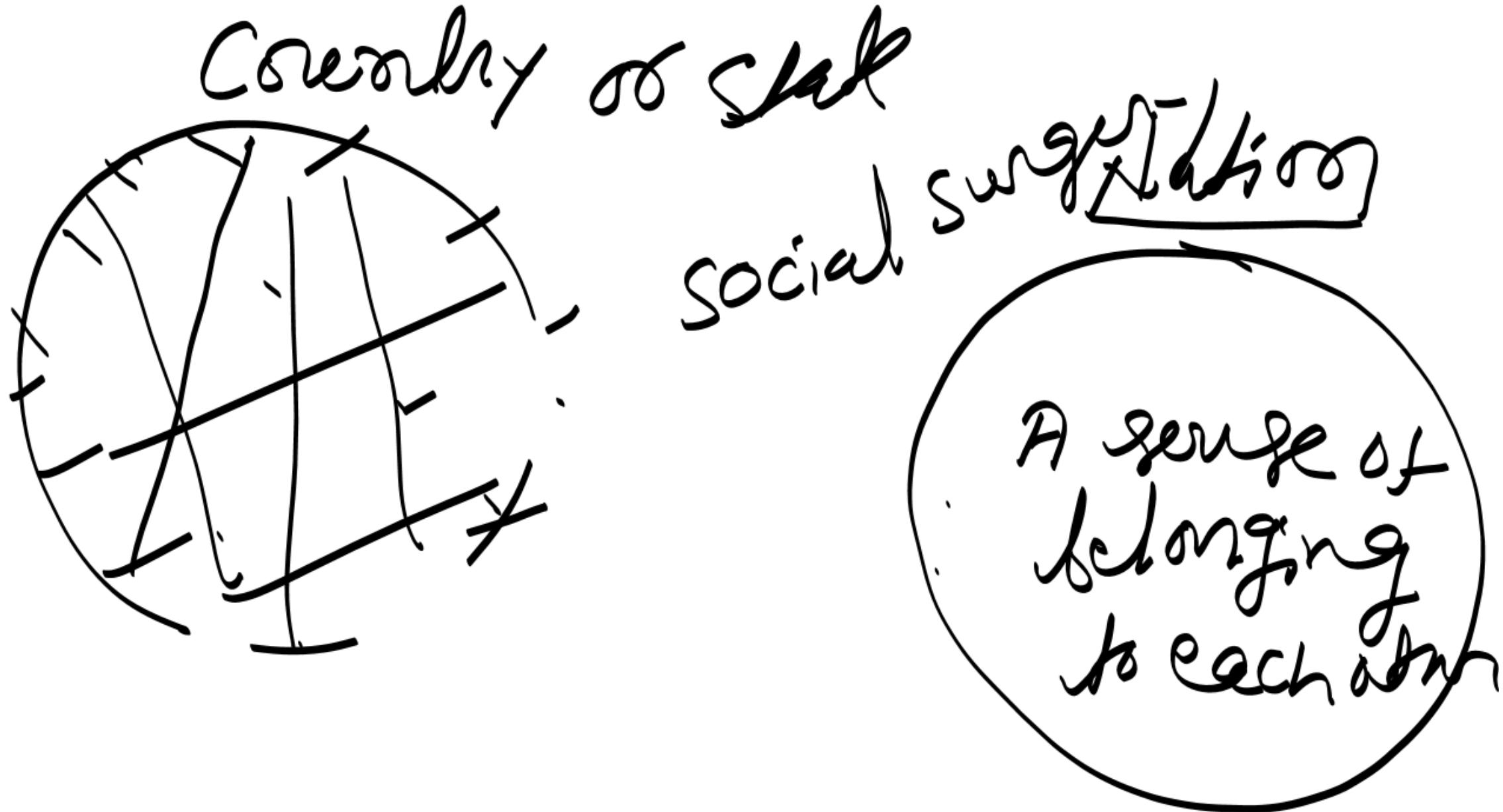


Progress of
Nationalism

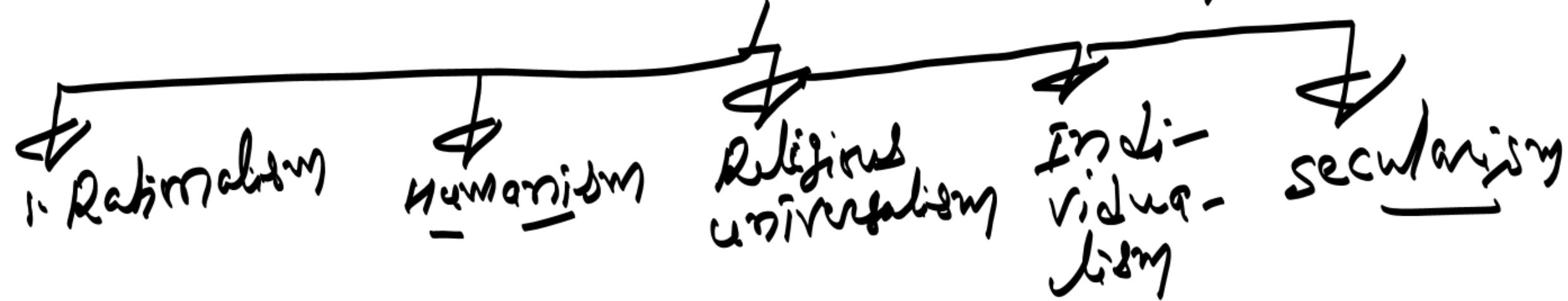
Progress of
Communalism







Basic emphasis of this movement



Modern Nationalism

(The socio-religious reform movements of the 19th century)

- **Why is the term Indian Renaissance used?**
- The way European renaissance led to the modernization of Europe during 14th century, in the same way 19th century Indian renaissance encouraged modernization in India.
- The renaissance was a kind of intellectual movement, which transformed Indian society from medieval to the modern age.

➤ Causes for the rise of modern nationalism

- Following factors led to the rise of modern nationalism: -
 1. The orientalist praise of Indian past and culture, filled Indians with renewed confidence.
 2. Due to English education, a section of Indian intellectuals came in touch with the western political concept like, ‘liberalism’ and ‘nation-state.’
 3. The Christian Missionaries, with an ulterior motive of spreading Christianity, promoted English education, which further encouraged nationalist consciousness in India.
 4. After the invention of printing press, new journals, newspaper and books were published. Thus, new ideas could spread easily.
 5. Due to the British colonial policies, a new social class including capitalists, educated Indians etc. emerged, which readily accepted modern ideas.

- ❖ Why should the socio-religious reforms of 19th century be linked to the modern nationalism?
- A modern nation-state emerges only when people living in that state have a sense of belongingness to each other. However, instead of such sense of togetherness, widespread internal divisions like, the caste based, gender based and region based divisions, were prevalent during the 18th century India. But, the 19th century socio-religious reform movements played a crucial role in minimizing such internal divisions and thus, it also promoted sense of togetherness among the masses in India.

➤ Emphasis of the socio-religious reforms

- Its emphasis was on followings-

1. **Rationalism:** The socio-religious reform movement was essentially a rationalist movement. It implies that, in order to study Indian pasts and culture and to eradicate social evils from Indian society, the Indian social reformers referred not only to the ancient texts, but also adopted a modern scientific approach. In fact, based on rationalist principles itself, they raised their voice against social evils like, sati system, child marriage and poor condition of women etc. For instance, their opposition to child marriage was not based on religious texts alone, rather they put forth scientific arguments that, child marriage was extremely harmful for health of the girl child.

- 2. Humanism:** It emphasized on ‘this worldliness’ as opposed to other worldliness and it also promoted dignity of man vis-a-vis God.
- 3. Individualism:** By emphasizing on rational principles and identity of an individual, it promoted an individualistic consciousness. During this period, religious texts were made accessible to the common masses. Consequently, value of priests as the masters of religious texts declined.
- 4. Religious universalism:** Religious universalism implies- to avoid the religious divisions and to emphasize on oneness of God. It promotes harmony and brotherhood among different religious communities.

➤ **Characteristics of the socio-religious reforms:**

1. Impact versus Reaction: Due to English education, a section of Indian intellectuals were influenced by the western thinkers, but soon they were able to understand the dichotomy between what the western intellectuals professed and what they actually did. Thus, while reacting against the western model, they turned towards traditional knowledge. In this way, western ideas and traditional knowledge both influenced the reformers.
2. Although, the Indian renaissance began under the influence of western ideas, but in future, it posed a challenge to the western philosophy itself.
3. It was basically a social reform movement. But, both religion and society were so intricately combined with each other that, most of the social evils were legitimized using religious principles. Thus before initiating social reforms, it was necessary to bring reforms in the religion.

The nature of the socio-religious reform movements

- Even though influence of both, western philosophy as well as traditional elements can be observed on the reformers and institutions of social reforms, but the degree of influence greatly varied. In fact, some were dominated by western ideas, some maintained a fine balance between both these elements whereas, some were influenced only with traditional elements.

- ❖ Movements dominated by Western ideology
- Young Bengal Movement:-
 - It was organized by Henry Vivian Derozio. He was assistant headmaster at Hindu college. He inspired a group of young followers and launched the Young Bengal Movement. Though, this movement was determined to bring reforms, but its biggest limitation was the dominance of western ideas. Under such influence, it dissociated itself with Indian past and culture. Consequently, it was not able to get acceptance among masses in Bengal.

Contribution :

1. It raised its voice against orthodoxy prevailing in Bengal and thus, promoted rationalism.
2. It encouraged individual freedom as well as freedom of thought and expression.
3. It promoted modern nationalist consciousness.

- ❖ Balance between western ideas and indigenous traditional principles
- Raja Ram Mohan Roy:
 - A proper blend of eastern and western ideas can be traced back in the ideology of Raja Ram Mohan Roy. In fact, he was influenced by various cultural strands, including the Hindu-Buddhist, Arabian-Persian and Western culture.
 - He encouraged socio-religious reforms and considered these reforms necessary for modernization of India. In 1828, he founded the Brahmo Samaj, with the objective of bringing necessary reforms in Hinduism and promote monotheism or non-dualism.
 - He directed his efforts towards promotion of modern education and for publishing newspapers and journals. As a result, both Hindu college and Vedanta college were established in Calcutta. Moreover, his emphasis was over western education, which he considered necessary for modernization of India. He is generally hailed as the father of Modern India.

➤ **Prarthana Samaj:**

- In 1867, Dr. Atmaram Pandurang, inspired by Keshab Chandra Sen, established 'Prarthana Samaj' in Maharashtra. Later, R. G. Bhandarkar and Mahadev Govind Ranade also joined this organization. In fact, the credit for popularizing this institution of socio-religious reforms, is given to Ranade.
- It strongly pitched in favor of abolition of caste system, remarriage of widows, promotion of women education, abolition of child marriage etc. It believed in oneness of god, i.e. non-dualism and made efforts against the orthodox caste system.

➤ Swami Vivekanand:

- **Neo-Vedantist:** Swami Vivekanand was called Neo-Vedantist because, on one hand, he highlighted universal relevance of the Vedantic philosophy, on the other, he interpreted it according to the needs of the modern times. The Vedantic philosophy preached by Swami, is considered as Practical Vedanta, because he professed that god was present in the exploited and depressed people. In this context, he is ailed as Daridra Narayan.
- **A Social reformer:** Swami Vivekanand considered social upliftment necessary for India's progress. He believed that, until social evils like caste system, racism and regional divisions would be eliminated, India could never move ahead on the path of becoming a great nation. He believed that, as long as, any section of our population remained exploited and suppressed, social upliftment would remain a distant dream.

- **A religious reformer** - He strongly condemned religious rituals. On the one hand, he considered religion and spirituality to be the greatest strength of the Eastern culture, while on the other hand, he was opposed to religious pomp.
- **A social thinker**- He believed that the Varna divisions existed not only in India, but in almost all the countries of the world. Earlier, it was the Brahmanas who enjoyed the power, then gradually it was transferred to the Kshatriya and Vaishyas respectively. Thus, now Shudras, who constituted the majority, must hold the power. However, by Shudras he implied the working class.

- ❖ **Dominated by Traditional elements**
- **Arya Samaj:**
- **Arya Samaj was established as an important and effective organization in North India. It was founded by Dayanand Saraswati in 1875. Dayanand Saraswati stressed over the importance of Vedas and considered them as the real basis of Hinduism.**

Contributions-

- **On the basis of Vedas, he attacked religious rituals like idol worship, polytheism, priesthood, etc.**

- He raised his voice against social evils like child marriage and encouraged social practices like inter-caste marriage, women education etc. Also, he vehemently opposed untouchability, and criticized the caste based divisions, but supported the Varna divisions based on Vedas.
- The Arya samajists established D.A.V. schools and colleges and thus promoted education in India.

Limitations:

- Due to its extreme revivalist tendencies, it gave birth to animosity against Muslims.
- As it referred to Vedas, so it could attract only high caste people, whereas it failed to attract the majority of the masses i.e. people from lower caste.

Question: The Arya Samaj movement expressed a natural reaction against the religious conversion policy of the Christian missionaries.

Answer: A colonial government not only exploits economy of a country or a society, but creates cultural tensions as well. Thus, Christian missionaries, during the British rule, gave birth to similar problems in India.

Through the Charter Act of 1813, the Christian missionaries were permitted to preach their religion within territory of the British India. So, the missionaries continuously propagated their religion and converted a large number of tribal groups and Dalits into Christianity. As a result, the 1881 census reflected a steep surge in the Christian population in India, which caused discomfort for many Hindu social reformers.

Thus, Arya Samaj reacted against the conversion policy of the missionaries. However, no such model of conversion was followed under Hinduism, but Dayanand Saraswati conceptualized an alternative model, i.e. ‘Shuddhi Movement’ of Arya Samaj. The objective of this movement was to reconvert those Hindus back to Hinduism, who were earlier converted into another religion. In fact, he launched extensive campaign to promote ‘Shuddhi Movement’.

However, the remedy proved to be worse than the disease. In fact, the reconversion approach provoked preachers of other religions as well. Consequently, communalism became a harsh reality of Indian society.

Question: 'In spite of all its unique features, the Arya Samaj failed to modernize India.' Examine this statement.

Answer: Similar to any other reform movements, the Arya Samaj was also determined to establish India as a modern nation. So, it took the following steps in the direction of modernization:

- 1. Religious Reform:** Religious reforms were considered necessary for social reforms. The Arya Samaj criticized the priesthood, ritualism, idol worship etc. to promote religious reforms.
- 2. Social reform:** - In order to improve the condition of women, Arya Samaj made an attack over social practices like child marriage, sati system, pathetic condition of widows etc. It also criticized caste based exploitation and untouchability. In this way, it weakened the divisions based on caste and gender.

3. Promotion to the modern education:- The college faction of Arya Samajist promoted modern education by establishing DAV School and College.

But due to the following reasons, the Arya Samaj largely failed to bring modernity in India.

- 1. It considered Vedas to be the source of all knowledge, thus it was too traditional and orthodox in its approach.**
- 2. The slogan of ‘go back to the Vedas’ could not attract people from the lower castes.**
- 3. As the Shuddhi movement encouraged communalism, so it produced more negative and less positive results for India.**

Muslim reform movements

1. Revivalist movement
2. Reformist movement

➤ Factors that inspired the revivalist movement

1. Muslims had been associated with the ruling class in the past. So they had a bitter feeling about losing political power.
 2. As a result of the British revenue policy, there was intense exploitation of the Muslim peasants.
 3. As Muslims lacked a modern political organization, so they adopted religion as the basis of resistance.
- Movements like the Faraizi and Wahabi encouraged revivalist tendencies.

❖ **Faraizi movement**

- The Faraizi sect was organized by Haji Shariatullah. This movement continued in Bengal between 1838 and 1858. Initially, the Faraizi movement began as a struggle against higher revenue assessment and dispossession of peasants. But later, under the leadership of Dudu Miyan, this movement became intended to cause radical religious, social and political changes.
- The objective of the Faraizi movement was to establish Islam in its original form, by relieving it of all kinds of non- Islamic activities. At the same time, it also made efforts for the Quran to be recognized as the main spiritual guide. Thus, even though it was the result of discontent among the peasants, but it soon adopted religious colors.

❖ **Wahabi movement**

- The earliest pioneer of this movement was a prominent Arab saint, Shaikh Abdul Wahab. His followers in India organized Muslims on the basis of Wahabi principles and successfully converted peasant discontent into a religious movement. In India, this movement was popularized by Syed Ahmad Barelvi. This movement was active in north-western, eastern and central India.
- The main objective of this movement was to restore the Islam professed originally by Prophet Muhammad, i.e. to change ‘Dar- ul- Harb’ (the land of Idol worshiper) into ‘Dar- ul- Islam’ (the land of Islam). Earlier, the Wahabis declared Jihad against the Sikhs of Punjab, but when the British had captured Punjab, then it was declared against the British.
- Due to its communal perception among people, the Wahabi movement could never take the form of a national movement.



Reformist movements

- **Aligarh Movement-** it was organized by Sir Syed Ahmed Khan, Qazi Nazrul Islam and Chirag Ali.

Contribution:

1. It worked in the direction of the upliftment of women and opposed the Purdah system.
2. The Quran was interpreted based on modern principles.
3. Efforts were made for promotion of education. In 1875, the Anglo-Oriental College was established in Aligarh.

Limitations:-

- 1. Sir Syed Ahmad Khan fell prey to the misconception that, development of Muslims was not possible without the favor of the British.**
- 2. He became biased towards the protection of the Muslims and even vehemently opposed growth of representative institutions in India.**

Women at the center of religious reforms in Modern India

- The subordinate position of women was the biggest cause of concern for most of the 19th century social reformers. British thinkers like James Mill had declared that, the success of a civilization could be tested with the status of women. The Indian social reformers accepted it as a challenge. They even accepted that the cause for most of the social problems in India was rooted in the inferior position of women.
- During that period, the social evils associated with women included infanticide, child marriage, sati system, widowhood etc. Thus, the reformers of the 19th century took the following steps to improve their condition:

- **Infanticide:** Infanticide was prevalent more among the Rajputs, i.e. the girl child was killed as soon as she was born. Governor General John Shore in 1795 and Wellesley in 1804 imposed prohibitions on infanticide.
- **Sati System:** Steps were taken for the abolition of Sati System by enforcing the Bengal Regulation of 1829. In 1830, this law was enforced in Madras and Bombay as well.
- **Abolition of Child Marriage:** The evil practice of child marriage has been present in India since the ancient past. However, during modern times, Ishwarchandra Vidyasagar made a valorous attempt to end it. In 1860, under the pressure created by Vidyasagar and his followers, the minimum age of marriage for girls was fixed at 10 years. In fact, marriage below 10 years was declared as a crime.

- Then, over a period of time, the British government introduced three legislations to prohibit child marriage; the Civil Marriage Act or the Native Marriage Act (1872), the Age of Consent Act (1891) and the Child Marriage Restraint Act (Sharda Act) 1929.
- **Widowhood:** Widowhood was also a major problem during this period. In a way, the most rational end of the Sati System was possible only when it was accompanied with widow remarriage. In fact, abolition of Sati System largely had no meaning for a women who had to bear curse of being a widow for her entire life. Thus, due to determined efforts made by Ishwarchand Vidhyasagar, Widow Remarriage Act was introduced in 1856.

- **Women's education:** The women's education and literacy was a major cause of concern for the 19th century social reformers. In fact, it was not possible to improve the condition of women without their education. So, the social reformers made remarkable efforts in this direction.
- In future, even some conscious women also came forward to work for the upliftment of women. For instance, the Begum of Bhopal established a school for girls' education in Aligarh. Similarly, Begum Rokeya Sakhawat and a Maharastrian women Tarabai Shinde established an education curriculum and also wrote a book named '**'Stree- Purusha Tulna'**', whereby they questioned the privileges enjoyed by the men. Also, Pandita Ramabai, a reformer woman from Poona, established '**'Sharda Sadan'**' an ashram for widows, in Bombay.

The Depressed Class Movements

- A major thrust of the 19th century socio-religious reform movements was also on reforming the caste system, so it criticized the caste divisions. The earliest initiative in this regard was taken by the upper caste leaders. In fact, various reformers beginning from Raja Ram Mohan Roy to Swami Vivekananda criticized the caste system. However, no active efforts were made to end the exploitation. Finally, some depressed class leaders (Dalit leaders) emerged and started a struggle against the caste based exploitation.

❖ Maharashtra

- **Jyotiba Phule** – He founded Satyashodhak Samaj and through his work ‘Gulamgiri’, he spread radical ideas. He declared upper caste Hindus as Aryans or foreigners, while he declared people belonging to lower castes as original inhabitants of India. Then, he even established a school for lower caste girls in Poona
- **Gopal Baba Walangkar** – By the end of the 19th century, efforts were made by Gopal Baba Valangkar to organize the people of Mahar caste.
- **Bhimrao Ambedkar**- During 1920s, Ambedkar organized the people of Mahar caste and launched a movement against the caste based exploitation. In fact, Dr. Ambedkar took the following steps to improve the condition of the Mahars-

1. He burnt the Manusmriti and protested against the Brahminical system.
2. He advised the Mahars to refrain from carrying carcasses.
3. Temple Entry Movement was started in 1930s.
4. Demanded constitutional protection for the depressed classes.
5. To improve the condition of the untouchables, the All India Schedule Caste Federation was founded by Ambedkar.

❖ **Difference in approach of Gandhi and Ambedkar regarding the upliftment of the depressed classes:**

1. Ambedkar considered the transfer of political and economic power essential for improving the condition of the depressed classes, whereas Gandhiji believed in social reforms for improving the condition of the Dalit class.
2. Ambedkar favored separate electorates to improve the condition of Dalits, while Gandhiji opposed it.
3. Ambedkar even preferred an aggressive approach like the Temple Entry Movement, against the caste system, while Gandhiji advocated the policy of conciliation for improving the condition of lower caste people.
4. Ambedkar considered it necessary to dissolve the caste system, whereas Gandhiji favored reforming the caste structure.
5. Ambedkar was an intellectual, but he was practically not connected with the masses, whereas Gandhiji was a popular leader as well as a social worker.

Travancore

- Sree Narayana Guru - He organized the Dalit caste Ezhava and established an organization ‘Sree Narayana Guru Dharma Paripalan Yogam’. Its slogan was- ‘One God, One Religion and One Caste.’

Madras

- E. V. Ramaswamy Naicker ‘Periyar’ - In Madras, E. V. Ramaswamy Naicker alias Periyar emerged as a prominent leader in organizing protest against the oppressions. Initially, he actively participated in the Non- Cooperation movement, but later he dissociated himself with the movement. Then, V. Ramaswamy Naicker organized the Dalits and started the ‘Self- Respect Movement’. During the course of the Self- Respect Movement, the supremacy of Brahmins was challenged and people were asked to openly protest against Brahminism. He is referred to as the father of Dravidian politics.

Importance of Socio- Religious Reform Movements

- As the socio-religious reforms began, modernity was gradually transfused into Indian society. In fact, Indian society was so modernized that, now it was prepared to face all the contemporary challenges of the time.
- It strongly pitched against the rigid caste system. It opposed the religious rituals as well as priesthood and also made efforts in direction of improving the condition of women. In this way, reforms were encouraged in Indian society.
- It made an attack over the prevailing feudalistic social norms. Thus, there was growth of modern nationalist consciousness.
- As the social challenges like regionalism, casteism and gender disparity were reduced to an extent in Indian society, so it resulted into growth of modern nationalist consciousness.

Limitations of Socio- Religious Reform Movement

- The Indian renaissance of the 19th century remained confined to the field of religion and philosophy. Unlike European renaissance, it could not receive the support of geographical discoveries or scientific inventions.
- Indian reformers of the 19th century failed to bring about an alternative modernization in India. In fact, earlier their efforts were oriented to creatively combine indigenous elements with western elements. However, they largely failed to do so. Thus, the dichotomy between western and indigenous elements continued to exist and the Indian intellectuals remained divided between the western and the indigenous models. Therefore, even today, the supporters of western elements have emerged as strong supporters of globalization, whereas the supporters of indigenous model are involved in traditional and religious revivalism.

- Also, many institutions of social reform were extremely backward in their approach. Consequently, the revivalist tendency was strengthened and communalism was encouraged.
- Some Hindu reformers insisted on the superiority of the Vedas and were not ready to accept post- Vedic developments, but the Vedic tradition could not sync in harmony with the modern times and even some of the Vedic principles had been questioned by the Gita itself.
- Undoubtedly, the social reformers were successful in their efforts against some serious social problems, but at the same time, they neglected other critical social evils. For example, no determined efforts were made to end the practice of untouchability, it was only after the arrival of a social reformer like Gandhiji that, some serious efforts were made in this direction.
- The socio-religious reform movement of the 19th century had an elite social base, so it remained confined largely to the urban areas only.

From the Socio-Religious movement towards the political movements

- The 19th century socio-religious reform movements proved to be instrumental for Indian society, in the sense that, it completely transformed India. In fact, due to these reform movements, modernization of India became possible.
- It is believed that, though the 19th century reform movements appeared to be religious in nature, but its basic framework was nationalistic in nature. In fact, there was gradual transformation of Indian nationalism from the socio-religious reform movements to the political movements. As we have learnt that, the Indian middle class had favored the British rule during the course of the Great Revolt of 1857, but gradually they were disenchanted with the British rule. Thus, many regional organizations were established by them.

- In this line, in 1870 Mahadev Govind Ranade founded the Poona Sarvajanik Sabha. In 1866, Dadabhai Naoroji formed the East India Association. In 1876, Surendra Nath Banerjee and Anand Mohan Bose founded the Indian Association. In terms of its extent and influence, it was an all India organization. It raised two major issues - the first was to increase the age limit for entry into the British civil service and the second was the independence of the country.
- In future, following this trend, the Indian National Congress was established in Bombay in 1885.

Question: Examine the relationship between the 19th century Indian renaissance and rise of the national identity.

Answer:- 19th century Indian renaissance refers to the socio-religious reform movement, which appeared to be religious in nature, but was deeply interspersed with liberal and nationalistic ideas.

In fact, there existed several obstacles in the path of nation building in India. One such major obstacle was prevailing internal divisions in Indian society, such as gender division, caste division, regional division etc. Moreover, one of the essential conditions for emergence of a modern nation-state, is the prevalence of sense belongingness and togetherness among the people living in that state. Therefore, it was necessary to dissolve such internal divisions. Thus, the 19th century Indian renaissance, by way of diluting such divisions, played a significant role in promoting nationalist consciousness in India.

The emphasis of the Indian Renaissance was on extensive reforms in India, which are as follows-

- 1. Religious reform:** Religious reform was a necessary condition for social reforms, because religion and society were intricately meshed with each other. In fact, most of the social evils were rooted in religious customs. Therefore, all the social reformers beginning from Raja Rammohan Roy to Ranade targeted idol worship, priesthood and other rituals. Moreover, Swami Vivekananda had declared that the greatest dharma for the next 50 years was the Rashtra Dharma.
- 2. Social reform:** - The 19th century social reformers made remarkable efforts to improve the conditions of women. They also targeted the caste divisions and practice of untouchability. Consequently, their efforts led to dilution of such internal divisions in Indian society. Especially, the reformers like, Ishwarchandra Vidyasagar, Bires Lingam and D.K. Karve made exceptional efforts for the upliftment of the condition of women.

3. Encouraged Modernism: - As we know that, there was emergence of ideologies like rationalism, humanism, individualism in modern India. These modern ideologies were adopted by the newly emerged educated middle class in India. Thus, regional divisions were dissolved to a great extent.

In this way, the reform movements of the 19th century gave impetus to the nation building in India.

END

Thank You!