

SOCIO-CULTURAL AND ECONOMIC HISTORY OF MODERN INDIA

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INTRODUCTION (BLOCK)

During the 17th and 18th century, India maintained a favorable balance of trade and had a steady economy. Self-sufficient agriculture, flourishing trade and rich handicraft industries were hallmark of Indian economy. During the last half of the 18th century, India was conquered by the East India Company. Along with the consolidation of British political hegemony in India, there followed colonization of its economy and society.

Colonization no longer functioned through the crude tools of plunder and tribute and mercantilism but perpetuated through the more disguised and complex mechanism of free trade and foreign capital investment. The characteristic of 19th century colonialism lay in the conversion of India into supplier of foodstuff and raw materials to the metropolis, a market for metropolitan manufacturer, and a field for investment of British capital.

In the same way, Indian society in the 19th century was caught in a inhuman web created by religious superstition and social obscuration. Hinduism, has become a compound of magic, animation and superstition and monstrous rites like animal sacrifice and physical torture had replaced the worship of God. The most painful was position of women. The British conquest and dissemination colonial culture and ideology led to introspection about the strength and weakness of indigenous culture and civilization.

The paper discusses the Socio –Cultural and Economic history of modern India.

Unit –I, discusses attitude and understandings of Orientalist, Utilitarian and Evangelicals towards Indian Society. It further delineates the part played by Christian Missionaries in India. The growth of press and education analyzed in the last section.

Unit-11, elaborates social policy and Social change in India. In its section and sub – section, it explains role of Ishwar Chandra Vidyasagar in the Women’s emancipation movement. Abolition of infanticide and removal of caste rigidity were discussed in the next section. Role of RN Tagore, Prem Chand, Iqbal and Subramanian Bharati were discussed in the last section.

Unit 111 explains the Renaissance and Socio-religious Reform movements .It discusses the role played by Raja Ram Mohan Ray and Swami Dayananda Saraswati in the socio-religious reform movements.

Unit IV, discusses the role played by Ram Krishna Paramahansa and Vivekananda in the social reform movements. In the next section it discusses the role played by Sayyid Ahmed Khan in the Aligrah Movement .In the last section it discusses the part played by Jyotiba Phule in the Aligrah Movement.

Unit-1

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- **Views on Government**
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- **Press Trust of India**
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- **Press (Objectionable matter) Act 1957**
- **Press Commission of 1962**

Objectives

After going through this unit you will be able to

- Understand the attitude of Evangelicals towards Indian Society
- Know the objectives of Utilitarian towards Indian Society
- Know the activities of Christian missionaries during the British Period
- Know how the modern education in India was developed.
- Know the different phases of growth press in India

1.2 BRITISH UNDERSTANDING OF INDIA SOCIETY (EVANGELICALS)

The main exponents of evangelical were Charles Grant and Wilberforce.

1.2.1 Main philosophy of Evangelicals

The Evangelicals understood that society could not be changed by legislation, but only by individual honesty. They proposed a campaign to free the Indian mind from the tyranny of evil superstition, a sort of Indian counterpart to the European reformation movement. Their instrument was to be education. Secondly, they propose that though access to Gods' revealed word the Indians could be raised out of darkness and idolatry.

1.2.2 Future bliss of India

The Evangelicals believed that the future prosperity of the British connection and the future happiness of the Indians themselves depended upon complete Anglicization of India society. "Let us endeavour to strike our roots in to the soil", said Wilberforce, by the gradual introduction and establishment of our own principles and opinions; of our laws, institutions, and manners; above all as the sources of every other improvement, of our religion, and consequently of our morals

1.2.3 Philosophical challenge to East India Company

This view represented a real challenge to the East India Company's continuing attitude of non interference. The British in India, though conscious that it depended on the acceptance of the large mass of the people who did not particularly care who governed them as long as their customs and religion were not interfered with. Any attempt to convert Indians to Christianity promised to subvert the very foundation of civil peace by offending the most deeply entrenched religious prejudices. The company's administration had endeavored to maintain a sense of continuity with the

past, to emphasize that though it was alien administration, it contemplated no revolutionary changes in the lives of the people. The truth of this was most apparent to Indians in every area attacked by the Evangelicals, namely the Company's religious policy.

1.2.4 Policy towards Indian Christians

This policy was essentially concerned with not giving offence, and it was taken to such lengths that until 1881, Indian Christians were actively discriminated against by the government. They could not hold appointments in the company's judicial service, nor were they permitted to practice as lawyers in the company's courts. In contrast, the government not only tolerated Hindu and Muslim festivals but allowed troops and military bands to participate in them. In 1802, for example, as a thanks giving for the conclusion of the Treaty of Amiens between Britain and France, an official government party went in procession with troops and military music to the principal shrine of the Hindu goddess Kali in Calcutta and presented the goddess with a substantial sum of money.

1.2.5 Obligation towards Hindus

The British had also assumed certain responsibilities of previous governments in relation to religious endowments and buildings and the control of pilgrim traffic to their many Hindu shrines. The issue of a Regulation in 1817 was followed by government administration of a large number of temples and their funds. The pilgrim taxes levied by the company were used for the repair and upkeep of temples. In fact the government's involvement left its servants wide open to the criticism of supporting idolatry and acting in the picturesque language of one observer as dry nurse to Vishnu. As late as 1833, the Madras government was still responsible for the administration of some 7,500 temples and their funds. British officials played an cherished role in the material life of

the temples-assessing and ordering repairs, and even, on occasion- press ganging men to pull the temple cars.

1.2.6 The Charter Act of 1833

The Charter Act of 1833 was to change this, though many years passed before it took effect and it was not until 1863 that the government finally disengaged its connection with administration of religious endowment. Many Indians were to look upon this ultimate dissociation of the government from involvement in the administration of temples. and their funds; an involvement which was a traditional function of Indian rulers as an abdication of one of the principal functions of government and a deliberate repudiation of a duty incumbent upon all rulers whatever religion they professed. More important still, it was to appear as yet another act of withdrawal, separating the government from the people and dramatizing for Indian society the uniquely alien' nature of British government in India.

1.2.7 The Charter Act of 1813

The Evangelicals had their first triumph in 1813, when by the Charter Act of that year, the Company was forced to appoint a Bishop whose headquarters were to be in Calcutta and his representative the whole of the British dominion; to open up the country to Christian missionaries; and to appropriate an annual sum for education. The Charter Act of 1813 also forced open the door of the company's commercial monopoly, although many Evangelists like Charles Grant, were staunch supporters of a company monopoly. Most of them possessed a vested, interest in its maintenance, and ironically enough, and believed they could reform the government of India without impinging upon the mercantilist conception of political dominion, which saw its *raison d 'etre* as the drawing off tribute. The rational extension of their view, which can briefly be summed up as assimilation and profit was in fact, free trade, colonization and capital investment, not the drawing away of wealth, but the creation of prosperity. The company however was already an anachronism as a trading corporation. Ever since its

occupation of Bengal after 1757 , trade had taken a low Second place to revenue; control and the transformation of revenue; surplus into dividends for the company's stock-holder back in Britain. But the expansion of British dominion in India soon produced a burden of debt instead of a revenue surplus. By 1813, the company had become basically a military and administrative power. It paid its way by using the profits of the opium monopoly in India to finance trade in China tea from whose sale in Europe the shareholders dividends were actually paid. Nevertheless, the company resisted breaking of its monopoly in the India trade, primarily on the ground that free trade would lead to attempts to improve Indian conditions and this would, it believed, endanger internal stability. In any case, it was convinced that no sudden improvement was possible.

1.2.8 Change of attitude of the Company after 1833

The Company's attitude however ran counter to the spirit of the times, and by the time the charter came up for renewal in 1833, Evangelical opinion concurred with that of the free traders. By then the Evangelicals had witnessed some years of attempted improvement and social reforms in India. The free traders had also gained an insight into India's profitability, the company had lost its trading monopoly (except that with China) in 1813, and the extent of private trade, particularly in manufactured cotton textiles, had amply justified the hopes of the free traders. But their very success raised doubts about the future. Indians were poor and their purchasing power was strictly limited. If this were to be changed it would necessitate the widest use of British expertise as well as considerable financial investment. Such a programme would call for the abolition of restrictions on European ownership of land and of discriminatory inland transit dues. All this could be achieved, and was achieved, by political lobbying in Britain. But the creed of the apostles of free trade embraced more than the expansion of commerce. They firmly believed that the industrial revolution which was investing Britain with the commercial leadership of the world resulted from a superior civilization;

and the passing on of its benefits was not only good business but a heaven ordained duty.

1.2.9 Conclusion

Essentially, the Evangelicals wanted to generate a mission civilization rather than a philosophy of conquest. As Macaulay said "to trade with civilized men is infinitely more profitable than to govern savages".

1.3 UTILITARIANS

Introduction

The main exponents of the Utilitarian view were James Mill, Jeremy Bentham and William Empson. The utilitarian had little faith in the regenerative qualities of English education, and saw very clearly that the real instrument by which a radical transformation of Indian society could be achieved was the system of land revenue, its determination and measurement.

1.3.1 Main exponents of Utilitarian

Some of these men, generally called Utilitarian, were in a position to influence India's administration. James Mill, for example had been appointed to a senior post in the East India Company's headquarter in London in 1819. In 1830, he became the examiner, or chief executive officer. Jeremy Bentham was the intellectual animator of Lord William Bentinck, the reforming Governor General (1828-35). William Empson, a confirmed Benthamite, was a Professor of General polity and Laws' at the Company's college at Haileybury, where its administrators received their initial training. Although none of the principal Utilitarian philosophers had any personal experience in India, they knew instinctively that it was as bad as, if not worse than, the description of Charles Grant, James Mill, comparing India with china (which he also knew only at second hand) found that "both nations are, to nearly an equal degree, tainted with the vice of insincerity, dissembling, treacherous, mendacious, to an excess which surpasses even

the usual measure of uncultivated society. Both are disposed to excessive exaggeration with regard to everything relating themselves. Both are cowardly and unfeeling. Both are in the highest degree conceited of themselves”.

1.3.2 Different view of Utilitarian

Both the Evangelical and the Utilitarian shared a fundamental contempt for Indian institutions. A contempt which became institutionalized as the nineteenth century progressed. But they shared little else. The difference between them lay in their concept of the operative law. The Evangelicals believed in God's Law, immutable and evident. In their view all that was needed was to make knowledge of this law available to all; example could then be expected to do the rest. The Utilitarian expelled God from the equation. To them, sin was not original but the product of poverty, and poverty was, wrote James Mill "the effect of bad and bad government and is never characteristic of any people who are governed well". Mill had no faith in school masters as purveyors of revolution. That favored of placing the cart before the horse. „It is necessary", he went on, "before education can operate to any great result that the poverty of the people be redressed; that their laws and government should operate beneficently”.

1.3.3 Utilitarian view on social transformation

This was a cold and mechanist view of social change, and one which did not appeal to the mechanism of the new English middle class. For one thing, it did not support their essentially patriotic view of the value of British civilization. Mill and the economist Ricardo even threw doubt on the fundamental belief that free trade was the creator of happiness. What was even worse at least from the point of view of the British mercantile community in India was that Mill disapproved of the Cornwallis system which restricted the executive authority of the government and relied on purely conservative application of the law to protect private property.

1.3.4 Interpretation of Law

In the case of the law itself, Bentham opposed the jury system and glorified summary procedures. Mill believed that, in the Indian interior, both British and Indians should be subject to the same laws and the same court, as well as offending the deep-seated prejudices of the mercantile community. The Utilitarian repelled the liberals who believed that Indians should play a part in the administration of their own country. Mill argued that the people of India wanted cheap and efficient government and did not really care who operated it as long as these criteria were satisfied. He even rejected the idea of a legislature representing the British in India. Mill's remedy for India's ills was quite simple. The mode of increasing the number of the body of the people is a discovery no less easy than sure. Take little from them in the way of taxes; prevent them from injuring one another; and make no absurd laws to restrain them in the harmless disposal of their property and labour. Light taxes and good laws; nothing more is wanting for national and individual prosperity all over the globe.

1.3.5 Land Settlement

It was an essential element of Mill's thesis as in Munro's system that there should be no middlemen between the State and the actual cultivator of the land. But he also called for a code of law which would be universal in its application and made of procedure and even more important for a strong central authority and an end to the semi-independent status of the Madras and Bombay presidencies.

All the heart of the Utilitarian theories about India, however, laid the question of land revenue. Every level of Indian society, outside the urban areas, depended in one way or the other upon the land. Before the fundamental rights of a rural community could be protected by the law, these rights had to be determined and recorded; a procedure which could be achieved only by means of Munro's Ryotwari system, where the administration had direct and unimpeded relationship with the cultivators of the soil.

Mill maintained that the state was, in effect, the universal landlord. This view was supported by Indian tradition, but was also a rebuttal of both the Cornwallis and

the Munro systems, which sought by implication to remove the state from that position. The problem as Mill saw it was to determine the rent payable to the universal landlord in its correct setting, i.e. the general chaos of Indian circumstances. Mill's apparently simple solution to the country's ills appeared in its true light as a vast programme of reform. It entailed the establishment of a strong central government possessing exclusive legislative authority for the whole of British India; the embodiment of all law into a set of scientific codes; a total reorganization and expansion of the judicial system; a complete overhaul and reshaping of the administrative service; the survey and registration of all land holdings; and scientific assessment of land revenue based on detailed statistics of agricultural production.

In their effect on society, perhaps the most important aspect of Mill's views and their embodiment in the revenue system of northern and western India was that they had an essentially anti-landlords bias. Indeed, in the North-Western provinces, discrimination against the landlord or as the Utilitarian called him, the rent receiver and the upheaval this caused in the social order, helped to bring about civil involvement in the essentially military meeting of 1857. The concept of private property rights and their alienation for debt lay at the heart of every Western system, whether it was that of Cornwallis, Munro or the Utilitarian, and it was this that dissolved the traditional social order. The moment land acquired realizable value either in outright sale or as security for loans, any tradition of communal interdependence as exemplified by joint proprietorship or co-sharing of village owned land tended to be eroded. There was a movement towards individual ownership supported, through the proper registration of title, by precise and legally enforceable definition instead of unwritten and therefore legally unenforceable custom.

1.3.6 Views on Government

There remained Mill's third reform, a strong central government. There was an essential conflict between the two systems of government operating in India, whose leading protagonists were Cornwallis and Munro. This lay in the question of separation

of powers. The paternalist school, represented by Munro, Malcolm, Elphinstone and Metcalfe, believed implicitly that executive and judicial functions should be combined. So did Mill and Bentham, although not for the same reasons. To the paternalists, the union of these powers and a wide discretion for the officials actually operating them was a preservationist link with traditional Indian practice.

To the Utilitarians, the union of these powers was a matter of simple and rational common sense. That both attitudes were compatible was demonstrated in Elphinstone's administration, of Bombay (1819- 27), when he followed the Munro system but underwrote it with a precise and careful delegation of authority. Elphinstone also attempted to codify the Hindu Law, but ultimately had to be content with producing a consistent system of English law. Widespread administrative reform however had to await the arrival in India in 1828 of Lord William Bentinck. His instructions were to try to put the company's administration into some sort of order in preparation for 1833. When the Company's charter came up for renewal. Before Bentinck's arrival, a suggestion had been put forward in India that new officials should be appointed, each of whom would be given full responsibility in a district of manageable size where he could keep a personal eye on the activities of his subordinates. Both the Utilitarian and the Paternalists believed in personal government at the level of action, carried on by experienced and practical men linked to higher, authority by a precise chain of command. The plan for District Commissioners, responsible individuals operating within an area in which inspection and control would effectively be exercised, conformed excellently with Utilitarian and Paternalist ideas. In 1829, the plan was put into action in the Bengal presidency. The boards of revenue were replaced 'by the new commissioners, who took over control of the police and also become judges of circuit and, session. A chief board of revenue was formed at Calcutta to act as the highest controlling authority.

In Bengal, the commissioners exercised judicial functions only in matters concerning land revenue, but as the system spread elsewhere, the union of powers desired by both

Utilitarian and paternalists was achieved. In time the Commissioner system spread throughout the whole of Britain's Colonial Empire. What had begun with Bentinck's regulation of 1829 as a method designed (except in the initial case of Bengal) to facilitate immediate control of newly acquired territories in India become the orthodox pattern of colonial government'

1.3.7 View on Legislation

Utilitarian theories believed that legislation should be simply expressed and that 'public opinion should be made aware of the reasons behind it. Bentham maintained that the best way of limiting abuse of power by the executive was to give the widest possible publicity to these reasons. In his Minute of 11 May 1835, Macaulay supported this view which had been stated by a member of council, Alexander Ross. It was particularly important in India to explain the reasons for legislation, he said; because India was perhaps the only country in the world where the press is free while the government despotic. In all other despotic states, writers are afraid to criticize public measures with severity.

1.3.8 Attitude towards Press

Though Macaulay's point was a good one, it must be remembered that the press in India at this time was almost entirely European owned and in the English language. Generally speaking, it reflected only the entrenched interests of the British community. The public opinion which was in any way influenced by the press was that of an extremely small minority, and was certainly not Indian Public opinion except in the case of the few Indians who could read English.

By 1838, the age of reform in India was over. After Bentinck's departure in 1835, little progress was made. Indeed there was some regression. In Bengal, the Cornwallis system returned temporarily and the offices of Collector and Magistrate were separated although they were to be reunited once for all in 1859. Macaulay's draft legal code was referred to the judge in the Presidencies for their comments.

1.3.9 Relevance of Utilitarian,

The Utilitarian ideal, however did not vanish into limbo in India, in Sind (annexed 1842) and the Punjab (finally absorbed in 1842) the form of government used was very close to the pattern of Bentham and Mill. There was no division between the executive and the judiciary. A highly disciplined body of men ruled the country. The Punjab administration was planned on military lines and though in matters of executive strategy the man on the spot had discretion to act, his actions could be appealed against to the higher authority. The Utilitarian ideals was most apparent in the system of regular reports and collection of statistics, and the animator of system was not so much John Lawrence, who has received most of the praise, as Lord Dalhousie (Governor-General 1848-56).

Dalhousie was an authoritarian reformer in the Utilitarian mould, but he admitted no slavish adherence to abstract political theories. Primarily however Dalhousie was determined to transform India into a modern State. He created new all India departments to deal with civil engineering works, telegraphs, railways and the post office. Uniformity of management and unity of authority were his guiding principles. Despite the anticipated change in the relationship between Britain and India, which gave rise to some uncertainties, the general movement of reforms associated with the name of Dalhousie continued to influence the existing system. Again the ideals and hopes which had inspired the first reformers produced the heady vision of an anglicized India. And education too, appeared as the key to happiness and greater markets for British goods. Now had come the great single tool of material progress, for India was about to enter the railway age. Charles Trevelyan, who had written in 1838 of the regenerating virtues of English schooling, hailed the railway as the means by which 'the whole machinery of society will be stimulated' and every other improvement whatever, both physical and moral intensified. The renewed belief in the mission civilization of commerce and education was to survive the shock of the meeting of 1857.

1.4 ACTIVITIES OF CHRISTIAN MISSIONARIES

Introduction

In appearance the activities of the Christian Missionaries could at the most belong to the fringes of the socio-religious awakening in the 19th century. In reality, the missionaries particularly those of Serampore and exemplary missionaries like Carey and Marshmen, acted as catalysts for the origin of socio-religious awakening. Interest in the cultural legacies of country, spread of knowledge through printing press, identifying social evils, hearing the clear stamp of primitive eyes and evincing humanitarian interest in the affairs of society were the directions discovered by the missionaries, and which the later day social and socio-religious reforms pursued with great fervour. In the final count, one would discover that the activities of the missionaries had many sided influence on the resurgence of modern India.

1.4.1 Primary Objectives

Western missionaries came to India primarily for spreading Christianity. They preached their religion as a simple faith, but at the same time they condemned Hindu religion, its polytheism, mode of worship through idols and images. This produced a wave of reaction; suspicious conversion of Indians to Christianity in some cases enraged the Indians. But the missionary activity did not impress substantially the Indian mind so as to seek conversion. This was a big failure for the missionaries. To what extent the missionary activity in India contributed to the violent upheaval of 1857 is a matter of investigation. But these had one positive result. It provoked new thinking and desire for self analysis and what was Indian in content. The reforming zeal of the 19th century reformer must have had its origins in the missionary attack.

1.4.2 Communal Solidarity

Perhaps the most important contribution of the missionary activity, though indirect, was the sense of communal solidarity that it gave to Hinduism. The idea that the Hindus formed a single community was remarkable by its absence for long before

the dawn of modern times. It was the attack of the missionaries on Hinduism as a whole that first created among educated classes the sense of community.

1.4.3 Social Reforms

If the efforts of the missionaries failed in the field of religion, in other spheres their work had notable success. They crusaded against evil social practices of India. The agitation against the practice of dedicating women to the temples (Devadasis), the movement for freeing the widows from the rigorous and often inhuman code of restrictions, for abolition of Sati, the revolt against child marriage, polygamy, dowry system, seclusion, and inequality of women; in fact most of the activities, the declared object of which was to rid Hindu society of abuses, had their origin in the influence of missionary teaching and activity.

1.4.4 Religious Conversion

The one field where missionary activity not only found wide scope for itself, but also a positive result was in relation to the untouchables and the aboriginal tribes. The missionaries saw a unique opportunity among the condemned and depressed community of untouchable to convert them to Christianity, particularly because of their failure being very much evident with the higher classes. True, their success in the way of conversion was only moderate, but the Christian convert from untouchables did rise in the social level. The difference in social condition of the converts was notable. While some went up on the social ladder, it created widespread discontent among the depressed classes who remained within the Hindu fold. Thus origin of the movement for the uplift of the untouchables can be traced to the preaching of the Christian missionaries.

1.4.5 Social Service

Furthermore, missionaries saw in the neglected and primitive aboriginal tribes a unique field for their activity. They met with some success there. The missionary effort

among the tribes like Santals in Bihar, the Marria-gonds in Madhya Pradesh was on the whole beneficial, but the same cannot be said of their activities among the tribes of the border regions because the minds of the missionaries were haunted by the dreams of an independent Christian tribal area separate from India.

The work of missionaries among the aboriginal tribes may be said to have created a tradition of social service which Modern India has inherited. If the Indian Constitution includes special provision for the welfare of tribal communities and adivasis, much of the credit for this goes to the missionaries.

The display of a unique sense of social service by the missionaries for the collective good of the people was, of course, not altogether a novel idea. People's sufferings because of epidemics, droughts and snakebites were often enormous and there was hardly any organized attempt to reduce them. The missionaries realized this need of India and used social service as a helpful humanitarian adjunct to their primary aim of diffusing Christianity. Service to humanity was their most attractive way of approaching the people. They tried to diffuse the knowledge of medicine and rendered useful medical service to the needy at their centers. In 1822, medical classes were opened at the Serampore College. The establishment of Calcutta Medical School was not without stimulus from the missionaries. Medical aids become the normal function of the missionary societies in India.

1.4.6 Establishment of Orphanage

Another organized service was the establishment of orphanages for the deserted new born and children made destitute due to famines and epidemic, of asylums for helpless women, of alms houses for supplying food to the poor blind, lame and otherwise physically disabled persons. Such humanitarian works must have exercised the minds of Indian reformers. That the destitute or the disabled or otherwise weaker people deserve the first care of the society and the state was an important contribution of the missionary activity.

1.4.7 Spread of Education

The most important field of missionary contribution was to education, vernacular literature and printing and publication. A hierarchy of missionary education institutions from elementary to collegiate learning was opened to impart education and training not only to the converts, orphans brought up as Christians, but also to the non-Christians. Imparting education by them was only a means to an end i.e., popularizing Christianity. The idea of promoting education among the Indian women by establishing schools originated with the missionaries in 1819. The missionaries were pioneers in several fields of education, such as modern elementary education, teaching English language, teachers training institutions, female education and vocational education. But for the role of the missionaries the educational activity in India particularly in the 19th century would have probably remained limited.

Their educational institutions introduced a new spirit of understanding, a better appreciation of life with community, gave an added impetus to a rethinking of values, and helped in the dissemination and diffusion of 19th century liberal ideas.

1.4.8 Study of Regional Language

To facilitate promotion of Christianity, the missionaries studied regional languages, translated their Christian scriptures, compiled dictionaries and grammars of the language they studied, prepared text-books and thus helped growth of literatures in Bengali, Hindi, Assamese, Tamil, Telugu, Malayalam and other languages. Among the number of missionary contributors to these literatures the name of Dr. Carey is prominent. The Bible was translated into all the Indian languages including Sanskrit. It was because of missionary activity and hard work that the regional languages appeared in their developed, standardized and enriched form with new words, ideas and expression.

1.4.9 Writing and Publication

In the fields of printing and publication of vernacular periodicals also missionaries were pioneers. The printing press was first brought to India by the Portuguese Jesuits in the 16th century. In the 18th and 19th centuries the protestant missionaries set up printing religious literature and text books.

1.4.10 Economic Development

The missionaries were active in economic field also. Beginning of modern farming, village development and village cooperation were made by them. Dr. Carey experimented in farming with improved seeds and better method of cultivation. It was because of Dr Carey's efforts that in 1820 the Agricultural and Horticultural Society was formed. This association also opened a savings bank at Serampore.

1.4.11 Penetration of liberal thoughts

In the end let us take up their political impact. Missionary activity directly contributed very little to the growth of Indian's political development or nationalist feeling. But it was the missionary attack on Indian values and institutions that urged many 19th century intellectuals to study not only Christian scriptures but also English literature, History and thought. This caused a sea- change in their thinking; Liberalism penetrated in to their consciousness. Once this happened they not only understood better the true nature of British regime and challenged it, but also developed a reforming zeal and become crusaders against social evils.

Conclusion

All told the Missionary activity in India was not only multi-dimensional but also catalytic in shaping new value, new institutions and new approaches.

1.5 GROWTH OF MODERN EDUCATION

Introduction

Both Hindus and Muslims had their educational institutions when East India Company acquired territories in various parts of India. The Maulavis taught the Muslims in mosques and the pundits taught Sanskrit to the Hindus in the Pathshalas. However Warren Hastings established the Calcutta Madras "to qualify the sons of Mohammedan gentlemen for responsible and lucrative office in the state". The subjects taught were theology, logic, rhetoric, grammar, law, natural philosophy, astronomy, geometry and arithmetic. A few years later, John Owen, Chaplain to the Bengal presidency, requested the Government to establish schools for the purpose of teaching English, "to the natives of these provinces". Nobody cared for his request. However, after a few years, another educational institution was set up at Banaras "for the preservation and cultivation of the laws, literature, and religion of the nation, to accomplish the same purpose for the Hindu as the Madrasah of the Mohammedan and specially supply qualified Hindu Assistants to European Judges".

1.5.1 Resolution of Wilber Force

Wilber Force carried a resolution emphasizing the adoption of such steps that would lead to the advancement of useful knowledge of the people of India in 1792-93. He suggested the sending of school masters and missionaries to India. The move of Wilber force was opposed and it was maintained that the Hindus had "as a good a system of faith and morals as most people". It was pointed out that it would be madness to give them any kind of learning other than what they possessed.

1.5.2 Proposal of Charles Grant

Some years later, Charles Grant, one of the directors of the Company, submitted a memorandum in which he lamented the low moral condition of the people of India. He asked the Company to improve their condition by imparting to them knowledge of the English language, which was to serve "as a key which will open to them a world of new ideas". As the Muslim rulers had taught Persian to the Indians, in the same way the Englishmen should teach English to the people of India. To quote him, "it would be

extremely easy for Government to, establish at moderate expenses, in various parts of provinces, places of gratuitous instruction in reading and writing English, multitudes, especially, of the young, would flock to them, and time easy books used in teaching might at the same time convey obvious truths on different subjects. The Hindus would in time, become teachers of English themselves, and the employment of our language in public business, for which every political reason remains in full force, would in the course of another generation. There is nothing waiting to the success of this plan, but the hearty patronage of Government".

1.5.3 Proposal of Minto

In 1811, Lord Minto regretted the neglect of literature and science in India and suggested improvement in existing colleges in addition to the establishment of new ones. A clause was inserted in the Charter Act of 1813 stipulating that "a sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and for the introduction and promotion of knowledge of the science among the inhabitants of the British territories in India".

For founding an institution where the Hindus were to receive instructions in European languages and science, Raja Ram Mohan Roy founded an association. The Hindu College was founded in 1817 .In 1818, the Bishop of Calcutta opened an institution which was to serve the double purpose of training young Christians as preachers and of imparting knowledge of the English language to Hindus and Muslims. Raja Ram Mohan Roy opposed the establishment of a Sanskrit college at Calcutta. However, nobody bothered about this protest. The Court of Directors of the Company was happy at the prospect of having qualified Indians to help them in the administration. To quote, them, "As the means of bringing about this most desirable object, we rely chiefly on their becoming through a familiarity with the European literature and science, imbued with the ideas and feeling of civilized Europe, on the

ample cultivation of their understanding and specifically on their instruction in the principles of moral and general jurisprudence".

1.5.4 Proposal of Elphinstone

Elphinstone in 1823, in a communication to the commissioners for Indian affairs, he wrote to impart higher degree of education to the upper class. Another important objective was to prepare natives for public employment. He proposed the establishment of a school at Bombay where English might be taught "classically" and where instruction might also be given in that language on history, geography, and science. In 1833, he set a similar school at Poona. In 1834 was started the Elphinstone college at Bombay. It was expected to train "a class of persons qualified by their intelligence and morality for high employment in the civil administration of India". There started a controversy as to whether instructions should be given through English or through Arabic or Persian. The Anglicists maintained that all instruction should be given through the oriental languages. To settle the controversy, the Government appointed a Committee. Among the Orientalists were many distinguished officers of the government and their view prevailed for sometime. When Lord Macaulay was appointed the Chairman of the Committee in 1835, the parties were so evenly balanced that things had come to a deadlock. Lord Macaulay wrote a minute which turned the scales against the Orientalists. He discussed the Charter Act of 1813 which provides a sum of money for the revival and promotion of the literature and for the introduction of the knowledge of sciences among the inhabitants of India. His argument was that English was the language spoken by the ruling class. It was likely to become the language of commerce "throughout the seas of East". He came to the conclusion that the government was free to employ its funds on teaching what was better worth knowing than Sanskrit or Arabic. Lord Macaulay had expressed similar views in the House of Commerce before he come to India. To quote him "are we to keep people of India ignorant in order that we may keep them submissive? Or do we think that we can give knowledge without awakening ambition? Or do we mean to awaken ambition and provide it with no legitimate vent? It

may be that the public mind of India may expand under our system until it has outgrown that system, that by good government we may educate our subjects into a capacity for the better government that having become instructed in European knowledge, they may in some future age, demand European institution. Whether such a day will ever come I know not, whenever it comes it will be the proudest day in English history. The sceptre may pass away from us. Victory may be inconstant to our arms, but there are triumphs which are followed by no reverse. There is no empire exempt from all natural causes of decay. These triumphs are the pacific triumphs of reason over barbarism; the empire is the imperishable empire of our arts and our arts and our morals, our literature and our laws". Again, "the question before us is simply whether when it is in our power to teach this language, English, we shall teach languages in which by universal confession, there are no books on any subjects which deserved to be compared to our own: and whether, when we teach European science, we shall teach system which, by universal confession, wherever they differ from those of Europe, differ for the worse: and whether we patronize sound philosophy and true history we shall countenance, at the public expense, medical doctrines which would disgrace an English furrier astronomy which would move straighter in the girls at an English boarding school, history abounding with kings thirty feet high and regains thirty thousand years long, and geography made up seas of treacle and seas of butter".

1.5.5 Macaulay System of Education

Lord William Bentinck, the Governor General, approved the minute of Lord Macaulay. A resolution was passed on 7th March 1835 and the following points were emphasized in that resolution.

1. That the great object of the British government ought to be the promotion of European literature and science amongst the native of India and that all funds appropriated for the purposes of education would be best employed on English education alone.

2. "That while the colleges of oriental learning were not to be abolished, the practice of supporting their students during their period of education was to be discontinued".
3. The Government funds were not to be spent on the printing of oriental works.
4. That all the funds at the disposal of the Government would be utilized for English literature and science".

It was a systematic effort on the part of the British government to educate the upper classes of India through the English language. Macaulay put implicit faith on downward filtration theory. He believed that the English educated persons would act as a class of interpreters and in turn enrich vernacular languages and literatures. In the North West provinces Mr. James Thompson, Lieutenant-Governor during 1843-53 made an effort to develop elaborate system of village education. The Department of Education was organized for the development of indigenous schools. The main objective of Thompsonian plan to train people for employment in the newly set up revenue and P.WD of the province.

1.5.6 Woods Dispatch of 1854

But the most important landmark in the development of education in India was the Wood's Dispatch of 1854. In 1854 Sir Charles Wood, the president of the Board of Control, drafted a dispatch on the future scheme of education. This dispatch is considered as the Magna Carta of English education in India. In this dispatch he emphasized that India was "a race of people slow to change, bound up by religious prejudices and antiquated customs". There are in fact many obstacles to rapid Progress.

1. The aim of the education system and policy of the British should be diffusion of the Art, Science and philosophy of Europe so that trust worthy men would be produced who could hold offices under the Company.

2. Both English and English languages were to be used for the diffusion of European knowledge, and English as the medium of education should not be insisted upon at all stages. It should be used when sufficient knowledge of it had been gained by the people.

3. The despatch favored that abandonment of Macaulay's filtration theory, which held that education should be imparted to upper classes only and it would automatically filter down to the masses. Instead it recommended that indigenous school be made a foundation of the system.

4. It favored the introduction of the system of grants-in-aid to encourage the private enterprises in the field of education. However, these grants were to be made available only to those institutions which employed qualified teachers and maintained upper standards of teaching. In making these grants, the principles of religious neutrality were emphasis on vocational instructions and emphasized the need of establishing technical instructions for training students in law, medicine, agriculture, methods of teaching on schools etc.

5. Special facilities and encouragement should be provided to female education.

6. It favored the establishment of Universities in India on the pattern of the London University. Each University was to have a chancellor, a vice-chancellor and a senate, in addition to professors for various branches of learning such as law. These Universities were to be merely examining bodies. Initially such Universities were set up at Calcutta and Bombay, but an additional University would be established at Madras. At other places, where there were sufficient numbers of students for degree classes, such universities would be established. In pursuance of this provision, universities were set up at Calcutta, Madras and Bombay in 1887 respectively.

The despatch recommended the establishment of a separate department of public instruction in every province under the Director-General of Education, The

Director-General was to be assisted by inspecting officers, who were to make periodical reports of the educational work in their province. These officers were designated as directors and were in charge of one of the five provinces each. Wood's Scheme of education has been criticized on the ground that it was a slavish imitation of the English modes and failed to provide any solid scheme for the administration of schools etc. The appointment of administrators as Directors of Public instructions has been severely criticized by Prof. Dowell. He says, the men in charge of the department were primarily administrators and consequently education tended to become a matter of routine administration.

1.5.7 The Hunter Commission 1882-83

The British so far had placed emphasis on the College and University education. The secretary of state for India, by a regulation in 1859, had made provision of grants-in-aid by the Government to Colleges and Universities alone. Therefore, the primary and high school education remained ignored. In 1870, the responsibility of education was transferred to provinces which had limited economic resources. That also handicapped the primary and high school education. Therefore, Lord Ripon felt the necessity of inquiring into the working of primary and high school education and appointed an Education Commission under W.W. Hunter in 1882 to review the progress of education in those fields since Wood's dispatch of 1883. Some of its primary recommendations were as follows.

1. Primary education should be given priority. The government need not wait for voluntary help in this field. It should hand over the management of primary education to District and Municipal Boards which were to be provided one-third of its expenditure on it by the government as grant-in-aid.
2. Two types of high school should be established, one for providing literary education leading up to entrance examination of the University and the other preparing the students for vocational education.

3. The Government as far as could be possible should withdraw itself from the School and College education and every effort should be made to encourage private enterprise in these fields by a system of liberal grants-in aid.
4. Female Education which was most inadequate outside the Presidency towns should be emphasized.

The government accepted most of the recommendations of the Commission and education developed with a marked speed after it. But more than the Government a number of Indian philanthropic and religious association participated in its growth. It resulted not only in the development of western education but also in Oriental Studies. So teaching-cum examining Universities were also established in the coming years, i.e. the Punjab University in 1885 and the Allahabad University in 1887. But the primary education still remained neglected. Besides, female education also remained eligible. According to public census in 1901, only fifteen percent among children went to the primary school and only seven families among one thousand could read and write.

1.5.8 The Indian Universities Act, 1904

In September 1904 , Curzon summoned the highest educational officer of the Government throughout India and representatives of Universities at a round table conference at Simla. The conference opened with a speech by the Viceroy in which he surveyed the whole field of education in India. "We have not here, he said, "to devise a brand new plan of educational reforms which is to spring fully armed from the head of the Home Department and to be imposed Nolens Volens upon the Indian public". Later developments were to prove the hypocrisy behind this assertion. The conference adapted 150 resolutions which touched almost every conceivable branch of education. This was followed by the appointment of a Commission under the presidency of Sir Thomas Raleigh on 27 January 1902 to enquire in to the condition and prospects of improving their constitution and working efficiently. Commission was precluded from reporting on primary or secondary education as a result of the report of the

recommendations of the Commission. The Indian Universities Act was passed in 1904. The main changes proposed were as-

1. The Universities were desired to make provision for promotion of study and research, to appoint University professors and lecturers, set up University laboratories and libraries and undertake direct instruction of students.
2. The Act lay down that the number of fellows of a University shall not be less than fifty or more than a hundred. A fellow should normally hold office for a period of six years instead of for life.
3. Most of the fellows of a University were to be nominated by the government. The elective element of Universities of Calcutta, Madras and Bombay was to be twenty each and in case of other Universities fifteen only.
4. The Government control over the Universities was further increased by vesting the Government with power to vote the regulations passed by the senate of a University. The government could also make conditions or alterations in the regulations formed by the Senate and even frame regulating itself over and above the head of the Senate.
5. The Act increased University control over private colleges by laying down stricter conditions of affiliation and periodical inspection by the syndicate. The private colleges were required to keep a proper standard of efficiency. The government approval was necessary for grant of affiliation or disaffiliation of Colleges.

The Governor-General in Council was empowered to define the territorial limits of a University or decide the affiliation of colleges to Universities. The Universities Act of 1904 met with severe condemnation at the hands of Indian leaders. According to Chirol, "As was to be expected under a Viceroy who was a great autocrat with an overwhelming faith in the efficiency of the government machinery. The chief purpose of

the Act of 1904, was tighten the hold of the government on the University, and in the first place on their senates, which were still retained as the ruling bodies. It is alleged that Curzon sought to reduce the Universities to the position of departments of states and sabotage development of private enterprise in the field of education. According to Frozer, "the greatest controversy of Lord Curzon's Viceroyalty which produced bitterness among the leaders opinion and which was responsible for making the viceroy the most unpopular with the educated class in India was the Act of 1904. The Sadler Commission of 1917 also observed that the Act of 1904 made "the India Universities among the most completely governmental universities in the world".

1.5.9 Resolution of 21st February 1913

The Indian national leaders were pressing the government of India to assume the responsibility of providing compulsory primary education in India. The Government cleared its policy by a resolution on 21st February 1913. It did not assume the responsibility of compulsory primary education. Instead, it accepted its adherence to a policy of the removal of illiteracy in India. It urged the principal government to take early measures towards this direction. It also emphasized the need to encourage private voluntary efforts in this direction. It emphasized on improvement of the High School education and stressed the need of taking the responsibility of teaching by the Universities.

1.5 .10 The Sadler University Commission 1917-19

In 1917 the Government of India appointed a Commission to study and report on the problems of Calcutta University. Dr M.E Sadler, Vice-chancellor of the University of Leeds, was appointed as its Chairman. The Commission included two Indian members, Sir Ashutosh Mukherji and Dr. Zia-ud-din Ahmad, while the Hunter Commission had reported on problems of secondary education and the University Commission of 1902 mainly on the different aspects of University education, the Sadler Commission reviewed the entire field from school education to university education. The Sadler

commissions held the view that the improvement of secondary education was a necessary condition for the improvement of university education.

The commission reported that an effective synthesis between college and University was still undiscovered when the reforms of 1904 had not been worked out to conclusion that the foundation of a sound university organization had not been laid down. Further, it reported that "the problems of high school training and organization were unresolved". Although the commission reported on the conditions of Calcutta University, its recommendations and remarks were more or less applicable to other Indian Universities also. The following were the main recommendations:

1. A twelths-year school course was recommended. After passing the intermediate examination rather than the matriculation, the students were to enter a University. The government was urged to create new type of institutions called Intermediate colleges. These colleges could either be run as independent institutions or might be attached to selected high schools. For the administration and control of secondary education, the Commission recommended the setting up of a Board of Secondary and Intermediate Education.

The idea behind these recommendations was on the one hand, to prepare students for the universities, and to relieve the latter of a large number of students quite below any university standard and, on the other hand, to offer a sound collegiate education to students who did not propose, and should not be encouraged, to proceed to universities.

2. The duration of the degree of course after the intermediate stage should be limited to three years. For the needs of abler students, provisions were to be made for Honors courses as distinct from the Pass Courses.
3. The Commission recommended less rigidity in framing the regulations of the universities.

4. The old type of Indian University, with its large number of affiliated and widely scattered colleges should be replaced by centralized unitary residential teaching autonomous bodies. A unitary teaching University was recommended for Dacca to lessen the rush of numbers at the colleges of Calcutta University. Further, colleges in the mofussil should be so developed as to make it possible to encourage the growth of new university centers, few concentrations of resources for higher education at a few points. It stressed the need for extension of facilities for female education and recommended the establishment of a special Board of Women Education in the Calcutta University.
5. The necessity of providing substantial facilities for training of teachers was emphasized and desirability of setting up the departments of education at the Universities of Calcutta and Dacca.
6. The University was desired to provide courses in applied science and technology and also to recognize their systematic and practical study by award of degrees and diplomas.
7. The Universities were also to provide facilities for the training of personnel for Professional and Vocational Colleges. Seven new Universities come into existence during 1916-21, namely, Mysore, Patna, Banaras, Aligarh, Dacca, Lucknow and Osmania. In 1920 the Government of India recommended the Sadler report to provincial governments.

1.5.11 The Hartog Committee, 1929

By the Act of 1919, education was transformed to the provinces and the Central Government discontinued its grant for the purpose of education. The provincial government could do nothing much concerning the education, yet the number of schools and colleges continued multiplying because of private initiative. It led to the

deterioration of education standards. Therefore a committee headed by Sir Philip Hartog was appointed in 1929 by Indian Statutory Commission to report on the progress of education achieved by them. The main findings of this committee were as follows:-

- 1.Primary education needed more attention though it was not necessary to make it compulsory.
- 2.Only deserving students should be allowed to go in for high school and intermediate education. Average students should be diverted to vocational courses just after the middle. Stage, i.e. after Class VIII.
3. The Universities should improve their standards of education and for that it was necessary that admissions to the university should be restricted.

By the Act of 1935, Provincial Autonomy was introduced in the provinces and popular ministries started functioning in 1937. The Congress formed its government in seven provinces. Mahatma Gandhi proposed a scheme of education which is popularly known as Wardha Scheme of Basic Education. The Zakir Hussain Committee worked out the details of this scheme and suggested a seven year course of education which involved manual productive work as well. But the scheme could not be introduced because the ministries resigned in 1939 due to the outbreak of the World War.

1.5.12 Wardha Scheme of Basic Education

The Congress Ministries formed in seven provinces under the Government of India Act 1935 also devoted attention to the improvement of educational system. In 1937 Mahatma Gandhi proposed a scheme of basic education, popularly known as the Wardha Scheme of Basic Education. This scheme was evolved as a result of the deliberation of various educationalists that assembled at Wardha under the chairmanship of Mahatma Gandhi. The Scheme laid emphasis on manual productive

work and was to be financially self-sufficient. The Wardha scheme of Basic education had four basic features:

I. Education was to be free for all the children between the age of 7 and 14 years.

II. Education was to be imparted through the mother-tongue of the child.

III. It was to centre round certain basic crafts selected with due regard to the surrounding.

IV. It was to be self-sufficient and not to cause any financial strain on the government.

Sergeant Plan of Education-

In 1944 the Central Advisory Board of Education drew up a scheme, As Sir John Sergeant was the educational advisor of the Government of India at that time, it is known as the Sergeant Plan. It envisaged the establishment of junior and senior basic schools and compulsory education for children between six to eleven years of age. Over senior basic schools were high schools which were to be of two categories-academic and technical or vocational which were to provide education for six years. The plan suggested the abolition of intermediate schools. But it recommended that one year was to be added to school education and one year to the degree course in the universities. The plan suggested reconstruction of education in the next forty years. The period, however, was reduced to sixteen years by the Kher Committee.

1.5.14 Radhakrishna Commission (1949)

After the independence of India, the Government of India appointed in 1948, a University Commission under the chairmanship of Sri S. Radhakrishna. The terms of

reference of the commission were to consider and make recommendations on the following subject:-

- 1.The aims and objectives of university education and research in India.
- 2.The change considered necessary and desirable in the constitution, control, functions and jurisdiction of Universities in India and their relations with the Government of India and the Provincial Government.
- 3.The Finance of Universities.
- 4.The maintenance of the highest standard of teaching and examinations in the universities and colleges under their control.
5. The courses of studies in the university and their duration.
- 6.The standards of admission to university courses of study with reference to the desirability of an independent university entrance examination and the avoidance of unfair discrimination which militate against the fundamental right contained in Article 23 (2).
- 7.The medium of instruction in the universities.
- 8.The provision for advanced study in Indian culture, history literature, languages, philosophy and science.
- 9.The need for more universities on a regional or other basis.
10. The organization of advanced research in all branches of knowledge in the universities and institutes of higher research in a well-coordinated fashion avoiding waste of efforts and resources.
11. Religious instruction in the Universities

12. The special problems of Delhi University, Aligarh University and Banaras Hindu University.

13. The qualifications, conditions of service, salaries, privileges, and functions of teachers and the encouragement of original research by teachers.

14. The discipline of students, hostels and the organization of tutorial work and any other matter which is germane and essential to a complete and comprehensive enquiry into all aspects of University education and advanced research in India.

After touring the whole of the country interviewing people and receiving and considering the memorandum from various quarters, the Commission made the following recommendations in 1949.

The Commission recommended the establishment of rural universities with Shantiniketan and Jamia Millia as their model. The report criticized the allocation of small funds for education. They were not to be more than five per cent of the total revenue. The Commission stressed the necessity of increasing considerably the grant for scholarships and stipends so that the poor might not suffer. The colleges were not allowed to admit more than one thousand students. Where the mother-tongue was not the same as the federal language, the federal language was to be the medium of instruction. If the mother tongue and the federal language were identical, the students were required to take any other Indian classical or modern language. There should be no attempt at hasty replacement of English as a medium of instruction for academic standards. The Commission did not prescribe any time limit. There were to be no denominational or sectarian religious considerations. As regards co-education it would be adopted in the secondary stage and then again in the college stage. The Commission laid considerable stress on improving the standards of the teaching profession. There were to be four classes of teachers: professors, readers, lecturers, and instructors. Promotions from one category to another were to be solely on the basis of merit.

1.5.1 5 University Grants Commission

In 1965, the Indian Parliament passed the University Grants Commission Act. This provides for the appointment of University Grants Commission by the Central Government. The nine members of the Commission are appointed by the Central Government. Every member holds office for a period of six years. The chairman of the Commission is appointed by the Central Government and his job is a whole time job carrying a salary. The Commission meets at different times at different places

1.6 GROWTH OF PRESS

Introduction

Neither the press did occupy any important place in the development of political ideas at the time when British rule was established in India, nor did journalism associated with politics attain a high standard. The Journalism in India was started by European adventurers, who could not possibly be imbued with any high idea on standard of honesty and efficiency, their principal object seem to have been to assume the readers, and more often than not, it was achieved by publication of scandals and scurrilous personal attack against men of high position, and abuse of government which were likely to be appreciated by all save the handful of officials.

1.6.1 Attitude of East India Company towards Indians and the growth of press

The East India Company looked upon the Indian territories as its personal property and all Englishmen in India who were not its servants were regarded by it as interlopers and trespassers. Unofficial Englishmen in the company were prone to find fault with the monopolized corporation. They therefore vigorously criticized the govt. and the official and naturally enjoyed the abuses hurled at them in the periodical press. There was thus a tug of war between the officials, who not only disliked the new paper and also felt supreme contempt for them, and the latter who made it a point to annoy

the government and their servants, not only by fair criticism of the policy and action but high and low. This has been fully illustrated by the early history of the period in India which were all written and edited by Englishmen. In 1767 an attempt was made by bolts to start a newspaper but it was nipped in the bud as government deported the author of the enterprise. It was only in 1780 that the beginning of press in India was made when Hickey started India's first weekly paper entitled Bengal Gazette. Soon Hickey came in conflict with Warren Hastings because he generally criticized Hastings policy. Hickey was arrested and imprisoned and the papers were started in Calcutta between 1780 and 1783, and the editor of one of these was deported by John Shore. Among them India Gazette (1780), Calcutta Gazette (1784) and Hurkaru, particularly the last named attained some distinction.

1.6.2 Press in Madras Presidency

In Madras the weekly Madras courier, started in 1785, enjoyed officials favor. Two papers followed in 1795. The editor of one of them, India Heralds was deported for having made defamatory attacks on the government and the Prince of Wales, while the editor of the other, the weekly Madras Gazette, was prohibited from publishing copies of the general order of the government until they had been submitted for the inspection of the military secretary. In 29 June 1799, a general order was issued by the Madras government requiring the newspaper to be submitted to the inspection of the government before their publication.

1.6.3 Press in Bombay Presidency

The first paper, the weekly Bombay Herald appeared in 1789, in Bombay and then came Bombay Gazette in 1791. The last named incurred official wrath for a criticism of the police administration. The editor was ordered to submit every issue for censorship before publication. In 1792 his paper was amalgamated with the Bombay Herald and regained official favor.

Although these papers occasionally criticized the action of the government, they were primarily intended for Englishmen in India, and were generally speaking of non-political character. They published order of the government and Indian news, letter to the editor, personal news, and notes on fashion, parliamentary reports, newsletters and reports from various parts of Europe.

1.6.4 The Censorship of the Press Act, 1799

Lord Wellesley came to India as Governor General in 1798. At that time condition was quite critical. On the one hand Maratha were increasing their power. On the other hand Sultan Tipu of Mysore was negotiating with the French to turn out British from Indian soil. Lord Wellesley was keen to ensure that the French should not get information about the political condition prevailing in India. So he enacted the Censorship of Press Act in 1799. It laid down that no newspaper was to be established at all until the manuscripts or proof-sheets of the whole paper, including advertisement, were submitted to and approved by the Government. The penalty for violating the regulations was the deportation of the editor to Europe. The restrictions were extended by Minto even to religious books.

The penalty touched only the editors born in Europe as they alone were in the field at the time. The Europeans born in India, who gradually took up journalism since 1818, were exempt from operations of the regulations. This anomaly induced the Marquees of Hastings to abolish the pre censorship and drew up a new set of rules in 1818 for guidance of newspaper with a view to private the discussion of dangerous on objectionable copies. These rules did not pass the force of laws as they were not passed into regulation in a legal manner. There was therefore, no longer any legal restriction on Indian press.

1.6.5 Regulation of 1823

In 1823, John Adam, the active Governor General reversed the policy of Lord Hastings immediately after his departure. He passed certain regulations which required that:-

- 1) Every publisher or printer had to get a license first from the government. The defaulters could be fined Rupees four hundred by a Magistrate and their press should be taken over by the government.
- 2) The government had the right to cancel any license.

As the result of these regulations the publication of vernacular paper greatly suffered. Raja Ram Mohan Roy's Mirat-ul-Akbar went out of publication and so did many other vernacular papers. In fact, after these regulations, only three Bengali and one Persian newspaper continued their publication from Calcutta" James Buckingham, the editor of Calcutta journal was also deported to England under these regulations,

1.6.6 Liberation of India Press -1835

Under Lord William Bentick, Indian Press was somewhat liberated. Though Bentick did not revoke the licensing regulations adopted by Adams in 1823, he did give greater freedom of discussion to India as well as Anglo-Indian Press. But it was under Charles Metcalfe, the official Governor-General from 1835-36 that the regulations of 1823 were withdrawn. For this Act he has been bestowed with the title of liberation of India press. It may be noted that Metcalfe received valuable support from Macaulay: the law member of the Governor-General's council. Under a new press Act the publisher or the printer require to make a declaration concerning the peruse account of the premises of publication. He could, also the press by declaration to this effect. As a result of this enactment, the Indian press was placed at par with the British press. This liberal press policy resulted in rapid growth of newspapers all over the country.

1.6.7 The Licensing Act of 1857

The outbreak of 1857 revolt convulsed the whole of India during 1857-58. It was inevitable that great deal of the bitterness and race hatred endangered by the events of these two years would be reflected in the Press. So through the Licensing Act of 1857, licensing restrictions were reintroduced. In addition to the existing procedures regarding registration, as laid down by Metcalfe also continued. The use of printing press without license from the government was prohibited. The government was given discretionary power to grant license or revoke them at any time. The government could also stop or prohibit the circulation of any newspaper, book or other printed matter. Three papers Durbin, Sultan-ul-Akbar and Samachar Sudhavarshan were prosecuted for writing seditious articles. This was temporary measurement and was meant only to tide over the difficult situation created by the Revolt of 1857, however in actual practice; it was in operation till 1865. In the aftermath, the paper owned and edited by the Indians rapidly grew in numbers. A few of them were written in English and the large majority in vernaculars of different provinces. They came to play an increasingly important role in the political education of the people and growth of patriotic and national sentiments among them. On the other hand, the paper owned or edited by Englishmen tended to become more and more Anti-Indian in their general outlook, unsympathetic to Indian political aspirants and strong supporters of the government. This was mainly to the memory of the mutiny. Secondly India now represented by the Crown of English an allegiance of every loyal Englishmen.

1.6.8 Registration Act, 1867

The Act of 1867, the Press and registration of Book Act was passed. This Act was more of a regulatory nature than a restrictive measure on the Press on newspaper. Under this Act, a copy of every book or newspaper printed was to be submitted to the government for record and examination. The printers and publishers were required to register their names and every book or newspaper was required to print the name of the printer and publisher, as well as place of printing. The publisher and the printer were required to file a declaration before magistrate regarding good conduct of the

press and publication. This Act has continued to be in force till present times with certain modification made in 1890, 1914 and 1953.

1.6.9 Vernacular Press Act, 1878

The Vernacular Press Act empowers a magistrate, with previous sanction of the provincial government to require a printer or publisher to deposit a security or enter into a bond binding him not to print or publish anything likely to incite feeling of disaffection towards the government or hatred between the deposit, etc. in the event of the publication of same undesirable matter, the printer was given the option of submitting proofs to the official censor and dropping all rejected matter and thus escape from the clutches of law.

Divergent views were held with regard to the Vernacular Press Act. While Englishmen in general and the government of India in particular justified its enactment, the Indians condemned it in the strongest possible term. The views of Sir. A. Arbuthnot was that as a result of this legislation seditious and disloyal writings stopped completely and there was no interference with the legitimate expression of opinion. According to S.N Banerjee, "within less than fifteen months, the vernacular press all over India, save that of Madras was muzzled". A big meeting was held in the Town hall at Calcutta, "it was one of the most successful meeting every held in India. It sounded the death -knell of the Vernacular Press Act". In an article in the Times of India, Sir Ferozshah Mehta also criticized the Act. He pointed out that the Vernacular Press was not guilty of disloyalty of the British rule. "The worst that could be said was that on occasion it was guilty of angry recriminations, exaggerated generalization and vulgar personalities. But such effusions conveyed no treasonable ideas to a native regarding them with, his natural knowledge of native modes of thought and expression. It was at all times difficult to draw the line between severe, though just, criticism of government and its measures, and the licentious abuse of them, bordering on the preaching of sedition were to be more than human if in course of time and by gradual stages all hostile criticism was not brought within the pale of proscription. If the vernacular press

was licentious the system of licensing would but aggravate and intensify its mischievous tendencies and annihilate nothing but honest and useful criticism particularly in the case of a press in its infancy.

“Moderate and respectable men, their functions not yet hardened in to habits, would retire from the field without hardly a struggle. Violent and principled agitators would thrive on the prosecution which would furnish the very nourishment necessary for their existence. And while the sound and healthy political growth of the people would be indefinitely retarded, the government would be deprived of all trustworthy sources of keeping itself well-informed of the real inner feelings and thought of the people- Deprived of free and sincere criticism, it would hardly, know to steer its way through service adulation or scurrilous abuse”.

According to Mody, "The Act was utterly uncalled for, unduly repressive in character and inspired by sinister motives. it was a Draconian piece of legislation based for the most part on the Irish Coercion Act of 1870 and in some respect make stringent than the latter, which was a special emergency". Again, "perhaps the worst feature of the Act was that it exempted from its operation all English News papers, though in many cases they were the greatest Sinners' As Mr. (later Sir) Arthur Hob house, one of the most distinguished lawyers of the time, observed, it was Englishmen who said the worst things of the Govt. and said the most continually, and he condemned the distinction as "class legislation of the most striking and invidious description at variance with the whole tenor of our policy, and only to be justified by the most cogent proof and only danger from maltreated class,"

According to Sir Erskine Perry, a member of India council of the secretary of state for India, "No imperial legislature could forge a more powerful weapon for expiating an obnoxious press" Again, the Act was ,a retrograde and ill conceived measure injurious to the future progress of India".

1.6.10 The Newspapers Act, 1908

The partition of Bengal by Lord Curzon and his anti India policy resulted in a lot of agitation in the country. A movement was set on foot to drive out the Englishmen bag and baggage from the country. Consequently Newspapers (Incitement to offence) Act was passed in June 1908. The object of the Act was to put an end to the existence of those papers which contained any incitement to murder of any offence under the Explosive Substances Act, 1908 or any act of violence. According to this Act, district magistrate was empowered to confiscate the printing press where a newspaper containing an incitement to evidence was published. The government was also authorized to annual declaration of the printer or publisher of the newspaper under the Act of 1877 .on account of the strongest provisions of the Act of 1908, the 'Yugantar' th 'sandhya' and the, 'Bande Mataram' stopped their publication.

1.6.11 The Indian Press Act, 1910

The Act of 1910 empowered a magistrate to require a deposit of not less than Rs 500 and not more the Rs. 2000 from the keepers of new printing press and publisher of newspapers. The local government was empowered to require the existing press and publishers of newspaper to deposit not less than Rs. 500 and not more than Rs. 5000 as security was authorized to dispense with the deposit of any security or cancel or vary any order already issued in this connection if he had special reason for doing so.

The Act of 1910 defined the term objectionable matter whose publication was to entitle the government to declare security forfeited to his majesty. All attempts direct or indirect, to seduce persons as employed in his majesty defense force or to intimidate the people to give money for revolutionary work or to prevent them from giving help in discovering or publishing revolutionary crime, were included in the definition objectionable matter.

The definition of seditious publication was widened to include writing against the Indian princes, Judges, executive officers and public servants. Section IV was so worded as to leave little scope for independent criticism of government action by the Press. The

power of deciding whether any particular publication did or did not offend against section IV was given to the provincial government and not to the ordinary court. If the security of printing press or newspaper was confiscated and the keeper of the press or the publisher of a newspaper wanted to make a fresh declaration under the Act of 1867 each of them had to deposit with the magistrate a security of not less than Rs.1000 and not more than Rs 10,000. If in the opinion of the government, the printing press of the newspaper offended against section IV of the Act, the security was to be forfeited to his majesty.

The Act also authorized the custom officers and officers of the post office, to detain any packet or parcel or consignment suspected to contain any objectionable matter and to deliver the same to the provincial government. Provision was made for an appeal to the High Court. It was to be heard by a special bench of three judges. The appeal was to be filed within two months of the date of order of forfeiture by the provincial government.

Criticism of the Act of 1910

The Indian Press Act of 1910 muzzled the Indian Press. There was a lot of hue and cry throughout the length and breadth of the country. The press legislation tried to save the newspaper and press from the arbitrary orders of the government. The Act was vigorously applied during the World War I. It was pointed out in 1912 that the Act of 1910 had penalized over 350 presses; securities amounting to over 40,000 were demanded from 300 newspaper. Over 400 publications were penalized. Owing to the demand of security more than 200 printing presses and 130 newspapers were not started. Newspapers like "Amrit Bazar Patrika", "Bombay Chronicle", "The Hindu", "The Tribune", "The Punjabee", "Hinduvasi", etc. were subjected to the rigors of the Act. Although the public demand on impartial enquiry into the allegation, their demand was not conceded.

A special bench of Calcutta High Court tried the case entitled Mohammed Ali verses Emperor and Chief Justice Jenkens and Justice Stephen 'passed certain structures in their judgments. in the matter of new India Printing Works, Justice Abdul Rahim made the following observation on the scope of section 4 and the discretionary powers of the government, generally speaking the terms of the section are extremely wide and comprehensive cannot be doubted They vest the local government with discretion so large and unfettered that the keeping of- printing press and the publication of newspaper become an extremely hazardous undertaking in the country". A press may be devoted to the publication of an entirely innocent and non controversial nature. Yet it will be liable of forfeiture if any matter printed in such press I considered by the government to be objectionable within the meaning of the Act. It may be doubted if it is possible for the keeper of any printing press in the country to maintain. Such as efficient expert supervision over matters that are printed as to delete anything that might be regarded to fall within the widespread net of section IV.

After the passing of the Government of India Act 1919 and the inauguration of the reforms, Sir Tej Bahadur Sapru was appointed the first Indian Law member. A committee was appointed under him to examine the working of the Act of 1919. The report of the committee was that the Act should be repealed. The recommendation of the committee was accepted by the government.

1.6.12 The Indian Press Act

After the launching of civil disobedience movement by congress in 1930, the Indian press grew very critical of the British government and highlighted its various Acts of omission and commission. it gave vast converge to the nationalist activities and the authorized perpetuated by' the British. Under the circumstances, the British government decided to muzzle the press before it could inflame the native feelings. This resulted in the enactment of the Indian press (Emergency power) Act, 1931 . The chief objective of the Act was providing against the publication of matter likely to incite or encourage violence or murder. The keepers of printing press could be asked to deposit security. If

they published any objectionable material against the government, the security could be forfeited. It may be noted that these restrictions applied against the keepers of printing presses as well as publishers of newspapers. If a press worked without depositing security, it could be confiscated for publishing unauthorized news sheets and newspapers.

The Act gave extensive power to the provincial government to control the press. These powers were actually used by them to prohibit the publication of the names and portraits of well-known leaders of the civil disobedience movement. The newspapers were not permitted to carry on any propaganda on behalf of Congress or publish the message of the leader in jails. In pursuance of these powers the printer and publishers of Anand Bazar Patrika were required to deposit a security of Rs 1000/-. Similarly a security of Rs 3000/- was demanded from the printers and publishers of Bombay were each required to deposit a security of Rs 6000/-. The Bombay Chronicle was even asked to pay a fine of Rs 3000/- for publishing an objectionable article by Horniman.

1.6.13 The Foreign Relation Act 1932

The Foreign Relation Act 1932 replaced an ordinance of 1931. Its object was to penalize publications calculated to interfere with the maintenance of good relations between his majesty's government and friendly foreign states. The necessity of this law arose when the newspaper criticized the administration in certain states adjoining the frontiers of India. The Act provided that where an offence under Chapter XXI of the India Penal Code was committed against the ruler of a state outside, but adjoining India, or against the consort or son of Principal Minister of such ruler, as the governor-general in council might make, or authorize any person to make a complaint in writing of such an offence and any court competent in other respect to take cognizance of such offence might take cognizance of such a complaint. Any book, newspapers or other document containing such specified defamatory matter which tended to prejudice the maintenance of friendly relations between his majesty's government and the government of such state, could be retained in the same manner as seditious literature.

In January 1933, four ordinances were promulgated which conferred certain powers for the maintenance of law and order and particularly widened the operative section of the Press Act so as to permit action against the publication of matter calculated to encourage the Civil Disobedience Movement.

1.6.14 Indian State Protection Act, 1934

The object of this Act was to prevent unreasonable attacks on the British administration of India and provide authorities in British India with power to deal with bands or demonstrators organized on semi-military lines, for the purpose of entering and spreading disaffection in the territories of the Indian states. The above laws continued to remain in force up to 1913 when the World War II broke out' in order to meet the difficult situation, the Government of India was forced to pass the Defence of India Act. The government also framed rules known as the Defense of India Rules. These rules enabled the government to control the Indian press for six long years. Action was taken against those newspapers which dared to violate the above rules as law. However, the Act and the rules lapsed with the end of the World War II.

1.5.15 Press Trust of India Ltd.

The most notable event in Indian journalism in 1948 was the formation of the Press of India Ltd. This organization took over the supply of news to and from India. This was done on the basis of an agreement with the Reuters. This agreement enabled the Indian Press to get complete control over its own internal news supply. The Press Trust is a non-profit-making concern and membership is open to all newspapers of India. The P.T.I has now become independent of the Reuters.

1.6.16 Press Laws inquiry Committee, 1948

The government of India set up a Press Law inquiry Committee under the chairmanship of Shri Ganganath Jha. The committee brought together all the existing press laws of India and made recommendations regarding the direction in which the

law required to be modified. The Central Legislature nominated some members to the committee. Three editors were also recommended by the Indian Newspaper Editors Conference. The committee made the following recommendations.

1. An explanation should be added to section 153 A (I.P.C) to the effect that it does not amount to an offence. Under that section to advocate a change in the social or economic order, provided such advocacy does not involve violence.
2. Repeal of the Indian states (protection) Act of 1914
3. Repeal of the Foreign Relations Act of 1932
4. Before taking action against the press under emergency legislation, provincial government should invariably consult the Press Advisory Committee or similar body.
5. Repeal of the Indian press (Emergency powers) Act of 1932 was recommended but it was also suggested that certain provisions of the Act, which did not find a place in the ordinary law of the country should be incorporated into that law at suitable places.
6. Section 124, I.P.C. relating to sedition should be amended so as to apply only to act or words which either incite disorder or are intended to incite disorder.
7. Section 144 I.P.C should not be applied to the Press and separate provision should be made, if necessary, for dealing with the Press in urgent cases of apprehended danger.
8. Necessary provisions should be made in the law to empower courts to order the closing down of press for a special period in case of repeated violation of law.

The Indian Constitution

Article 19 of the new Constitution of India which came into force on 26th January 1950 provided for the freedom of expression; that the right to freedom of expression was held by some courts to be comprehensive that no action could be taken against

any individual who advocated murder and other violent crimes. Consequently, the First Amendment Act was passed in June 1851. It was provided that the right to freedom of speech was to be subject to all laws imposing restrictions with regard to the security of the state, friendly relation with foreign states public order, decency or morality, contempt of court, defamation and incitement of offences.

1.6.17 Press (Objectionable Matter) Act, 1951

In the course of debate in Parliament on the Constitution (First Amendment) Bill, the Government of India promised to introduce a Press Bill which was free from the objectionable features of the Indian press (Emergency Power) Act 1931 and which was in accordance with the new Constitution of India. Such a bill was introduced in the Parliament on 21st August, 1951 and was named as the Press (Incitement to Crimes) Bill. However, its name was changed later on with a view to dissociating this bill from the Act of 1908 which had a similar title. The amended bill was passed by the Parliament and received the assent of the President in October 1951.

According to the objects and reasons of the Act, the new law was directed against the encouragement of violence or sabotage of certain other very grave offence and the publication of scurrilous matter. No pre-censorship was imposed on any newspaper unless it actually abused its freedom by the publication of some objectionable matter. Security could not be demanded arbitrarily. That could be done only after proof of the actual abuse of the freedom of the press by the publication of objectionable matter. Even in their case, the demand of security on its forfeitures was not to be provided by the executive but by the session's judge. The session's judge was to pass orders only after a full trial. He was to hear both the government and the keeper of the Press or the publisher of the newspaper. The publishers or the keeper could claim the right to be tried by a special jury composed of the persons particularly qualified to sit in judgment over case of the abuse of the freedom of the press by journalistic experience or by an association with public affairs. A right of appeal was provided to the High Court on all points involved in every case. The amount of security

was not to be excessive and in no case more than the amount specified in the complaint made by the competent authority was to be ordered. Provision was made for the return of security if no further action was taken in respect of the press or the newspaper or the news-sheet for a period of two years from the date of deposit. Provision was made against double penalty. Any offence punishable under the Act and any abetment of such offence were made cognizable and bailable. This Act repealed all other laws relating to the Press.

It seems desirable to define the term "Objectionable Matter" as this term is very prominent in the Act itself. According to Section 3 of the Act, the expression "objectionable matter" means any words, signs or visible representations which are likely to incite or encourage any person to resort to violence or sabotage for the purpose of overthrowing or undermining the government established by law in India or any state thereof or its authority in any area, or incite or encourage any person to interfere with the supply and distribution of food or other essential commodities or with essential services, or seduce any member of any of the armed forces of the Union or of the police forces from his allegiance to his duty, or prejudice the recruiting of person to serve if any feeling of enmity or hatred between different section of the people of India, or which are grossly indecent or scurrilous or obscene or intended for black mail . It is well known that when the above Bill was on the Legislative Will, a lot of hue and cry was raised by the Press. However, the government gave an assurance to the Press that it would not abuse these powers and that the matter would be discussed once again after the lapse of two years. The life of the Act was extended for two years in 1954 and the same has been allowed to lapse now.

1.16.18 Press Commissions of 1952

The government of India appointed on 23rd September 1952, a Press Commission consisting of 11 members. The Chairman of the Commission was Justice G.S Rajadhyaksha. The Commission submitted its report in August 1954.

The Commission," recommended the establishment of an all India Press Council. The Council was to consist of 25 members of whom 13 or more were to be working editors, journalists of standing in the profession, including working editor. It was to have in addition a Chairman who should be either sitting or a retired judge of a High Court. He was to be nominated by the Chief Justice of India. The following were to be the objectives of the Press Council.

1. To safeguard the freedom of the press and to help the Press to maintain its independence.
2. By censuring objectionable types of journalistic conduct and by all other possible means to build up a code in accordance with the highest professional standards.
3. To keep under review any development likely to restrict the supply and dissemination of news of public interest and importance
4. To encourage the growth of the responsibility and public service among all those engaged in the profession of journalism
5. To study development on the Press which may tend towards concentration or monopoly and make it necessary to suggest.
6. To publish reports at least once a year, regarding its work and reviewing the performance of the Press, its development and the factors affecting them.
7. To improve methods of recruitment; education and training for the profession by the creation of suitable agencies for the purpose such as a Press Institute.

The Press Registrar was to keep a close watch on the conclusion that in a particular area in a language, a monopoly has developed; he was to bring it to the notice of the Press Council who will conduct an investigation into the existence of the monopoly. Whether that had acted against public interest, whether undesirable practices had been resorted to for eliminating competition and what measures, if any,

were necessary to deal with the situation. The state trading corporation for newsprint was to be entrusted with monopoly of imports and could take over the entire output of Indian mills on a fair basis and sell the same along with imported newsprint at equated prices.

The Commission recommended that the publication of newspapers and periodicals should be made a central responsibility and suggested the banning of crossword puzzle competition forms. It recommended the introduction of price page schedule for newspapers and suggested that advertisement should not cover more than 40% the total space. The Commission favored single unit papers and recommended that in case of multiple editions each unit should be separated from the others in the matter of accounts. Where a chain consisted of a number of groups, each group was to be separated from the other. The adoption of a strict code of advertising by an association of publishers was recommended. The Commission recommended the enactment of legislation to regulate the newspaper industry which should make it punishable with fine or imprisonment to give fraudulent advertisements.

The Commission found considerable degree of concentration in the ownership of Indian newspapers and felt that there was danger that the tendency might develop in the future. The proposed Press Council was to review at the end of 5 years all the consequences of newspapers ownership in the light of circumstances then existing and to make appropriate recommendations. The news agencies should not be owned or controlled by the state and any assistance from the state or to the news paper agencies should be without strings attached." The state should have no voice in the control of the, agency either editorially or administratively. ,

The Commission recommended that a Public Corporation based on the existing organization but controlled by a Board of trustees under a Chairman appointed by the Chief Justice of India should take up the management of the Press Trust of India. No organizational changes were prescribed for the United Press of India. The employees were to have representation on the Board of trustees.

In recent years, the Indian Parliament has passed a few laws concerning the Press in India. The names of some of them are the Delivery of Books and Newspapers (public Libraries) Act 1954, the Working journalists (Conditions of Service) and Miscellaneous Provisions Act, 1955, the Newspaper (Price and Page) Act, 1956, Parliamentary Proceedings (Protection of Publication) Act, 1960, etc.

UNIT-11

SOCIAL POLICY AND SOCIAL CHANGE

Structure

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2.1 introductions

2.2 Emancipation and Upliftment of Women, role of Ishwar Chandra Vidyasagar

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- Abolition of Polygamy
- Abolition of Child Marriage
- Women education and establishment of Girls' School
- Conclusion

2.3 Abolition of Infanticide and Human sacrifice

- Abolition of Human Sacrifice
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- Conclusion

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- . Object of Social Reform Movement
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- Conclusion

OBJECTIVES

The purpose of this unit is to enlighten you regarding social policy and social change in India. After reading this unit you will learn about:

- Contribution of Ishwar Chandra Vidyasagar for the emancipation and uplift of women
- Various efforts for the abolition of Infanticide and Human Sacrifice
- How caste rigidity and untouchability were abolished
- What is drain of wealth and how the drain of wealth depleted the economy of India

3.2T THE EMANTGIPATION AND UPLIFT OF WOMEN: ROLE OF ISHWAR CHANDRA VIDYA SAGAR

INTROUDUCTION

Ishwar Chandra Vidyasagar was a great Bengali polymath, Sanskrit pundit, educator, social reformer, writer, philanthropist. He was one of the greatest intellectual activist of the 19th century and one of the pillars of the Bengali Renaissance. He was born on 26th Sept 1820 to a Kulin Brahmin family at Birsingha in Midnapur District of pre Independence Bengal. He spent his childhood in extreme poverty. But this did not deter him from his chosen path of achieving his goal. Though he was a great Sanskrit scholar, his mind was open to the best in the western thought, and he came to represent a happy combination of Indian and western culture. His greatness lay above his genuine character and shining intellect.

In Bengal, innumerable stories regarding his high character, moral qualities and deep humanism are related. This day Vidyasagar's contribution to the making of modern India is many sided. Above all Vidyasagar is remembered gratefully by his countrymen for his contribution to the uplift of India's down-trodden women hood.

2.2.1 Introduction of Widow Remarriage

The appalling suffering of the womenfolk, the decadence of the richer people, the moral degradation of the people in general made a deep impression on the mind of the young scholar, and gave him the will and courage to start a crusade against social problems.

The distressing condition of Hindu widows was one of the first evil to draw his attention. Vidyasagar started to write in the *Tattvabodhini Patrika*. He realized that the widow remarriage campaign, to have a general appeal to the people, must be backed by reference to authoritative slokas or verses in the sastra. He began to make an intensive study of sacred books with this purpose and at last found what he wanted in a sloka in *Parasar Samhita*.

It was: *Gate mrite pravrajite kliveca patite*

patau pahcasvapatsu narinam patiranyo bidhyate.

(A second marriage is sanctioned for women in five situations: if their husband be not heard of, if they die, retire from the world, and prove to be impotent or become outcaste).

Vidyasagar wrote a book on widow remarriage which was published in 1853. In the book he argued in favor of widow remarriage and blasted the arguments against its introduction with a rare display of scholarship of logic. Towards the end of 1855 an enlarged edition of the book was published. He remained undaunted by all the adverse comments, criticism and reaction and proceeded with his mission. A petition signed by many distinguished people of Bengal was submitted to the Legislative Council praying

for legalizing widow marriage and for removing all obstacles to the inheritance of the sons of remarried widows. The signatories included Devendranath Tagore, Dakshinaranjan Mukherji, Ishwar Chandra Gupta, Ramgopal Ghose, Rajnarayan Bose, Dr. Mahindra Lal Sarkar and others. The whole country was enthusiastic with excitement. Widow Remarriage and Vidyasagar became the subject matter of praise and parody, a household topic of discussion. J.P. Grant, a member of the Legislative Council took great interest in the matter and the Act legalizing widow remarriage was passed on 26 July, 1856.

A petition against the Act was submitted by the orthodox Hindus led by Raja Radhakanta Deb. it was signed by 30, 000 men but it proved abortive. The first widow marriage took place with great pomp and clamor between one Srischandra Vidyaratna and Kalimati Devi, a widow who was only eleven. Madan Mohun Tarkatankar played an important part in this marriage and it was a great personal victory for Ishwar Chandra Vidyasagar who had devoted all his time, energy and money for the success of his mission. The widow remarriage movement scored a legal and moral triumph, but as a practical and widespread social reform it failed. It must be added in conclusion that though the movement achieved only partial success, it was quite significant. It stirred the society and made people think over it. The need of social changes was exposed and the movement roused social conscience. In a way it may be described as the first real popular movement in the country.

2.2.2 Eradication of Polygamy

In his book on widow remarriage Vidyasagar exposed the evils of *Kulinism* and the extent to which it crippled the society. The evils of *Kulinism* and polygamy were interconnected. The Hindu patriot took the initiative and published some anti polygamy tracts written by Shyamacharan Sarkar. A number of petitions against polygamy signed by Vidyasagar, The Maharajas of Burdwan, Nadia, Dinajpore, Rani Sarnomayee of Kassimbazar and fifty thousand men and women of Bengal were submitted to the Government in 1856. These sought for Government interference against polygamy

"which was practiced on a very large scale in a manner the most offensive to morality and decency".

The outbreak of the Mutiny in 1857 put an end to any hope of Government measures for eradicating the baneful social practices. In 1866 another petition was submitted to the Lieutenant Governor of Bengal, Sri Cecil Beadon, by Raja Satyasan Ghosal of Bhukailash, Vidyasagar and others. Beadon viewed the petition sympathetically and promised to do his best. But nothing fruitful resulted. Vidyasagar, however, continued his efforts to expose the evils of polygamy. In August 1871, his first tract on polygamy was published, followed by the second in April 1873. Vidyasagar was actively connected for some time with the Hindu Family Annuity Fund which was started in 1872 by Nabinchandra Sen to render economic assistance to needy Hindu widows. Throughout his life Vidyasagar served the distressed and the downtrodden and was the first to stand by them whenever needed.

2.2.2 Abolition of Child Marriage

Social reform and the emancipation of women were as it were the life and breath of Vidyasagar, constantly engaging his mind. In 1850 he wrote an article on the evils of early marriage in the Sarvasubhakari edited by Motilal Chatterjee. He drafted a list of pledges to be taken by his close associates. These were:

1. They would educate their daughters and would not give them in marriage till they were eleven.
2. They would not care whether the bridegroom is a Kulin, Sotria or Maulik but would marry their daughter to the right man. If willing, a widowed daughter should be remarried.
3. A son should not be married before he is 18.
4. No one would marry again with one wife living and would not marry his daughter to anyone who had already been married.

These pledges were taken by the closest associates of Vidyasagar. It may appear to be rather idealistic in its approach but it reveals the working of Vidyasagar's mind and there lies its importance.

2.3.3 Women Education and establishment of Girls Schools

The need of a girl's school for imparting non-sectarian and secular education was widely felt for a long time and was fulfilled at last by the foundation of the Hindu Balika Vidyalaya in May 1849, on the initiative of J.E. Drinkwater Bethune, Legal Member of the Governor-General's Council and President of the Council of Education. Bethune's deep concern for the education of women in India is said to have been his atonement for pleading in favor of the practice of Sati in the Privy Council. The difficulties that Bethune faced were considerable, but with Ishwar Chandra Vidyasagar by his side as co-worker and the encouragement of enlightened men like Ramgopal Ghose, Dakshinaranjan Mukherji, Justice Sambhunath Pandit and Pandit Madan Mohun Tarkalankar, the odds were overcome. Vidyasagar was the first secretary of the school. Bethune and Vidyasagar devoted much time, energy and resource to the running of the Vidyalaya. On the school carriage was written a Sanskrit Sloka to the effect that it was the duty of a father to educate his daughter. The object was to convince the people of the necessity of women's education. Till the last day of his life Vidyasagar took great interest in the education of women and patronized the Strisiksha Vidhayini Sammilani, branches of which were founded in different districts to promote the cause of female education. Vidyasagar, while working as the Government inspector of Schools of Nadia, Hooghly, Burdwan and Midnapore, organized in all thirty-five girls' schools and twenty, model schools in the districts. But on this issue he came into conflict with Gordon Young, the newly appointed Director of Education. Young did not approve the foundation of the girl's schools and refused to pass the teachers' Salary Bill. The Bill was ultimately passed by the Lieutenant Governor but the difference between Vidyasagar and Young could not be settled and the former resigned the post in 1858.

The establishment of the Hindu Balika Vidyalaya caused much stir in the society and the institution came in for both criticism and appraisal. While the conservatives looked upon it as a dangerous step, which would spoil the girl's character, the progressive section of the people saw in it a great step forward to progress and women's emancipation. The school gave impetus to the cause of women's education and a number of girls' schools, were soon opened in various districts. Bethune's contribution to the cause of the education of women in Bengal, his efforts for the development of the school and his love for the students can only be compared with that of David Hare's like whom he earned the loving respect of the people of the land. Fittingly, after the death of Bethune the school was named after him. The consciousness of girl's education soon reflected in Wood's Dispatch of 1854 and the need for girl's education was emphasized and in subsequent years the government granted money for girls' schools.

Conclusion

The towering personality of Vidyasagar helped the growth of women's consciousness and liberation of women in India. The widow remarriage movement, his movements against polygamy, against early child marriage and above all his contribution for the women's education heralded a new era in the women emancipation in India.

2.3 ABOLITION OF INFANTIGIDE AND HUMAN SACRIFICE

Introduction-

British in India started with trade acquired paramourty and were dragged to take social responsibility too in the territories they were in power. Various social legislation were taken to ban the social evils in the society .It was all started from 1800.In fact, the British has no interest in making any social legislation for the betterment of the society since their ultimate aim was to raise substantial revenue from the territories they had under their control in India.

The Indian educated group always brought heavy pressure on English government to bring various social legislation to control various social evils in the society. The British after consolidating power in India slowly brought Christian Missionary as well into the country. The missionaries started their activities like spreading Christian religion and western education too. In some parts of the British India, the missionaries carrying their activities witnessed various social activities in the society .They have brought the same to the notice of the British Government and recommended immediate social legislation .Moreover, the British Government faced a lot of pressure from liberals in their territories in India to end the social evils .Last but not least, was the British India in order to justify their Colonial rule ,they have to bring many social legislation to ban social evils in the society.

2.3.1 Abolition of Human Sacrifice

The practice of Human Sacrifice in the hill tracts of Orissa, Madras and the Central Provinces was discovered by the British authorities in 1836. It was in that year that the Hindu Raja of Ghumusar revolted against the British and in the course of the military operation against him, the British troops made their first acquaintance with the Khonds and their country. 'it was then discovered that these people had been in the immemorial habit of performing annual sacrifices of human victims, the victims being usually purchased or stolen in the plain below, and sold to the Khonds, by persons who made a trade of such dealings . On the report of G.E. Russell, the Madras Government decided to take measures against it. But the task was extremely difficult. It was felt that any law denouncing the rite and providing for punishment would prove abortive. Partial measures were recommended, such as the rescue of 'meriahs' or the victims kept for sacrifice. In 1841, Lord Elphinstone, the Governor of Madras, suggested to the Central Government to institute an agency to rescue the 'meriahs' and it was sanctioned in 1845.

2.3.2 Abolition of Meriah

From 1848 the matter received the serious attention of Lord Dalhousie. During the course of operations, a large number of meriahs; men, women, and children, were rescued by a young officer named Campbell. He reported in March 1849 that the total number of meriahs rescued that year was 307 making an aggregate of 547 in the two past seasons. Vast areas never before traversed by Europeans were surveyed that season in, the Khond country. By 1853 the total number of victims rescued was 1260. Of these, two hundred children were sent to missionary schools for education.

By 1854, the Meriah practice was almost came to an end. Before this the Khonds had been not only oblivious to all sense of their crime and confident that it was directly sanctioned by the deity, but they also lived in strongholds, which it was scarcely possible to invade. Legislation was useless among people who were beyond the hold of law. Threats were absurd when they could not be enforced even by a campaign. Bribery was fruitless when the people believed a crime to be their greatest earthly gain. Among such people Campbell worked, and when his work ended an entire people have been induced to forgo a crime sanctioned alike by antiquity and by superstitions. The Khonds substituted in every place animal for human sacrifices. For some time the Government kept vigilance over the entire area. Credit goes to the British officers for having persuaded a tribal group to give up a primitive custom within so short a time. Dalhousie declared in 1856 that the meriah sacrifice was at an end.

2.3.3 Abolition in Infanticide

It was also during the rule of Dalhousie that the custom of female infanticide was abolished in the then North-west Provinces and the Punjab. Charles Raikes, the Magistrate of Manipuri, deserves credit for starting a campaign against it by the middle of the nineteenth century. His examples were followed in Punjab. At Manipuri, Raikes issued a few regulations. In the villages of the Chauhan Rajputs and the Pathak Ahirs who practiced infanticide, watchmen were employed to give information at the police

station of the birth of a female child. After one month the health of the child was to be reported, and if any illness attacked her, a superior police officer was at once to see her and report to the magistrate. In suspicious cases, the body of the child was to be submitted to the civil surgeon. It may be noted here that one of the methods of killing the baby daughter was to willfully neglect her and leave her to die, and to say that the death was natural.

The Court of Directors in England appreciated the activities of Raikes and directed the Indian Government to pay to the subject 'most careful attention. But James Thomason, the Lieutenant Governor of the North-west Provinces, did not approve of any system of prevention through police or watchmen. To him the best method of suppressing the crime was to direct ones efforts to the correction of the social institutions and customs which prompts it.

One of the main causes of infanticide among the Rajputs was the heavy expenses on marriage. The Government decided to strike at the root. Accordingly, W.H. Tyler, the Commissioner of Agra Division, arranged a meeting of the Chief Rajputs of Etawah, Farrukabad, Agra, Patiali, Badaon and Manipuri in December 1851. An agreement was reached to reduce marriage expenses and 360 signatures of the chiefs and headmen were attached to it. Every chief took a solemn pledge to assist the government in its noble object.

In Punjab, the British authorities came to know in 1846, after the acquisition of the Trans-Sutlej territories, that there were hundreds of families throughout Punjab among whom not a single female child for generations had been allowed to live. And there were thousands of families among whom the practice of female infanticide was a social custom. The Bedis of Punjab were known as the 'Koreemar' or 'daughter slayers'. It was after the final annexation of Punjab that the question of suppression, the matter received fresh attention. John Lawrence, the Chief Commissioner, suggested a rather mild policy. But Lord Dalhousie advocated a strong policy. In August 1853, he issued a minute saying, "There are two causes alleged for female infanticide, the one is a

religious one, founded upon peculiar tenets or considerations of caste, the other is a pecuniary one, arising out of the habitual expenditure of large sums upon marriage ceremonies. The Government can bring its authority to bear upon both causes by proclaiming that the destruction of female children is murder, whatever may be the moving causes of the crime, and that it shall in case of conviction be implacably visited with the punishment justly due to every murderer".

The Punjab authorities arranged a grand meeting at Amritsar on the last three days of October 1853. It was said that so large a body of civil officers and the representatives of the British Government, were never perhaps before assembled together in India. Among those assembled were also the members of Sikh Durbar, the representatives of all the leading families among the Sikhs, the chieftains of the Kangra hills, the Bedis of Dara Baba Nanak, the commercial heads of every city within two hundred miles of Amritsar, and the delegates from every district representing agricultural and trading interests. There was 'not a single expression of disapproval, disappointment or displeasure'. The meeting opened with an announcement of the Governor General's determination to punish all who might be thereafter convicted of female infanticide, as for murder. It ended with an *Ikrarnamah* or agreement signed by the people which said:

The crime of infanticide being so hateful to God, and execrable in the eyes of Government, and of all pious and good men, we will at once, cause the apprehension of any person of our tribe who may perpetrate the crime in our illaquahs or villages, and bring the same to the notice of the authorities, and we will expel from caste any person who may refuse or show reluctance to join in the endeavors to accomplish to the above object'.

3.3.4 Conclusion

The grand meeting of Amritsar gave a death blow to the custom of female infanticide. A silent change was taking place among the people themselves which made

Government intervention easy. To Dalhousie, the Amritsar affairs marked 'the commencement of a new social era among a people of the countries beyond Jumna'. Within a few years the custom disappeared like Sati and become 'a thing to be wondered at in recollection'.

2.4 REMOVAL OF CASTE RIGIDITY

Introduction

The caste system of Hindus, which divided the Hindu community into multitude of almost hermetically sealed groups, hierarchically graded and based on birth, was one of the principal targets of social reform movements.

2.4.1 Object of Social Reform Movement

The caste system was another major target of attack for the Social Reform Movement. The Hindus were at this time divided into numerous castes (jatis). The caste into which a man was born determined large areas of his life. It determined whom he would marry and with whom he would dine. It largely determined his profession as also his social loyalties. Moreover, the castes were carefully graded into a hierarchy of status. At the bottom of the ladder came the untouchables or scheduled castes as they came to be called later which formed about 20 per cent of the Hindu population.

2.4.2 Problem of Caste Rigidity

The untouchables suffered from numerous and severe disabilities and restrictions, which of course varies from place to place. Their touch was considered impure and was a source of pollution. In some parts of the country particularly in the south their very shadow was to be avoided, so that they had to move away if a Brahmin was seen or heard coming. An untouchable's dresses, food, place of residence all were carefully regulated. He could not draw water from wells and tanks used by the higher castes; he could do so only from well and tanks specially reserved for the untouchables. Where no such well or tank existed he had to drink dirty water from

ponds and irrigation canals. He could not enter the Hindu temples or study the Sashtras' often his children could not attend a school in which children of higher caste Hindus studied' public services such as the police and the army were closed to him" The untouchables were forced to take up menial and other such jobs which were considered 'unclean', for example, scavenging, shoe-making, removing dead bodies, skinning dead animals, tanning hides and skins. Usually denied ownership of land, many of them worked even as tenants-at-will and field laborers.

The caste system was an evil in another respect. Not only was it humiliating and inhuman and based on the anti-democratic principles of inequality of birth, it was a cause of social disintegration. It splintered people into numerous groups. In modern times it became a major obstacle in the growth of a united national feeling and the spread of democracy. It may also be noted that caste consciousness particularly with regards to marriage prevailed also among Muslims, Christians and Sikhs, who practiced untouchability though in a less virulent form.

2.4.3 Factors responsible for eradication of casteism

British rule released many forces which gradually undermined the caste system' The introduction of modern industries and railways and buses and growing urbanization made it difficult to prevent mass contact among persons of different castes especially in the cities' Modern commerce and industry opened new fields of economic activity for all. For example, a Brahmin or upper caste merchant could hardly miss the opportunity of trading in skins of shoes, nor would he agree to deny himself the opportunity of becoming a doctor or a soldier. Free sale of land upset the caste balance in many villages. The close connection between caste and vocation could hardly continue in a modern industrial society in which the profit motive was increasingly becoming dominant.

In administration, the British introduced equality before law, took away the judicial functions of caste panchayats, and gradually opened the doors of administrative

services to all castes. Moreover, the new educational system was wholly secular and therefore, basically opposed to caste distinction and caste outlook.

As modern democratic and rationalist ideas spread among Indians they began to raise their voice against the caste system. The Brahmo Samaj, the Prathana Samaj, the Arya Samaj, the Ramakrishna Mission, the Theosophists, the Social Conference, and nearly all the great reformers of the 19th century attacked it. Even though many of them defended the system of four varnas, they were critical of caste (Jati) system. In particular they condemned the inhuman practice of untouchability. They also realized that national unity and national progress in political, social, and economic fields could not be achieved so long as millions were deprived of their right to live with dignity and honor.

The growth of the National Movement played a significant role in weakening the caste system. The National Government was opposed to all those institutions which tended to divide Indian people. Common participation in public demonstration, giant public meetings, and Satyagraha struggles weakened caste consciousness. In any case those who were fighting for freedom from foreign rule in the name of liberty and equality could hardly support the caste system which was totally opposed to these principles. Thus, from the beginning, the Indian National Congress and in fact the entire National Movement opposed caste privilege and fought for equal civic rights and equal freedom for the development of the individual without distinctions of caste, sex or religion.

All his life Gandhiji tried for abolition of untouchability in the fore front of his public activities. In 1932, he founded the All India Harijan Sangh for the purpose. Since the middle of the 19th Century numerous individuals and organizations worked to spread education among the untouchables (or depressed classed and scheduled casts as they came to be called, later), to open the doors of schools and temples to them, to enable them to use public well and tanks, and to remove other social disabilities and distinctions from which they suffered

As education and awakening spread, the lower caste themselves began to stir. They became conscious of their basic human rights and began to rise in defence of these rights. They gradually built up a powerful movement against the traditional oppression by the higher castes. Dr. B.R. Ambedkar, who belonged to one of the scheduled castes, devoted his entire life to fighting against caste tyranny. He organised the All India Depressed Class Federation for the purpose. Several other scheduled caste leaders founded the All India Depressed Class Association. In South India, the non-Brahmins organized during the 1920s, the Self-Respect Movement to fight the disabilities which Brahmins had imposed upon them. Numerous Satyagraha movements were organised all over India by the depressed castes against the ban on their entry into temples and other such restrictions.

The struggle against untouchability could not, however be fully successful under alien rule. The foreign government was afraid of arousing the hostility of the orthodox section of society. Only the government of a free India could undertake a radical reform of society. Moreover, the problem of social uplift was closely related to the problem of political and economic uplift. For example, economic progress was essential for raising the social status of the depressed castes, so also was spread of education and political rights. This was fully recognized by Indian leaders.

2.4.4 Conclusion

The Constitution of India in 1950 has provided the legal framework for the final abolition of untouchability. It has declared that "'untouchability' is abolished and its practice in any form is forbidden. The endorsement of any disability arising out of 'untouchability' shall be an offence, punishable in accordance with law". The Constitution further forbids any restrictions on the use of wells, tanks, and bathing ghats, or on the access to shops, restaurants, hotels and cinemas. Furthermore, one of the Directive Principles laid down for the guidance of further governments says, "The state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall

inform all the institutions of the national life'. Struggle against the evils of the caste system, however, still remains an urgent task before the Indians, especially in the rural areas.

2.5 REMOVAL OF UNTOUCHABILITY

Introduction

The social organization of the Hindus inherited from the British period had many oppressive and undemocratic features. The segregation of a section of the Hindus as untouchables, who were precluded from such elementary rights as the right of entry to public temples or of use of public wells and tanks, and the feeling that his/her physical touch contaminated a member of the higher castes, constituted a most inhumane form of social oppression.

2.5.1 Problem of Untouchability

The outcastes were the outcastes of Hindu society. Though belonging to the Hindu society, they were its proscribed part. Historically, untouchability was the social fruit of the Aryan conquest of India. In the process of social interaction, a portion of the indigenous conquered population was incorporated into Aryan fold. The most backward and despised of this incorporated population, it appears, constituted the hereditary caste of untouchables. For centuries, untouchability persisted in the Hindu society. Even extensive and profound humanitarian and religious reform movements such as started by the Buddha, Ramanuja, Ramananda, Chaitanya, Kabir, Guru Nanak, Tukaram and others, hardly affected the inhuman and age-long institution of untouchability. Hollowed with tradition and sanctified by religion, it continued to exist in all its barbarous vigour for centuries.

Though different motives and considerations prompted various groups of social reformers in their campaigns against untouchability, all recognized it as an institute to

be destroyed. It is true that a good proportion of the Hindu community, its numerically strong orthodox section, tenaciously opposed the abolition of untouchability and general disability from which these depressed masses of the Hindu society suffered. However, the tendency was towards its increasing eliminations.

2.5.2 Depressed Classes, their strength

The census report of 1931 estimated the number of the depressed classes at 50,192,000 in the whole of India. In the U.P. they constituted 30% of the total-population. Thus socially submerged classes formed about one-fifth of the whole Hindu population. The problem of their emancipation, therefore, assumed vital importance in any scheme of national freedom and social construction of India.

2.5.3 Factors responsible for the remove of Untouchability

1) Impact of New Economic Forces

There were a number of objective factors which often imperceptibly led to the diminishing of the gulf of social inequalities and distinctions. The introduction of railways and buses increasingly brought both the touchable and the, untouchables physically together. Modern industries established in India impartially recruited their labour supply in the labour market both from the touchable and the untouchables, who further worked at the machines in physical ' proximity to one another. In labour strikes, both touchable and untouchable workers fought together and slowly, and steadily developed a new class consciousness which increasingly began to supplant caste consciousness. In cities, the restaurants proved powerful solvents of the caste prejudices.

2) Spread of Education

With the spread of education among the depressed classes, more and more members from among them took to vocations which were formerly the monopoly of the upper castes. Common material interests were forged among the followers of the same

vocations and, in course of time when the first prejudices were overcome, they came together and co-operated, irrespective of whether they belonged to the superior or depressed classes, to advance their common interest.

With the introduction of modern education, the Indians came in contact with the liberation and democratic ideologies of the west. This produced recoil among the best individuals of the higher castes from the social injustices and gross caste inequalities existing in the Hindu Society. It also produced a rebellious attitude among the educated members of the depressed class who organised these classes for smashing the chains of social oppression imposed on them.

Moreover when an untouchable was educated and improved his economic position, the attitude of the higher castes towards him also began to be modified.

Impact of National Movement

There was another factor which operated in favour of the anti-untouchability movement. It was the expanding Nationalist Movement which aimed at integrating all Indians irrespective of caste or community to achieve political freedom. The success of the Swaraj struggle demanded the democratic alliance of all castes and communities in India whose vital interest lay in the political independence of the country. Such a union was primarily forged in joint struggles of these groups for the accomplishment of political freedom. Thus the Nationalist Movement contributed, though slowly, towards the dissolution of old distinctions. On the other hand, the social reform movement aiming at eliminating social injustice such as untouchability, in its turn, contributed towards the building of the national unity of the Indian people on a democratic basis.

2.5.6 Movements to improve their Condition

Indignation at such an inhuman and unjust institution was a part of the general democratic indignation which developed among the conscious and educated section of Indians.

The Brahmo Samaj, the Arya Samaj, the Social Reform Conference, even political organisations like the Indian National Congress led by Gandhi, and the All-India Harijan Sangh, a non-political body founded by Gandhi, strove by propaganda, education and political measures to restore equal social, religious and cultural rights to the untouchables.

There was a stirring among the depressed classes themselves. The spread of education among them brought forth a group of intellectuals such as Dr. Ambedkar, who became the spokesmen of their sufferings and disabilities and passionate fighter for their elementary human rights. The All-India Depressed Classes Association and the All-India Depressed Classes Federation were the principal organizations of these classes. The latter was founded and led by Dr. Ambedkar. In addition, there were numerous local and sectional organizations of the various castes comprising the depressed classes.

By various and different methods and to a varying extent, all these organisations were striving for the removal of the disabilities of the depressed classes. The most spectacular among these disabilities were non-admission to temples and public schools, the ban on the use of public wells, and residential segregation. Dr. Ambedkar, in addition, tried to transform the depressed classes into a political army and pressed their political claims which were conceded in the constitution of 1935 in the form of special representation of these classes. Though the demand of the depressed classes for special representation was anti-national and disruptive of national unity, still it mirrored the political awakening among these classes.

The Arya Samaj, the Brahmo Samaj, and other religious reform movements of the Hindus had for their aim a consolidation of the Hindu Society on a reconstructed, rational basis. Their leaders strove in direction of the democratization of the Hindu Social System. They stood against gross social injustices from which the depressed Hindus were suffering and generally preached their abolition in the very name of the Hindu Shastras by reinterpreting them.

The non-religious social reform movements condemned untouchability and other social injustices in the name of individual liberty and equality of human rights without trying to secure any favorable verdict of the Vedas on their side.

Liberals and left politicians in the Indian Nationalist Movement like Gokhle, Gandhi and others also argued that since their demand for self-government or independence from the British rule was a democratic demand, the Indians should also practice democracy in the social sphere and reconstruct social relations between individuals, castes and communities on the basis of democratic principles; the principles of equal liberty and rights of man.

Further, national freedom was a function of national unity and united national strength. National unity and strength demanded equal freedom of self-development. The abolition of untouchability, the removal of disabilities of the millions of depressed classes, would have contributed to the development both of national unity and vitality.

Even those Hindus, who, like Savarkar, stood for the Hindu Raj, advocated the elevation of the status of the depressed classes. This was due to the fact that they felt alarmed at the numerical loss which the Hindu community had been experiencing due to the steady conversion of the untouchables to Islam and Christianity, which guaranteed them more social equality.

Thus a movement to elevate the depressed classes, to improve their miserable economic conditions to spread education among them, to extend to them the freedom to use public wells, schools, and roads, and enter public temples, also to secure for them special political representation, steadily grew in the country and gathered momentum. The Mahad Satyagraha for the right of water led by Dr. Ambedkar was one of the outstanding struggles of the untouchables to win equal social rights. It was a slow process however. The depressed classed formed the most poverty-stricken strata of the Indian society. Literacy among them was also on a very low level.

Gandhi, the All-India Harijan Sevak Sangh founded by him in 1932, and other bodies, were doing extensive work of social reform and educational character of the depressed classes. The Harijan Sevak Sangh started numerous schools for the Harijans including residential vocational schools. In addition, Scavengers' Unions Cooperative Credit Societies and housing societies were formed.

The Congress governments, which functioned for a few years in various provinces, from the year 1937, did useful work for the elevation of the depressed classes. The Congress Government passed the Bombay Harijan Temple Worship Act permitting the trustees, if they wished, to admit the Harijans to the temples, even if the current custom or the instrument of trust debarred them. Free education for the Harijans, from the primary class to the university degree, was introduced in their provinces by the Central Provinces and Bihar Congress government. In other Congress-governed provinces, similar facilities were arranged.

A number of Satyagraha movements of the Harijan also took place wherein they disobeyed the ban on their temple entry and strove to enter the temple. These movements reinforced by the growing popular sympathy for their democratic demands, secured for the untouchables the right to temple entry in a number of places. The rulers of states like Travancore, Indore, Aundh and Devas, themselves took initiatives in opening 94 state temples by proclamation.

2.5.4 Neutrality Policy of Britain

The Indian Nationalist stated that the British government did not energetically and enthusiastically work for the restoration of the rights of the depressed classes and that it did not exercise its power to strike at the undemocratic denial of elementary human rights to the untouchables. Even Dr. Ambedkar, was not irreconcilably hostile to

the British Government' it considered that unless the Indian people secured the political power and that power did not concentrate in the hands of the socially suppressed section of the India society, it was not possible to completely wipe out all social, legal and cultural disability, from which no section suffered.

There was a strong stricture on the neutrality policy of the British government in India in social and religious matters which objectively tended to perpetuate reactionary and oppressive social customs and institutions. It was true that Hindu orthodoxy resented and resisted all progressive social measures but, the leaders of Indian nationalism and depressed classes argued that the British government ought not to have evaded its state duty to stamp out social inequalities and injustices. It was true that the British government had intervened in social matters and introduced reforms like the abolition of Sati, equality before law of all citizens, touchable or untouchables alike and others. Still, the rate at which the reforms were accomplished was too slow and exhibited too much concern of the government about the feeling of the reactionary social forces'

The democratic awakening of the depressed classes, their increasing consciousness of their basic human rights, was a part of the general national democratic awakening which had taken place among the Indian people during the British rule. During that period, a new economic and political system was established all over India. This system was based on the principle that all individuals of society were equal units having equal individual's liberty and treatment before law. It gave a heavy blow to the ideas of heredity and status on which the pre-capitalist medieval Indian society was based. An individual had equal right and freedom to follow what vocation he liked. He was treated on the whole on par with other fellow citizens before law. This had kindled among the socially sub-merged classed the urge to break through all shackles imposed on their freedom for centuries. The humanitarian activity of the struggles of the submerged sections, constituted the socio-reform movement in India.

2.5.5 Conclusion

The problem of the abolition of untouchability was, therefore, bound up with that of a basic socio-economic reconstruction of the Indian society, with that of the creation of a prosperous national economy, the change in the existing economic and social relation which would elevate the material condition of untouchables. The expansion of education, and the enactment of positive legislation which would, regardless of the opposition, sweep away all disabilities that were imposed on them

The anti-untouchability movement, which came into existence and which subsequently gathered momentum, was the expression of the growth of larger national and humane consciousness among the Indian people. It is an essential part of the national and democratic movement of the Indian people

(e) Literary and Cultural Movements-

2.6 R.N. TAGORE

Introduction

Rabindra Nath (1861-1941) really carried over the spirit of the nineteenth century with its deep religious convictions, its firm faith in the idealistic values of human life and its all-pervasive sense of beauty and order, into the somewhat unsettled and experimental temper of the following century. He assimilated the lessons of the revolutionary transition, its doubts and problems, its negative approach to life and demolition of old certitudes with an anguish of soul, upheld and fortified by an unshakable faith in the ultimate beneficence of the meaning of life. The whole of his literary career affords a unique evidence of the triumph of beauty and moral order in a world disintegrating before his very eyes. It is this which has made him a world poet, although he wrote in a provincial language functioning very narrow limits.

2.6.1 Poetry

Rabindra Nath's poetry falls into six well-marked divisions. The first period (1882-1886) comprises Sandhya Sangit (1882), Prabhat Sangit (1883), Chhabi-o-Gan (1884) and Kadi-o- Komal (1882). These youthful productions are marked by a vague yearning and wistful melancholy of the poetic soul not yet sure of itself, which looks at life through a hazy, uncertain mist, with color and music divorced from clearness of ideas and depth of perception.

In the second period, consisting of Manasi (1890), Sonar Tari (1893), Chitra (1896), and Kalpani (1900), Rabindra Nath attains the fullness of self-realization in one of its aspects. This period is especially remarkable for the Jivana-Devata conception, a realization of the mystery of the poetic imagination, touched sometimes by the playful fancy of love and sometimes spiritualized into a kinship with the sportive Divine Lila pervading both human life and the cosmic universe.

The third phase comprising Naivedya (1901), Kheya (1906), Gitanjali (1910) Gitimalya and Gitali (1914) is steeped in the fervour of divine love and of the yearning for divine communion. It is this phases of Rabindra Nath's poetry his mystic passion for God that was made known to the western world through his English translations and made of him a world figure in poetry. Katha-O-Kahani (1900) affords another proof of the versatility of Rabindra Nath, in which he makes the past heroic episodes of Indian history live before us.

In the fourth phase represented Balaka (1916), Purabi (1925) and Mahua (1929), Rabindra Nath breaks fresh ground. Here he introduces an intellectual profundity, the stimulus of new ideas, and a quickening awareness of social and political problems thrown up by the ferment of the First World War. Purabi and Mahua mark a resurgence of the poet's old feeling for love and sensuous, passionate imagery, touched with a new intellectual vigor and the philosophic meditation of autumnal ripeness.

The next phase marks a new experiment in the abandonment of the time honoured verse. forms and the adoption of a naked, bare, unadorned style shorn as far

as possible of the special grace of poetry. These writings, known as prose poems, include Punascha (1932), Sesh Saptak (1935), Patraputa (1936) and Syamati (1937). They may be said to illustrate in Bengali Poetry the kind of experiment made by Wordsworth in his Lyrical Ballads to show the identity between the language of prose and verse.

In the last period, Rabindra Nath, caught up in the meshes of acute physical suffering brought on by ill-health and disease, reveals himself as a saint and a seer to whom the last secrets of human life and the role played by Death in it have stood unmasked as in a clairvoyant vision. The poems of Prantik (1938), Akas Pradip (1939), Sejuti, Navajataka (1940), Roga Sayyaya, Arogya and Janmadine (1941) are bathed in a transcendent light, which illuminates the experiences of this life as a transparent medium through feeling.

2.6.2 Novel

Rabindra Nath's contribution to the novel is extraordinary though it does not have the epoch making character of his poetry. His earliest novels, Bau-thakura Hat (1882) and Rajarshi (1883), bear the stamp of the same features of thought and style as his first characteristic poetical utterances like Sandhya Sangit (1882) and Prabhat Sangit (1883), and appear almost like story versions of his poetic yearnings and wistful fancies and reflections.

The second novel, Rajarshri (1885), is a great advance upon the first and turns upon a conflict between the opposite principles of formal ritualism and the religion of the heart.

After an interval of seventeen years since his first apprentice work, Rabindra Nath returned to the form with a series of master-pieces Chokher Bali (1902), Nauka

Dubi (1905), and Gora (1909). Rabindranath struck out a distinctly new line of approach and treatment and shook himself free from the influence of his great predecessor, Bankim Chandra.

In Chokher Bali, while we follow the carefully calculated moves of the young widow, Binodini to seduce Mahendra out of his conjugal fidelity, and are about to set her down as a heartless coquette without any redeeming tenderness in her character, she suddenly reveals herself as wrapped up in the dreams of ideal love. Rabindra Nath is hardly conscious that there is any gulf to be bridged between the two aspects of Binodini. Mahendra is transformed by his unsettling experiences from a self-willed young man to a desperado ready to trample upon most delicate sanctities of family life, but in the end he returns to the domestic fold, sober and chastened.

In Nauka Dubi, Rabindra Nath is tried of psychology and reverts to the romance of mistaken identity, the motive of the comedy of errors with consequent entanglements in situation and feeling. Gora is the greatest of all Rabindra Nath's novels, combining an epic breadth of canvas with a rich delineation of character and a crowded picture of contemporary life. The full turmoil of the age with its political passions and religious controversies threw up personalities at once representative and individual and filled the pages of the novel with a dynamic and varied energy of life. Gora, the hero, was the son of an trishman.

Rabindra-Nath's novels subsequent to Gora, Ghare Baire (1916), Chaturanga (1916), Yogayoga(1929), Seshar Kavita(1930), CharAdhyaya (1934) and Tin Sangi (1914) representing a shift of emphasis and method maybe more briefly treated. The author's view of life was now contracted to significant fragments marked by a special interest of situation and character instead of being spread over representative aspects. The method that he usually follows is that of epigrammatic condensation and rapid general survey rather than detailed consecutive narration

2.6.3 Short Story

As a writer of the short story Rabindra Nath stands easily among the master artists according to the most exacting world standards. As against the novels, where poetry and realism stand in a close, rather uneasy alliance, in the short story there is an exquisite fusion between the two elements, resulting in consummate perfection of form and an almost lyrical unity of impression. The Bengalis' faith in the unexpected and supernatural finds expression in some stories, sometimes with a touch of picture, exoticism, and sometimes with a weird and uncanny effect ensured through deft psychological manipulation. In some stories human figures have been suffused with Nature-magic and transformed into the human counterparts of the silent, pervasive passivity of the life of nature

2.6.4 Drama

The dramatic form was not quite congenial to Rabindra Nath's genius. He begins with song drama and ends in dance drama. In the intervening period are interspersed dramas of different kinds and inspirations, the regular five-act dramas of passion and conflict, the drama of ideas, lyrical narratives dramatic in form though hardly conceived in the spirit of drama, the symbolic drama dealing with spiritual problems and intuitions, and humorous Comedies and farces exploring the effects of fantastic and ridiculous situations now without occasional touches of pathos and poetry. His dramatic output is considerable in bulk and varied in its contents, but still one feels that the dramatic spirit was not quite inevitable in him.

Among the best of his dramas in all kinds may be mentioned *Raja o Rani* (1889), *Visarjan* (1890) and *Malini* (1896) among the regularly constructed plays of tragic conflict, and *Tapati* (1929) a refashioned version of *Raja o Rani*, designed to achieve more purely tragic effects but missing its mark because of the unbalanced shifting of focus, poetic dramas, e.g. *Chitrangada* (1892) and *Karna Kunit Sambad* (1900), where the dramatic effect is weakened and diluted by a predominantly lyrical treatment of passion, symbolic dreams, e.g. *Raja* (1910), appearing in a new version as *Arup Ratan* (1920), *Saradotsav*, rechristened as *Rin-sodh* (1921), *Muktadhara* (1925), *Rakta Karabi*

(1926), and comedies, e.g. Goray Galad (1892), re-written as Sesh Raksha (1928), Baikunther Khata (1897) and Prajapatir Nirbandha (1908) dramatized as Chira Kumar Sabha (1926) bubbling over with fun and wit and an ever flowing current of good humor. The Rabindra drama stands slightly apart from the main line of dramatic tradition, but may perhaps contain promise and fruitful hints of the drama of the future.

2.6.5 Conclusion

As a prose writer Tagore shows the same inexhaustible variety of forms and richness of effects as in other forms. His political social and religious essays show a keen dialectic power' close knit logic and telling sarcasm and a high deal that judges the shortcomings of foreign rule. But his personnel and imaginative essays are the best of the kind in world literature combining a sense of style with a subtle play of the imagination and enshrining moods and outlook, of profound appeal. His studies of modern Indian literature, though not penetrating so deep as an in the ease of Sanskrit, are nevertheless stimulating and are replete with evidence of insight and discrimination. He also gives us a brilliant reconstruction of the background of folk-poetry. The volumes of literary criticism will shine as lustre gems in the double crown which encircles Rabindra Nath's head as a master artist in both prose and poetry.

2.7 PREM CHAND

Introduction

Munshi Premchand(1880-1936) was an Indian writer famous for his famous Hindusthani literature. He is one of the celebrated writer of the Indian subcontinent, and is regarded as one of the foremost Hindusthani writer of the early 20th century. Born Dhanpat Rai Srivastav, he began writing under the pen name "Nawab Rai" but subsequently switched to Premchand while he is also known as Munshi Premchand .Munshi being an honorary prefix. A novel writer, story writer and dramatist .He has been referred to as the "*Upanyas Samrat*"(Emperor among the Novelist) by some Hindi writers .His works include more than a dozen novels. Around 250 short stories, several essays and translations of a number of foreign literary works in to Hindi.

2.7.1 Style

After Prem Chand's contribution Hindi literature reached its fullest maturity and flowering. Prem Chand gave to Hindi literature a new social awareness, a new sense of purpose. In his hands the Hindi novel came very close to life and faithfully reflects reality. He was truly a people's writer who wrote- about the life of common folk in a language they could understand. His appeal goes much beyond the closed circle of the intelligentsia and he has reader among people who have very little education. In this, he reminds us of medieval poets like Tulsidas and Kabir whose words bring magic into the lives of masses of people in India.

2.7.2 Novels

He wrote about a dozen novels of the highest literary merit. The first novel of Prem Chand Asrare-Mabib (The Mystery of the Temple) was serialized in Benaras Urdu weekly. The novel depicts in a rather extravagant manner the evil deals of priests and mahatmas. The leading characters in the novel are Yashodanando, a panda, Bibijan a prostitute, a young woman corrupted by the panda. The novel is loose in fiber, specializes in highly coloured description and may be described as naturalistic rather than realist. Prem Chand's second novel Hamkhurma-O-Hamsavab, bears the sub-title Do Sakhiyon ka Vivad. The novel is much mature in its conception than the first venture had been. The novel thus heralds, Prem Chand's crusade against social evil in the guise of orthodoxy and his great literary war against evil in society.

Another early novel, Krishna, was first advertised in 1907. But no copy of the novel is now available. It satirized women's fondness for ornament and seems to be an earlier anticipation of a later novel Gaban.

Prem Chand also translated Hindi novel Roothi Rani (the Angered Queen) into Urdu. It is a story of Rajput valor, intrigue and perversity of a brave queen and a foolish, licentious king. It is the story of Rajput decay and disintegration and feminine heroism.

In 1912 was published, a new novel by Prem Chand, Jalwai Kar. Later on it appeared in Hindi under the title Vardaan. It was perhaps the same novel which Himasuddin Ghorī calls Pratap Chand, since Pratap Chand is the hero of the novel. There are good descriptions of village life in this novel, of holi and sense of festivities. There is poverty, sufferings and oppression in village.

Between 1916 and 1917, Prem Chand had written Seva Sadan or Bazare-Husn. It was originally written in Urdu. Seva Sadan must be the first great social novel written in Urdu. The painting of the social scenes is vivid and convincing. The deeply humane spirit of Prem Chand watches over his creations with benevolent sympathy, following their sad and tragic course of life with much concern. Another novel Goshai Afiyat was

written between May 1918 and February 1920. The novel was written in the background of India's sharpening national struggle and bears the strong impression of Gandhiji's Satyagraha movement. Those were the days of the Rowlett Act, Martial Law and Jallianwala Bagh.

On 1st October 1922, he started work on his novel Rangabhooni. He finished the Urdu version on 1st April 1924. The potency of the novel lies in its application to the people against social injustice. The conscience of the community is roused by Sudras against wrong doing and the oppressors. Thus the author presents a very vivid and powerful picture of India in this novel. Another novel Kaya Kalpa was the first novel written in Hindi. It was published in 1926. Prem Chand had been working on a new novel, Gaban (Embezzlement), which was published by Saraswati Press at the beginning of the year 1931. The novel is built around one of Prem Chand's pet obsession, the ruinous effect of a wife's fondness for ornaments on her husband's life, Krishna. It was concerned with the same theme.

The Golden Age of writing for Prem Chand began in 1931. Gaban was published at the beginning of the year 1931, and he began writing another of his great novels, Karmabhomi on 16th April 1931. According to Prem Chand's letters, he embarked on his great work Godaan. In 1881, But owing to various difficulties connected with Hans and Jagaran, another novel which he was writing during his last illness, Mangal Sutra, was cut short by premature death, Gaban, Karmabhomi and Godaan constitute a trilogy of which any novelist could be proud. The whole novel may be considered as a moving drama in five acts (1) Picture of the city (2) Life in a village in the hills (3) Revolt (4) people in the hill village (5) Finale- revolt and victory' There are strong traces of Gandhi an influence on the novel.

We can list certain themes as being favorites of Prem Chand. They find repeated expression in his works:

1. Love of Ornaments and finery; the trouble and distress this brings.
2. The peasants' tale of woe and suffering.
3. Communal tensions, orthodoxy, superstition and blind prejudices.

4. `Dowry and the marriage system.
5. The Plight of Hindu Widow.
6. The step-mother.
7. Social movements and national upsurge.
8. Historical interest: mediaeval history and recent Indian history.
9. Supernatural interests and intrusions.
10. Themes of Patriotic fervor.
11. Games like Kabaddi and gilli-danda.
12. Satire and exposure of pretence and hypocrisy.
13. Themes of social injustice.
14. Transformation of a character under the impact of social reality, Stories of character.

Prem Chand created the socio-political novel in Hindi. His novels have more political coloring than either the novels of Sarat Chandra or Tagore. Prem Chand changed Bengali fiction with being 'feminine' in tone. Jainendra records the following conversation with Prem Chand:

`I said, "Bengali literature touches the heart more. Do you agree with this? What is the reason for this?"

'Prem Chand replied, "I certainly agree the reason is that it is more" feminine in feeling. I do not have enough of it."

'Hearing this I stared at him, I asked, "Does it move the heart more because of its feminine quality?."

'He said, "Yes, It often becomes reminiscent. In memory there is the liquid quality of feeling. In resolve there is the hardness of feeling. For creativity one needs both."

'He continued, "Jainendra, I do not know clearly. I am not a Bengali. They are emotional. I cannot go where emotions take you. I cannot give so much. But I feel, Jainendra, that we need hardness also."

'Saying this Prem Chand blushed like a girl. He said, "Jainendra, Rabindra and Sarat are very great, but is that the way for Hindi? At least that is not the way for me."

There is little poetry in the vision of Prem Chand. He did see how the coming of spring transformed the countryside. He saw the beauty of village figures sitting round a fire and talking of their common woes. He understood the beauty of noble human relationships, but he was chiefly occupied with questions of right and wrong, social justice and freedom. There was softness and gentleness in him, but his writing is mostly sharp arrows loosened against tyranny and oppression in society.

Prem Chand told good and exciting stories. His novels hold the reader enthralled by sheer story-interest, but it has to be admitted that the influence left on his mind by such reading as Titism-Hoshruha lent to his fiction, elements of sensation and melodrama. Too much happens in this world. There are deaths and suicides, miraculous coincidence. In Rangabhoomi, Sophie is captured and held prisoner by rebels. There are gun-battles and hair-raising events. Ultimately Sophie is miraculously united with Vinay in a railway train. In Kaya Kalpa a Rani remains young and beautiful like Rider Haggard's she.

He is also a master of caricature, laying on the colors too thick and strong. He is swept off by the vigor of his own description and ignores all restraint or reserve. When in Kaya Kalpa, Manorma pays a visit to Munshi Vajradhar's house, fantastic things happen. Munshi Vajradhar is so excited that the trips and falls and the light is blown out. It is pitch dark in the house.

In a modern novel the pace of events is usually slow and not much happens. One has a meal, goes for a walk, watches the flow of traffic and broods. Indian society is still in many ways backward and the flow of events here is swift and dramatic. It is less so in more sophisticated societies, where the aroma of a cigar or the bouquet of liquor provides the highest excitement.

The greatness of Prem Chand as a writer lies in his creative gifts. He created life in Super abundance, peopled a whole world of his own making. The world of Prem

Chand is inhabited by hundreds of people- peasants, landlords, money-lenders, industrialists, adventurers, fighters for truth and justice, heroes cast in a noble mould, good people, bad people, gentle girls and shrewish old women. There are innumerable characters, some of the tall figures of literary history- Suman, Prem Sankar, Surdas, Samarkant, Hari, Sophie, Vinay, a whole host of them. These characters are our personal friends and more real to us than any living people. Thus Prem Chand paints a picture of India through his writings, of people fighting against wrong and seeking redress, the peasant against the landlord and the money lender, the widow against orthodoxy, the untouchable against the priest. By his revolutionary fervour Prem Chand transforms the Indian scene. It is not a picture of dumb, driven cattle: it is the teeming millions of India marching forward to victory.

2.7.3 Short Story

Prem Chand wrote a large number of short stories. The same vision of India emerges in these stories as in his novels. Here we have true pictures of society, of noble men and women functioning exaltedly in their own sphere of life. Among these stories some of the most exalted ' is 'Bade Ghar Ki Beti' which was Prem Chand's favourite, 'Panch Parmeshwar', 'Ishwari Nyaya,' 'Namak ka Daroga'. We have portraits, significant and typical such as Boodhi Kaki, Kazaki, Atma Ram or the old granny in 'Idgah'. We have stories cast in a historical setting, 'Kshma', 'Rani Sarandha', 'Raja Hardaul'. We have snippets of life with all its poignancy and pathos, 'Poos ki Rat', 'Sawa ser Gehun', 'Thakur ka Kuan', 'Mukti-dhffi', 'sadgati'. We have stories of patriotic fervour such as 'Samar-Yatra'. We have satires like 'Mote Ram Shastri'. The whole colorful and sad pageant of Indian life is here, presented with vividness, strength and passion.

Here we have families being divided, a title child concerned about his grandmother, a son-in-law living with parents-in-law and being humiliated, a game of gilli-danda, of a good daughter of village, of terrible old women whose job in life is character assassination. There is the, story of two bullocks, Hira and Moti, other stories of rank superstition and blind dogma, pictures of an age that is vanishing, such as 'Shatranj ke

Khiladi'. They give us intimate glimpses into the heart and soul of India, with all its backwardness and its urge to fight against these evils.

In many of his stories Prem Chand depicts a struggle in the human heart, between egoism and nobility. Ultimately the noble impulse is victorious. He is an uncompromising painter of reality, but his idealism seeks to give direction to life. That is why he liked 'Bade Ghar ki Beti' the most among his own short stories.

Writing to Vinod Shanker Vyas on his collection of short stories, Madhukari, Prem Chand defines the objectives of literature: "in my opinion-everybody's opinion-literature has three aims- enrichment, entertainment and depiction. But presentation and entertainment are included within this enrichment. A writer's entertainment is different from that provided by clowns or fools. It embraces the concept of enrichment. Its exposition too keeps the objective of exaltation before it".

2.7.4 Conclusion

The power of Prem Chand's work lies in its reliability to life, its truthful presentation of India- an India that lives in the cities and country side, in the fields and pastures, the byways and high ways, in narrow lanes and alleys, in small fields and tumbledown huts. Prem Chand desired to transform this life by the powers of his pen and succeeded to a large extent in doing so. Readers of his work were greatly influenced in their thinking by his words.

Prem Chand was a revolutionary thinker who hit out against wrong and injustice in all its vicious myriad forms. He hit out boldly and courageously against the humiliation of foreign rule, even though he was the employee of the Government. He stood by the peasant and the worker, by the untouchable against the priest, by oppressed women against social tyrants. He hated tyranny in all its various forms.

Prem Chand desired Hindi and Urdu to move closer to each other, just as he desired the two major communities of India to move closer. He found noble sons in Islam. He was himself tended with loving care by a Moslem during the last days of his life. One of the finest stories of Prem Chand is 'Kshama' in which a Moslem father saves a Christian, killer of his own son from the wrath of his co-religionists. Prem Chand was a

true and genuine believer in the ideal of secularism, long before the word had been thus bandied about.

2.8 MUHAMMED IQBAL

Introduction

Mohammed Iqbal was born in Sialkot (now in Pakistan) on November, 9, 1877. He was younger of the two sons of his father, Sheikh Noor Mohammad alias Sheikh Nathu who was a tailor by profession and belonged to a family of immigrant Kashmiris. Though he himself was not educated, his father was fond of education and strove to give his sons the best education he could afford.

2.8.1 Family

The family belonged to a small village near Srinagar in Kashmir, remains of which are still found. A Brahmin family of Sapru Gotra embraced Islam and the head of the family was rechristened Baba Saleh. After 1857 war of Independence, Syed Saleh and his son, Iqbal's great grandfather, Sheikh Jamuluddin, migrated to Sialkot.

2.8.2 Education

Iqbal got his early education in the private madrasa of Maulvi Syed Mir Hassan, who lived near the residence of Iqbal's parents in Sadar, a name which was later changed to 'Do Darwaze Walla Bazar' and then to Iqbal street. Adjoining this was Kucha Mir Hasamudddin, named after Mir Hassan's cousin, where the famous madrasa of Mir Hassan was situated.

Iqbal was soon admitted to Scotch Mission High School on the advice of Maulana Mir Hassan, who continued coaching him in oriental and religious education even after his admission to the school. Iqbal passed the Entrance Examination in 1893 with distinction and was awarded scholarship with medal. Earlier, he won scholarships in Primary and Middle examinations. Even before he passing Entrance Examination, he was married to the elder daughter of Khan Bahadur Dr. Ata Muhammad Khan of Gujarat (Punjab). Though a daughter, Mariam and a son Aftab Iqbal were born in this wedlock, the marriage did not succeed. The daughter died at an early age and was buried in Sialkot.

After passing the intermediate examination, Iqbal was sent to Lahore in 1895 where he was admitted to B.A. in Government College with English, Philosophy and Arabic as his subjects. He passed B.A. with distinction, got scholarship and gold medals for obtaining highest marks in English and Arabic. It was here that he came into contact with Sir Thomas Arnold who had joined the Government College of Aligarh. Iqbal passed his M.A. in Philosophy in 1899 and was awarded a gold Iqbal for standing first in the Punjab University.

Iqbal returned to Lahore in August 1908 after a three-year stay in Europe. He joined Government College, Lahore as a part-time Professor of Philosophy and English Literature and was allowed to practice in Lahore Chief Court as a lawyer simultaneously. But after a year and a half, he resigned the Government College post and concentrated on Law, presumably in order to feel free from Government Service rules and to give vent to the ideas which might not find favours with the foreign rulers.

Iqbal was married thrice. The first marriage ended in separation due to some misunderstanding. From the second marriage, a son, Javed Iqbal (Judge in Punjab High Court Lahore and a significant Urdu play wright), and daughter, Munrira were born in 1924 and 1930 respectively. In December 1914 he was married to Mukhtar Begum of Ludhiana.

In 1932, he attended the Third Round Table Conference in London. By that time Rahmat Ali and his associates had already propounded their idea of Pakistan as a country carved out of Muslim majority states of the Indian sub continent. Iqbal categorically disassociated himself from their idea.

In 1934, he was awarded D.Litt (Honoris Causa) by the Punjab University. The same year saw the death of his second wife and the accentuation of his own illness which proved to be fatal. His second collection of Urdu Poems, Bal-e-Jibril was published providing much needed economic relief.

In 1935, he was invited to Oxford for Rhodes lectures but ill health compelled him refuse this invitation. In 1937, a cataract developed in his eyes. He, however,

continued composing poems. Even a few days, before his death he dictated a rubai which was on his lips when he breathed his last on 21 April 1938.

2.8.4 Beginning of Literary Career

During his stay in Lahore in student days, he was mainly a resident student putting up in Room No.1 of the Quadrangle. It was here that he started reciting poems in 'mushairas'. In one of the early 'Mushairas', he recited the couplet. (Divine Forgiveness picked up deeming them pearls, the drops of my repentance and remorse) which started master of poetic art, Mirza Arshad Gorgani who applauded him whole heartedly.

2.8.5 Ghazal

The first available printed Ghazal of Iqbal was published in a literary journal Zaban, Delhi, a year before his passing of Matric (Entrance) Examination and three years before his participation in Bhati Darwaza 'mushaira' referred to above.

2.8.6 Poet

This recognition was followed by invitation to recite poems in the annual function of the Anjuman-e-Himayat-e-Islam, an organization devoted to the spread of education among Muslims and working for their social uplift.

In 1901, Sir Sheikh Abdul Qadir started his epoch-making monthly journal, Makhzan, which published Iqbal's celebrated poem on the Himalayas. Two years later, when he was working as assistant professor in the Government College, Lahore, he published his first book a treatise on economics entitled Ilmul-Iqtasad. Next year, in 1904 he wrote his famous poem Saare Jahan se Achchha Hindostan Hamara which is India's popular patriotic song and provides the signature tune to the Indian TV network.

But 1905 was a turning point in his art and thought so much so that Iqbal's Poetry has been neatly classified as Pre-1905 and Post-1905 poetry. It was in

September this year that he sailed for Europe from Bombay and was admitted to Trinity College, Cambridge as a student of Philosophy. Professor Thomas Arnold had joined the staff of the college a little earlier along with Professor Mc Taggart and Whitehead. Iqbal took his degree at Cambridge, obtained a doctorate at Munich, where he submitted his research thesis on the Metaphysics of Persia and qualified as a barrister. He delivered a series of lectures in London the first of which was held at Caxton Hall and was reported at length in all the leading papers.

2.8.7 Post-1905 Poetry

Next ten or twelve years were perhaps the golden period of Iqbal's poetry. He wrote incessantly against ruthless imperialist exploitation of African and Asian countries. In November 1he wrote a heartrending elegy of his mother, Imami Bibi. He not only gave vent to his grief but also organized his thoughts on Death. His mind was already working on the theme of Man's role in the Universe. A year later, he developed the theme in his epoch-making Persian masnavi, *Asrar-i-Khudi*. For the first time, he tried to evolve a philosophy of his own and, what was more, gave it poetic expression par excellence. Three years later, *Rumuz-i-Bekhudi* followed as a continuation of *Asrar*, which for all time to come, presented the spectrum of his thought, reflected in myriad shapes in the wonderland of his Urdu and Persian poetry. *Asrar* and *Rumuz*, provide testament of faith, inevitable for understanding Iqbal.

The poet Iqbal had now found, his style. Though not very successful at the Bar, he was concentrating on poetry. In 1923 another collection of person verses entitled *Pyame-Mashrlq* appeared in print, as a rejoinder to Goethe's *Westosthicher Divan*.

In 1927, another collection of Persian poems, *Zabur-e-Ajam* were published continuing the same theme. The same year he delivered six lectures on "the Reconstruction of Islamic Thought, in Madras, Hyderabad and Aligarh. In March 1924, the first collection of Urdu poems was published under the title *Bang-e-Dra* with an introduction of Sir Abdul Qadir who equated, Who ever knew that after late Ghalib,

there will ever be born someone in India who could give new life to Urdu poetry and revive the peerless imagination and unique expression of Ghalib once again to cause new freshness in Urdu literature".

The only other kind of activity apart from poetry and law, which attracted his attention, was politics, not so much of his choice as due to the compulsion of the circumstances' His bosom friends, Jogendra Singh, Zulfiqur Ali Khan and Kawaja Shahabuddin were in politics and it was at the instance of these friends that he contested election for the Legislative Council and was declared elected. In 1931, he was nominated a member of the Second Round Table Conference. In 1930 he gave evidence before the Simon Commission and presided over the annual session at the Muslim League the same year. In his presidential address he elaborated his scheme for the solution of the political deadlock in India.

The political role Iqbal played at the Round Table Conference in London and outside need not be gone into details at this stage but it was clear that nationalism based on fidelity to a particular region did not satisfy him. In the course of his address to the conference in 1932 he observed, patriotism is a perfectly natural virtue and has a place in the moral life-of man, yet that which really matters is a man's faith, his culture, his historical tradition. These are the things which in my eyes are worth living for or dying for, and not the piece of earth with which the spirit of man happens to be temporarily associated." Here the poet overwhelms the politician, who easily forgets that usually it, is this little piece of earth which to a commendable extent shape cultural and historical tradition.

His last collection of Urdu and Persian poetry *Armugham-e-Hejaz* was published posthumously. Noble laureate Rabindranath Tagore in his condolence message observed "the death of Sir Muhammed Iqbal creates a void in literature. This mortal wound will take a long time to heat. India, whose place in the world is too narrow, can ill afford to miss a poet whose poetry had much universal value".

Conclusion

Poets are like singers (Qawwals) to a nation. It is fit and proper that people get in a trance at their songs but it is not proper for the Qawwal himself to start dancing to his own tunes". Befittingly remarked by Iqbal at the height of Khilafat Movement when name are asked Iqbal why was he not himself participating in the political movements. At that movement Iqbal confined himself only to writing poems enthusing people for the sacred cause. This shows his deep understanding of his poetic value.

2.9 SUBRAMANIA BHARATI

Introduction

India has two great literatures with hoary antiquity, Sanskrit in North India and Tamil in the extreme South. Both have fascinating histories extending to more than two thousand years. Recorded history for the Tamils, however begin only round about the Second Century A.D. or much earlier. By then Tamil had developed a culture of their own which reflected in their literature.

Twentieth Century Tamil literature could be described, not inaptly, the age of Subramania Bharati. In ancient days Valmiki and Vyasa served humane progress in Aryavarta; so too says Rajaji (Rajgopalachari), Bharati has served the Tamil in recent times by his writings. Bharati died in 1924, hardly forty years old, but already he had fulfilled his mission as incarnate Agastya, giving new life to the Tamil language and literature. Although striving against tremendous odds, he had laid the foundations of the Tamil Renaissance. Mother India and Mother Tamil were to him divine realities, not figurative abstraction; and in their service he found his joy and realization as a poet.

Subramanian Bharati first came into prominence as a patriotic poet. Initially, the power and strength of his writings came from Bharati's deep involvement in Indian politics. The ill- conceived Partition of Bengal (1905) provoked and embittered the

entire nation. Bharati attended the All-India Congress Session at Benaras in December. On his way back, he visited Calcutta

(Kolkata) and met sister Nivedita. That noble spiritual daughter of Swami Vivekananda was to effect an immediate transformation in Bharati who now pledged himself to three major tasks: the political liberation of India, eradication of casteism, and the emancipation of Indian womanhood. Throughout his life Bharati remembered sister Nivedita with gratitude as his spiritual guru, as Mohashakti herself in a human garb. He also dedicated his first two volumes of patriotic poetry, *Swadesa Gitangal* (1908) and *Janma Bhoomi* (1909), to sister Nivedita "who without words, in a split second, taught me the nature of true service to the Mother and the great men of sacrifice".

Bharati's determination was keener than ever to take his share in the arduous anxieties and perilous uncertainties of the independence Movement. But all his impetuous contribution could not be published in the rather moderate paper *Swadesha Mithram*. To provide free outlet for his flaming words, a new Tamil weekly *India* was launched in 1906 by, the patriotic Mandayam brothers. The burning brazier of patriotism that lighted up the poem fascinated even his political opponents. In fact it was the leading moderate politician, V. Krishnaswamy Iyer of Madras who gave financial help to Bharati for the publication and wide distribution of the poet in first book, *Swadesa Gitangal* (song of the motherland).

Inevitable the British Government in India came down heavily in due course on these stormy petrels in National Politics. Almost all front line extremist leaders like Aurobindo Ghose and V.B.Chidambaram Pillai were locked up in jail, and Tilak was deported to far off Mandalay in Burma to suffer solitary imprisonment. A warrant was also issued to arrest him. Fortunately Bharati listened to the advice of his forewarning friends and agreed to go away to Pondicherry (then part of French India) to continue the war against the British bureaucracy and despotism in India. For Bharati, of course, it was a plunge in the unknown. But Srinivasachariar's friend, Kuppaswamy Iyengar, looked after Bharati for a few days. With his genius for making friends, Bharati thrived

somehow, and the Mandayam brothers too presently shifted to Pondicherry and started publishing India from here. Other short lived magazines were launched too. They were Vijaya, Karma Yogi and Bala Bharata. Local friendships and hectic journalism kept Bharati happy and enthusiastic.

Subramanian Bharati's muse was to mount new dimensions and wander forthest and freest just when his body and mind were imprisoned by ever so many curbs. His audacious poetical exuberance ripened gradually into Vedantic humanism. It was true indeed that he could not immediately publish his poetry. Bharati was a devout Hindu and had reverence for the entire Hindu pantheon. But his Vedantic mysticism found its hub of sustenance in the Shakti Tattva which encapsulated within itself even his patriotic fervor. Before long, poetry became a kind of yoga sadhana to dispel illusion, a lamp to illumine the soul and light up the pathway to the Goal.

You thought of despoiling me, O Mayal

It is certain I shall annihilate you, O Mayal

To one who is ready to die?

The ocean is not far off:

They who realize the body's life,

What can you do to them, O Maya I

Often in sheer despair and even hunger, Bharati was spending long hours on the Pondicherry beach. Mercifully he did not at any time contemplate suicide. Instead emboldened by this realization of the body's lie, he would rise with renewed strength and incite famous dramatic and lyric sequence and individual poems like Kannan Pottu, Panchali Sapatham and Kuyil pattu. And one day, unable to stand the exile any more, he decided to return to British India and face the consequence.

Bharati had attained full maturity. Hence even a causal sentence from him seemed to carry spirals of significance. His journalism was not the mere emanation of fire- works, but came from the inexhaustible quarries of his experience and illumination. His comments on world happenings (conditions in Turkey and the Irish question for example) were eloquently illustrated always with an eye on his chosen audience. Thus Lloyd George's curmudgeonly stand on Ireland is compared to Ravana's hold on Sita in Kamban's Ramavataram, a simile immediately understood by the Tamil audience. Asked to state his firm convictions on the Gandhian movement of non-co-operation, he called for abundant caution, for short-sighted agitations could divide the country and impair its homogeneity. Or it might prove to be as unfruitful as the Tenkalai- Vadakalai struggle amongst the Vaishnava sects that was then under litigation in the law courts.

Bharati too had written plenty of fine poetry. But as yet all of it could not be published even in Tamil. The time would come when all lovers of freedom, and spirituality would thirst for at least translations from Bharati. But as yet, Bharati was a struggling journalist with the shadows obscurely gathering around him. During 1920-21 he seemed to have almost had a premonition that his life would be cut short, and his writing were accordingly often tinged with the pale cast of other-world-lines, and he was often to discuss the problem of death in his writings and speeches perhaps he had even found a clue to the problem and gained the peace of acceptance, for an essay in Swadesa Mithran of 4 August 1921 concluded thus: "My firm belief is that when man has sterling devotion like Prahlada and is attached only to his lawful wife as Manmatha, he will gain liberation here on earth and would become divine, living in continuous happiness". One evening late in August, Bharati went to the Triplicane temple and as usual offered a coconut to the elephant there. Unfortunately the elephant was in rut and struck out at him its trunk. But the shock had already done irreparable damage to Bharati's weak body. Complications set in and despite devoted attention he passed away peacefully on 12 September 1921.

2.9.2 Bharati's Poetic norm

When Bharati Passed away, rather like Pushkin when still under forty, not all his poetry had been publication.

With the coming of Independence, thirty years later, there was an escalating demand for Bharati,s song. Fortunately the Government of Madras obtained the copyright and made a free gift of the soul-stirring heritage to the Tamil people as a whole. Helped by Parali S. Nelliappar and R.A. Padmanabhan, whose services to Bharati and in the cause of the preservation of the Bharati canon are immense, the corpus of the poetry was divided into four parts of facilitate easy reference and methodical study. This division has also generally been accepted as the most convenient and logical by writers on Bharati:

PART I: PATRIOTIC SONGS

- | | |
|-------------------------|--|
| i. Songs on Bharat Land | ii. Songs on Tamil Nadu |
| iii. Freedom | iv. Songs on the Freedom Movement |
| v. National leaders | vi. Songs Inspired by Freedom Movements in other Countries |

PART II: DEVOTIONAL SONGS

- | | |
|-----------------|--------------------------------|
| i. Prayer Songs | ii. Songs of Knowledge (Jnana) |
|-----------------|--------------------------------|

PART III: MISCELLANEOUS SONGS

- | | |
|-------------------------|-------------------|
| i. Ethics | ii. Society |
| iii. Unclassified Songs | iv. Tribes |
| v. Autobiographical | vi. Process poems |

PART IV: THREE GREAT POEMS

- | |
|--|
| i. Kannan Pattu (The Krishna Sequence) |
|--|

ii. Panchali Sapatham (Draupadi's Triumph)

Canto 1: Duryodhana's Plot

Canto 2: The Game of Dice

Canto 3: Slavery

Canto 4: The outrage on Draupadi

Canto 5: Draupadi's vow

iii. Kuyil Pattu (The Kuyil's Aria)

Bharati was primarily a lyricist. Almost all the poems in the first three parts are songs short or long- averaging perhaps twenty lines each. Some are very brief indeed, tiny capsules packed with electric power- Kannan Pattu is, of course, a cluster of dramatic lyrics. Even the longer narratives like Kuyil Pattu and Panchali Sapatham come upon us as lyric waves each set of stanzas with its own autonomy. At the same time, his narrative power too was of a high order as we see in long poems like 'Guru Govind', 'Autobiography', and 'Bharati Sixty-Six' and of course the glistening jewel in his canon, the 'Kuyil's Aria'.

2.9.4 Poet of Patriotism

Bharati first came to prominence as a patriotic poet. He was himself endowed with a rich, almost flamboyant voice, and could electrify masses of people when delivering his songs and humiliations of political subjection, and the promise of an early bright future. The cardinal inspiration for his patriotic writing came from Bankim Chandra's 'Vande Mataram', which had become a holy chant for nationalists and revolutionaries after the notorious 'Partition of Bengal'.

As an ardent nationalist and admirer of the political extremists, Bharati roused his rapt audiences by pouring withering scorn on the British and Moderates both and

dramatizing climatic movement in the independence struggle. The conversation between Colonel Wynch and V.O.Chidambaram Pilai, who was forced to work in an oil mill, is justly famous. If the oppressor holds on to his diabolical right to torture his victims into submission, the struggling patriot is equally determined to cast away the bonds of slavery come what may. There are poems that angrily denounce the 'tamasik' myopia of smug Indians blithely wallowing in slavery as piglets in a gutter, and Bharati would rid the Motherland of these feckless living ghosts:

You weak-shouldered manikin, away, away

You with the shrunken heart, away, away;

You of the listless face, away, away,

You with lack-luster eyes away, away.

By far a larger number of Bharati's patriotic poem describes or evokes only India's past of Light, which will be followed by a future as bright as Everlasting Day. This firm conviction makes his poems an undying person of India's abiding greatness. He was doubtlessly fond of his native land, Tamil Nadu; he loved his mother-tongue with all his heart, for it was verily like 'Joyous wine' to him; and he admired the great Tamil poets, thinkers and nation-builders. But he saw beyond Tamil Nadu too, and he saw India as a whole India the Mother and poem after poem celebrated this concept.

2.9.5 The Voice of Devotion

Patriot as he was, it is worth remembering that Subramania Bharati nevertheless rooted his patriotic poetry on a social and spiritual consciousness. He realized that political freedom would be a desirable fruit only when it brought social and spiritual freedom as well. But mere verbal reiteration cannot bring us this joy of freedom. Freedom is really an elemental passion that should course through the veins of the people. This is how Bankim Chandra's 'Vande Mataram' invades our ears and its deep cadences are infinitely more potent than mere political propaganda.

As a first step to attain such freedom from fear, Bharati invokes the help and grace of the various godheads (including avatars like Allah and Christ) to augment his mind and soul. Ganapati and Subramania are approached with gentle love and requested to keep fear away from the poet's heart. Subramania being the fire that plumes in the cave of the heart, no fear can touch the devotee. Krishna, Lakshmi, Saraswati, Surya, all such godheads are but guardian.

The shakti songs from the pivotal source of Bharati's devotion. The meeting with sister Nivedita in Calcutta seems to have; given Bharati a vision of the Universal Mother. As his dedication to Swadesa Gitangal affirms, "I place this slender volume at the feet of the Guru who, even as Krishna showed Arjuna the Viswarupa, showed me the true form of mother India and taught me the love for my mother land".

2.9.5 Conclusion

Bharati had bequeathed a new hope, a new self- confidence, and a whole generation looking forward to future. Tamil literature would never be the same again. The Bharati Age was started by him. As thousands of young people lit their candles from the torch of the Bharati canon, the field of Tamil literature literally burst forth into glory of a Renaissance, a great reflowering. And Bharati remains, even a half-century later, the supreme maker of modern Tamil literature.

UNIT-111

RENAISSANCE AND SOCIO-RELIGIOUS REFORM MOVEMENTS.

Structure

3.1 Objective

3.2 Introduction

3.1. Meaning and nature of Indian Renaissance

- **Nature of Indian Renaissance**
- **Early Career**

3.2. Raja Ram Mohan Ray

- **Religious Reforms**
- **Crusade against modes of worship**
- **Establishment of Brahmo Samaj**
- **Crusade against caste**
- **Western Education**
- **Economic Reforms**
- **Political awakening**
- **Patriotism**

3.3 Devedranath Tagore

- **Establishment of new Ashram**
- **New efforts of DN Tagore**
- **His Missionary activities**
- **Importance of Vedas**

3.4 Keshab Chandra Sen

- **Early activities**
- **Conflict with Devendra Nath**
- **Main points of ideological conflict**
- **Innovative steps to spread Brahma Samaj**
- **Response of the Govt**
- **Introduction of Civil Marriage Act**
- **Social Reforms**
- **Education of Women**
- **Reaction of Hindu Society**
- **Crises in Samaj**
- **Conclusion**

3.5 Dayananda Saraswari

- **Early Life**
- **Go Back to Vedas**
- **Arya Samaj**
- **Education**
- **Social Reforms**
- **Conclusion**

Objectives

The purpose of this unit is to introduce you the main trends of socio –religious movements in India. After studying this unit you will be able to-

- Dynamics of Indian Renaissance
- Religious Reform movements of Brahmo Samaj
- Brahmo movements after the demise of Raja Ram Mohan Roy
- Arya Samaj Movements of Swami Dayananda

Introduction- Like all social phenomenon, nationalism is a historical category. It emerged in a social world at a certain stage of evolution of the life of the community when certain socio-historical conditions, both objective and subjective, matured. In the Indian context, the impact from the West and the urge from within were coupled to produce startling results and usher in a new age. In the words of J.N Sarkar, 'Indian Renaissance was possible only because a principle was discovered by which India could throw herself into the full current of modern civilization in the outer world without totally discarding her past. She could approach the temple of modern art and science not as a naked beggar, not as an utter alien, but as a backward and at present impoverished country'.

Among the new forces which helped to bring about a transformation in the society, the introduction and spread of English education was one of the potent contributing factors. A new era began with the establishment of British rule, the introduction of English education and growing contact with the teachings of Bacon, Locke, Voltaire, Newton, Burke, Bentham, Mill and others. With the gradual establishment of the Company's rule in Bengal, the early period of hesitancy and insecurity ended. Consequently, the earlier policy of vacillation, indifference and non-interference in the internal affairs of the people gave way to calculated interests which was backed by the growth of a progressive public opinion in the country. The

inspiration from true ancient tradition and the country's glorious past also played a positive role. The impact from the west and the urge from within were coupled to produce startling results and usher in a new age.

3.1.2 Nature of Indian Renaissance,

The renaissance or the awakening of the nineteenth century, moving on the axis of the upper stratum alone of the society had its own limitations. But the all round awakening affecting every sphere of life and thought in the country arising out of an intense ideological conflict, was really phenomenal in the history of India. In this ideological clash, as professor S.C Sarkar has suggested, a conflict between western modernism, liberalism and oriental traditionalism and conservation has been the main trend.

The best fruit of this conflict of ideas, of the clash between modern rationalism and emotional spiritualism was a synthesis of liberal modernism and conservative traditionalism. A synthesis of the best of western learning and the glories of the largely forgotten Indian culture and tradition, but perhaps the synthesis is not very adequate. As professor Sarkar argues, "The true synthesis is the fusion of the two opposites into a third higher entity, which supersedes the earlier stages of development". So professor Sarkar's suggestion is that the current concept in our case is not synthesis, but interpretation of opposites. In other words it might be called critical assimilation. Irrespective of the difference of opinion on the nature of the nineteenth century awakening and its current terminology, its all pervasive influence on the making of modern India is beyond any doubt a controversy.

3.2 RAM MOHAN ROY AND THE BRAHMO MOVEMENT

INTRODUCTION

Ram Mohan Roy was born in 1174 in the district of Hoogly in Bengal. Those were the days of chaos and confusion following Clive's irresponsible government and the great famine. Born in a notable Brahmin family in an era of orthodoxy, he grew up amid social evils and religious prejudices. At the age of nine, he had to marry two times and subsequently once more, because it was impossible for him to escape the privilege of Kulinism. As a grown-up, he saw the burning of his brother's wife as a Sati, a sight that shocked his conscience.

3.2.1 Early Career

A prisoner of society and religion, he nevertheless enjoyed certain advantages which even that Dark Age provided. Ram Mohan's predecessors had held high offices under the Nawabs of Bengal. Because of the family status, he was sent to Patna to study Persian and Arabic. After acquiring adequate knowledge in those languages, he proceeded to Banaras to study Sanskrit. From his knowledge of Persian and Arabic he understood the essence of the Koran and Suf philosophy; from Sanskrit, deeper philosophies of the Hindu Upanishads. The inner meaning of Hinduism and Islam drew him to monotheism and created an aversion in him towards idolatry. For reasons not clearly understood, he took to a life of wandering for some time. He saw many parts of India and even, so it is said, visited Tibet. There, instead of finding the inner spirit of Buddhism, he saw endless idolatry and feeling unhappy, returned.

Finally, there began his acquaintance with Christianity. On his return to Bengal he was required to spend time at Calcutta where English officials and Christian missionaries abounded in those closing years of the eighteenth and the opening years of the nineteenth century. Ram Mohan came into close contact with the scholars of Fort William College and then entered the service of East India Company under John Digby. He learnt English and acquired so much mastery over it that Jeremy Bentham congratulated him, saying; "your works are made known to me by a book in which I read a style, which, but for the name of a Hindu, I should certainly have ascribed to the

pen of a superiorly educated and instructed Englishman". It was not the language, but the ideas which he got from that language which really mattered.

3.2.2. Contact with other religion

Thus it was that Ram Mohan grew up to his future role. With profound knowledge of Sanskrit, Arabic, Persian and English, and with a deeper understanding of the philosophies of Hinduism, Islam Buddhism and Christianity, he became a rare intellectual of his time. He was in search of rationalism and felt resentful towards the prevailing socio-religious customs around him. From 1805 to 1814; he was in intimate association with John Digby. The latter left India on leave in 1814, and Ram Mohan too left the Company's service. Next year he settled in Calcutta to devote his life to the work for which he was mentally preparing.

Ram Mohan's vision was broad enough to encompass various aspects of Indian life. His movement covered religious, social, economic, educational, political and national issues will Show the nature of his thought and mission.

3.2.3 Religious Reforms

In religion, Ram Mohan pointed to universal inner spiritual synthesis, far from the external forms represented through meaningless practices. A Brahmin himself, he peeped into the inner substance of Brahminical Hinduism to discover the existence of one omnipotent being. The refined ideals of the Vedanta were forgotten and lost in ignorance, but they were, the eternal source of Hindu spiritualism. The ideal of monotheism was itself a supreme force in Hinduism, as it was in Islam and Christianity. To turn the mind of India to the truths of Vedanta became the prime motive of Ram Mohun. It meant a crusade against the outer form of Hinduism, notably, polytheism, worship of images, ritualistic ceremonies and superstitious rites. "Belief in one Almighty God is the fundamental principle of every religion", he said, "and the union of hearts, with mutual love and affection for all fellow creatures irrespective of color or creed and

religion was the pure devotion acceptable to God. He established his theories from the Vedanta, the Bible and the Koran".

In pursuits of his religious objective, Ram Mohun thought of a concerted action by a band of true reformers. In 1815, he formed a society of friend, or the Atmiya Sabha, with a number of distinguished men including Dwarakanath Tagore. The Society began to discuss religion and theology, ethics and truth. Reformist propaganda was initiated through books, tracts, articles and translations from the Upanishads. Ram Mohun declared, "my constant reflections on the inconvenient, or other injurious rites, introduced by the peculiar practice of Hindu idolatry, which more than any other pagan worship destroys the texture of society, together with compassion for my countrymen, have compelled me to use every possible effort to awaken them to from their dream of error; and by making them acquainted with their scriptures, enable them to contemplate with true devotion the unity and omnipresence of Nature's God".

3.2.4 Crusade against modes of worship

His crusade against Hindu modes of worship roused in the orthodox a fanatical reaction against the reformer. He was exposed to great risks. But nothing could discourage him. Christian fanaticism was equally directed against him when he ventured to write and publish in 1820 his works entitled 'The Precepts of Jesus: The Guide to Peace and Happiness'. It was a liberal interpretation of Christianity, with emphasis on the spiritual principles of Jesus without the miracles. But Serampore missionaries including Marshman attacked him strongly.

3.2.5 Establishment of Brahma Samaj

Amid these deep religious controversies Ram Mohan marched ahead. Finally on 20th August 1828 he founded the Brahma Sabha which becomes famous as the Brahma Samaj in 1830. The Samaj stood for 'the worship and adoration of the Eternal Unsearchable and immutable .Being who is the Author and Preserver of the Universe, but not under by any other designation or title peculiarly used for and applied to any

particular being or beings by any man or set of men whatsoever'. It admitted 'no graven image, statue or sculpture, carving, painting, picture, portrait or the likeness of anything'. It further stood for the 'promotion of charity, morality, piety, benevolence, virtue and the strengthening of the bonds of union between men of all religious persuasions and creeds'.

3.2.6 Crusade against Caste

Thus Ram Mohun began the first great religious reform movement of the nineteenth century. Since religion was the dominating force in Indian Society, reform of religion meant also the reform of society. The Brahmo Movement was thus a socio-religious reform movement. Ram Mohan raised his voice against the social abuses which rendered incalculable harm to the society. The caste system appeared to him as the greatest obstacle to national unity. It also kept the bulk of the population in degrading conditions. Ram Mohan proceeded even beyond the frontiers of caste. He adopted a Muslim boy and gave the most daring example of human equality. Besides caste, the Hindu society suffered from other social evils such as polygamy, degradation of women, and above all, the horrible Sati System. Ram Mohun's endeavor to rouse opinion against those customs marked the beginning of an era of social change. If ultimately the Sati System was abolished, it was as much due to Ram Mohan as to the Governor-General Bentinck in whose time it was put into effect.

3.2.7 Western' Education

A pioneer of modernism, Ram Mohan realized the value of western education. He established two English schools and showed the way to new and liberal learning. He was not afraid to oppose the orthodox who believed that Sanskrit was the source of all knowledge and wisdom. Instead, he pleaded with the government to give India the benefit of 'a more liberal and enlightened system of instruction embracing Mathematics, Natural Philosophy, Chemistry, Anatomy, with other useful sciences'. He negotiated with

the missionaries to procure able teachers for western education. In 1830 he obtained the services of Alexander Duff in the cause of English Education.

3.2.8 Economic Reforms

Though Ram Mohan's primary concern was socio-religious reform, yet the economic misery of the people touched his conscience deeply. Bengal was passing through two economic evils. A series of revenue experiments culminating in the permanent settlement put the peasant at the mercy of the landlords. The second evil was the perpetual drain on the country's economy. The Company's commercial and economic policy, backed by their political power, had brought devastating results. Ram Mohan raised his voice in support of the poor, though at that time it was a voice in the wilderness.

3.2.9 Political Awakening

He also pioneered the political awakening in India. Those were the days when a modern press was emerging as a potential force in public life. A prolific writer on various subjects, Ram Mohan became a pattern of free press and constructive journalism. His Bengali weekly, Sambad Kaumudi, established in 1821, began to discuss political matters, besides religious and moral affairs. His Persian weekly, Mirat-ul-Akhbal established next year, discussed national as well as international problems. But then came the Government's Press Ordinance in 1823 to restrict the freedom of the Indian Press. In Ram Mohan's Movement against that harmful law there began the modern method of constitutional movement supported by political consciousness. He inspired the intelligentsia to oppose the autocratic measures of the Government with a united voice. He also opposed the harmful Jury Act. Before the Company's Charter was renewed in 1833, he was busy with his campaign against many of the Company's harmful rights and privileges.

3.2.10 Patriotism

Finally, it was Ram Mohun's patriotism which made him one of the earliest nationalists in India in a modern sense. He advocated liberal humanitarian nationalism. Emancipation of man from the bondage of ignorance and social tyranny, his freedom of thought and conscience, and his equality with other fellow men were considered as the fundamentals of liberalism. Such free and emancipated individuals, with feeling towards their motherland, could create national unity. The crusade of Ram Mohan to free the individual from social degradation and to abolish the caste system was for the purpose of building up of a nation. It was also through a spiritual and mental revival that Ram Mohan wanted to regenerate the Indian people and unite them into a national fraternity.

In 1830 Ram Mohan had the occasion to proceed to England. He was sent by the titular Mughal Emperor of Delhi, Akbar II, to place his grievances before the British government. He was also required to give evidence before the select committee of the House of Commons on the judicial and revenue system of India. At the same time he wanted to convince the British parliament of the validity of the abolition of the Sati System. He was the first Indian, the first Brahmin, to cross the oceans and land in Europe, breaking the fantastic Hindu orthodoxy against voyages across the water. Ram Mohun died at Bristol on 27 September 1833.

Conclusion

History has acknowledged Ram Mohan Roy as the herald of modern India and his time as the Dawn of Indian Renaissance. The Brahmo movement continued after him. It was not the Brahmo Samaj as an institution which hammered at the root of medievalism, but the original ideas associated with the movement which broke through superstitions and opened avenues for rational thinking.

3.3 DEVENDRA NATH TAGORE

Introduction

After the death of Raja Ram Mohun Roy, the Brahmo Samaj was in a moribund condition. It was somehow kept up by the joint efforts of Dwaraka Nath Tagore, who supplied necessary fund, which was very small, and Pundit Ram Chandra Vidyabagish who conducted the weekly service and ministered to the spiritual needs of those few who cared to attend it.

3.3.1. Establishment of the new Ashram

New life was infused into the church by the eldest son of Dwaraka Nath Tagore who had come in contact with Ram Mohun. He was converted to the new faith in 1838, and next year established a society known later as **Tattvabodhini Sabha**, which attracted a large number of rich and influential men. He was soon struck by the miserable condition of Brahmo Samaj. The doctrine of Ram's incarnation was being preached from the pulpit. Most of those who attended the service were idolaters at home. There was no organization, no constitution, no membership no covenant, no pledge.

3.3.2 New effort of D.N Tagore

Devendra Nath framed a treaty for the church on the lines laid down by Ram Mohun and each devotee, who accepted it, had to declare that he would conform to the rules of the religious life laid down by the Vedanta and worship God by the Gayatri Mantra. In 1843, Devendranath, with twenty associates, took formal initiation at the hands of Ram Chandra Vidyabagish and signed the covenant. This was a memorable event, being the first step so far taken towards converting the Brahmo Samdhi into a distinct spiritual fraternity. It is to be noted however, that the mode of initiation adopted by Devendra Nath was strictly in accordance with the injunction of the Mahanirvan Tantra.

3.3.3 Its Missionary activity

The church now entered upon a career of useful activity, and the Tattvabodhini Sabha served as its missionary organization. Many of the works of Ram Mohan Roy were republished and a monthly journal, called the Tattvabodhini Patrika, was started under the editorship of Akshay Kumar Dutta. A number of preachers were employed for propaganda in mofussil, and many Samajas sprang up in provincial towns. A school was also established sprang up in provincial towns. A school was also established for the religious instruction of young men

3.3.4 Importance of Veda

In course of a controversy with the Christians in 1845, the Vedas were publicly proclaimed as the basis of the religion of the Brahmo Samaj, which was held up as Vedantism. Prominence was also given to the doctrine of infallibility of Vedas. This was not liked by a strong section, headed by Akshay Kumar Dutta, whose "rationalistic nature found it difficult to reconcile itself to that doctrine ", in order to reconcile the differences, four Brahman youths were sent to Banaras in 1845 to study the Vedas and in 1847 Devendra Nath himself went there to form a correct idea of the teaching of the Vedas.

Conclusion

As a result of these studies and investigations the doctrine of the infallibility of the Vedas was given up, but Devendra Nath decided to keep the movement as much as possible on the old lines of reverence for the ancient Hindu Scriptures. Accordingly, he made a compilation of passages from the Upanishad, including the truth of Monotheism. He also laid down certain fundamental principles of Natural and Universal Theism, in the place of the old Vedantic Covenant. All these took place between 1847 and 1850,

3.4 KESHAB CHANDRA SEN

Introduction

The period between 1850 and 1856 witnessed a trend amongst the youngest member of the Samaj to broaden the basis of Brahmanism. It advocated female education, supported widow-remarriage, cried down intemperance, denounced polygamy, tried to rationalize Brahmo doctrine and sought to conduct the affairs of the church on strictly constitutional principles.

3.4.1 Early activities

To this class belonged Keshab Chandra Sen who joined the Samaj in 1857 ,became a whole time missionary of the Samaj in 1861 , and was elevated to the position of the Acharya or the chief minister in 1 862. He formed the Sangat Sabha and infused new life in to the Samaj.

An active spirit of social reform was shown by celebrating inter-caste marriages and various other unorthodox practices. It was mainly due to the personality of Keshab Chandra that the Brahmo Samaj gained in strength and number. There were only Six Brahmas in 1829, 100 in 1839, 500 in 1849 and 2,000 in 1864. But the advanced ideas of active social reforms, such as the inter-caste marriage, widow-remarriage, removal of Purdah for women, etc. were not liked by the older section. All this led to an open conflict between the older and younger sections which was brought to a head by the protest of the younger section against the custom of allowing Brahmans with sacred thread to occupy the pulpit'

3.4.2 Conflict with Devendra Nath

Although Devendra Nath at first agreed to their demand, he was ultimately induced by the older party, not to be drawn away from the old Hindu lines laid down by Raja Ram Mohun Roy. This created a definite split between the two sections. Keshab Chandra Sen had already organized a Brahma Pratinidhi Sabha (Representative

Assembly). He and his followers now seceded from a new organization called "The Brahmo Samaj of India" towards the end of 1866. Shortly after this division, Devendra Nath retired from active participation in the work of the Adi Brahmo samaj (as the older organization was called) and Raj Narayan Bose became its president.

3.4.3 Main points of ideological Conflict

In reply to the assertion of the Adi Brahmo Samaj of Devendra Nath that 'Brahmanism is Hinduism,, the young reformers under Keshab maintained that 'Brahmanism is catholic and universal, and declared that renunciation of caste was as essential to Brahmanism as the renunciation of idolatry. These were the two main issues upon which the two sections parted, to the ultimate detriment of both.

3.4.4 Innovative steps to spread Brahmo Samaj

Keshab brought to the Brahmo Samaj a dynamic force which it never possessed before. He had a striking personality, showed ceaseless activity, was marked by a high degree of piety and sincerity and above all possessed wonderful oratorical abilities. He made Brahmanism a real force all over Bengal and was the first to inaugurate an All-India movement of religious and social reforms. He made a missionary tour to Bombay (1864), Madras (1864) and North Western provinces (1868). He and his followers carried the message of Brahmo Samaj all over India, and Brahmo congregations were established in many intellectual centers in India, sometimes under different names as Prathana Samaj in Bombay, and Veda Samaj (later called Brahma Samaj) in Madras. It is interesting to note that this was the first All-India movement which was a precursor of a similar movement undertaken a few years later by another Bengali, Surendra Nath Banerjee. But while Surendra Nath worked for political reforms, Keshab's object was limited to religious reforms based on personal liberty and social equality and emancipation. As noted above, this might have indirectly influenced the ideas of political liberty. But Keshab deliberately eschewed politics; he and his followers "openly proclaimed loyalty to the British Government as an article of the creed of his church".

3.4.5 Response of the Government

This no doubt endeared him to the British Government which was ready to encourage freedom of thought and ideas of social reforms on modern times, and even social revolt, so long as these did not touch upon the dangerous ground of politics. So Keshab was lionized both in India and England and was openly hailed as a deliverer of his people by Lord Lawrence, the Viceroy. Keshab's annual addresses at the Town Hall were attended by the highest officials. At his request the Government of India passed a special legislation for legalizing Brahma marriages which were not valid in the eyes of Hindu law as the idol of Salagram was not present during the ceremony and caste rules were not followed in selecting brides for bride grooms.

3.4.6 Introduction of Civil Marriage Act

The new legislation, called the Native Marriage Act, popularly known as the Civil Marriage Act, was passed in 1872. It was applicable to anyone who declared, 'I am not a Hindu, not a Mussalman, not a Christian'. The Bill was originally called 'Brahmo Marriage Bill' but the Adi. Brahmo Samaj lodged a protest on the ground that they still regarded themselves as Hindus. Though the Act authorized unorthodox marriages, not sanctioned by Hindu scriptures and performed in violation of the restrictions imposed by them, it imposed certain new restraints upon those who sought to take advantage of it. Monogamy was made obligatory and the minimum age for the bride groom and bride was fixed respectively at 18 and 14. The Act facilitated the sweeping social reforms, particularly the abolition of caste distinctions, advocated by Keshab, and was justly regarded as a great personal triumph by his followers. But the passing of the Act was strongly resented by the Hindus and gave an impetus to the Hindu Revivalist Movement to which reference will be made later.

3.4.7 Social Reforms

Under the inspiration and leadership of Keshab Chandra Sen, the Brahmo Samaj launched a comprehensive programme of social reforms which formed a vital aspect of Indian Renaissance. Some idea of these may be formed from the Indian Reform Association' which was found by Keshab on his return from England in 1870. The programme of the Association was carried through five sections, each with a Secretary of its own. These sections were;

1. Female improvement
2. Education of the working classes
3. Cheap Literature
4. Temperance
5. Charity

The item of cheap literature including the population of the sulabha Samachar at' a weekly paper priced at one piece each issue. It was a new venture and soon become very popular.

3.4.8 Education of Women

The education of women was put in the forefront of the programme of social reforms from beginning to end. In 1863 Keshab started an organization for educating female members at home. Another association was started in the same year for publishing books and journals and holding essay competition for the same purpose. Several other associations were established by Keshab and other members of the Brahmo Samaj for the uplift of women.

3.4.9 Reaction of Hindu Society

While the orthodox Hindu society did not look favorably upon the Brahmo Samaj for discarding image worship, it imbibed slowly but steadily, the spirit of social reform

inaugurated by it, and almost all its items were gradually adopted by the Hindu. Regarding education of women and the raising of their marriageable age, the progress achieved by the Hindus far exceeded the wildest dreams of the social reformers of the Brahmo Samaj. The remarriage of widows was accepted by the Hindu society as valid, though it was not much in vogue during the period under review. Polygamy also steadily declined.

3.4.10 Crisis in the Samaj

Keshab Chandra Sen raised the Brahmo Samaj to the height of its power by his personal magnetism and radical views. So, in course of a few years, younger men with still more radical views challenged the authority of Keshab and deserted him as he had himself deserted Devendra Nath. The crisis was precipitated by the marriage of the eldest daughter of Keshab with the minor ruler of Cooch Behar. Neither the bridegroom nor the bride had attained the minimum marriageable age laid down by the Brahmo Samaj. There was a great outcry at this open violation of the fundamental principles of Brahmanism by the leader himself'. After a painful controversy and shameful squabbles there was a second split or secession, and a younger section led by Sivanath Sasiri, Ananda Mohan Bose and others founded the Sadharan Brahmo Samaj on 15th May, 1878. The remnants of all the three bodies-Adi (original) Brahmo Samaj of India and Sadharan (common) Brahmo Samaj still exist, but the first two are in a moribund condition. Even the third is in a decadent state and the Brahmo Samaj movement is now a spent force. The total number of its members is probably less than five thousand. As a writer' himself once a Brahma missionary, has remarked, "it has become a kind of backwater of religious and communal life, separated by its own sense of self satisfied superiority from the main currents of national life, which flows past it with a power and rapidity, which it can neither appreciate nor even understand".

3.4.11 conclusion

Brahmanism must ever remain an important episode in the history of India. Apart from specially emphasizing the social and personal freedom which was bound to evoke the sense and value of political freedom. Keshab Chandra Sen indirectly contributed to the growth of nationalism in several other ways. The great respect which he commanded among all sections in India, including Europeans and Christian missionaries and the honours heaped upon him during his visit to England, increased the self-confidence of the Indians and helped the growth of Indian nationalism. A larger number of individual members of the Brahmo Samaj also made valuable contribution to India's struggle for political freedom.

3.5 DAYANANDA SARASWATI

INTRODUCTION

A more resolute type of religious reform movement among the Hindu in the nineteenth century was represented by the Arya Samaj. It did not look to other religions for inspiration. It would not leave the Hindu fold for a separate identity. Instead it wanted to revive Hinduism from within. It aimed to recover the lost values of Aryanism, to re-establish the internal and external dangers. Indirectly, it represented a reaction against the rapid invasions of Western ideas and Christianity. Inwardly, therefore, it resembled a Hindu revival. The founder of the Arya movement was Swami Dayananda Saraswati.

3.5.1 Early life

Dayananda Saraswati was born in 1824, in an orthodox Hindu family. His father was a Saivite. Young Dayananda studied Sanskrit, learnt the Vedas by heart and became an erudite scholar. While being required to assist his father in the worship of Siva and to practice all kinds of rituals, doubts began to crop up in his mind from an early age if all this really had any meaning. "Is it possible", he asked himself, "that this idol I see to all accounts walks about, eats, sleeps, drinks, holds a trident in his hand, beats the drum and can pronounce curses on men can be the great deity, the Mahadev,

the Supreme Being? It became difficult for him to accept any idol as the great God of the scriptures and to identify him with an omnipotent living God. At the age of twenty-one disregarding his father's instruction to marry he left home, and after pilgrimage to many places in India, become a Sanyasi.

3.5.2 Go Back to Vedas

The more Dayananda conviction that the Vedas were the fountain source of all truth and of supreme knowledge. All other sacred scriptures of the Hindus of the later ages appeared untrue or mixed with pretensions. The Vedas were the primeval scripture of humanity containing religion in its purest form, the most ancient revelation. There lay the concept of the veritable monotheism, devotion to the one formless God. The Vedic rishis had realized the revelation of God in Nature, and their religion constituted the real Divine knowledge. Like the Vedic religion, Vedic Society too was a natural society without the social evils of subsequent ages. The Vedas had advocated only the fourfold natural division of the society in accordance with the character, capability and preference of the individuals for their profession. Thus there was neither the caste system nor untouchability in the Vedic age. Similarly, the status of women in Vedic society was one of honor, privilege and freedom. Marriage was sacrament, while the woman was a divine helpmate of man. The later abuses and evils which degraded the position of Hindu women were unknown to Vedic Aryans. Convinced of the values of the Vedic religion and social conditions, Dayananda raised the cry, 'Backs to the Vedas'.

3.5.3 Arya Samaj

In 1875, Dayananda founded the Arya Samaj at Bombay . The Samaj was required to lay absolute faith in God and in the Vedas. God as Dayananda described to

his followers 'is existent, intelligent, and blissful. He is formless, omnipotent, just, merciful, unborn, endless, unchangeable, beginning less, unequalled, the support of all, the master of all, omnipresent, immanent, unaging, immortal, fearless, eternal, and holy, and the maker of all.' The Vedas 'are the scripture of true knowledge. It is the first duty of the Aryas to read them, teach them, recite them, and hear them being read. 'Dayananda defined the duties of the Arya Samaj in much wider terms than merely religious. Its members were required to devote themselves to the physical, social and spiritual welfare of their fellowmen. Side by side, the spread of proper education and a campaign against ignorance or illusion were regarded as the other objectives of the Samaj.

The movement had a profound effect on the people of western and northern India. Vedic rationalism and ideals had an appeal to progressive intellectuals. Aryan doctrines too infused into men's mind a sense of pride and possessions. The Hindus could look to their own religion for keeping pace with the modern world.

3.5.4 Education

The programme of activities which the Arya Samaj upheld was at once forceful and far-reaching. In an attempt to re-introduce and encourage the ancient Aryan type of education, the Samaj started establishing the gurukulas or education institution on the Vedic pattern. The most notable of such gurukulas was the one at Kangri in the vicinity of Haridwar which developed into a famous centre of Vedic studies. Sanskrit and Hindi became the medium of instruction even at the highest stage, and in those languages the modern subjects of science and humanities were taught, besides Vedic studies. The gurukulas emphasized character building, and a spirit of service and dedication on the part of youth, side by side with studies. Philanthropic activities were a part of the Arya programme. The Samaj established homes for orphans, widows, destitute and the distressed.

3.5.5 Social Reform

On a more militant platform, the Arya Samaj condemned the Brahmanic rites and rituals, idol worship and superstitious practices. It strove to bring to the untouchables, the status of the Hindus belonging to the upper castes. On the external side, the Samaj threw open the doors of the Hindu Society to the non-Hindus. Dayananda himself initiated the Sudhi movement by which the non-Hindus could be converted to Hinduism. It was a new method of Hinduism which was known to the world as a non-missionary religion. But the Arya Samaj tried to establish that from the dawn of history right through the ancient age, Hinduism embraced various non-Hindu races, such as, the Greeks, Scythians, Kushans, Sakas and Hindus who lost their identity in the Hindu society by becoming Hindus. Thus, Hinduism was a missionary religion in its heyday, with an all-absorbing dynamism. It became static and closed its doors In an age of decay. The Arya Samaj aimed at reviving the all-absorbing Spirit of Hinduism .Its more specific aim was to bring back to the Hindu society all those people who at some time or the other had left their original religion and had embraced either Islam or Christianity. It was this attempt at re-conversion which alarmed the other religions as well as the British Government.

3.5.6 Conclusion

Dayananda died in 1883. His movement proved successful in the north. But, the extreme reliance on the Vedas, or the motive to ascribe all knowledge and truth to the Vedas, did not make a lasting impression on the mind of the Hindu intelligentsia in general as, as such, the religious aspect of the Arya Samaj did not inspire deeper conviction. But its socio-educational schemes infused newness and vigor into Hindu Society.

UNIT-IV

4.0 Objectives

4.1 Introduction

4. .1.Ramakrishna Paramahansa

- **Childhood**
- **Coming to Calcutta and emergence as a saint**
- **Relation with his wife**
- **Travel to different parts of India**
- **Legacy**

4.2 Swami Viveknanda

- **Life and Career**
- **Dynamism of his Philosophy**
- **Spreading the Message of Ramakrishna**
- **Social Reforms**
- **Belief in Service to Humanity is Service to God**
- **Emancipation of Women**
- **Resurgence India**
- **Conclusion**

4.3 Theosophical Society

- **Meaning and Objectives of the Society**
- **Foundation of the Movement**
- **Role of Annie Besant**

- **Activity of the Movement**
- **Conclusion**

4.4 Sayyid Ahmed Khan and Aligrah Movement

- **Early livelihood**
- **Two basic goals of Khan**
- **Effort to spared education**

5.5 Reform Movements among the depressed Classes

- **Early Life**
- **Movements**

The purpose of this unit is to enlighten your regarding social movements in India. After going through this unit you will learn about-

- Religious philosophy of and movements of Ramakrishna Paramahansa and Vivekananda
- Religious Movements of Annie Beasant
- Aligarh Movements of Sayyid Ahmed Khan
- Depressed lass movements of of Jyotiba Phule

RAMAKRISHNA PARAMAHANSA

4.1.1Introduction

Revolution is always preceded by a reformation or a renaissance. The rise of national states in Europe coincided with the religious revolt known as reformation. In the same manner, the rise of nationalism in India coincided with socio-religious awakening. Out of these movements, the Ramakrishna Mission was the most important.

4.1.2 Childhood

The Jesus of this movement was Gadadhar Chattopadhyaya, later known as Ramakrishna Paramhansa. He was born in a Brahmin family in 1836. His childhood was spent in the village and he learnt the three R's in the village school. He showed no liking for education but enjoyed more the company of sadhus and ascetics. Evidence shows that down from the age of six he often fell into trances.

4.1.3 Coming to Calcutta and emergence as a Saint

Ramakrishna was often given to retire to the jungle in the night and sit there in deep meditation. When he was 17, he migrated to Calcutta. And in 1856 he became the priest of the temple of Goddess Kali at Dakhineswar. While serving as the priest he became more and more god-drunk. He looked up to the image of the temple as a visible deity who could share his joys and sorrows. This god-centered frenzy made him do many things like discarding clothes and other eccentricities. Tradition says that at one time he seized a dagger in the temple in order to kill himself and then he saw Goddess Kali in his vision. Then onwards he lived in a state of reverie and frenzy. He virtually abandoned his duties of the priest and often behaved like a child to his mother. Falling into trances became more frequent. The trustees of the temple considered him mad and relieved him of the temple duties. Then he went back home where he was married (24 years) to a girl of five years. But soon he returned to Dakhineswar temple. Now began his tapasya or ascetic exercise which lasted for 12 years. During the period he practiced various sadhanas and yogas. He was initiated into the tantric mode of sadhana by a Sanyasini named Bhairavi. Second he was initiated into the ascetic life led by the Vedanta Sadhana by Totapuri. Third, he was initiated into the Sufi doctrine of

Islam. He ate and dressed like a Muslim, offered Prayers to Allah and obtained the vision of God within three days. In the last stage he practiced Sadhana according to Christian rights and obtained the vision of Jesus Christ.

4.1.5 Relation with his wife

While he was going through the stages of Sadhana, his wife, Saradamani, came to Dakhineswar. Ramakrishna received her kindly, but he could not treat her as his wife. Instead he saw in her the Goddess Kali. He worshipped her with flowers and incense. Therefore, she stayed on cooking his meals and looking after his health while living in a detached room outside the temple.

4.1.6 Travel to different places of India

After 12 years of religious Practice Ramakrishna found peace at last. He visited Varanasi, Prayag and Vrindaban. His saintly fame spread to different regions. Keshab Chandra Sen visited him and became an admirer. Large number of people came to the temple. He spoke for hours together to the assemblage on themes like bhakti and spiritual life. Although he discoursed with people who came to see him, he never founded a sect. Finally in 1886 he left his mortal being and entered his final Samadhi.

4.1.7. Legacy

Reviewing the career and life of Ramakrishna what strikes us as most important is his Spiritual life which encompassed almost all religions. Amongst all his disciples he admired Narendra (future Vivekananda), According to a story Ramakrishna was supposed to have transmitted all his spiritual powers to Vivekananda before his death. The most striking quality of his gospel was the simplicity with which he spoke, Moreover, he contended that one need not renounce the worldly life for gaining spiritual maturity. Above all, his catholicity of views could be regarded as a great contribution to the modern world when religious dissensions were very active. In brief, the teachings of Ramakrishna, supported by parables and tested by his own life., gave

the Hindu revivalism more sanction, a philosophical base and-a new spiritual significance of immense value. Luckily this Jesus had his St. Peter in Swami Vivekananda'

4.1.8 SWAMI VIVEKANANDA

Introduction

The personality of Swami Vivekananda is representative of the great awakening in the second half of the 18th century in India. His intense humanism along with his religious vision, in a way illumined the path of a great many leaders in modern India. His remark that religion is of no avail if it cannot wipe the tears of a widow reminds us of the famous remark of Gandhiji that we cannot feed a hungry man with God. His intense feeling for the masses reminds us of Jawaharlal Nehru. Nehru observed that "he came as a tonic to the depressed and demoralized Hindu mind and gave it self-reliance and some root in the past". In short, a brief portrayal of his responsibility shows that he is a vital link in the unbroken chain of Indian tradition.

4.1.9. Life and Career

Before we examine his importance in the history of India, we can have a broad outline of his career. It is presumed that he graduated when he was 20 and spent two or three years in weary Job-hunting. He grew skeptical and scornful of the values of daily life. Then one day, when he met paramahansa, his personality was completely metamorphosed. This happened when he was 25 o126. And Vivekananda died at the age of 39. Thus, his span of work was only for 12 years, but his achievement was momentous.

4.1.10 Dynamism in his Philosophy

What strikes us as the most striking part of Vivekananda's personality was his infinite dynamism. passivity he hated and he worshipped manliness, energy, vitality sometimes to the extent of (just to drive home his point), approving some of the traits

of Napoleon and Chengiz Khan. And in 11 years he packed intense spiritual meditation, traveled as an itinerant monk all over India, carried the messages of the Vedanta to the Parliament of Religions of Chicago held in 1893, went on an extensive travel of Europe, Far- East and Japan, wrote books, articles, poems lectures and discourses. What gave him strength to do all these? He himself remarked once, "something has possessed me and is giving me no rest,"

4.1.11. Propagated the Message of Ramakrishna

Regarding his message the first thing to be noted is that it was he who acted as the messenger of the ideas of Ramakrishna just as St. Paul for Jesus and Ananda for the Buddha. It was under the Swami's direct inspiration that the Ramakrishna Mission was founded in 1897. This mission in all its 89 years of experience has probably alleviated more human suffering and spread more education than any other institution in this period. Two cardinal principles guide this mission- "Religion is not for empty bellies" (Ramakrishna) and "if you want to find God, Serve man" (Swami Vivekananda). That is why the befitting tribute of Nehru: "Rooted in the past and full of India's heritage; Vivekananda was yet modern in his approach to life's problem and was a kind of bridge between the past of India and her present".

4.1.12 Social Reform

The message that Vivekananda preached was remarkably modern. He denounced in vigorous terms the 'touch-me-notism of religions. The very fact that the Ramakrishna Mission celebrates the birthdays of the prophets of different faiths bears out this truth. Second, Vivekananda made it more than clear that there is a potential divinity in each one as a true Vedantin. Third, he believed in the uplift of the masses, although he rather stood for a cultural and spiritual fraternity in which there would be not only economic, social and political freedom but also moral and intellectual kinship. Vivekananda showed great concern for the plight of the poor, the shudras and the untouchables. He made vague prediction about their "gaining supremacy in every

society. Socialism, anarchism and nihilism and others are the vanguard of the social revolution that is to follow." It was all rhetoric lacking in clarity and political objectives. Yet, his mixture of patriotism with vague populism and evocation of Hindu glory proved a heady wine for the young in the Swadeshi period. "in short, he did not believe in leveling down, but rather in leveling up. His conception of Golden Age was an age in which diversity of capacity and occupation would remain, but in which privilege would be totally unknown. This required a root and branch reform. But that reform could not come through a revolution based on cultural and mutual esteem. His motto seems to have been, "From caste to socialism through peaceful and cultural evolution."

4.1.13 Belief in service to man in to service to God

Further, the social slant that Vivekananda gave to spirituality, too, is of remarkable importance. What made Vivekananda's belief great was that it sought man before seeking God. He strongly advocated the worship of God as Service to Mankind. In the language of S.C. Dasgupta, "Swami Vivekananda did not believe in a religion which could not give a morsel of food to the mouth of the hungry. He diagnosed all the ills and evils of life as due to weakness and ignorance. Strength was life and weakness death. He advocated muscles to throw away the Bhagwat Gita and acquire strength in the field of games by playing foot ball." Swami Vivekananda said, "I want men whose muscles are of iron and nerves made of steel, and who possess minds wrought from thunder." "stand up", he said, "do not be afraid. Stamp upon fear 'and it dies. Be free". In short Vivekananda was at once the antithesis to revivalist approach and fulfillment of Hindu renaissance. "if you are fit to worship God without form, discarding any external help, do so, but why do you condemn others who cannot do so. In the same breath he condemned the meaningless rituals and 'touch-me-not' religion of the conservatives."

4.1.13 Emancipation of Women

True to his spirit, Vivekananda was a great champion-of woman too. Basing his thought on the ideals set by Sita, Savitri, Damayanti etc., he stated that an Indian

women was the living embodiment of universal motherhood. He also enjoyed that a few of them must come out of their homes and hearths and become sanyasins in order to give lead to others in spiritual and difficult matters.

4.1.14 Resurgence of India

Although Swami Vivekananda once remarked that he had nothing to do with the nonsense of politics, his contribution to the resurgence of India is indisputable. Too often he sang the glories of mother India in his writings. One of his exhortation for his country is. "Say brother - the soul of India is my highest heaven, the good of India is my good, and repeat and pray day and night: 'First Mother India takes away my weakness, take away my unmanliness and take me a man, a true son, an unfailing patriot.' "More often Swami Vivekananda referred to the strength of masses, "Let new India arise from these masses. Let India arise out of the peasant's cottage grasping the plough, out of the huts of the fisherman, cobbler and sweeper.... Open treasure chests of your glorious heritage and you will hear the inaugural shout of Renaissance India ringing with the voice of millions of thunders and reverberating throughout the universe victory to India, victory to India's gospel of Vedanta." Surprisingly it is interesting to note that in one of his syndicated articles, contributed by Pandit Nehru, the author described his socialism as the old Vedanta.

Conclusion

In conclusion, we must mention that in spite of the phenomenal zeal and strength that he showed, Vivekananda was a remarkably humble man. He remarked: "After me, hundreds of Vivekananda will be born and each of them hundred times greater than t." if this man is not a god-man who else is ?

4.2. THE THEOSOPHICAL SOCIETY

Introduction

In the last decade of the nineteenth century India saw yet another religious movement affecting the Hindus, somewhat different from the rest, but, like the rest, it also led to a good deal of mental ferment for spiritual attainments. It became famous as the theosophical movement.

4.2.1 Meaning and objective of the society

The word theosophy comes from two Greek words, Theos ad Sophia, meaning God and wisdom. Thus the meaning of theosophy was the wisdom concerning God. In its Indian equivalence, it meant the knowledge of the Absolute. What the ancient Greeks wanted to receive the ancient theosophy had to do so through the Hindu Upanishads. In essence, therefore' the movement aimed at the quest of the Hindu spiritual wisdom through western enlightenment' parenthetically, the movement revived and strengthened faith in the ancient doctrines and philosophies of the Hindus. It affected the intelligentsia more than the mass.

4.2 .2 Founder of the Movement

It was in the United States of America in 1875 that Madame H.P. Blavatsky a Russian lady, and colonel H.s. Olcott, a former army officer of England, laid the foundation of the modern Theosophical society. In 187g, they came to India and found a more congenial soil for their mission. In 1986, the Theosophical society of India was founded. Its branches were established at a number of places, such as, Bangalore, Bombay, Kumbakonam, Ludhiana and surat. The headquarters of the society was at Adyar and Madras.

4.2.3 Role of Annie Besant

It was Mrs. Annie Besant who later on championed the cause of theosophy in India in a more vigorous manner than the founders of the society. One of its original objectives was to study and preach Aryan philosophy and religion. The Upanishads revealed the truth of the absolute, the universe, and life. The fundamental faiths of the

theosophists thus were the neat substance of the Hindu concepts. As Annie Besant explained: "There is one transcendent' self- existent life, eternal, all-pervading, all sustaining, whence all worlds derive their several lives. Whereby and where in all things which exist live and move and have their being. For our world' this life is imminent, and is manifested as the logos, the word, worshipped under different names, in different religions, but recognized as the one creator, Preserver and Regenerator

4.2.4 Activities of the Movement

The philosophies underlying theosophy were highly intricate concerning the divine, the Cosmic process, the Universe, the emanations, the potentialities, the soul, the evolution, the cessation, and all the rest, but they were all there in Hindu philosophies. Similarly, the theories of Karma, rebirth, Mokshya, and Nirvana in which the theosophists believed, were known to Hindu religious men thoroughly well. The novelty of the theosophical movement lay in creating mental conditions for the realization and appreciation of those ideas. Furthermore, without being a theosophist, one could intellectually assimilate the doctrines of theosophy. Finally, theosophy was cosmopolitan enough to appreciate all forms of religion and all modes of worship. The source of all humanity was the same as the source of all human ideas. Hence all the apparent distinctions were merely several manifestations of the same divinity.

4.2.5 Conclusion

Apart from philosophical and spiritual discourses which the society carried on, its valuable contribution to the Hindu awakening came from its literary and research activities. Hindu scriptures were published and translated. The intellectuals understood the results of the researches which brought to right ancient concepts concerning creation and the creator. The society also encouraged reforms and framed educational schemes to work them act. In the fitness of things, its role was timely and its impact useful.

4.3 SAYYID AHMED KHAN AND ALIGARH MOVEMENT

Introduction

The general condition of Muslims in India, particularly after the mutiny in 1857, was very depressing. The Muslims sentimentally thought in terms of vengeance while the British regarded the Muslims as the greatest enemy of the British Raj. Then it was during the time Lord Lytton that an account of the Muslims was written by one Hunter in 1871. It was a sympathetic presentation of the Muslims.

4.3.1 Early Learner

It was at this time that Sir Syed Ahmed entered the field. Syed Ahmed was born in Delhi in 1817. To start with, he took up the role of a religious reformer after giving up his career as an official of the British government. He wrote a number of articles in a magazine which was started in 1870. This subjected him to the wrath of the orthodox divines. Being a prudent man, he gave up religious reform and took to social reform.

4.3.2 Two basic goals of Syed Ahmed Khan

Syed Ahmed set before himself the double task of bringing out a rapprochement between the British Government and the Muslims and introducing the western type of education for the Muslims. He was able to convince the British Raj that the Muslims at heart were not disloyal to the British Crown. This suited the British because just at that time they started having second thoughts on the growing political consciousness of the educated Hindu community.

4.3.3 His effort for spreading Education

Regarding education, Syed Ahmed urged the community to follow the same lines of development which were chalked out earlier by Raja Ram Mohun Ray. In 1864 he established an English school at Ghazipur. In 1865 he founded a scientific society for translating useful English books into Urdu in order to spread their liberal ideas among

the Muslims. In 1869 he visited England and was received by the Queen. After his return from England in 1870, he made vigorous efforts to propagate the founding of Mohammedan Anglo-oriental College at Aligarh in 1887, which later grew into the Aligarh Muslim University. He also formed the Mohammedan Education Conference for spreading liberal ideals among the Muslims.

4.3.4 Aligarh Movement

The founding of the college at Aligarh led to the Aligarh movement. It was this college which developed the mental outlook and personality of the young Muslim students on progressive lines. Added to this, the Principal of this college, Theodore Beck, was responsible for giving political overtones to the whole movement. He edited the institute Gazette, wherein he bitterly attacked the advanced political and social ideas of the Bengalis. Again and again, he reiterated that Parliamentary Government was unsuited to India, and in the eventuality of its being granted, the Hindus would be absolute masters as no Mohammedan emperor ever was.

4.3.5 Opposition to Congress

Partly because of Beck's efforts and partly because of the blessings of Syed Ahmad, the United India Patriotic Association was established in 1888. In this movement both Hindus and Muslims joined. It opposed the Congress in the name of Mussalmans for some years. As the joint membership of Hindus and Muslims was not palatable to Beck, he organized a new movement called Mohammedan Anglo-oriental Defence Association of Upper India. Its main object was to place the opinion of the Muslims before the British Raj, prevent political agitation spreading to the Muslims, and strengthening the British rule in India. Beck went to England to plead the cause of Muslims as opposed to Hindus. His influence on Syed Ahmed was so great that a Muslim writer remarked that the college was that of Syed Ahmed and the order was that of Beck. Although Beck died in 1899, the anti-Hindu feeling generated by him was

continued by the successor principals also, and the basic objectives of the Aligarh Movement became hostility to the Indian National Congress.

4.3.6 Opposition to Hindus

Sir Syed Ahmed himself did not show any sympathy for the Hindus even in the early years of his career, although at times he showed himself to be a true nationalist. In 1883 he deprecated the system of representative institutions, even for local self-government, on the fear that the larger community would totally override the interests of the smaller community. In a speech delivered in 1884, he remarked that both Hindus and Muslims belonged to the same nation. In other speeches he praised Bengalis and compared the Hindus and Muslims as the two eyes of the Indian nation. However, it is difficult to be carried away by these remarks because in the same period he expressed reactionary views. In 1885 he deplored the understanding that was growing between the Hindus and the Muslims in the British army. In a speech in 1888 he referred to Hindus and Muslims as not only two nations, but as two warring nations. And as already remarked above, he gave his silent blessings to all what Beck did,

4.3.7 Administrative Reform

In practical matters Syed Ahmed opposed the simultaneous examinations for Civil Service in 1877 thinking that Hindus would dominate. He refused to support the Nationalist Mohammedan Association formed in Calcutta. And in 1887 he categorically stated that parliament as a form of government was unsuited to a country containing two or more nations tending to oppress the numerically weaker. Further, he fanned the suspicion of the British Raj regarding the Congress Movement. He maintained that the Congress in reality was waging a civil war without arms. Although a few Muslim leaders like Bradruddin Tyabji, Sayani and others supported the Congress, the overwhelming majority of Muslims in northern India dittoed the policy of Syed Ahmed. In 1888 he told the assembled Muslims at Lucknow about the forthcoming Congress Session at Madras thus, "If you accept that the country should grow under the yoke of Bengali rule and its

people like the Bengali shoes, then, in the name of God jump into the train, sit down and be off to Madras, be off to Madras."

4.3.8 Conclusion

In this manner, the revival of Muslims in the 19th century showed clearly that they would branch off into a separate movement. When Sy6d Ahmed died in 1898, the responsibility fell on Nawab Mohsin-ul-Mulk, who too followed the same policy. As the years rolled by, the Aligarh movement ultimately merged into the separatist Muslim League Movement.

(d) Reform Movements among the Depressed Classes-

4.4 Jyotiba Phule and Satya Sadhok Samaj-

During the British Period, the Brahmins effectively adopted new English education and dominated the colonial administration. The new intelligentsia therefore, came mostly from the already advanced Brahmin caste, occupying strategic position as officials, professors, lower bureaucrats, writers, editors or lawyers'. This created fears among the non-Brahmin castes. It was this traditional social order which came under heavy fire both from the Christians missionaries and nationalist intelligentsia that had imbibed western liberal ideas. We can divide the reform movements into two distinct strands. The early radical reforms like Jotirao Govindrao Phule tried for a revolutionary reorganization of traditional culture and society on the basis of the principles of equality and rationality. The later moderate reformers like Mahadev Govind Ranade (1842-1901), however, gave the arguments of a return to the past traditions and culture with some modifications. It was early radical tradition of Phule which gave birth to the non-Brahmin movement in Maharashtra.

4.4.1. Early Life- Jotiba Phule was born into a Sudra Mali family in Poona in 1827. His father was a gardener or a flower merchant. Being a member of the oppressed sudras,

Phule could easily understand the problems of the Anti Sudras.i.e., the untouchables Mahars and Mangs and identify himself with them .He received initial education in a mission school but had to discontinue it in1833.An incident in 1848 turned Phule into a social revolutionary, when he went to attend a Brahmin friend's marriage, some orthodox Brahmin insulted him by calling him a sudra and asked him to leave. This humiliation made Jotiba search for roots of caste discrimination and inhumane practice of untouchability.

In his quest for truth, Phule read the Veda, the Manu Samhita, the Puranas, the thought of Buddha, Baseshwar and Tirthankar and the medieval Bhakti saints extensively. He also acquainted himself with the western thought and the Christian and Islamic religion. Phule judged the whole culture and tradition through the spirit of rationality and equality. While the principle of equality called for a total rejection of caste system, authoritarian family structure and subordination of women, the principle of rationality demanded the removal of superstition, ritualism and the traditional whole of cultural behavior. This called for a complete rejection of sacred Hindu texts and scriptures which sustained the iniquitous institutions .Like Dr Ambedkar, Phule read the scriptures as he would read ordinary, books, the object in the two cases being to find out the truth. He had radical views on social, religious, political and economic issues.

Jotiba Phule considered the caste system as an antithesis of the principle of humane equality. The existing caste system reserved a perpetual slavery for the sudra, especially the untouchables. The untouchables were not allowed to walk on the streets during the sunrise lest their long shadow should pollute Brahmin houses. The inhumane treatment of anti sudra by the Brahmins and the denial of the common rights of humanity made Phule rebel against the caste system.

Interpreting the past history, Phule argued that alien Aryan after conquering the original inhabitants i.e., the Dravidans imposed the unequal caste system. They then invented the supposed divine origin of caste divisions to perpetuate their exploitation of

the native branded as Sudra. Showing the egalitarian past of the united sudras, he sought to raise the morale of the non –Brahmin and united them to revolt against the centuries old inequality and social degradation.

Since Hindu religion justified and sanctioned caste system, Phule rejected it completely. He was an iconoclast through his satirical writings; Phule exposed the irrationalities in Hindu Religion. He criticized idolatry, ritualism and priesthood, theory of Karma, rebirth of Heaven. For Phule, God is one and is impersonal. His religion rests on thirty three principles of truth which include freedom and equality of men and women and dignity of labor.

“Brahmin hide Vedas from Sudras because they contain clues to understand how Arays suppressed and enslaved them”, wrote Phule, Naturally, he looked upon education of the masses as a liberating and revolutionary factor. In the words of Phule :No riches without vigor, no vigor without morality, no morality without knowledge, no knowledge without education .Unless ignorance and illitracy of the masses are moved through education they would not rebel against their mental and physical slavery. He urged the Britiish Government to impart compulsory primary education to the masses through teachers drawn from the cultivating classes.

Women and untouchables were the two wrost suffers in Hindu society. Phule urged that women’s liberation was linked with the liberation of other classes in the society. He regarded Brahminm responsible for keeping women uneducated and slaves to men.He turned to break the hold of the authoritarian family structure. Equality between classes as also between men and women was pleased by Phule.During marriages he asked the bridegroom to promise the right of education to his bride.

The pamphlet, ***Isara(warning)***, published in 1885 contains Phules,s main idea on economics of agrarian classes.Awarew of the problems of agricultural labourers and small peasant cultivators, Phule supported them in their struggle. For example, in Konkan, he stood by the tenant sharecroppers and criticized the Khots for exploring

them .Mostly, concerned with the immediate issues like immigration facility, indebtedness, land alienation to money lenders, burden of land revenue etc, Phule however, failed to elaborate any coherent economic ideology.

Phule saw the British rule as an instrument in breaking the slavery of sudras and hoped for a further revolutionary transformation of society under their rule. He was one of the first to introduce peasantry as a class in politics .He opposed the Indian National Congress, for it failed to take up peasant problem. His concept of nation rested upon freedom and equality.

4.4.1 Movement-

To propagate his ideas, the means that Phule used were : Publication of Journals and magazines, Pamphlets and books and the Marathi language both in speeches and writings. A journal, *Deen Bandhu*, in Marathi , was edited and published by Phule for disseminating his thoughts and exposing the oppressive character of the Arya –Vedic tradition. In his book, *Gulamgiri*(Slavery) which appeared in 1873, Phule elaborated his conception of his historical roots of sudra' slavery under Brahminical domination and compared it with the negro slavery in America.

In *Setakaryancha Asuela*(The worship-cord of Peasantry), he elaborated on what the peasants can do about their misery and exploitation .By 1870, the social reforms talked about by their liberals and those sponsored by Phule.

It emerged on opposite lines. Unlike, liberals, Phule's aim were a total reconstruction of the socio-economic structure based on the principles of rationality, equality and humanism. The primary task of his struggle was to create an awareness of inequality in peoples mind. This Phule accompanied by critically analysing and exposing the Brahminical literature. Phule also tried to translate his ideas into actual struggle .He started a girls school in 1851 and one for sudra. Widows were offered protection and shelter. A water tank was opened near his house to provide drinking water for sudra. To fight against Brahminism and its ideology, Phule started the *Sury Shorlhuk*

Saniqi(Society for finding Truth) in 1875. Phule also organized the poor tenants in Junnar against the extraction of heavy rents by landlord- moneylenders. This compelled government to impose ceiling on rentals. Thus throughout his life, Phule, took the side of downtrodden classes. He worked for the removal of unequal caste system and for the establishment of democratic justice. Jyotiba Phule possessed an awareness of the relationship between caste inequalities and social subordination and material backwardness of sudra castes. However, he failed to perceive the actual character of the colonial rule and, like other liberals, believed in its historically progressive role. The type of social revolution envisaged by Phule could not be accomplished without any radical changes in agrarian relations and without removing colonialism. With the death of Jotiba Phule in 1890, his Satya Sodhok movement receded into the background. Even though the movement was received Chhatrapati Shahu Maharaj of Kolhapur(1874-1922), with the establishment of *Satya Shodhak Samaj* in July in July 1913 at Kolhapur, it acquired a narrow complexion. Shahu Maharaj no doubt furthered the cause of non-Brahmin movement by starting educational institutions, hostels and scholarships for the students of the depressed classes. Between 1913 and 1922, he was also vigorously associated with several non-Brahmin and Kshatriya caste conference. Under Sahu Maharaj, the non- Brahmin movement passed into the hands of business and land-owning (feudal) upper caste non- Brahmin, who used it for their political gains. A major battle waged by Shahu Maharaj for acquiring Kshatriya status within the *Varnashrama Dharma* for himself and his community. This was nothing but a betrayal of Phule's ideology which left the lower sudra castes to their social degradation and poverty. After 1918, with Montagu- Chemsford reforms, Sahu Maharaj, along with the Justice Party in Madras, used the movement for demanding special political representation for backward classes in the Council. Thus the *Satya Shodhak* movement deviated from its main path and turned into a movement for the benefit of the landowning upper caste non- Brahmins.

It is argued by the historians that Brahmins, being a traditional literate caste, adapted themselves to the colonial system faster and began to monopolies the opportunities in

profession and bureaucracy .As a result, the non Brahmins rose against this Brahmin monopoly .But a deeper analysis of Jotiba Phule's social reforms reveals a wider consciousness of the system of caste inequalities and its relationship with the social subordination and material backwardness of the Sudras. For Phule vehemently argued for a fundamentally change in sudras's attitude towards their caste subordination. He established an ideological basis for a revolution in social and religious values. Yet the movement was slowly diverted from its radical path, by Shahu of Kolhapur, because of some inherent weakness. Phule did not see the essential link between material conditions of the people and their culture. His support to British rule, obscured the colonial exploitation of peasantry, and their interest in sustaining the old feudal social and economic order which generated and sanctified caste inequalities.
