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**History Paper-I**  
**SEMESTER - II**  
**History of Modern India :**  
**Society & Economy**  
**SUBJECT CODE : UBA 2.28**

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# **HISTORY OF MODERN INDIA : SOCIETY & ECONOMY**

## **(Revised Syllabus under Semester System)**

### **SEMESTER - II SYLLABUS**

#### **Module I: Socio Religious Reform Movements: Reforms and Revival**

- a) Brahmo Samaj, Arya Samaj and Ramakrishna Mission
- b) Satyashodhak Samaj, Aligarh movement and Singh Sabha Movement.
- c) Impact of Reform Movements

#### **Module II: Education, Press and Transport**

- a) Introduction of Western Education and its Impact
- b) Development of Press
- c) Transport and Communications

#### **Module III: Impact of the British Rule on Indian Economy.**

- a) Revenue Settlements, Commercialisation of Agriculture
- b) Drain Theory
- c) Deindustrialisation and Growth of Large Scale Industry

#### **Module IV: Nationalism and Social Groups: interfaces.**

- a) Women
- b) Dalits
- c) Peasants and Tribals

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# Unit - 1

## **SOCIO - RELIGIOUS REFORM MOVEMENTS : REFORMS AND REVIVAL Part - I**

**A) Brahmo Samaj, Arya Samaj and Ramakrishna Misson.**

### **Unit Structure :**

- 1.0 Objectives
- 1.1 Introduction
- 1.2 The Brahmo Samaj
  - 1.2.1 Raja Rammohan Roy
  - 1.2.2 Atmiya Sabha
  - 1.2.3 Brahmo Samaj
  - 1.2.4 - Principles of Brahmo Samaj
  - 1.2.5 - Religious Reforms
    - 1. Spread of monotheism
    - 2. Oppositon to idol worship
  - 1.2.6 Social work
    - 1. Abolition of Sati practice
    - 2. Oppositon to Polygamy.
    - 3. Oppositon to the Caste system
    - 4. Suppported the farmers
    - 5. Freedom of Press
  - 1.2.7 Educational work
    - 1. Promotion of Western Education
    - 2. Support for Women's Education
    - 3. Literary Work
- 1.3 Arya Samaj
  - 1.3.1 Background
  - 1.3.2 Early life of Dayanand Saraswati
  - 1.3.3 Back to the Vedas
  - 1.3.4 Establishment of the Arya Samaj
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  - 1.3.6 Religious Work
    - 1. Against idolatry
    - 2. Monotheism

3. Shuddhi Movemnt
4. Opposition to Priestly class
5. Opposition to Karmakand
- 1.3.7 Social work
  1. Opposition to caste system
  2. Preached equality
  3. Opppsiton to child marriage
  4. Encouragement to widow remarriage
  5. Swadeshi Movement
  6. National Awakening
  - 7 Orphanages
- 1.3.8 Educational Work
  1. Dayanand Anglo - Vedic College
  2. Gurukulas
  3. Encouraged education of women
1. 4 The Ramakrishna Mission
  - 1.4.1 Ramakrishna Paramhansa
  - 1.4.2 Swami Vivekanand
  - 1.4.3 Parliament of world Religions
  - 1.4.4 Establishment of Ramakrishna Mission
  - 1.4.5 Teaching of the Mission
  - 1.4.6 Achievements of the Mission
    1. Social service on spiritual Basis
    2. Social Reforms
    3. Reformed Hinduism
    4. Aroused Patriotism
- 1.5 Summary
- 1.6 Questions
- 1.7 Additional Reading

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## **1. 0 OBJECTIVES**

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- After the completion of this unit the student will be able to
1. Perceive the historical background of the socio - religious reform movements.
  2. Explain the life and career of Raja Rammohan Roy and the Brahmo Samaj.
  3. Know the life and career of Swami Dayanand Saraswati and the work carried out by the Arya Samaj.
  4. Understand the work of Swami Vivekanand in and outside India.

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## 1. 1 INTRODUCTION

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The events following the Battle of Plassey (1757) and culminating in the Revolt of 1857 had stirred India to its depths. The British dominance brought about drastic changes in the various aspects of people's life and attitude. The destruction of Indian polity, the transformation of its economy and the attacks upon its social system and culture, threatened to convert to the position of an economic colony and cultural province of the West. Against this political dependence and intellectual slavery, there arose a protest which gathered momentum with the passage of time.

The basic ideas and institutions of India were the targets of the Western challenge. As it became practically impossible for the Indians to dislodge the British power from the country, they turned their attention to the social, religious and cultural aspects of the Western domination. Thus during the first decades of the nineteenth century, Western impact had started the process of self-criticism and reform of religion. During the second half of the Century, the process acquired greater momentum. The impact of Western religion, Christianity and rationalism aroused both the Hindus and Muslims to set their houses in order. They began to realise that their original religions were defiled due to blind tradition, acquiescence to evil customs, meaningless rituals, irrational practices and cruel superstitions. Both Hinduism and Islam sought to rid themselves of these evils in order that the stream of spiritual life should flow clear and strong, bearing the individual and society towards the goal of freedom and happiness.

The various socio-religious reform movements which took place in India during the British rule were the expression of the rising national consciousness and spread of the liberal ideas of the West among the Indian people. These movements increasingly tended to have a national scope and programme of reconstruction in the social and religious sphere. Reform of revival necessitated rejection of elements which were considered incompatible with the original faith. All of the socio-religious reformers were of the opinion that their political failure and resulting misfortune were due to the moral decline and social degeneration which was the consequence of the neglect of true religion.

### **Check your progress :**

- 1) Trace the historical background of Socio - Religious Reform movements.

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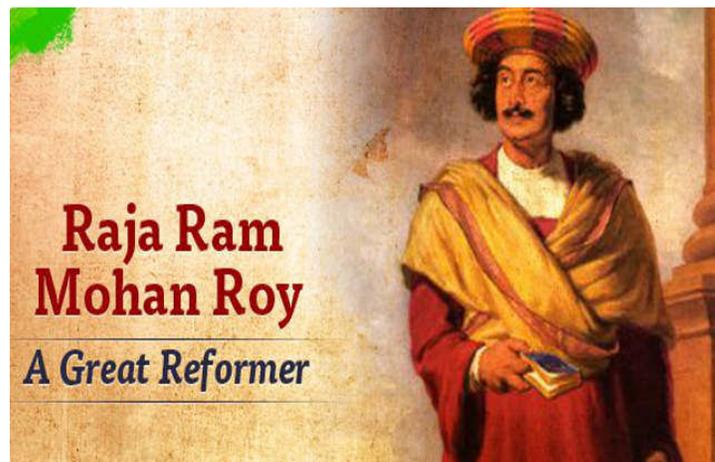
## 1.2 THE BRAHMO SAMAJ:

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The first step in the march from the medieval to the modern age in India was taken by Raja Rammohan Roy, who is regarded as the “ Father of Modern India”. He was a remarkable man, who would have distinguished himself in any age. His achievements seem the more remarkable when one consider that he was born an brought up in the last quarter of the eighteenth century which was one of the darkest periods in Indian history, not only politically and economically but morally and spiritually. Rammohan Roy was the first person to rouse the consciousness of his fellow countrymen. He founded the Brahmo Samaj, which was the Theistic Society. With this organization Rammohan Roy initiated the socio – religious reform movement in India. He not only attempted to rationalize the Hindu religion but promoted western education, published newspapers and fought for the freedom of the press, agitated for political and administrative reforms and attacked social evils and strived hard for their eradication.

### 1.2.1 Raja Rammohan Roy (1772 – 1833) :

Raja Rammohan Roy was born in an orthodox Brahmin family in the district of Hoogli in Bengal. After finishing his primary education Rammohan Roy went to Patna to study Persian and Arabic through which he understood the essence of the Quran and Sufi Philosophy. Then he went to Banaras and studied Sanskrit, literature, law, philosophy, specially the Vedas and Upanishads. After returning home due to differences with his father on faith matters he left home, went to Tibet and studied Buddhism. In his early youth Rammohan Roy was said to have had a great dislike for the English, but after a favourable experience in the service of the East India Company, and close contact with worthy Englishmen like Mr. Digby, he began to alter his opinion. As a man of affairs, he gradually saw that as the British rule had come to stay it was right to make terms with it and to utilize the contact with the West for the good of the Indian people.



### **1.2.2 Atmiya Sabha :**

Raja Rammohan Roy had high regards for Hinduism. He felt that Hindus have not understood their religion correctly. However he was against Hindu idolatry, rituals, evil practice of sati, child marriage and many more existing customs and traditions. He believed in the equality between man and woman. The supporters of this kind of thinking came together and formed an association called as "Atmiya Sabha" ( Society of Friends) in the year 1814 at Kolkata.

### **1.2.3 Establishment of the Brahmo Samaj :**

Raja Rammohan Roy established the Brahmo Samaj on 20<sup>th</sup> August 1828 at Calcutta. Brahmo literally means 'one who worships Brahman' and Samaj means 'Community of people'. Through this organization he sought to unite the various communities on the basis of all religions and make them to realize that they are all the children of one God. The membership of the Samaj was open to all, irrespective of religion, caste or creed.

Raja Rammohan Roy and his followers used to attend prayers in the Christian Church. Some disciples of Raja Rammohan Roy wanted to have their own place of worship. Finally they hired a building from Ram Kamal Basu and opened a prayer hall called 'Brahmo Sabha' on August 20, 1828 at Kolkata and publicly inaugurated it on 23<sup>rd</sup> January 1830 which was later renamed as Brahmo Samaj.

### **1.2.4 Principles of Brahmo Samaj :**

1. There is only one God, the creator and sustainer of the world, who is infinite in power, wisdom, love and holiness.
2. The human soul is immortal, capable of eternal progress and responsible to God for its doings.
3. No created objects (including human beings) are to be worshipped as God. God manifests himself directly in the human soul and so no prophets and scriptures are mediators between God and the soul.
4. Truth is the only religion of Brahmo. Neither Vedas nor any other scriptures are infallible. All religious teaching and books are to be honoured to the extent that they are in harmony with divine revelation to the soul.
5. God is to be worshipped daily by loving him and doing his will.
6. All human beings are equal before God. Thus there is no division based upon caste, colour, race or sex.
7. There is no place for idol worship, animal sacrifice, offering and ritualism.

**Check Your Progress :**

1) Review the establishment and principals of Brahma Samaj.

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**1.2.5 Religious Reforms:**

After acquiring sufficient knowledge about different religious beliefs Raja Rammohan Roy started spreading his religious views.

Following are some of the important religious reforms carried out by Raja Rammohan Roy.

**1. Spread of monotheism**

After making comparative study of Islam, Christianity and Upanishad, Raja Ram advocated monotheism i.e. belief in the existence of one God. He preached that God is one and believed in Universal Brotherhood of all irrespective of Caste, creed, religion etc.

**2. Opposition to idol worship**

Rammohan opposed idol worship as God did not have any form. He was of the opinion that the best means of achieving bliss was through pure spiritual contemplation and worship of the Supreme Being. According to him the best worship is in which there is tolerance, love, benevolence and no scope for hatred. All were free to take part in the activities of Brahma Samaj. This promoted religious tolerance among the people.

**1.2.6 Social work :**

Rammohan Roy was greatly dissatisfied with the existing evil practices in Indian society. In the name of religion every wrong doing got a religious sanction. He wanted to eradicate the social evils in the society, which had come in the name of religion. Following are some of the social works initiated by Raja Rammohan Roy.

**1. Abolition of sati practice :**

Raja Rammohan Roy wanted to improve the condition of the Indian women. He raised his voice against the inhuman practice of sati. In 1818 he witnessed the burning of his own sister – in law, Alakamanjari (wife of his elder brother Jagmohan Roy) whom he failed to convince not to commit sati. Stricken with pity and remorse he took the vow never to rest till the in-human practice of sati was

abolished. The movement against sati gained widespread approval from various quarters. Rammohan Roy's constant struggle against the evil practice of sati finally succeeded when the East Indian Company's Government under Lord William Bentinck declared the practice of sati as illegal and punishable by law in 1829.



## 2. Opposition to Polygamy :

Raja Rammohan Roy opposed polygamy and sale of girls for marriage. He condemned the prevailing practice of kulinism in Bengal where lower caste girls were married to high caste men for whom marriage was just a business to marry number of women. Since the husband deserted the wife after marriage in search of another woman to marry, the young brides were at the mercy of their father or brother. Raja Rammohan Roy pointed out that the Hindu scriptures had permitted the second marriage of men under certain special circumstances only. Thus he was against the practice of polygamy.

## 3. Opposition to the Caste System

Raja Rammohan Roy was very much against the Caste discrimination and untouchability. He supported the cause of inter – caste marriage and inter caste dining. He wanted that the people belonging to all caste should come closer to each other. Through all this he confronted the orthodox people of the Society.

## 4. Supported the farmers

Though he was a very rich land lord, he was also very much against the rich for their following policy of ruthless exploitation of workers and peasants. He wanted the government to make sure that the land lords did not arbitrarily increase the rent from their tenants. He wished that agriculturalists and land owners have cordial relations. He pleaded strongly with the British Government for legal protection of tenancy rights of the farmers.

## 5. Freedom of Press

There was not much awakening regarding the press. All news was published in English only. Rammohan Roy published a news paper in Persian called 'Miratulakhbar' (The Mirror of News) and a Bengali weekly called 'Samvad Kaumudi' (The Moon of Intelligence). The Indians had to get prior permission from the British to publish any news. He believed that free press was one of the best safeguards of liberty. He along with others petitioned the British Government in 1823 in which he strongly pleaded for the freedom of press. He reasoned out that it was both in the interest of the rulers and the ruled that freedom of press should be honoured. As a result of his efforts Sir Charles Metcalfe the acting Governor General in 1835 freed the press from any regulations.

### 1.2.7 Educational Works

Some of the educational works of Roy are as follows.

#### 1. Promotion of Western Education :

Raja Rammohan Roy was equally interested in education, especially Western education. He was one of the many Indians who took an active part in the establishment of the Hindu College at Calcutta in 1817 for the spread of English education. He also founded the Anglo – Hindu School for encouraging English education. He persuaded the government to promote not the old Sanskrit system of learning but a more liberal and enlightened Western education. In March 1835 Lord William Bentinck issued the famous education decree upholding Western Education which marked the fulfillment of his dreams.

#### 2. Support for women's education :

In traditional Indian society there was a ban on female education. Women were not encouraged to receive education. Rammohan was a strong supporter of women's education.

#### 3. Literacy work :

Between 1815 and 1820 Rammohan Roy completed 14 major works in Bengali and 10 in English. Since all the Hindu religious books were in Sanskrit away from the common man, he translated them into English, Bengali and Hindi and called this Abridged Version Vedandasaar. In 1820 he published "The Precepts of Jesus, the Guide to Peace and Happiness". He was also the maker of Bengali prose. Before that Bengali literature was all in verse. He also wrote the first Bengali grammar.

For about half a century the Brahma Samaj vitalized Hinduism and encouraged secular thinking. It played a significant role in the renaissance movement in Bengal in particular and in India in general. The Brahma Samaj was a pioneer of the nationalist movement. It inaugurated a new era for the Indian

people by proclaiming the principals of individual freedom, national unity and the democratization of all social institutions and social relations. It inspired a number of paralled movements.

**Check your progress :**

1) What are the achievement of the Brahmo Samaj?

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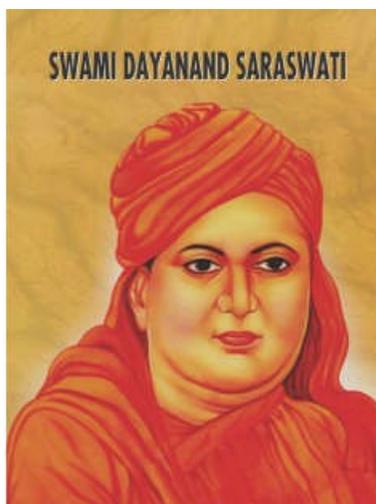
### **1.3 THE ARYA SAMAJ**

#### **1.3.1 Background :**

The Arya Samaj was founded by Swami Dayanand Saraswati. It was more conservative and aggressive than the Brahmo Samaj. The Brahmo Samaj and the Prathana Samaj were largely products of ideas associated with the West and represented Indian response to Western rationalism. They were inspired by Western learning and Western religions. Whereas the reform movement initiated by Swami Dayanand Saraswati was inspired by India's past and derived its basic principles from India's ancient scriptures and religion, especially those of Vedic Age.

#### **1.3.2 Early life of Dayanand Saraswati (1824 – 1883) :**

Swami Dayanand Saraswati was an important Hindu scholar, reformer and founder of the Arya Samaj. He was born on 12<sup>th</sup> February 1824 at Tankara in the princely state of Morvi, in Gujarat. He was a rebel against his father's authority from the beginning, questioning about the traditional beliefs of Hinduism and inquiring about God. He did not like the polytheistic practices and idol worship. On Maha Shivratri when he kept fast and stayed awake at night see whether Lord Shiva would appear to accept the offerings made to his idol. While his family slept, he saw a mouse eating the offerings. He found it impossible to reconcile the idea of an omnipotent, living God with the idol. He was utterly surprised and wondered how a God who cannot protect even his own offerings would protect humanity. He argued with his father that they should not be worshipping such a helpless God. This incident shattered his faith in idol worship and thereafter he refused to participate in the religious rites for the rest of his life.



The death of his loving younger sister at the age of fourteen and later his grand uncle made him to realize the meaning of life and death. In order to escape from marriage and find out the realities of life he ran away from the house in the year 1846. He joined a troupe of mendicants and took the vow of brahmachari ( a celibate). He renounced the world and took the name Shuddha Chaitanya. He was initiated into Sanyas by Purnanand Saraswati with all prescribed ceremonies and was given the name Dayanand and the title Saraswati, one of the ten sub orders of Sankaracharyas Sanyasis. He was allowed to use the honorific Swami (master) before his name. For about fifteen years he led the life of wandering ascetic in search of knowledge, which could remove all his doubts. Finally he came to Mathura, became the disciple of a blind sage Virjanand under whom he studied the Vedas.

After finishing his study of the Vedas, Virjanand asked him to spread the knowledge of the Vedas in society as his gurudakshina. Dayanand Saraswati undertook a tour of the entire country, made fiery speeches condemning the caste system, idolatry and child marriage. He also started challenging religious scholars and priests with his new found knowledge of the Vedas. People came in large numbers to listen to him. Even the kings invited him to deliver lecture.

### **1.3.3 Back to the Vedas :**

Dayanand was neither influenced by Western education nor by the monotheistic religions like Christianity or Islam. For him Vedas were only the source of truth and supreme knowledge. In his book "Satyārtha Prakash" (Light of Truth) he laid down his interpretation of the Vedas.

Swami Dayanand considered that the Vedic religion was true religion and Vedic society was free from all social evils. There was

neither caste system nor untouchability and women had equal status in the society. He was convinced about Vedic religion and therefore he gave a call “Back to the Vedas” for the growth of spiritual and ethical life. To spread the knowledge of Vedas, to reform Hinduism and to eradicate the social evils he founded Arya Samaj.

### **Check your progress**

- 1) Explain the life of Swami Dayanand Saraswati.

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#### **1.3.4 Establishment of the Arya Samaj :**

Dayanand Saraswati was a crusader for the cause of Vedic Hinduism. He considered the Vedas the ultimate reality. To liberate the Vedas from the custody of the Brahmins and to open them to all other castes he founded Arya Samaj in Mumbai on 10<sup>th</sup> April, 1875. Arya Samaj was a Hindu reform movement, meaning “Society of the Nobles”. In order to fulfill the mission of his life he spent the rest of his life in establishing Arya Samaj branches at different places. Through Arya Samaj he laid the foundation for an egalitarian society. Arya Samaj condemned idol worship, animal sacrifice, ancestor worship, priest craft, caste system, untouchability, child marriage, polytheism, sati practice and discrimination against women on the grounds that all these lacked Vedic sanction.

#### **1.3.5 Principles of the Arya Samaj :**

The members of the Arya Samaj were guided by “Ten Principles”. They are as follows :

- 1) God is the primary source of all true knowledge.
- 2) God is all truth, all knowledge, almighty, immortal, creator of universe, alone is worthy of worship.
- 3) The Vedas are the books of true knowledge.
- 4) An Arya should always be ready to accept truth and renounce untruth.
- 5) All actions must be performed after analyzing right and wrong.
- 6) The principle aim of this Samaj is to promote the world’s well being, material, spiritual and social.
- 7) All persons should be treated with love and justice.
- 8) Ignorance should be dispelled and knowledge increased.

- 9) Everybody should consider his own good along with others.  
 10) Social well being of mankind should be placed above the individual's well being.

### **Check your progress**

- 1) What were the principles of the Arya Samaj?

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### **1.3.6 Religious Work :**

Swami Dayanand Saraswati was aware of the Chaotic conditions prevailing in Hinduism. In order to reform Hinduism he advocated revival of the Vedic religion. Some of the religious reforms of Swami Dayanand are as follows :

#### **1) Against idolatry :**

Arya Samaj fought with the orthodox Brahmin Community and established that there was no evidence in the Vedas to worship the idol as God. He explained God who is omnipresent, cannot be confined under the lock or so called Temples which have become nothing more than "Religious shops" for the pundits. Thus Swami Dayanand attacked polytheistic and idolatry beliefs of the Hindus. He opposed animal and human sacrifices and denounced rituals and ceremonies. In 1886 he published a booklet in Sanskrit entitled "Bhagvad Khandanam". He wanted to free Hinduism from the clutches of the priests.

#### **2) Monotheism :**

He strongly believed in the existence of one God as found in the Vedas. For him Vishnu, Rudra and Agni did not indicate different Gods but referred to the same God and revealed his different aspects. He propagated that only Vedic religion was true and asked his followers to follow the Vedas.

#### **3) Shuddhi Movement :**

One of the aims of Arya Samaj was to face the challenges of Islam and Christianity. Many Hindus were converted to these religions. Through the ceremony of purification he brought back thousands of converted Hindus to the fold of Hinduism.

#### **4) Opposition to Priestly Class :**

Arya Samaj opposed idolatry, rituals and priesthood as Prevailed in the caste system and opposed popular Hinduism as

preached by orthodox Hindu priest class for their vested interest. He strongly believed that neither the priestly class was required to mediate between man and God nor are they the custodians of Hindu religion. He was against the ignorance and selfish nature of the priestly class who exploited the common man for their own good.



### 5) Opposition to Karmakand :

Swami Dayanand preached that there was no idolatry, incarnation, pilgrimage, outwardly practices etc., in Vedic religion. He rejected every belief and custom that could not pass the test of reason. Therefore he asked the people to give up everything that was not sanctioned by the Vedas.

### Check your progress

1) Describe the religious work of the Arya Samaj.

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### 1.3.7 Social Work :

Swami Dayanand was not just a religious reformer, but a social reformer as well. Problems like child marriage, idolatry etc., existed in the society. Arya Samaj tried to eradicate such evil practices and also promoted social welfare. Some of the social work of Swami Dayanand are as follows :

#### 1) Opposition to Caste System :

Swami Dayanand rejected the traditional view that the four Varna's were hereditary. He did not believe in the cast system. He believed and proved that in the Vedas there was no untouchability. He believed that a person is great or small not by birth but by his own deeds. He started movement against untouchability and encouraged intercaste marriage.

**2) Preached equality :**

Swami Dayanand propagated that all people are born equal and no one is Brahmin, Vaishya, Kshatriya or Sudra by birth, but these are according to the profession one chooses and each of these Varnas are complimentary to each other and none is superior or inferior to the other. He treated all the members of Arya Samaj equally and made no difference of caste or creed.

**3) Opposition to Child Marriage :**

Child marriage was very common prior to independence. Swami Dayanand propagated against this practice for Hindu Society. Even now it is prevalent in certain regions. Swami Dayanand advocated for the abolition of the custom of child marriage. Arya Samaj fixed the marriage age for boys and girls at 25 and 16 respectively.

**4) Encouragement to widow remarriage :**

Swami Dayanand encouraged widow remarriage. He pleaded and asked the people to stop the barbaric and orthodox "Sati-Pratha". To free the widows from the hardship of forced widowhood Swami Dayanand advocated widow remarriage. He suggested 'niyoga' method for the widow.

**5) Swadeshi Movement :**

He was a very strong believer of Swadeshi and urged the people to use the things manufactured in India only. He also gave a call to boycott foreign made goods. He was a strong votary of democracy and self government.

**6) National Awakening :**

Swami Dayanand infused a thought amongst the people that the British rule in India has not contributed anything towards the emancipation of our country's welfare. Rather British rule benefited more to the British than anyone else. So Arya Samaj brought about national awakening among the people. It also provided great thinkers and leaders like Lala Lajpat Rai, Swami Shradhanand, Bipin Chandra Pal, Munshi Ramanand and many others to the national movement. This national awakening helped the people to get them organized and fight for freedom.

**7) Orphanages :**

Arya Samaj opened its first orphanage in Ferozepore, Punjab followed by a chain of orphanages all over the country. Arya Samaj also opened homes for the widows and destitute women to accommodate and to train them in some useful profession and to get them married to suitable partners.

### Check your progress

1) State the social work of the Arya Samaj.

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#### 1.3.8 Educational work :

Swami Dayanand Saraswati considered education as the most effective weapon of social and religious reforms. In order to spread education especially, Vedic knowledge Arya Samaj established various Gurukulas. The following are some of the educational works of Swami Dayanand Saraswati and his Arya Samaj.

#### 1. Dayanad Anglo - Vedic College

In memory of Swami Dayanand his followers established number of schools, colleges and hostels all over the country. Due to the efforts of Lala Hansraj the first Dayanand Anglo - Vedic College at Lahore was opened on 1<sup>st</sup> July 1886. It offered western and scientific education under the protective guidance of Indian culture. The main purpose of this college was to encourage, impore and enforce the study of Hindu literature, classical Sanskrit and of the Vedas.

#### 2. Gurukula

Arya Samaj founded number of Gurukulas to encourage ancient Aryan type of education. The most famous Gurukula at Kangri, near Hardwar was established by Lala Munshi Ram. Pupils were admitted at the age of eight years and had to remain for sixteen years to complete their studies. They had to take the vow of poverty (simple living), chastity and obedience. Pupils were not allowed to visit their homes during this long period of training except under exceptional circumstances. Kangri Gurukula developed into a famous centre of Vedic studies.

#### 3. Encouraged education of women

In his various lectures, he supported womem's education. He argued that even during the period of Vedas women were treated equally and were educated. He advocated same type of education for women as for men. He recommended military science for women. Arya Samaj established large number of girls schools and college at Punjab.

The Arya Samaj represented a form of the national awakening of the Indian people. Restricted to a narrow Hindu basis and with a negative attitude to Islam, it, in course of time, led the Muslims to mobilize on a corresponding communal basis. It played a progressive role in the earlier stages when the national awakening was just sprouting. The Arya Samaj had two aspects, one progressive and the other reactionary. When it attacked religious superstitions and the priestly dominance of the Brahmins, when it denounced polytheism and when further it adopted the programme of mass education of the elimination of sub-castes, of the equality of man and woman, it played a progressive role. But when it declared the Vedas infallible and a treasure house of all knowledge of the cosmos, past, present and future, when it stood for the division of the society into four castes though based on merit, it was playing an anti-progressive role. However, the Arya Samaj played a progressive role in the earlier stages of Indian Nationalism. But when the national awakening broadened and deepened, when the national movement reached greater and greater secular heights, it became a hindrance to the growth of Indian nationalism by contributing, though unconsciously to the creation of a belligerent religio - communal atmosphere.

### **Check Your Progress :**

Q. Explain the educational work of the Arya Samaj.

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## **1.4 THE RAMAKRISHNA MISSION**

The Ramakrishna mission brought about a synthesis of the two great channels, which inspired the Socio - Religious Reform Movement, namely the Ancient Indian and the Modern Western. The inspiration was provided by Ramakrishna Paramhansa, but the Ramkrishna mission was founded by Swami Vivekanand.

### **1.4.1 Ramakrishna Paramhansa (1836 - 1886) :**

Ramkrishna was born in a highly Orthodox Brahmin family in a small village in the Hoogly district of Bengal. He was deeply interested in spiritual pursuits. He was a priest in the Kali temple at Dakshineswar in Calcutta. He did not have any formal education,

either Eastern or Western, but he led an intense spiritual life in splendid isolation. He had a deep faith in the hidden truths of all religions and tested his belief by performing spiritual exercises in accordance with the practices and usages not only of different Hindu sects but also Islam and Christianity. He believed in the service of God through the service of humanity.



#### **1.4.2 Swami Vivekananda (1863 - 1902)**

Swami Vivekananda was the most famous among the disciples of Ramkrishna. Swami Vivekananda was a great philosopher, nationalist and reformer. He was an extremely intelligent and exceptionally brilliant student who studied the works of the great European thinkers like Kant, Descartes, Hume, Hegel, Darwin, Comte and others. He was also attracted to the ideals of the Brahmo Samaj which provided him with an incentive to develop his progressive outlook on social and religious reforms. But the Brahmo Samaj could not satisfy the innermost restlessness of his soul. His meeting with Swami Ramkrishna in 1883 proved to be a turning point in his life. Ramakrishna proved to be an ultimate source of inspiration for Swami Vivekananda an inseparable spiritual tie of preceptor and disciple was permanently established between the two.

After the death of Ramakrishna in August 1886, Swami Vivekananda decided to devote his entire life to work for the ideals and principles of his great teacher. His learning, eloquence, intense spirituality and a magnetic personality attracted a number of admirers and followers. Along with his followers, Swami Vivekananda organized a monastery at Beranagore in 1887. They vowed to live and work like ascetics through their monastery. In 1898 the Belier Mutt was founded. A number of monasteries were established at different places. The monks had to lead a highly disciplined life of service and dedication.

### 1.4.3 Parliament of World Religions

In 1893 Swami Vivekananda attended the famous 'Parliament of World Religion's at Chicago, U.S.A. It was held to commemorate the 400<sup>th</sup> anniversary of the discovery of America by Columbus. The parliament meeting was an awe-inspiring affair. About 10,000 persons attended, each one an authority of his own religion and philosophy, Swami Vivekanand hesitated when his turn came, but only for a while. Then he got up and started with the words: "Sisters and Brothers of America". There was an applause and this encouraged the Swami to speak boldly referring to Hinduism as "the Mother of World Religions." Later on, he read a paper giving a lucid account of Hinduism. In another speech he declared: "I came here to seek aid for my impoverished people."

The Swami captured the imagination of the Americans. The press went wild with enthusiasm, referring to him by such terms as "The greatest figure in the Parliament of World Religions." Mrs. Annie Besant, who heard him, declared that he "enraptured the huge multitude."

He was now in demand everywhere. He went on lecture campaigns during the succeeding years. In 1896, he founded the Vedanta Society of New York. His books on Yoga aroused great interest in America and Europe. He went to Paris, London and other cities. Some Universities offered him professorships in Philosophy and Religion. Several Christian Churchmen cultivated his friendship. During his journey, he met an Irish lady Miss Margaret Noble, who became his disciple and came to India as Sister Nivedita i.e. dedicated. She played an important role in the Ramakrishna Mission.

### 1.4.4 Establishment of Ramakrishna Mission

After his return from abroad, Swami Vivekananda established the Ramakrishna Mission on 5<sup>th</sup> May 1897, which was to be more than a mere religious organization. Its main aims and objectives were :

- 1) To propagate the teachings of Ramakrishna Paramahansa.
- 2) To spread the meaning of Vedantic spiritualism far and wide.
- 3) To strive for a synthesis and harmony among various faiths.
- 4) To regard the service of man as the service of God.

## Check Your Progress

Q. Write a note on Swami Vivekananda & Ramakrishna Paramahansa.

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### 1.4.5 Teachings of the Mission

Through his speeches and writings, Vivekananda brought out the essence of Hindu culture and religion. In a remarkable feat, he instilled among the Indian masses a feeling of pride about Indian's brilliant past. He urged the people not to be superstitious and fanatical about religion. In his messages, he emphasized on the meeting of the East and the West. The negative campaign of the Christian missionaries was not to his liking. Through the Ramakrishna Mission, Vivekananda tried his best to revive the greatness of Hinduism.

The Mission stood for social service, eradication of untouchability, emancipation of women, purification and preservation of Indian culture, Character building and arousing nationalism.

### 1.4.6 Achievements of the Mission :

#### 1. Social Service on Spiritual Basis

Social service was to be done not as a philanthropic measure, but on a spiritual basis. The Ramakrishna Mission was easily able to organize institutions for the sick, the destitute, the aged to run school, colleges, dispensaries, hostels to disseminate spiritual literature; and to serve society in numerous ways.

#### 2. Social Reforms

Vivekananda was fearless and spoke openly against untouchability and miserable condition of women. He worked with great vigour and dedication for the uplift of the people of India. In his perception, serving the downtrodden was the greatest service to mankind.

#### 3. Reformed Hinduism

Vivekananda believed that Indian spirituality and philosophy was the best in the world. He even said that the Vedanta was destined to be the religion of mankind. He believed that the study of Vedanta would make a Christian a better Christian and a Hindu a

better Hindu. But at the same time, he was very critical towards Hinduism and wanted to reform Hinduism by removing all the impurities from it such as superstitions and ritualism.

**4. Aroused Patriotism**

Vivekananda nurtured India’s nascent nationalism. He instilled confidence among his fellow countrymen, regarded weakness as sin and motivated them for the worship of Shakti. He insisted on the abandonment of worship of all vain Gods and Goddesses and initiated the people into the worship of Mother India for the country’s regeneration. His call to the youth of the Country was, “Arise, awake and stop not till the goal is reached.” He strongly criticized the tendency of blindly aping the West.

Thus we note that the Ramakrishna Mission had both national and international aims and outlook; and it combined the best elements of Ancient India and Western Thought.

**Check Your Progress**

Q. Explain the teachings and achievements of the Ramakrishna Mission.

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**1.5 SUMMARY**

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The nineteenth century in India was the century of unprecedented intellectual ferment in the field of social and religious reforms. It was the century of introspection, reassessment, reinterpretation and regeneration of ancient thought and culture in the light of Western thought and culture. There emerged a number of reform movements in Hinduism. All these contributed in various ways to the furthering of Indian Renaissance. Of these, the Brahma Samaj, the Arya Samaj and the Ramakrishna Mission played major role in redefining the principles and practices of Hinduism.

**1.6 QUESTIONS**

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1. Examine the role of Raja Rammohan Roy towards the socio - religious reform movements in the 19<sup>th</sup> century.

2. Highlight the contribution of Swami Dayananda Saraswati and the Arya Samaj towards the socio - religious reform movements during the 19<sup>th</sup> century.
3. Give an account of the life and achievements of Swami Vivekananda.

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## 1.7 ADDITIONAL READING

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4. Heimsath, Charles, *Indian Nationalism and Hindu Social Reform*, Princeton University Press, Princeton, 1964
5. Jones, K.W., *The New Cambridge History of India: Socio - religious reform Movements in British India*, Cambridge University Press, Cambridge, 1989.
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# Unit - 2

## SOCIO - RELIGIOUS REFORM MOVEMENTS: REFORMS AND REVIVAL-Part - II

### B) Satyashodhak Samaj, Aligarh Movement and Singh Sabha Movement

### C) Impact of Reform Movements

#### Unit Structure

- 2.0 Objectives
- 2.1 Satyashodhak Samaj
  - 2.1.1 Background
  - 2.1.2 Early life of Jotiba Phule
  - 2.1.3 Establishment of Satyashodhak Samaj
  - 2.1.4 Aims and objectives of Satyashodhak Samaj
  - 2.1.5 Principles of Satyashodhak Samaj
  - 2.1.6 Social Work
    1. Upliftment of women
    2. Upliftment of untouchables
    3. Farmers' upliftment
    4. Mill workers' welfare
    5. Campaign against liquor
    6. Famine relief measures
  - 2.1.7 Educational work
    1. Promotion to female education
    2. Promotion to education for the lower castes
    3. Free and compulsory education
    4. Establishment of other schools
    5. Specific syllabus
- 2.2 Aligarh Movement
  - 11.2.1 Background
  - 11.2.2 Sir Syed Ahmed Khan
  - 11.2.3 Sir Syed as Reformer
  - 11.2.4 Sir Syed as an Educationalist
  - 11.2.5 Loyal to the British rule
- 2.3 Singh Sabha Movement

- 2.3.1 Background
- 2.3.2 Establishment of Singh Sabha
- 2.3.3 Objectives of the Singh Sabha
- 2.3.4 Activities of the Singh Sabha
- 2.4 Impact of Reform Movements
  - 1. Changed attitude towards religious evils
  - 2. Attempt to remove social evils
  - 3. Spread of modern Education
  - 4. Contribution to the Press
  - 5. Contribution to Literature
  - 6. Emancipation of Women
  - 7. Political awakening became easier
  - 8. Awareness of equality
  - 9. The need of unity
- 2.5 Summary
- 2.6 Questions
- 2.7 Additional Reading

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## **2.0 OBJECTIVES**

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After the completion of this unit the student will be able to

1. Review the work of the Satyashodhak Samaj as a non-Brahmanical Movement.
2. Perceive the role of Sir Syed Ahmed Khan in the Aligarh Movement.
3. Explain the achievements of the Singh Sabha Movement.
4. Analyse the impact of socio - religious reform movements in India in 19<sup>th</sup> century.

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## **2.1 SATYASHODHAK SAMAJ**

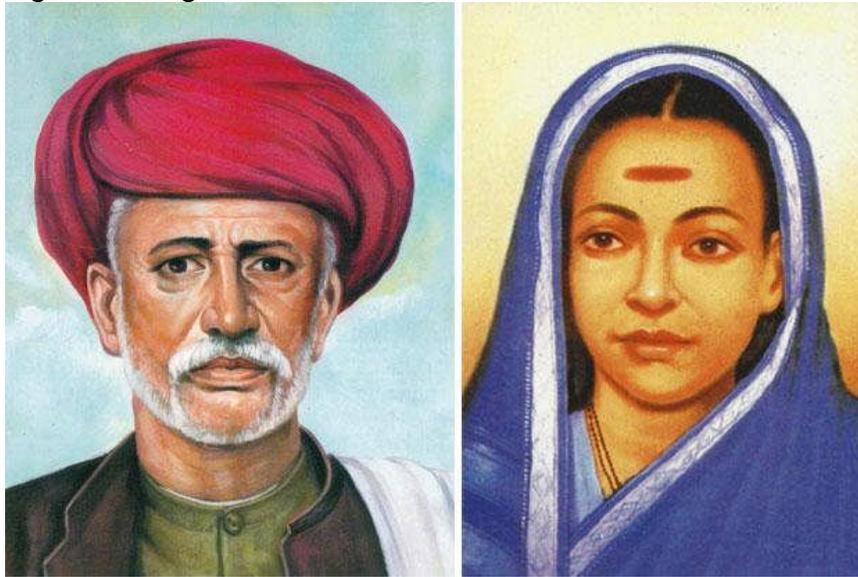
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### **2.1.1 Background :**

The struggle for social equality by the so-called depressed classes in Maharashtra was initially led by Jotiba Phule. He was a great activist, thinker, social reformer, writer, philosopher, theologian, scholar and revolutionary from Maharashtra. All his life he carried on a vigorous campaign against the supremacy of the Brahmins. He was a radical reformer, whose entire life was dedicated to his twin goals of education of women and uplift of the lower castes. He also strove for the betterment of the peasants and workers. He wrote profusely against the evil customs and practices of Hindus and also against the Brahmins, who claimed to be arbiters in these matters. In 1873 he founded the 'Satyashodhak Samaj'.

### 2.1.2 Early life of Jotiba Phule (1827 - 1890)

Mahatma Jotiba Phule was born on 11<sup>th</sup> April 1827 in a Mali family in the village of Katgun, in Satara district. Jotiba's family was known as gorhys, supplied flowers to the Peshwas, therefore, they came to be called as "Phule". After completing his primary school education, he started helping his father and married Savitribai at the age of twelve as it was the custom. Later with the efforts of two of his neighbours, one Muslim teacher and a Christian gentleman he joined Scottish Missions High School at Pune. Under the influence of Christian missionaries he realized the importance of education, social reform and universal humanism. He was influenced by Thomas Paine's thoughts in his book 'Rights of Man'. He was also greatly inspired by the lives of Chhatrapati Shivaji Maharaj and George Washington.



**Jyotirao Phule and Savitribai Phule.**

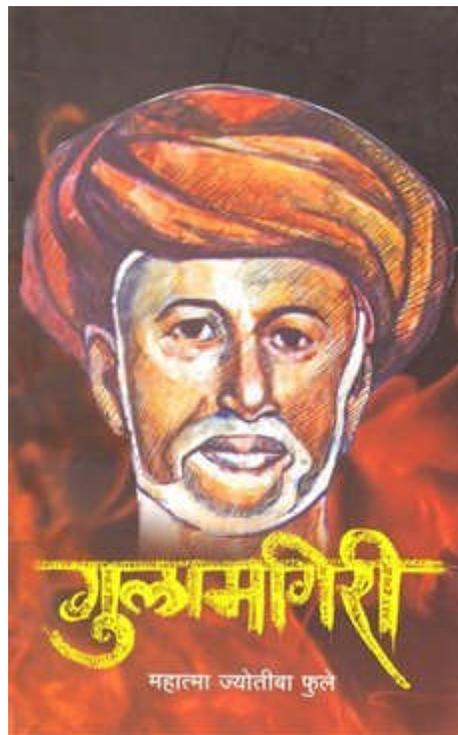
Mahatma Phule was a critic of Hindu religion and denounced the chaturvarna system. He opposed the Vedas and refused to accept the role of a Brahmin priest during marriage and religious rituals. He rejected 'Manusmriti' and denounced the Hindu scriptures. He was of the opinion that religious books were created by the Brahmins to suit their selfish interest. He wanted to uplift the status of the lower castes. To achieve his objective he established Satya Shodhak Samaj.

### 2.1.3 Establishment of Satyashodhak Samaj

Satya Shodhak Samaj (Society of truth seekers) was the first non-Brahmin movement in India started by Mahatma Phule on September 24<sup>th</sup> 1873 at Pune to uplift the lower castes from the clutches of high caste. The objective of the samaj was to assert the worth of man irrespective of the caste. The samaj was engaged in many social, religious and educational reforms. Satyashodhak Samaj actively promoted the spread of education among the lower

castes and women and condemned the caste system. It had three great ideals:- a) Equality b) Brotherhood c) Non requirement of middlemen in religious matters.

All people were free to join Satyashodhak Samaj irrespective of their caste and creed. Every member had to take a pledge of loyalty to the British rule. This is because the British Government had brought modern education to India and had created the opportunities for the lower castes. There was no room for any political discussion since British always looked suspiciously at the Indian organizations. Since Mahatma Phule's organization was not political, even British government invited him to address regiment of the army.



#### 2.1.4 Aims and objectives of the Satya Shodhak Samaj

1. To liberate the Shudras and Anti-shudras from the influence of Brahmanical scriptures under which the Brahmin priests exploited them to make them conscious of their human rights and to free them from mental and religious slavery.
2. That all men are the children of one God, who is thus their parent.
3. There is no requirement of intermediary such as priest or a preceptor to approach the mother or father to offer his or her prayers to god.

### 2.1.5 Principles of the Satyashodhak Samaj

1. There is only one God omnipresent, formless, creator and truth and all humans are his children.
2. All have the rights for worship of one God and there is no need for priestly meditation.
3. A person becomes great not by his birth but by his qualities.
4. Religious books are not written by God. So they are not authentic.
5. Rebirth, religious fasts, rituals, recitation of God's name and religious offerings are all due to man's ignorance.

### Check Your Progress

**Q.** Discuss the aim, objectives and principles of the Satyashodhak Samaj.

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### 2.1.6 Social work

Mahatma Phule wanted to reform religious beliefs of the lower castes and was also interested in their well being. Practices like child marriage, ban on widow remarriage, untouchability, illiteracy, exploitation of the lower castes and women were prevalent in the society. Mahatma Phule tried to eradicate all such evils. His social works are as follows.

#### 1. Upliftment of women

In a patriarchal Indian society women suffered a lot. Their position was subordinate to men. All women were suppressed and oppressed in the traditional Indian society. Mahatma Phule strongly condemned the practice of child marriage and promoted widow remarriage. He established orphanages for widows and looked after the unwanted children of the widows who otherwise would have killed them in their infancy.

Mahatma Phule was the champion of equality not only between man but also equality of man and woman. He was of the opinion that both men and women were entitled to enjoy equal rights and it was a sin to discriminate between human beings on the basis of sex. Therefore he strongly felt the need for female education and started schools exclusively for girls. By starting three

schools only for girls, he tried to promote female education and uplift their position in society.

Mahatma Phule advocated widow remarriage and denounced polygamy and child marriage. Child marriage was common among Brahmins and other upper castes among the Hindus. Widow remarriage was strictly prohibited. Satya Shodhak Samaj helped the widows to remarry. In marriage he refused to accept the role of a Brahmin priest and had their own system of marriage. He was against the inhuman practice of 'Keshavpan' (Shaving off widow's hair). In this regard he organized a strike of the barbers. He had to suffer at the hands of orthodox people for promoting widow remarriage, yet he continued his efforts to promote the same.

Mahatma Phule openly supported widow remarriage and attacked the practice of female infanticide. Due to the practice of child marriage child widowhood was also very high. A widower could remarry and widows were prohibited by the society to remarry. Young widows very often became victims of forced sex and unwanted children were born to them without any social recognition. Many a times out of shame and guilt these widows either committed suicide or resorted to abortion. Therefore in order to protect these illegitimate children of widows he established "Balhatya Pratibandak Griha" (Home for prevention of infanticide) in the year 1863.

He also started orphanages for abandoned children, deserted women and child widows. He gave protection to pregnant widows and assured them that the orphanage would take care of their children. He even adopted the son of a Brahmin widow Kashibai and named him Yashwant.

## **2. Upliftment of untouchables**

Like upliftment of women, Mahatma Phule also tried to work for the upliftment of the untouchables. Mahatma Phule was well aware of the inhuman practice of untouchability and had personally experienced the atrocities at the hands of the high caste. Since he was from a lower caste (Mali), he was insulted and humiliated by the relatives of his high caste friend when he had joined them in the marriage procession. This insult became a turning point in his life and he vowed to eradicate the caste system from the society. He campaigned vigorously for social equality and abolition of the caste system. He allowed the untouchables to draw water from his well. He admitted all including the untouchables in his organization. He firmly believed that low castes were the original inhabitants of the country and the Aryans (Brahmins) who created the caste system were outsiders. All through his life Mahatma Phule worked for the welfare of the lower castes.

### 3. Farmers' upliftment

Mahatma Phule also worked vigorously for the upliftment of the farmers. In his book 'Shetkaryancha Assud' (Cultivators whipcord) he highlighted the problems of the farmers. He tried to free the farmers from the clutches of money lenders. He helped them to get loans from the government, water for irrigation, as well as seeds and fertilizers. He also tried to provide education to farmers children.

### 4. Mill workers' welfare

Mahatma Phule was interested in the welfare of the mill workers. The problems of the mill workers, injustice and exploitation of the workers were highlighted through the weekly 'Deenbandhu' which was edited by Narayan Meghaji Lokhande. Along with Lokhande, Mahatma Phule also addressed the meetings of the textiles workers in Mumbai and established textile workers union. He also presented the problems of the textile workers to the British Government.

### 5. Campaign against liquor

Mahatma Phule was very much against the drinking habit of the people. Through education among the backward classes, he created awareness among the masses regarding the evils of drinking. He requested the Pune Municipal council not to issue new licenses to open liquor shops.

### 6. Famine relief measures.

In 1877 Maharashtra was severely affected by the famine which forced the people to leave their villages. Many people left behind their children as they moved out of their village. To look after these orphan children Mahatma Phule started Victoria orphanage on 17<sup>th</sup> May 1877. These orphan children were given food and shelter until their parents returned.

### Check Your Progress

Q. Describe the Social Work of the Satya Shodhak Samaj.

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### 2.1.7 Educational Work

Mahatma Phule worked tirelessly in the field of education for the upliftment of lower castes and women. He was the advocator of low caste and female education. Some of the important educational works of Phule are as follows.

### **1. Promotion to female education**

Female education was prohibited in the traditional Indian society. Somehow it was impossible for girls to receive education as no school admitted them. So education of female became Mahatma Phule's priority. In 1848 he started the first school for girls in Pune. Since no teacher dared to come forward to teach the girls, Mahatma Phule had to train his wife Savitribai to teach in the school. Mahatma Phule and his wife had to face strong opposition from the orthodox people but refused to give up this noble endeavor.

### **2. Promotion to education for the lower castes**

Like women lower castes were also deprived of education as it was the monopoly of high castes. Phule believed that the progress of the country is impossible without educating the lower castes. Brahmins always considered the lower castes as unfit for education. In the year 1851, he began his mission by starting a school for untouchables boys and girls and three schools only for girls. He personally took keen interest in getting the children admitted in the schools.

### **3. Free and compulsory education**

Mahatma Phule was aware of the need of primary education for the masses who were neglected in the Bombay (Mumbai) Presidency. He criticized the British government for spending a large portion of revenue on the education of the higher castes which resulted in social inequality. In the year 1882 he demanded free and compulsory education for all before the Hunter Commission. Thus he made the British government aware of the need of education for the masses.

### **4. Establishment of other schools**

Mahatma Phule also established adult schools and night schools as well as a training school for the teachers.

### **5. Specific syllabus**

Mahatma Phule framed specific syllabus for the children in his schools taking into consideration their environment, abilities, family backgrounds etc.

Mahatma Phule was the first Indian to proclaim in modern India the dawn of a new age for the common man, the Indian woman. He was the first Indian to start a school for the untouchables and a girls' school in Maharashtra. According to Dhananjay Keer, Phule believed in honestly working for his livelihood. He was almost the first public man in modern India to devote his time to serving the masses. By his emphasis on Truth, Equality and Humanism, this great son of Maharashtra carved out for himself, in the company of modern Indian's great thinkers and reformers, a permanent place.

## Check Your Progress

Q. Describe the educational work of the Satya Shodhak Samaj.

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## 2.2 ALIGARH MOVEMENT

### 2.2.1 Background of the Aligarh Movement

The Aligarh Movement was started by Sir Syed Ahmed Khan, which aimed at the welfare of the Muslims through Western education and support of the British Government. Muslim reaction to the British conquest of India was different from the Hindu reaction. The Muslims looked upon the British as their bitter foes who had usurped their political authority and privileges. On the other hand the Hindus had welcomed the British rule as deliverance from the Muslim tyranny. The Muslims kept away from the British secular education whereas the Hindus made great strides in the new education and were therefore able to enter government services in large numbers. The difference between the Hindu and the Muslims can be realised from the fact that between 1858 and 1878 only 57 Muslims were able to get their degrees while there were as many as 3,155 Hindu graduates.

Before the British rule was established in India the Muslims were the rulers. They had all the advantages of a ruling class. Their mother tongue was the language of the Court and the administration. They enjoyed influence and high emoluments as birth rights. Having lost their political power they had now come down to the level of the Hindus. Having opted themselves out of education they became poor and backward. They were also ousted from their lands and administrative posts. Their attitude to politics and the national movement was different from that of the Hindus. They kept themselves aloof from politics and the national movement and they did not participate in any organization anywhere. It was against this background that Sir Syed Ahmed Khan began his movement for Muslim regeneration. It has been aptly said that he was to the Muslims what Raja Rammohan Roy was to the Hindus in the early 19<sup>th</sup> century.

### 2.2.2 Sir Syed Ahmed Khan (1817 – 1898)

Sir Syed Ahmed Khan was deeply concerned at the depressed position of the Muslims and raising them from their

backwardness became his lifelong passion. He did much to raise the Muslim community from their feelings of depression. He realised that the Muslims could rise only with the acceptance of English education and through co-operation with the British authorities.

Sir Syed Ahmed Khan was born on 17<sup>th</sup> October 1817 in Delhi in a respectable upper class Muslim family, he received education in the traditional Muslim style. He was a great scholar, educationist, reformer and nationalist. Belonging to a noble family of high position and a reputation in Mogul days, he later on learned English and joined the lower ranks of the judicial service of the East India Company in 1837 and steadily rose till he reached the highest position so far reached by an Indian Muslim, i.e. membership of the Governor-General's Legislative Council. In the Revolt of 1857, he remained loyal to the British. So he became highly influential but he used this influence only for the upliftment of his fellowmen.



Standing R to L : chaubdar, Syed Zain uddin, Maulana Shibli,  
Mustafa Khan of Khurja, Syed Ahmad Ali, Nawab Nazir Jang, peon  
Sitting : Maulvi Iqbal Ali (judge), Zain ul Abidin, Qazi Raza Hasan (Patna),  
Sir Syed, Mohsin ul Mulk, Syed Imtiaz Ali.  
Ground : son of Nawab Nazir Jang.

After his retirement from the service, he devoted himself to the cause of Muslim socio – religious reformation. He took upon himself the triple task of religious interpretation, social reform and spread of education. For this, he chose the city of Aligarh, the predominantly Muslim area as the centre of his activities.

### 2.2.3 Sir Syed as Reformer

Much credit is due to Sir Syed for promoting an 'awakening' among the Muslims. He wanted to bring about a synthesis between Muslim culture and Western thought. He appealed to the Muslim to learn English and adopt some degree of westernization. He

condemned social evils like slavery, superstitions, purdah and polygamy and wanted the emancipation of women. He started a magazine called 'Reform of Morals' (Tahzib-ul-Akhalag) through which he tried to propagate his progressive ideas. The orthodox Muslim elements called him a "traitor to Islam". Actually Sir Syed was a great champion of the Muslims and Islam. He wrote a commentary on the Koran and gave modern interpretations to the Islamic teachings through Urdu pamphlets. He declared that Islam was based on Reason and therefore Islam was not opposed to science and modernity. He declared, "The word of God should be interpreted by the work of God, which lies before all to see."

#### **2.2.4 Sir Syed as an Educationist**

Sir Syed realised that the sorry plight of the Muslims was due to their aversion to English education and their hostility to the British. He appealed to the Muslims to be on good terms with the British and he appealed to the British to ignore the Muslim role in the Revolt of 1857 and the Wahabi Movement. His appeals came at a time when the British were realizing that the challenge to British rule would not come from the orthodox Muslim aristocracy, which was decaying, but from the rising Bourgeoisie, which was mostly Hindu. So the British gave every encouragement to Sir Syed in order to win over the Muslims. They helped him to fight Muslim orthodoxy. Sir Syed fought Muslim orthodoxy as Ram Mohan fought Hindu orthodoxy. In 1864, Sir Syed established an English School at Ghazipur. In 1865, he started a Society to translate English works into Urdu.

With the full backing of the bureaucracy, on May 24, 1875 the birth anniversary of Queen Victoria, he founded the Mohammedan Anglo-Oriented College (MAO) at Aligarh, which marked the beginning of the Aligarh Movement. Later this college became the Aligarh Muslim University in 1920. This college promoted higher education among the Muslims and fostered among them a modern outlook and a feeling of unity. Along with Muslim religion, it provided education in humanities and science through English medium and many of its staff members came from England. The college received support from the leading Muslims throughout India and the British showed much interest both officially and otherwise in its development. Soon Aligarh became the centre of religious and cultural revival of the Muslim community.

#### **2.2.5 Loyal to the British rule**

Sir Syed Ahmed Khan opposed the idea of the Muslims joining hands with the Indian National Congress. He advised his community to eschew politics and to devote its energies to education. He opposed the activities of the Indian National Congress. He believed that the Indian were not yet ready to govern themselves and that their interests would be best served by

remaining loyal to the British rule. His loyalty to the British earned him a Knighthood in 1888. He founded the Indian Patriotic association with the support of some Hindu and Muslim leaders to oppose the Congress and tried to dissuade the Muslims from joining the Congress. He wanted more time for the Indian Muslims to organize and consolidate their position and thought that this could be best done by maintaining good relations with the British rulers.

It has been rightly pointed out that Sir Syed and his Aligarh movement were responsible for the widening gap between the Muslims and the Hindus. But looking at the movement from the point of view of the Muslims the fact remains that he raised the Muslim community from the slough of despondency in which it had sunk after the outbreak of 1857. He deserved the highest praise for his love of the community and the far sighted vision which he displayed regarding the problems of the Muslims. From 1858 right up to his death in 1898, he dominated a sizable section of Muslim public life in India.

### **Check Your Progress**

**Q.** Describe the role of Sir Syed Ahmed Khan in the Aligarh movement.

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## **2.3 THE SINGH SABHA MOVEMENT**

### **2.3.1 Background**

In 1877, Swami Dayanand Saraswati, the founder of the Arya Samaj came to Punjab where he set up a branch of the Arya Samaj at Lahore. Shuddhi-purification movement, was an important part of its activities and it gained many Hindu and Sikh adherents. Very soon the orthodox Sikhs realised that Swamiji's belief in the infallibility of the Vedas was absolute and uncompromising. To him the Granth of the Sikhs was a book of secondary importance and the Sikh Gurus were men of little learning. He denounced Nanak as "Dambhi" (hypocrite). The Swami was contemptuous of the Sikh neologians because of their ignorance of Sanskrit.

In these circumstances the Sikhs turned their back on the Swami and his Arya Samaj. At about the same time winds of change began to blow in the Punjab. The Christian Mission, the Brahma

Samaj and the Theosophists began their work in Punjab. The literary and educational movement gathered momentum. The Hindus and the Muslims started their own colleges and schools only the Sikhs lagged behind.

### 2.3.2 Establishment of the Singh Sabha

The Singh Sabha was a prominent socio-religious movement in Punjab. The first Singh Sabha was founded at Amritsar on 1<sup>st</sup> October, 1873. Sir Khem Singh Bedi, Thakur Singh Sandhawalia, Kanwar Bikram Singh of Kapurthala and Gyani Gian Singh were some of the prominent people who helped in founding the Singh Sabha. Sandhawalia was the President and Gyani Gian Singh was the secretary of the first Singh Sabha.

### 2.3.3 Objectives of the Singh Sabha

The main objectives of the Singh Sabha were as follows :

1. To bring about Western enlightenment through new learning.
2. To counter act the activities of the Christian Missionaries as well as of the Hindu revivalists like the Arya Samaj.
3. To propagate the true Sikh religion and restore Sikhism to its pristine glory.
4. To edit, publish and circulate historical and religious books.
5. To propagate current knowledge using Punjabi as the medium and to start magazines and newspapers in Punjabi.
6. To reform and bring back into the Sikh fold the apostates.
7. To interest the high placed Englishmen in and ensure their association with the education programme of the Sabha
8. To avoid criticism of other religions and discussion of political matters.

### Check Your Progress

Q. Discuss the objective of the Singh Sabha.

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### 2.3.4 Activities of the Singh Sabha

The Singh Sabha used to meet every two weeks, hold anniversary celebrations and special meetings on festival days or in response to specific challenges by other religious groups. It

represented the leaders of the Sikh community. The members of the landed gentry, the aristocracy and also various types of temple servants like the Pujaris, the Granthis, the administrator of the Gurudwaras and the descendants of the Gurus joined the Singh Sabha.

In 1879 another Singh Sabha was formed at Lahore. It was led by a group of educated and energetic men of middle class. The Governor of Punjab, Sir Robert Egerton, became its patron and he also induced the Viceroy, Lord Landsdowne, to extend his support. The Lahore Singh Sabha opened branches in many towns, sent missionaries to villages and began publishing journals in Punjabi. In 1883, the Lahore and Amritsar Singh Sabhas were merged but their merger proved a failure. The Lahore group was radical and was opposed to the institution of "Gurudom". They clashed on the right of the untouchables among the Sikhs to worship in the Gurudwaras. The conservatives supported the priest and dissociated themselves from the movements.

The rapid expansion of the Arya Samaj and the anti-Sikh bias of many of its leaders was a challenge to the Singh Sabha movement. It also brought about the final rupture between the Arya Samaj and some of its Sikh supporters. The two Singh Sabhas once again came together to establish the Khalsa College at Amritsar in March 1892.



The Singh Sabha witnessed the modern development and emergence of new cultural and political aspirations. The most important aspect of the Singh Sabha movement was educational and literary. Hundreds of Khalsa Schools were established all across Punjab. The teaching of Gurumukhi and the Sikh scriptures were compulsory in these khalsa schools. The impetus given to education in its turn stimulated the publication of books, magazines

and newspapers. “The Khalsa Akhbar”, a weekly and “Khalsa Samachar”, a daily were founded in 1899. Vir Singh started the Khalsa Tract Society and published literature on different aspects of Sikh history and religion. A number of books, both in English and Gurumukhi, were published. Gyani Gyan Singh’s “Panth Prakash” and “Tavarikh Guru Khalsa” in Gurumukhi and M.A. Mecauliffe’s work on the life and teachings of the Gurus, in English were some of the important books published.

The Singh Sabha movement not only checked the relapse of the Sikhs into Hinduism but retaliated by carrying proselytesing activities into the Hindu society. A large number of Northern and Western Punjab and Sind Sikhs became Sahajadhari Sikhs and later they were baptised to become the Khalsa. Although the Singh Sabha movement petered out in the 1920’s it left a legacy of chronically defensive attitude towards Hinduism.

### **Check Your Progress**

**Q.** Explain the activities of the Singh Sabha Movement.

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## **2.4 IMPACT OF REFORM MOVEMENTS**

### **1.Changed attitude towards religious evils**

The reform movements drew the attention of the people towards the evils from which different religious communities in India were suffering. To some extent these helped in removing ignorance, illiteracy and superstitions. It created among all religious communities a sense of pride for their past cultural heritage and thus saved them from the inferiority complex from which these societies were suffering. The work done by the reformers significantly contributed in the spirit in which freedom struggle was fought.

### **2. Attempt to remove social evils**

It was due to the movements of social reformers that people of India thought of removing their social evils both with the help of government and independent of that. Female education received encouragement and sati system was banned. Evils of cast system were highlighted and the system of polygamy received great set back. Several bad religious practices and evils were ended and

religion was purified to some extent. A new outlook started developing in the society.

### **3. Spread of Modern Education**

Whether through English medium or through Vernacular medium, the Reform movements gave top priority to the spread of modern education. Most of the reformers were basically teachers and sometime or the other, had taught in schools or colleges. Some of them had even prepared textbooks, while many of them had started schools and colleges. The modern education libraries and reading rooms. Different reform movements started imparted by them was scientific, rational, logical, objective, liberal, useful and open to all. Because of these efforts, the educational monopoly of certain classes was broken. The spread of modern education introduced the educated Indians to Western thoughts and culture. It opened new fields of knowledge in science and literature and this had a profound influence in shaping the ideas of educated Indians.

### **4. Contribution to the Press**

Since Press was the only medium of mass communication, practically every social reformer and every reform institute started their own newspapers. These paper appeared in English as well as in vernaculars. Some reformers fought for the freedom of Press. Some newspapers were devoted to the cause of women, some to workers, while some were dedicated to the eradication of untouchability.

### **5. Contribution of Literature**

To spread their thoughts and ideas the reformers largely depended upon literature. They used forms like biographies, satires, stories, novles and plays to highlight different social evils. Sometimes the book written in one language was translated into other languages. Some reformers translated the Vedas and Upanishads into Indian languages so that people could read and interpret them. European books on various subjects were translated into Indian languages.

### **6. Emancipation of Women**

Today women are working shoulder-to-shoulder with men and are shining in every field of life, and have even excelled men in some fields. But, this transformation is not a sudden one. It is the result of sustained efforts by several reformers and reform movements. It also took great efforts to educate women and create self-confidence among them.

### **7. Political awakening became easier**

Thanks to the work done by the social reformers, the task of political awakening and political leadership became considerably easier. National Movement in India on all India basis could be

possible only due to socio-religious movements. The Indians began to feel the need of having increased share in the administration of their own country. They wanted to have broad based franchise system and Indianising of whole administrative system.

### **8. Awareness of equality**

The reformers demanded that all the people of India should be treated with respect and thus promoted equality of man. They highlighted in-equalities in society Indian and foreigner as well as among the Indians themselves. They wanted that these should be removed from the society. This very much appealed those who were worst suffered in Indian society.

### **9. The need of unity**

It was due to the efforts of the reformers that different communities living in India at least started realising the need of coming closer to each other, though the atmosphere was spoiled due to induction of politics in social reforms. The reforms started on the principle of brotherhood of man and made all realise that they were partners in sufferings only. They also tried to assert that being the creation of the same God they were just one and that God did not make a distinction between man and man. Accordingly to them all men were good unless they were made evil. There should be no illwill and all must work in a spirit of forgiveness.

Thus the socio-religious reformers in India during 19<sup>th</sup> century really did so useful work for the society and for this the reformers had to face many odds and toil hard.

### **Check Your Progress**

**Q.** Enumerate the impact of the reform movements on Indian society.

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## **2.5 SUMMARY**

The social and religious movements in India in the nineteenth were interlinked. These movements were complementary as well as supplementary. By and large, all the reformers of the nineteenth century emphasised religious and social reformers. The main streams of the new movements may be

summed up as purging of society of superstitions reaping the fruit of science and restoration of the ancient glory of the society.

Promotion of a national outlook was an apparent aim of the various reform movements. Besides, these movements endeavoured to achieve individual liberty and social equality. The various reform movements represented an attempt of the Indian people to demoralize social institutions and remodel old religious outlook inline with the new social requirements.

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## 2.6 QUESTIONS

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1. Review the work of Satyashodhak Samaj as a non-Brahmanical movement.
2. Analyse the role played by the Aligarh Movement in the progress of the Muslim society with special reference to Sir Syed Ahmed Khan.
3. Discuss the aims and objectives as well as activities of the Singh Sabha Movement.
4. Enumerate the impact of the reform movements on Indian society.

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## 2.7 ADDITIONAL READING

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# Unit - 3

## DEVELOPMENT OF EDUCATION & IT'S IMPACT.

### Unit Structure:

- 3.0 Objectives
- 3.1 Introduction
- 3.2 British Efforts to Introduce Western Education: 1765-1813
- 3.3 Charter Act, 1813:
- 3.4 Macaulay's Minute, 1835
- 3.5 Wood's Despatch of 1854
- 3.6 Spread of Western Education after 1857
- 3.7 The Hunter Commission, 1882
- 3.8 Indian Universities Act of 1904
- 3.9 Government of India Resolution of 1913
- 3.10 Saddler Commission, 1917
- 3.11 Hartog Committee, 1919
- 3.12 Wardha Scheme of Education
- 3.13 The Sargeant Scheme of Education of 1943
- 3.14 Effect of English Education
- 3.15. Conclusion
- 3.16. Further reading
- 3.17. Broad Questions

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### **3.0. OBJECTIVES:**

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1. To acquaint students with the changes in educational system from pre-British period to British period.
2. To highlight on the British efforts of bringing western education in India.
3. To discuss the introduction of modern educational system of India.
4. To analyze the impact of British rule in the struggle for India's independence.

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### **3.1. INTRODUCTION:**

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Before the advent of the English both the Hindus & the Muslims had their separate educational institutions. Education was based on religion. The Hindu educational system was based on caste system and lower castes were denied education. Gurukul and Pathshala were centers of education. Muslim children were given education in Makhtab and Madrassa. Education was denied to women in both the communities with an exception of few upper caste women.

The courses were based on old texts. Printed books were not available. The knowledge of outside world was not known.

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### **3.2. BRITISH EFFORTS TO INTRODUCE WESTERN EDUCATION: 1765-1813**

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In the beginning the Company refused to recognize her responsibility of imparting education to the Indians as it considered itself to be a commercial enterprise. Initially, the Christian missionaries spread-out the English knowledge & literature among the people by establishing schools at different places.

In 1781, Governor General Warren Hastings established Calcutta madrassa with the aim of educating the sons of Muslim nawabs so that they could be appointed on high posts. In 1791, Jonathan Duncan established Banaras Sanskrit College for the Hindus. Its main aim was to train the Hindu subordinates for the European judges who had to deal with cases of the Hindu law. In 1784, William Jones, a judge at Calcutta supreme court founded the Bengal Asiatic society which did a pioneering work in the field of education.

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### **3.3. CHARTER ACT, 1813:**

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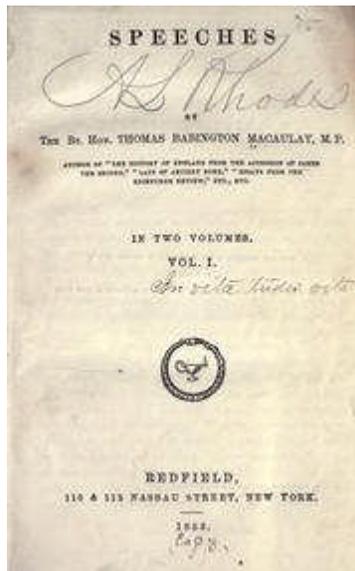
Under the charter, Act 1813, a provision was made that annually one lakh rupees would be spent on education. But during the next ten years not a single rupee was spent on it. As the Charter was silent on what should be the medium of instruction, English or Indian languages, and also whether western or Indian literature to be taught.

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### 3.4. MACAULAY'S MINUTE, 1835:

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During the period of Lord William Bentinck, a controversy sprang up over the medium of instruction. Hence a General Committee of Public Instructions was set up under **Lord Macaulay** to investigate on the matter & submit its report. The few members in the Committee under Dr. Wilson supported the Indian system of learning through the medium of Indian languages. While, the Law Member, Lord Macaulay opposed this view & advocated the use of English as medium of instruction. The first group was known as **Orientalists** & the second as **Anglicists**. Finally, Lord Macaulay, being the Chairman of the Committee took the decision in favour of Anglicists. He submitted his famous "Minutes" in 1835. **By this English was introduced as medium of instruction.**



As a result of Govt. patronage a number of schools & colleges were opened in Bengal, Bombay, Madras. Many Indian leaders like Raja Ram Mohan Roy also took lead in establishing schools & insisted on western Education. Calcutta medical college was established in 1835 & by 1837, there were as many as 48 institutions all over the Country.

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### 3.5. WOOD'S DISPATCH OF 1854:

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A Committee was set up in 1854 to recommend improvements in education, On the basis of committee's report, Chairman of Board of control Sir Charles Wood prepared a plan which was known as Wood's Dispatch. **It came to be considered as the Manga Carta of English education in India.**

Its main recommendations were as follows: -

1. The aim of education was to spread knowledge of arts, science, philosophy & literature of Europe.
2. Regarding the medium of instruction, it maintained that English would be the medium of higher studies & vernacular may be the medium of lower standard.
3. The dispatch also recommended the establishment of University at Calcutta, Bombay & Madras on the model of the University of London to conduct examination & to confer the academic degrees. Each university was to have a Chancellor, Vice-chancellor & senate.
4. To encourage private efforts in education, the dispatch recommended the grant-in-aid system.
5. Female education was to be encouraged.
6. It directed the govt to take special interest in institutions for specific profession like medical & engineering.
7. The recognized institutions were to be periodically visited for inspections by the Inspectors.
8. Regular scholarships were to be awarded to outstanding students.

Almost all the proposals of the Wood's Dispatch were implemented. In 1857 three universities were established at Calcutta, Madras & Bombay.

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### **3.6. SPREAD OF WESTERN EDUCATION AFTER 1857:**

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During the period from 1854-1882 big strides were made in the field of secondary and higher education. In 1857 the Universities of Calcutta, Bombay and Madras were started. By 1882, sixty-eight colleges were opened. Besides many schools were opened throughout the country. All these institutions were imparting education to almost more than 2 lakh students by 1882.

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### **3.7. THE HUNTER COMMISSION (1882): -**

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The govt of India wanted to conduct a survey of the entire field of education & find out how far the principles laid down in the Wood's Dispatch were implemented. Hence Lord Ripon appointed

a Commission in 1882 with Sir William Hunter as President. The Hunter Commission went around the country, conducted elaborate enquiries & submitted its report in 1883. The Govt of India accepted most of the recommendations of the Hunter Commission. They are as follows: -

- 1) It was decided to transfer the Management of primary education to the local bodies & municipality.
- 2) Official encouragement was given to the private institutions for the establishment of secondary schools & colleges.
- 3) New regulations regarding scholarships were to be framed.
- 4) Model text-books were to be prepared.
- 5) The commission also led emphasis on physical & mental education of the students.

Hunter Commission 1882



Lord Ripon (1880-1884 AD)

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### **3.8. INDIAN UNIVERSITIES ACT OF 1904: -**

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Lord Curzon favoured the govt control over education. In 1901, he called a conference of the education officers in Shimla & in 1902, he appointed a commission under the chairmanship of Sir Raleigh. On the recommendations of this Commission the Govt passed in 1904, the Indian Universities Act. Following were its main provisions: -

- 1) The powers of the universities were enlarged. Now they got powers to appoint Professors & Lectures & to gather facilities for taking research work. They were, now, not only examining bodies but also became teaching bodies.
- 2) The governing bodies of these Universities were reorganized. The Senate of each university was to have not less than 50 & not more than 100 members. Each member was to hold office only for 5 years. The number of elected fellows for the

Universities of Calcutta, Bombay & Madras was fixed at 20, which was subsequently reduced to 15.

- 3) The Syndicate was recognized as a legal body. It was also made representative of the teachers.
- 4) The control of the University over affiliated colleges was to be strengthened through strict rule & condition for affiliation & periodical inspection.
- 5) The Govt was empowered to accept, modify or add to the regulations framed by the Universities.
- 6) The Governor-General-in-Council was empowered to define the territorial limits of the Universities.

The purpose of these recommendations was to ensure strict govt control over universities.

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### **3.9. GOVERNMENT OF INDIA RESOLUTION OF 1913:**

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In 1910, Gokhale presented a resolution in the Legislative Assembly that primary education should be declared free and compulsory. Though this resolution could not be carried out yet it drew government's attention towards this side. In 1913, the government, clarified its own educational policy through a resolution. This resolution had the following provisions: -

1. Lower primary schools should be expanded.
2. Upper primary schools should be opened at suitable places.
3. Private aided schools should be replaced by Municipal Board schools.
4. Makhtabs and Pathshalas should be given grant-in-aid.
5. Stress should be given on female education.
6. Teachers training should be promoted and proper salaries should be given to teachers.
7. University education should be expanded.
8. A proposal was also made to establish teaching and residential universities.

However, due to the outbreak of first world war in 1914, these proposals could not be implemented. Nevertheless, new universities were set up at Banaras in 1916 and at Patna in 1917.

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### **3.10. SADDLER COMMISSION, 1917: -**

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The government of India appointed a commission under the chairmanship of Dr. Saddler in 1917. Following were its recommendations: -

1. The intermediate classes should be separated from the university and the admission to the university should be made after the intermediate stage.
2. Secondary and intermediate education was to be controlled by the board of secondary education.
3. The degree course after intermediate should be of three years' duration.
4. The commission recommended lesser government control over the universities.
5. Teaching universities should be established.
6. Attention should be paid to vocational and professional training.
7. Special attention should be paid to female education.

Subsequently universities were established at Aligarh, Dacca, Lucknow, Delhi, Nagpur and Agra.

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### **3.11. HARTOG COMMITTEE, 1919: -**

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The reforms of 1919 caused resentment among the people. The non-cooperation movement had shaken the whole nation. The students boycotted schools and colleges. When at last, peace returned in 1928, a committee known as the Hartog Committee was constituted. It made the following recommendations: -

1. More attention should be paid to the primary education and an attempt should be made to make it compulsory after creating the right atmosphere.
2. Schools below the required standard should be abolished.
3. To avoid wasteful expenditure effective control on junior classes should be maintained.
4. The syllabus in the schools should be quite comprehensive.
5. Arrangements should be made for the training of the teachers and attempt should be made to give them better salaries.
6. A committee should be set up in Delhi to coordinate the educational activities in different schools.

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### **3.12. WARDHA SCHEME OF EDUCATION:**

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The provincial autonomy was introduced by government of India in 1935 and elections were held in 1937. Congress came to power in 7 provinces. Gandhiji criticized the existing educational system. It was both costly and non-vocational. To consider the problem of education Gandhiji appointed a committee in 1937, who submitted their report which came to be called 'Wardha Scheme'. Its main features were as follows: -

1. Craft should be made the main subject in all educational institutions. It should be used to ensure child's mental and intellectual development as well.
2. There should be free and compulsory education for children between 7-14 age group.
3. The child's mother tongue should form the medium of instruction.
4. Depending upon the circumstances every child should be trained in a useful trade.

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### **3.13. THE SARGEANT SCHEME OF EDUCATION OF 1943:**

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Sir John Sargeant the educational advisor to the government of India prepared a scheme in 1943. This scheme came to be known after his name, as the Sargeant scheme. Following were its recommendations: -

1. There should be a pre-primary stage of education for which Nursery schools should be opened.
2. Universal free education should be compulsory for students between 6-14 years' age group.
3. Basic education should consist of two stages, Junior stage of 5 years & Senior stage of 3 years.
4. Arrangement should be made for Adult education as well.
5. Vocational & professional colleges should be opened.
6. Intermediate stage should be included in High Schools.
7. Degree course should be of three years' duration.
8. A 'National Youth Movement' to inculcate among students a sense of service to the country should be started.

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### **3.14. EFFECT OF ENGLISH EDUCATION:**

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#### **1. Emergence of Indian Intelligentsia:**

Indian intelligentsia, key to enter Modern World, considered modern education the best remedy for social, political and economic evils of the country. The intellectual ferment was strongest in West Bengal, Maharashtra and Tamil Nadu. Intellectuals and their organizations had purely an economic and social thrust. They were aware of the real issues hampering the progress of Indian society. They also got alarmed at the erosion of Indian Culture and divide and rule policies of the British.

#### **2. National movement gained momentum:**

The destructive character of British imperialism lit the fire and gave birth to national movement. Economic loot, political subjugation, assertion of superiority over the Indians on the ground of race, constant insulting and arrogant behavior towards all Indians, exclusion of Indians from all places of authority and responsibility and denial of their capacity for self-governance united Indians against British rule. They tried to bring social awakening and awareness amongst masses about their rights.

#### **3. Beginning of Social Reforms:**

Modern education highlighted the weaknesses, rigidity and harshness of society towards the weaker sections of the society. It had attracted the attention of the intelligentsia and reformers towards social evils, which had developed in the system. This gave birth to many socio- religious reform movements, such as Brahma Samaj, Arya Samaj, Satyashodhak Samaj, Ramakrishna Mission etc.

#### **4. Spread awareness amongst people:**

Social reformers fought against many social evils caused by ignorance, superstitions or irrationality like Sati, Polygamy, child marriage, and inhumane treatment to women, untouchability and many superstitions prevalent at that time. They criticized the futility of rituals and superstitions created by some selfish people to entangle the ignorant and poor masses. Emphasis was laid on education and science.

## **5. Emphasis on education and science –**

Reformers organized people and made them aware of social evils like Brahma Samaj, founded by Raja Ram Mohan Roy in 1928, inspired the people of Bengal, UP, Punjab, Madras and other provinces, to form similar organizations and interpret religion rationally.

## **6. Pride of Indian Culture:**

The educated leaders of India advised people to remain firmly rooted to the Indian Culture. They tried to revive their own rich ancient culture and prevent the masses from being influenced by the glamour and materialism of western culture. They talked about the greatness of Hindu Vedic culture and about Vedas as the source of all knowledge and truth. Swami Vivekananda founded the Rama Krishna Mission tried to reveal to the world Indian Philosophy and culture.

## **7. Opened the doors of education for all sections:**

The new education system opened the doors of education for all sections of Indian society to get educated irrespective of caste or creed. Earlier Muslims were more dependent on the use of sword. Only few could get the opportunity to study in Madrasas. But with the introduction of English education, Muslims as well as lower caste Hindus got opportunity to receive education.

## **8. Disassociated people from traditional way of learning:**

While welcomed by different sections of society, the new system of education had some adverse effects also. It had disassociated Indian people from their traditional way of learning and living, their classical roots and indigenous knowledge. Along with it faded Indian values, philosophies and traditions.

## **9. Costly nature of modern education:**

Though British rulers opened the doors of education to all, they were not concerned much about mass education. The costly nature of education tended to make it a monopoly of the richer classes and city dwellers. Initially, it was an impoverished group of Brahmin and caste Hindus in search of livelihood, who in desire to live with dignity and honour opted for modern education. Except for a few, masses could not avail its advantages despite the relentless

efforts of missionaries with an aim to convert poor people into Christianity. English gaining importance as the language of elite section of society alienated the masses from them.

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### **3.15. CONCLUSION:**

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The British rulers imparted western education in arts & sciences through the medium of English to the Indian people only to serve their own imperial needs. Nevertheless, this liberal education became instrumental not only in our intellectual development but also in awakening our nationalist feelings & promoting the sense of unity among the Indian people. It was the western education that firmly rooted in our minds the ideals of freedom & nationalism & roused the desire to overthrow the yoke of the foreign rule & to gain freedom & the self-rule. To sum up, the English education proved much helpful in our religious, social & political progress.

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### **3.16. FURTHER READING**

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### **3.17. BROAD QUESTIONS:**

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- Q.1. Discuss the development of education during 20<sup>th</sup> century.
- Q.2. Describe the British efforts to introduce western education in India.
- Q.3. Explain the effects of western education on Indian people.



# Unit - 4

## DEVELOPMENT OF PRESS

### Unit Structure :

- 4.1 Introduction
- 4.2 Origin of the Press in India : In pre-revolt period
- 4.3 Growth of Vernacular Press
- 4.4 The development of Press in post-revolt period
- 4.5 Repressive measures of British Government
  - 4.5.1 The Vernacular Press Act of 1878.
  - 4.5.2 The Newspaper (Incitement to offences) Act, 1908
  - 4.5.3 The Indian Press Act, 1910
- 4.6 Conclusion
- 4.7 Suggested Reading
- 4.8 Question pattern

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### 4.1 INTRODUCTION

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Press has become one of the pillars of democratic values and it is the guardian angel of democracy in Modern times. Press influence the public opinion related to socio-economic, political etc. arena and it leads to inculcating Modern idea.

Press also plays a role of catalyst in great social, political, cultural movements. Press was glorified as the 'Fourth Estate' by Edmond Burke.

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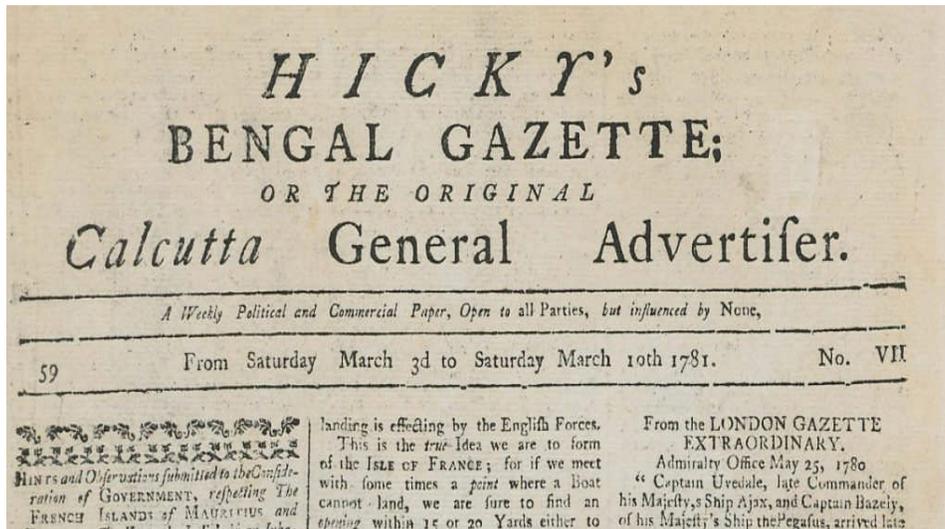
### 4.2 ORIGIN OF THE PRESS IN INDIA : IN PRE-REVOLT PERIOD

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The invention of printing press John Gutenberg in 1454 is a turning point in the history if Mankind. It leads to the dissemination of information to masses quickly and facilitating the development of ideas through debates, writings, counterviews in subsequent years. The technique of printing became popular in Italy in 1465 followed by France in 1470, Spain 1483, Portugal in 1495, Russia in 1555 and Austria in 1640. Newspapers became popular during 18<sup>th</sup> century.

The Printing Press was first introduced in India by the Portuguese Jesuits in 1557 to print Christian Literature.

James August Hickay an Englishman started the first Newspapers, The Bengal Gazette on 29<sup>th</sup> January 1780. William Bolds a dismissed Dutch employee of the East India Company thought of starting newspapers in 1776. A copy of the paper was pested on the doors of the Council House at Calcutta in September 1776. It was addressed to the public and he tried to expose the servants of the company but he was deported to England by the company.



Hickay was fearless in criticizing the establishment led by Warren Hastings. It resulted in to closure of the Press in 1782.

Peter Reed founded "Calcutta Gazette" and "Oriental Advertiser" in 1784. He was able to get patronage from the Government. In Madras Richard Johnston founded the "Madras Courier" in 1785. The Bombay Gazette was published in 1791. The Government desired that Editors should send proof sheets of the paper to the Secretary for the inspection of the Government. Government used the tactics of pressure. Thus being the non-critical of the Government policies these newspapers were given by the patronage by the Government. It carried the Parliamentary debates, news about the continents official orders and all the commercial and social information related to Europeans. They lacked the attention to the land in which they were published. This. The press was used by the opponents of the company's monopoly and the company Government for furthering their selfish interest. The British public opinion was tilted towards the opponents of the company but due to rise of Napoleon the reforms got set back and Lord Wellesley (1798-1805) was the Governor General of India.

Lord Wellesley wanted to put restrictions on the Press & bring it under the control of Government. He promulgated rules to control the Press which required to published the names of Printer & Editor, a practice which continues to date it resulted in to the

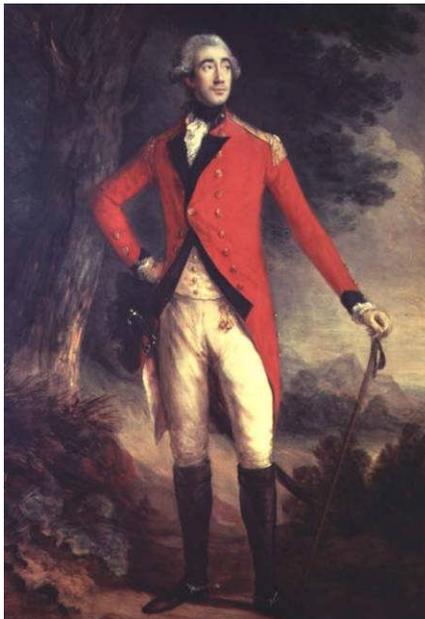
beginning of authenticity and the censorship along with the introduction of Press in India. Non-compliance of the rules was heavily penalized. The punishment to the Europeans was immediate deportation.



**Lord Wellesley.**

The Newspapers like *The Morning Post*, *the Telegraph*, *the Calcutta Courier*, *the Oriental Star*, *The Bengal Harakuru* and *The Asiatic Minor* faced heavy censorship Lord Wellesley himself started a Government Press and the official Calcutta Gazette was published in 1803.

The Lord Hastings (1813-1823) abolished to the censorship in 1818 & Press began feeling free. He maintained a vigilance over the Press. Lord Hastings wished that Press should not educate the people of India against the Government.



**Lord Hastings.**

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### 4.3 GROWTH OF VERNACULAR PRESS

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The awakening and Growth of National consciousness among the Indians gave rise to the Nationalist Press. From 1815 onwards Raja Ram Mohan Roy was involved in to reforming superstitious and decaying Hindu society in India. Ganga Kishor Bhattacharya and Haracahdra Roy thought of propagating the ideas if Rajaram Mohan Roy. They started a paper *Vangal Gazette* in Bengali it was countered by Baptist Missionaries by using Press for spreading a Christianity. The Serampore Missionaries started *Digdarshan* in 1818. It was in Vernacular language & contained historical & other notices as well as some items of political intelligence. Later on. When it became popular they started *Samachar Darpan* . This, the vernacular Press initially was used as a vehicle of rival religious ideologies. The *Samachar Darpan* aimed at popularizing Christianity by criticizing contemporary religious faiths in India. Ir avoided comments on political news and focused mainly on social views.

Raja Rammohan Roy started is series of articles in favour of Vedanta in *Bramhanical Magazine* founded by Pandit. In 1821 he started *Sambad Kaumudi*, in Bengali and *Mirat-ul-Akhbar* in Persian in 1822. These Weeklies aimed at inspiring the people the fight against socio-religious malpractices, to get oriented with western culture and to inform both public and Government about the real situation on the country.

In Bombay Fardaonji Murzban started *Bombay Samachar* in Gujarati (1822) abd as a daily it is still in existence. Lord Willian Bentick (1828-1835) administration gave a positive environment to the growth of Indian Journalism. He know that it was the freedom of the Press, enjoyed before the enactment of Adam's Regulations (1823) which enabled the company administration to interfere with social matters for the first time in the history. He won the support of progressive Press and also inspired faith in the conservative Press. In 1830 there were about 16 language newspapers and periodicals in Bengal/ 19 more papers were published in next 3 years. The English Dailies & periodicals also rose to 33 with total subscription of 2225.



THE BOMBAY SAMACHAR

*Bang Dutt* (in Bengali) was founded in 1830 by progressive Indians like Dwarkanath Tagore, Prassanakumar Tagore & Raja Rammohan Roy.

In Bombay the *Jam-e-Jamshed* (Gujarati) as a daily is still being published was started in 1831 by P. M. Motiwala.

In Madras Vernacular Press was started in 1840 with *Tamil Patrika*. It was followed by James Snehan in 1841, *Rajvritti Bodhini* in 1855 and *Dinvarthamani* in 1855. *Vijnana Nikshepam* was the first newspapers in Malayalam published in 1840 from Kottayam.

After the death of Bentinck Sir Charles Metcalf (1835-1836) became Governor General he also known as Massiah in Indian Journalism. He was totally in favor of Freedom of Press. In 1835 he repeated the Adam's Regulation & set up a new landmark in the history of Journalism in India.

Rast Goftar and Anglo Gujarati paper was published in 1851. Dadabhai Naoroji was the Editor of Rast Goftar *Akhbar-e-Saudagar* was also founded in same year. The first Hindi Journal *Samachar Sudhavarshana* was started in Calcutta in the year 1854.

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#### **4.4 THE DEVELOPMENT OF PRESS IN POST-REVOLT PERIOD**

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During the Revolt of 1857 the restrictions were re-imposed. The Vernacular Press was critical to the government policies after the revolt of 1857. Lord Canning (1856-1862) re-introduced the features of Adam's Regulation 1823 in the form of the licensing Act. According to this Act it was mandatory for the papers to get license from the government for which conditions were laid down by Government. Although, it was enacted for one year but it continued enforce till 1865 by renewing it annually. All the reforms introduced by Metcalf was undone.

The companies rule came to an end in 1858. The queen's proclamation aimed at restoring public confidence. The Canning himself allowed repeal of sedition Act resulting in to encouragement to Press in India. In 1861 the Indian Press witness the start of newspapers specially. *The Times of India* after the amalgamation 4 newspapers viz. *Bombay Times*, *The Courier*, *The Standard*, and *the Telegraph*, 3 more Anglo Indian papers started viz. *Pioneer* (Allahabad) by George Allen, 1865, *The Civil & Military Gazette*, (Lahore), *The Statesman* (Calcutta) by Robert Knight and evening newspaper *Madras Male* by Charles Lawson in 1868 was also published. *The Pioneer* was reflecting the British Government

agenda whereas *Madras Male* highlighted the issues related to European community.

The *Amrit Bazar Patrika* founded in 1868 by Hemantkumar Ghosh & Sisirkumar Ghosh was Anglo Bengali Weekly. It became severe critic of the government containing accurate news and effective presentations. The Civil & Military Gazette was distinctly an organ of British conservative opinion. It attracted many Englishmen towards Journalism in India. *The Hindoo* (1878) was started as fortnightly Journal by G. Subramanian Ayyer & M. Veerraghav Chariar. It became a English daily in 1889 during the session of Indian National Congress at Madras. It has a liberal outlook balance judgement and National constructions. The tribune was started in 1877 by Sir Dayalsingh Majethia. Sir Surendranath Banerjee, Bipinchandra Pal & Kalinath Ray were also associated with it. It was an influential paper in the Punjab with a liberal nationalist outlook.




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## 4.5 REPRESSIVE MEASURES OF BRITISH GOVERNMENT

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Lord Lytton who was staunch imperialist became viceroy in 1876. The Vernacular Press exposed the Government an its policies which were detrimental to the Indian people and native soldiers. Racial discrimination was at its peak after the revolt of 1857. The liberal policy of the British Government was criticized by conservative Englishmen. The famines were major reason of the popularity of the Indian Press as it highlighted the issues to the masses.

#### **4.5.1 The Vernacular Press Act of 1878.**

Lytton favoured the conservative view and passed the Vernacular Press Act, in 1878 and suppressed the Freedom of Press. Lord Lytton, however did a great service. The restrictions imposed by the Act of 1878 inspired the indigenous journalist to come together and condemned the act unitedly. It was a post whemently by the Indian Journalist and declared as draconian piece of legislation. According to this Act various restrictions were imposed on indigenous press and Districts Magistrate orders were final. It was discriminatory in nature as it was only against Vernacular Press. The vernacular press like *Somprakash*, *The Daccaprakash*, *The Samachar* faced the punitive action by the government authorities. Prime Minister Gladstone appointed Lord Ripon as c\vicero\y who repealed all the restrictions upon the press in 1882. Ultimate result of this struggle was the birth of organized meetings and Nationalist Movements. It also facilitated the formation of Indian National Congress in 1885.

The Press contributed heavily in inflaming the protest against the Anti-Indian policies. Partition of Bengal (1905) by Lord Curzon became a very sensitive issue, press highlighted it to the people and there was gross dissatisfaction among the masses.

#### **4.5.2 The Newspaper )Incitement to offences) Act, 1908**

Through this act Magistrate were empowered to confiscate any printed material which contained inflamentry matter even with slight doubt he could summon the Press and asked for explanation. If Magistrate was convinced that it was a crime he could direct the police to attached the Press. Attachment orders could be passed even without serving a show – cause notice. It was aimed at killing the nationalist feeling among the Indians. It led to the closure of *Yugantar*, *Sandhya*, *Bande Mataram*, Pioneer in the field of nationalist movement.

#### **4.5.3 The Indian Press Act, 1910**

The new act was more oppressive than the newspapers act 1908. It compelled the publishers to deposit Rs. 500/- with the Magistrate as a security. Magistrate was empowered to increase the amount of security up to 10 times as well as forfeit the security without assigning any reason. It contained the definition of the term objectionable and seditious.

The impact of provisions was failed during the First World War. Around 350 presses & 400 publications were penalized and an amount of sterling Pound 40,000 was obtained as security from the newspapers.

#### 4.5.4 The Indian Press Emergency Act, 1931

The Congress started the Civil Disobedience Movement in 1930 & the restrictions were put under the act of 1931. This act sought to prevent writings which incited or encouraged violence. Apart from amount of security it had a provision of imprisonment up to 6 months for printing without permission. Many leading publishers & printers had to suffer due to this act. The liberty of Calcutta deposited a security of Rs. 6,000/-, *The Bombay Chronicle* paid Rs. 3,000/- for an objectionable article by Hornimale.

The repeated interferences of the Indian Newspapers in to the administrations affairs of the neighboring states resulted in to the enactment of foreign relations act 1932. This Act put restrictions on the publication of material related to diplomatic relations of the government with friendly countries.

The Indian states protection Act, 1934 was passed to check the growing discontent and mass mobilizations in India. Newspapers were restricted to criticize the administration of princely states and spreading disaffection on these states

During the World War II the Defence of India act was passed in 1939 to restrict further press activity. After the end of the World War II this act was withdrawn.

During the Freedom Movement prominent leaders also started newspapers, journals to propagate their nationalistic ideas and awaken people of India. For eg. Tilak started *Kesari (1881)* & Marathi Journal to propagate the ideology & methodology of Freedom movement. He also started the *Maratha (1881)* an English weekly which became an effective weapon to instill revolutionary extremist sentiments and ideas among the people.

**वर्गणीचे दर.**  
सहस्रका अक्षरार्थ आणक. १  
सहस्रका अक्षरार्थ आणक. १  
सहस्रका अक्षरार्थ आणक. १  
सहस्रका अक्षरार्थ आणक. १

**केसरी.**

आहिंसाचीच वर.  
सोळा शीकां किंवा त्याचे  
अंश एक रुपया  
दुसरेवेत निम्मे आकार पडेव.  
व्यापारी लोकांचे सोबकारि-  
ता अलहिंसा उपाय करणारा  
वेरक.

विद्यति नो दे दुष्याः क्षणमपि यदापि क्षणमपि गणश्रेणीनाथ त्वमिह इदिकापां वनमुवि ।  
असौ कुमुध्यांता सत्तनसत्तद्विद्राविनमहा-गुरुप्रावप्राभः स्वपिति गिरिगर्भे स्वरिपतिः ॥

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**वर्ष १. पुणे:—मंगळवार तारीख ४ जानेवारी १८८१. अंक १,**

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आज मुंबई इलाख्यांत इतकी मराठी वतमानपत्रे निघत असतात व या शहरांत ही तीन चार चालत असतात, नव्या वतमानपत्राची काय जहर आहे हा विचार आमच्या वाचकांच्या सकृदर्थी मनांत येणारा आहे. यासव प्रथमतः या पत्राच्या उदरघा लोकांत कळावे असाय आहे.

वतमानपत्रांचा प्रघात पडल्यात आज वतमानपत्रांचे वर्ग जरी होऊन गेली, व मोठ्या दहापेघरा वर्यात तर त्यांच्यात जरी पुष्कळ सुधारणा झाली, तरी अद्याप वतमानपत्रकळीस आपणांवरची अबाधदारी पुरतेपणी कळू लागली आहे, किंवा लोकसुधारणेस आपल्या परिश्रमांनी केवढे साराण्य देणारे आहे याविषयी खा-चा पक्का समज झाला आहे. असे सामान्यातः पाहता आढळणार नाही. दोन चार नामांकित वतमानपत्रां-वेरिज बाकीच्यांची जर स्थिति पाहिली, तर वतमान-पत्र झणजे आगीआगच्या बातम्या प्रतिष्ठ करण्येचे साधन यांच्या पलीकडे वरिल शब्दाचा अर्थ पत्रक-ळीच्या मनांत कर्षीही येत असतसे वाटत नाही. बाकीकडे तर लहानसान गांवांतून सुद्धा वतमानपत्रे मिथू लागली आहेत. छापखाना चालणे व पत्र काढणे हा एक व्यापारच बनल्याने ज्यास विद्येचा विशेष संस्कार नाही अशा संवडीच्या हावीच तशीच दोन अर्थवैलिक साधने पडलेली बहुधा आढळतात. आतां येथे खरं आहे की, कोणत्याही तऱ्हेने का होईना, वरिल दोन साधनांची बुद्धि ही एकदर देसात श्रेयस्करच आहे. निदानपरी लोकांत वाचण्याचा प्रघात तरी होण्यास वरिल साधनांचा उपयोग आहे. पण याच उद्योगांत वरच्या पक्षां चांगली संवडी पडली असता लोककल्याणाचा मार्ग ज्यास खुला होणार आहे हे उघड आहे.

वतमानपत्रांचा मुक्कतः दोन प्रकारांनी मोठा उप-

योग आहे. एक हा की, खांनी आपले काम निःपस-पातपणे व निर्भीडपणाने करावेले असता सरकारी अधिकार्यांवर मोठा दबाव राहता. रस्तोरस्ती रात्री दिने लागलेले जतन्याने व पालिकांची गस्त सारखी फिरत असल्याने जो उपयोग होत असतो, तोच ज्या ज्या जागां वतमानपत्रकळीची लक्षणी सदादिन चालू असल्याने होत असतो. सरकारी अधिकार्यांनी आपापली कामे चोख रीतीने चालविली असता खात-पत्रेच किती कल्याण असते हे कोणास सांगायनाय नकाय. पण वरिल चोखपणा राहण्यास खांचा सवे कारभार जेव्हा लोकांच्या नजरेसमोर बरेचवेर येत जाईल तेव्हा राहणार. सर्व गोष्टी सर्वांच्या समक्ष होत असल्या झणजे जर्घातच लांचलुचपन वगैरे जे अन्यायाचे प्रकार एरवी होण्याचा संभव असतो तो पुष्कळ बंधी नारीया होता. जुन्या एतदेचीय सध्यानांतून वरिल प्रकार किती चालत असे, व अद्याप किती चालते, हे क्षणभर लक्षांत आणले असता पत्रकळीची गस्त लोकांत किती हिरावड आहे हे कोणाच्याही लक्षांत आल्या गांघून राहणार नाही. विलायतंत छुट महाराणी सहिमांघून व मुक्य प्रधा-नाघांतून तो अगदी छोड्या सरकारी कामगारांपैत सर्वांच्या कारभाराकडे लोकांचा नजर वतमानपत्रांच्या द्वारे सारखी लागून राहिलेली असते, आमुळे कोण-ता ही अन्याय पावः छपला जात नाही, व यामुळे तिथील लोक युरोपातील इतर राष्ट्रांज सुधी आहेत ही गोष्ट सर्वे पसिदच आहे.

तर सरकारी अधिकारी आपापली कामे कोणकी-यभा तऱ्हेने बजावतात याविषयी केवळ निःपसपात-नुद्दीने व कोणाची भीड न बाळगतां मजकूर लिहि-ण्याचा आमचा इरादा आहे. अमुक अमुक गोष्ट आहे तेव्हा त्याच्या विवद कसे लिहान, किंवा सरका-राने अमुक अमुक गोष्ट केली तर विववर चर्चा केली



Tilas was sentenced to imprisonment twice for his articles in Kesari. Bipinchandra Pal founded an English newspaper *Bande Mataram*, in 1905 which was later edited by Shri Aurobindo Ghosh. It was first published in 1906. *The Indian Social Reformer*, English

weekly was started in Bombay in 1890 which propagated the idea of social reform. In 1899 an English Monthly, *The Hindustan Review* was founded by Sachhidanand Sinha. It has a liberal politics & ideological tone. The servants of India society started an English weekly *Servant of India* in 1918 Shrinivas Shastri was the Editor. It was having the liberal analyst & solution of the Indian problems. It lasted upto 1939. Lal Lajpatrai was instrumental in the publication of an English nationalist weekly *The People* from Lahore.

Gandhiji edited *Young India* in 1919 which was the mouthpiece of his political philosophy, programmes & policies. He also started *Harijan* (1933-1948) a weekly published in English, Hindi & Gujarati.

Pandit Motiala Nehru started *The Independent* and English daily in 1919 from Allahabad and it highlighted the political activities and ideas of Indian National Congress. About 4000 printed newspapers and magazines were published in the country in 1941, in 17 languages. Three main news agencies namely Reuters, The Associated Press & The Free Press news serviced existed in the year 1941. Reuters & Associated Press were subscribed by the government for transmitting government news. The Free Press News Service which was an Indian entity transmitted the news from the nationalist stand point.

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## 4.6 Conclusion

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The origin & growth of Press in India depicts the selfish motives of different missionaries, East India Company & later the British government. There were two sides to the Press one Pro-Government papers which neglected any defects in British rule & the other saw no good points. The Press was used in India for respective ends and not as scientific, objective and empirical study of the news.

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## 4.7 SUGGESTED READING

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#### **4.8 QUESTION PATTERN**

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- Q.1. Trace the origin & growth of Press in India up to 1857?
- Q.2. Evaluate the role of British authorities & indigenous people in the development of Press in India?
- Q.3. Explain the various Press acts of enacted in India during the period of your study?
- Q.4. Analyze the role of Freedom fighters in the development of Press in India.
- Q.5. Highlight the role played by William Bentinck, Charles Metcalf and Lord Lytton towards Press in India.
- Q.6. Evaluate the role played the Charles Metcalf & Lord Ripon in safeguarding the interest of Press in India.



# Unit - 5

## TRANSPORT AND COMMUNICATION

### Unit Structure :

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Transport Policy under British
- 5.3 Development of Railways up to 1869
- 5.4 Development of Railways since 1869
- 5.5 Development Roadways in India
- 5.6 Development of Inland Water Transport in India
- 5.7 Post and Telegraph
- 5.8 Let us sum up
- 5.9 Suggested reading
- 5.10 Questions

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### 5.0 OBJECTIVES

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After going through this unit the student will be able –

1. To understand Pre-British transport system in India.
2. To understand the discriminatory policies of British in introducing railways.
3. To explain development of railway system in India.
4. To explain the development of Roadways and Inland Water Transport system in India.
5. To appreciate the introduction of Post and Telegraph facilities in India.

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### 5.1 INTRODUCTION

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The transport and communication play a major role in the modernization of a particular society. In Indian conditions, the roads in the modern sense of the term did not exist and if at all it was constructed by few rulers, the anti-social elements such as - thugs, pindaris brought bad name to the traffic through these roads. Riverine transport played a major role in transport and communication with having limitations of time consuming and risky. The transport has various forms such as - Railways, Roadways,

and Waterways. Transport and communication facilities played a major role in bringing together the people of India's and arousing the feeling of oneness i.e. Nationalism.

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## **5.2 TRANSPORT POLICY UNDER BRITISH**

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The colonial thought of procuring the raw material from the colonies and dumping finished products back to the local market of the host country led to the biased transport policy under the British rule in India. It was influenced by economic interest, administrative goals, and pressure from the British capitalist to provide continuous flow of income and heaven of safe investment and protection from the internal rebellion and external aggression. Thus, it served the economic, political and military interest of the Britain in India.

The British model of Rail and Road development in India was one sided and unfavorable to India interest. But, British model of transport and communication in India in disguised encouraged Indian trade, commerce and played a major role in destroying the age old economic foundations of Indian society. It also became a sector of mitigating rigid caste system. It also helped in labor migration resulting into social mobility to serve extent.

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## **5.3 DEVELOPMENT OF RAILWAYS UP TO 1869**

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The first railway facility for public use was inaugurated in September, 1845 in Great Britain within few years of its introduction in Britain, Europe and America. The British capitalist class and administrators thought of introducing it in India as well. British civil engineer Joseph Locke put forward the proposal of railway from Calcutta to Delhi 1841. Rowland Macdonald Stephenson is considered as pioneer of the Railway movement in India. Availability of various minerals as well as the volume of internal trade prompted him to encourage business communities towards railway enterprise in India. He thought of railway line from Calcutta to Mirzapur, Banaras, Allahabad and beyond.

The volume of trade especially cotton exported from Bombay city during 1842 - 1843 prompted J. Chapman to propose a railway line at Bombay which was to pass through. Cotton growing districts and carry the cotton to the Port. By 1845 number of companies were formed in England, but Directors of East India Company oversighted the proposals. The railway companies proposed the guarantee system which called as guaranteed interest in their capital as a pre-requisite for investment in railways in India At first instance, such demands looked unjust and exploitative towards Indian.



In 1847, the East India Railway company was offered a guarantee of 5% interest on their capital for 25 years by the Government of India. Lord Dalhousie (1848-1856) paid special attention to the development of railways. He selected the route of the first railway Howrah to the coal fields near Raniganj and construction of railway began in September 1820. The first railway was inaugurated on 16th April 1853, from Bombay to Thane which carried passenger traffic. Dalhousie issued his "Great Railway Minute" on 20th April, 1853 which described the military and commercial advantages of railways and recommended extensive projects for future. By 1860, 8 railway companies were involved in work of construction of railway under the state guarantee system. The Government made free grants of land and paid the guaranteed rate of interest at 4.5% to 5%. This system resulted into imposing increased taxes on Indian people. In 1869, the Governor General John Lawrence put an end to the system by that time 4255 miles of railway had been constructed with a capital outlay of about Rs.89 crores.

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#### **5.4 DEVELOPMENT OF RAILWAYS SINCE 1869**

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Government of India took upon the construction of new railways during the period 1869-1879. Due to frequent famines, foreign wars and financial constraint it discontinued the system of state construction of railways and once again the Guarantee system was revived in 1879 and it continued till 1900. The new guaranteed rate of interest was usually 3.5%. The Government share of surplus profit was up to 60%. Under this system the lines constructed were the property of The Secretary of State for India, who would terminate the contract at the end of 25 years by repaying to the companies their capital. In 1899-1900 for the first time the net profit of Rs.11 Lakh was earned except 1908-1909. The period between 1900 and 1914 was period of substantial profit.

In 1901, the Secretary of State appointed Mr. Robertson as a special officer to enquire into the problems connected with Indian railways. On his recommendations, railway board with its Chairman, 2 members and a Secretary became a separate department. The board was subordinate to the department of commerce and industry. In 1908, the Mackay Committee on railway finance prescribed for the future and annual capital expenditure of 12.5 million. The railway mileage increased from 24,752 in 1900 to 34,656 in 1914. At the time of Independence, the undivided country had more than 40,000 miles of railways.

The Indian Railway is the result of European Scientific Movement. It was launched in India with certain economic motives of the British and it was a financial drain in Indian context. It proved to be the most memorable enterprise of the British in India. It also became a potential instrument for social liberalism and national unity.

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## 5.5 DEVELOPMENT OF ROADWAYS IN INDIA

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The British East India Company appointed in charge of Military Boards for every province to maintain main roads while local roads were left for maintenance by the Zamindars. But the approach of the East India Company was not pro-active. Military boards were abolished in 1855. Lord Dalhousie introduced Central Public Works Department and similar provincial departments, and carried out futuristic road policy. During contemporary period constructions of railways worked as a catalyst to road construction in the form of bridges and metalled feeder roads giving access to the railways throughout the year.



**Lord Mayo.**

Lord Mayo and Lord Lytton played a major role through their policy of financial decentralization resulting in transferring the responsibility of road work to provincial Governments. By 1901-1902 the total length of metalled roads reached 37,000 miles and up

keep of which was divided equally between Government and local authorities. Unmetaled roads reached 1.36 lacks miles of which 5/7 were maintained by local bodies. The quality of roads was so inferior that it discouraged the farmers from growing cash crops for export. Reforms of 199 made roads a provincial subject and they were divided into two main classes - Provincial and Local. Barring Municipal roads were under the district boards. The Indian road development committee was appointed in 1927 to take care if problems of co-ordination in road development and research. On the recommendations of this committee a Central Road Fund was constituted in March 1929 which facilitated the Central Government to release annual block grants. The purpose of Road Fund was defeated as it led to a reduction in the state expenditure on road building and development, especially the inter district and interstate roads. In 1932 out of 2.53 lacks miles only 75,000 miles of roads were metaled and motor able.

The Second World War was a turning point for the future of road construction in India. It highlighted the too much of dependency on a single type of transportation system. Accordingly the Nagpur plan was prepared in 1943 for Post-war road development. It classified roads into four categories viz. National Highways, Provincial Highways, Major Districts Roads, Minor Districts Roads or Village Roads. It's overall aim was to evolve an integrated, balanced and closely connected road system so that no village in a developed agricultural area remained more than 5 miles from a main road and in an under developed areas 20 miles from a main roads. Accordingly The Central Government took the responsibility for National Highways form 1st April, 1947 and drew up a five year road development programme with estimated cost of a Rs. 120 crores. In 1951 there were over 98,000 miles of surfaced and 1.51 lack miles of unsurfaced road in the country.

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## **5.6 DEVELOPMENT OF INLAND WATER TRANSPORT IN INDIA**

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The Inland navigation in India is in existence through ages. It can be verified through the contemporary literary sources of ancient and medieval period. There is mention of Ports such as Thatta in Sindh, Cambay, Calicut, Broach, Surat, Bombay, Madras etc. The rivers such as Ganga, Jamuna, Brahmaputra were busy due to water ways and flourished trade centers existed on the banks of these rivers.

The first steamed vessels 'Diana' was introduced in 1823 for inland navigation on a regular basis from Kulpi to Calcutta. By 1842 a regular service of water way was in existence between Calcutta and Agra. The city of Kanpur on the river Ganga was a flourishing

trade center and many vessel used to anchor there. The Western interest of Railways prevented attention towards the development of Water ways in India.

The Narrow Business consideration of Government restricted the measures for the development of Water further Water Transport itself was responsible for its decline as it did not modernize its fleet. It was also due to defective construction of canals which lacked navigational possibilities.

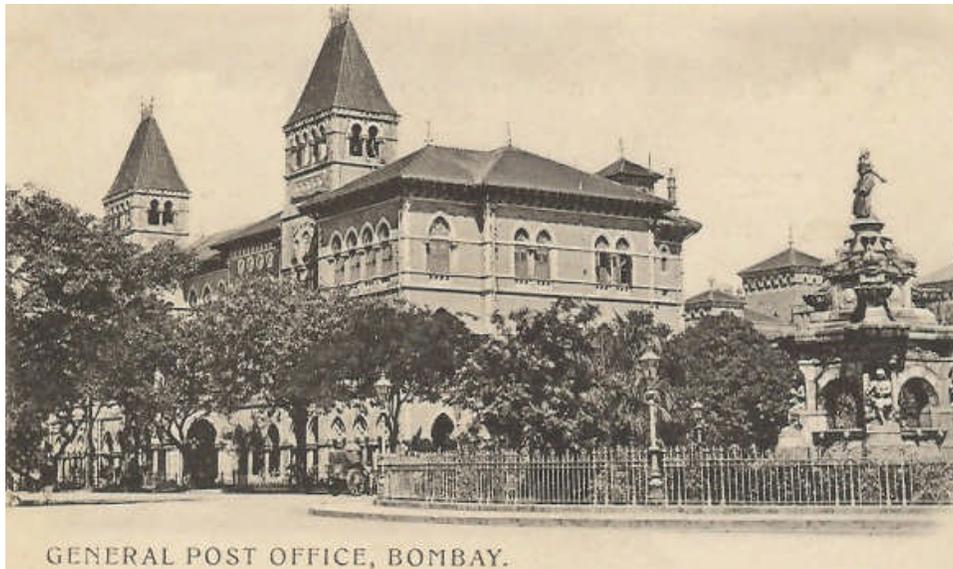
National Planning Committee recommended in 1938, the appointment if provincial and inter provincial Commission to regulate control and develop the rivers and waterways in the country Post-Independence inland navigation began to receive the attention of the Government,

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## 5.7 POST AND TELEGRAPH

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Modern system of Post and Telegraph was also established by the British East India Company established the first Post office in Calcutta in 1727. The first Telegraph line from Calcutta to Agra was opened in 1853. Postal stamps were introduced by Lord Dalhousie. He introduced reforms in the Postal system and charged an uniform rate of half an Anna for a later all over the land. Previous to this reforms postage on a letter depended on the distance it was to travel which amounted to be equivalent of 4 days wage of skilled worker. Lord Dalhousie introduced the higher limit of postage not exceeding half tola.



GENERAL POST OFFICE, BOMBAY.

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## 5.8 LET US SUM UP

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### Summary -

The Modern system of transport and communication such as Railways, Roadways, Inland Water Transport, Post and Telegraph were introduced during the British rule in India. In spite of having motive to benefit British administration - Civil as well as Military, and to serve the economic purpose of British and Europeans, the modern system of transport and communication played a crucial role in uniting Indian people. It helped Indian scholars, politicians, professionals, peasants, farmers, labors to mobilize and evolve their thought process and understanding the exploitative nature of British regime. It also paved the way for mobilizing Indian masses for various activities and movements during the freedom struggle.

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## 5.9 SUGGESTED READING

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## 5.10 QUESTIONS

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- Q.1 Trace the development of railways during the period of your study.
- Q.2 Highlight the British approach towards introduction of Modern system of Transport and Communication.
- Q.3 Describe the development of Roadways and Inland Water Transport system in India.
- Q.4 Highlight the introduction of Post and Telegraph services in India.



# Unit - 6

## IMPACT OF THE BRITISH RULE ON INDIAN ECONOMY: REVENUE SETTLEMENTS, COMMERCIALIZATION OF AGRICULTURE

### Unit Structure :

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Earlier Revenue Settlements by the British
- 6.3 Permanent settlement of Land revenue
- 6.4 Benefits to the British Government of Permanent Settlement
- 6.5 Demerits of Permanent Settlement
- 6.6 Ryotwari System
- 6.7 Evaluation of the Ryotwari System
- 6.8 Mahalwari System
- 6.9 Commercialization of Agriculture
- 6.10 Causes of the commercialization of Agriculture
- 6.11 Impact of the commercialization on agriculture
- 6.12 Commercial Crops
- 6.13 Summary
- 6.14 Questions
- 6.15 Reference

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### **6.0 OBJECTIVES**

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After the completion of this unit the student will be able to

- Understand the historical perspective of the rise of economic nationalism.
- Explain the concept of the economic nationalism.
- Grasp the various revenue settlement methods introduced by the British regime
- Comprehend the policy of commercialization of the agriculture
- Understand the impact of commercialization on the agriculture

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## **6.1 INTRODUCTION**

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The British rule had drastic impact on Indian economy. The commercialization of the agriculture, excessive land revenue demands, growth of Zamindar class (landlords), rising indebtedness and the impoverishment of the cultivators made Indian economy stagnant. The extent of poverty increased due to the economic exploitative policies of the British authority. The various land revenue systems, the drain of the wealth and deindustrialization of the Indigenous industries had profound impact on India. The British rule considerably affected the political, socio and economic structure of India. The various economic policies adopted by them resulted in poverty and misery of the masses. The British followed a policy of the extinction of the self-sufficient village economy in India. The earlier leadership was keen on the growing economic problems of the peasants under the British authority. The earlier Indian leaders were ardent to show the economic exploitation of the cultivators and workers due to the British imperialism.

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## **6.2 EARLIER REVENUE SETTLEMENTS BY THE BRITISH**

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Agriculture was the main source of the livelihood of Indian people. The land tax or land revenue was one of the chief source of revenue for the government. The Indian rulers appointed various officials to make assessment of land and crop and applied various methods for it. However the British never regarded themselves part of this country, they tried to exploit people to benefit of England. Without any responsibility the British rulers exercised complete authority in land revenue matters. The various land revenue system introduced by them were according to time and need. Bengal witnessed the introduction of the land revenue system of the British authority as it was the first province where they established political supremacy.

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## **6.3 PERMANENT SETTLEMENT OF LAND REVENUE**

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The Zamindari system of land revenue prevailed in Bengal in the last quarter of the 18<sup>th</sup> century. The Zamindar collected the taxes from the cultivators and advanced nine tenth to the government. Warren Hastings decided to manage the land revenue system directly in 1773. The right to collect revenue was given to the highest bidders for 5 years. This system did not yield any outcome. The East India Company's officials expected new system of land revenue to raise the revenue. John Shore and Lord Cornwallis implied this method. According to it the ten year

settlement was formed in 1789. Later on it was declared permanent.



**Lord Cornwallis.**

Lord Cornwallis introduced the permanent settlement land revenue system in 1793. The system was introduced in Bengal and Bihar. Following are the features of the permanent settlement system. -

- 1) The landlords were declared the leader and owner of the lands. They were to collect land revenue and pay nine-tenth to the government.
- 2) The rights of the landlord are depending on the payment or the revenue which they are used to pay. If the landlords are unable to pay the revenue of the land then they will be lost their rights to the land.
- 3) The settlement was announced to be for ten years earlier however it was made permanent later on.

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#### **6.4 BENEFITS TO THE BRITISH GOVERNMENT OF PERMANENT SETTLEMENT**

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Lord Cornwallis Permanent settlement of 1793 created a number of absentee landlords. The assessment was arbitrary. No account was taken of the fertility of the soil and area of land. The Zamindars who were unable to meet their dues leased parts of their estates to middlemen.

1. The Government became free from the problem of fixation of revenue every year. The state secured a stable and fixed income from the people. In case the Zamindars did not pay the revenue, the land of the Zamindars was sold.

2. It avoided the evils of periodical settlement which at long intervals produced harassment of cultivator, evasion, concealment of wealth, a tendency on the part of the peasants to leave the land uncultivated etc.
3. By making the Zamindars the owners of the land, the settlement created a class of loyal land lords who formed a stable element in the state. The permanent settlement secured the political support of the Zamindars of Bengal who stood loyal during the great mutiny of 1857.

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## **6.5 DEMERITS OF PERMANENT SETTLEMENT**

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- 1) The immediate effect of the settlement was harmful upon the landlords who failed to collect the revenue from the peasants and so were unable to pay the fixed revenue at fixed time. As a result they lost their ownership right over the land. The cultivators were deprived of their traditional rights of land. The farmers had to give fifty to sixty percent yield in the form of land revenue.
- 2) In course of time, the rents from the land increased with bringing new areas under cultivation. The Zamindars continued to pay the revenue fixed by the State and the state also could not claim its legitimate share in the increase. In the long run, the State sustained financial losses by fixing the revenue.
- 3) Most of the landlords did not take any interest in the improvement of the land. The landlords became indolent and led luxurious lives staying in the cities. Thus this settlement created a class of absentee landlords. The cultivators were put at the mercy of the Zamindars. Their grievances remained unheard as they had no attachment to the government. The Zamindar did not take interest to solve their problems and the government had no concern for the as they were getting fixed share through the zamindars.
- 4) The permanent settlement discourage the agrarian production s most of the share was claimed by the zamindars. It led to the scarcity of food grain. It was one of the important cause of famines. The settlement divided the rural society into two classes namely, the Zamindars and the landless labours.

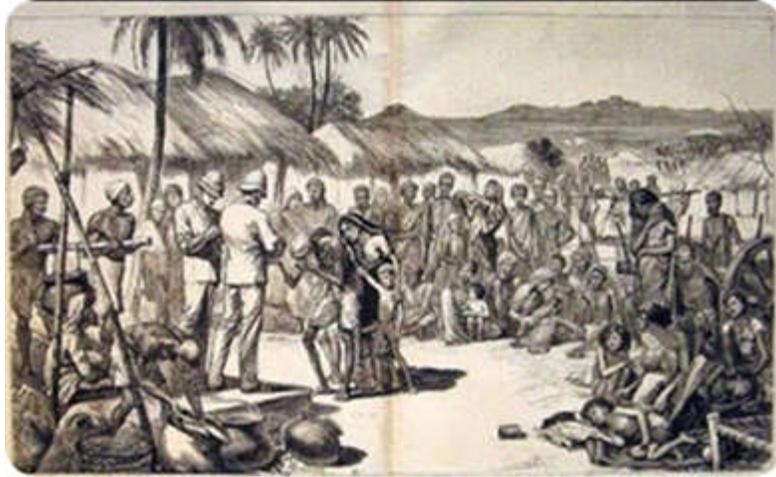
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## **6.6 RYOTWARI SYSTEM**

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The Ryotwari settlement was made directly with the cultivator for a period of years. A direct relationship was created between the Government and the cultivator. The Ryot enjoyed status of leaseholder as long as he paid legal dues. The system increased the security of the cultivator and removed the Zamindar

the middleman. Subsequently, the Ryotwari system was extended to the Mumbai area.



The Ryotwari system was introduced by Sir Thomas Munro and Captain Alexander Read in 1820. This system was in operation for nearly 30 years and had many features of revenue system of the Mughals. It was instituted in some parts of British India, where the land revenue was imposed directly on the ryots (the individual cultivators who actually worked the land) the system of assessment was known as Ryotwari. An official report by John Stuart Mill who was working for the British East India Company in 1857, explained the Ryotwari land tenure system as follows:

- 1) Under the Ryotwari System every registered holder of land is recognized as its owner, and pays direct to Government. He is at liberty to sublet his property, or to transfer it by gift, sale, or mortgage.
- 2) The cultivator cannot be evicted by Government so long as he pays the fixed assessment, and has the option annually of increasing or diminishing his holding, or of entirely abandoning it. In unfavourable seasons remissions of assessment are granted for entire or partial loss of produce.
- 3) The assessment rate was fixed and did not vary from year to year, in those cases where water is drawn from the Government source of irrigation to convert dry land into wet, or into two-crop land.
- 4) The British official's object was to determine how much of the assessment due on his holding the Ryot shall pay, and not to reassess the land. In these cases where no change occurs in the Ryots holding a fresh *Patta* or lease is not issued, and such parties are in no way affected by the Annual Settlement, which they are not required to attend.

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## **6.7 EVALUATION OF THE RYOTWARI SYSTEM**

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- 1) The Ryotwari system did not changed the ownership of the peasants. It also made them free from the exploitation from the Zamindars. However, it did not bring positive changes in the life of cultivators because the large number of landlords had been replaced by the British government. The land revenue was high and those who failed to pay it, were deprived the ownership of land by mean of confiscation of the land.
- 2) In most of the areas the land revenue fixed was excessive. The people were left with bare maintenance with available resources. The government retained the right to enhance land revenue at any time.
- 3) The cultivators had to pay revenue even the produce was partially or completely destroyed by droughts or floods.

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## **6.8 MAHALWARI SYSTEM**

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Mahalwari system was different from the permanent settlement and Ryotwari system to certain extent. It was introduced in Central Province, North-West Frontier, Agra, Punjab, and Gangetic Valley. Mahalwari system was introduced in 1833 during the period of William Bentick. In this system, ownership rights were vested with the peasants. The villages committee was held responsible for collection of the taxes. In this system revenue settlement was to be made village by village with consent of landlords and heads of families who collectively claimed to be landlords of the village. In this system, the land was divided into Mahals. Each Mahal comprises one or more villages The villages committee was held responsible for collection of the taxes.

The system of permanent settlement, Ryotwari and the Mahalwari were fundamentally different from the traditional land systems of the country. The British created a new form of private property in land for their own benefit. This was done to protect the government's revenue. The land was made commodity which was bought and sold easily. The stability and continuity of the Indian villages were shaken because of this.

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## **6.9 COMMERCIALIZATION OF AGRICULTURE**

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Introduction of new land revenue policy and commercialization of the agricultural remained the chief features of the British policy towards the agricultural sector in India. The British policy of commercialization was followed in accordance with the need of British industries and trades. It had no concern with Indian

peasants. The various economic policies followed by the British led to the rapid transformation of India's economy into a colonial economy whose nature and structure were determined by needs of the British economy. One important aspect of British economic policy was commercialization of agriculture. The commercialization of agriculture means that the agricultural crops and goods are produced by the peasants for sale in the market and not for their own consumption. Commercialization of agriculture in India began during the British rule. The commercialization of Indian Agriculture took place not to feed the industries of India as India was far behind in industrial development as compared to Britain, France, and many other European countries of eighteenth century.

The commercialization of agriculture had many results. It was beneficial to the British planters, traders and manufacturers, who were provided with opportunity to make huge profits by getting the raw material products at cheaper rate. The commercialization of Indian agriculture also partly benefited Indian traders and money lenders who made huge fortunes by working as middlemen for the British.

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## **6.10 CAUSES OF THE COMMERCIALIZATION OF AGRICULTURE**

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- 1) The land revenue systems initiated by the British demanded revenue in cash instead of kind. The farmers could not get enough money by the production of traditional crops like food grains. In order to pay taxes in cash it became obligatory for them to cultivate cash crop and get money to pay the higher taxes.
- 2) The commercialization of the agriculture was inevitable because of the British industrial policy in India. The agricultural products were used by Indian for the livelihood. The food grain were composed the main part in agricultural production. The Indian small scale industries utilized agricultural raw material but their usage was limited. The agricultural production was dominated by eatables. The British wanted to utilize Indian agricultural products for their industries. Hence, it became the key factor for the commercialization of the agriculture. The new crops as cotton, tobacco, indigo and tea cultivated as these crops were essential for their industries.
- 3) The infrastructural developments like railways, shipbuilding and roads led to the favourable environment for businesses. Many employment opportunity became available because of this. The many people lost their traditional work of cultivation due to the British policy of new land settlements. Those who still engaged

into cultivation tried to get commercial crops to sell it to the market as it was more in demand.

- 4) The British tried to create a wealthy class in India which could help them or remain loyal them in difficult time. They created landlord or Zamindar class in Bengal and moneylenders in western India. These rich sawkars started offering loans to the farmers for cash crop. The traditional crop did not need big amount but the cash crop needed investment.
- 5) Another boosting factor for commercialization of agriculture in India was the gaining of speed of Industrial Revolution in England. This led to factor in commercialization as more and more agricultural goods were produced to satisfy the demand for raw materials by the British industries. The enlargement and expansion of international trade and the entry of British finance capital also belted commercialization of agriculture.
- 6) The world events like opening of Suez Canal and the American civil war also speeded the commercialization of the agricultural. Due to the civil war in America, the cotton demand in India increased around 1850. The farmers tried to encash this opportunity. Many farmers cultivated cotton instead of food grains as the civil war disrupted the supplies of cotton from America and thereby increased demand for Indian cotton. Further, the British policy of one way free trade also acted as sufficient encouraging factor for commercialization as the manufactured items in textile, jute etc could find free entry in Indian markets.

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### **6.11 IMPACT OF THE COMMERCIALIZATION ON AGRICULTURE**

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- 1) The growing commercialization helped the money lenders to exploit the cultivator. The peasant was forced to sell his produce just after the harvest and at whatever price he could get as he had to meet in time the demands of the government, the landlord and the money-lender.
- 2) High revenue demands led to devastation of the Indian agricultures as it led to poverty and the deterioration of agriculture in the 19th century. It forced the peasant to fall into the clutches of the money-lender. As a result the moneylenders provided them money and made huge profit. It the poor farmers fail to repay the loans the land was confiscated. The commercialization proved beneficial only to the British industrialists, trades and moneylenders. The Indian people were ruthlessly exploited in this. Because of the reduction in cultivation area the prices of food grains increased, It also became chief cause of the famines.

- 3) A commercialization of the agriculture was one of the cause of famines in India. The famines occurred in Uttar Pradesh in 1860-61 and cost more than 2 lakh lives. In 1865-66 famines near twenty lack people died in Orissa, Bengal and Bihar. The worst famine occurred in 1876-77 in Madras, Mysore, Hyderabad and western Uttar Pradesh where many people died. According to Bipin Chandra, these famines were not natural. They were man made. The natural resources of India ruthlessly exploited. The growing population could not get enough food to sustain as a result of commercialization of the agricultural.
- 4) Indian money lenders advanced Cash advances to the farmers to cultivate the commercial crops and if the peasants failed to pay him back in time, the land of peasants came under ownership of moneylenders. The misery was further enhanced became the population of India was increasing every year, fragmentation of land was taking place because of the increasing pressure on land and modern techniques of agricultural production were not introduced in India. The poor peasant was forced to sell his produce just after harvest at whatever prices he could get as he had to meet in time the demands of the government, the landlord, the money lender and his family members' requirements. This placed him at the money of the grain merchant, who was in a position to dictate terms and who purchased his produced at much less than the market price. Thus, a large share of the benefit of the growing trade in agricultural products was reaped by the merchant, who was very often also the village money lender.



- 5) It affected adversely the poor people of India; it became difficult for them to get sufficient food. The net result of the commercialization of Indian agriculture was that most of Indian farmers failed to produce even that much food crops which could provide them even two meals a day. Most importantly the

life of the Indian peasant was tied to the highly fluctuating national and international market. He was no longer a deciding factor in agricultural practices. Further, by making agricultural land a tradable commodity, the peasant lost his security feeling. High land revenue demand forced him to take loan from the money lender at high interest rates. Failure to pay debt in time meant loss of land to the money lender at high interest rates. It led to land alienation and increase in the number of agricultural labourers whose conditions especially in plantation industry was pathetic.

- 6) Most of the Indian people suffered miserably due to the British policy of commercialization of Indian agriculture. It resulted in reduced area under cultivation of food crops. The net result of this change was that Indian failed to produce that much food crops which could provide two time meals to its population. The commercialization of agriculture was a new phenomenon in Indian agriculture scene introduced by the British. The worst effect of commercialization was the oppression of Indian peasants at hands of European. This found expression in the famous Indigo revolt in 1859. Moreover, commercialization of Indian agriculture got manifested in series of famines which took a heavy toll of life.

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## **6.12 COMMERCIAL CROPS**

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The commercialization of India agriculture was initiated in India by the British through their direct and indirect policies and activities. A several efforts were made to increase the production of cotton in India to provide raw and good quality cotton to the cotton-textile industries of Britain which were growing fast after the Industrial Revolution in Britain. Therefore, cotton growing area increase in India and its production increased manifold with gradual lapse of time. Indigo and more than that, tea and coffee plantation were encouraged in India because these could get commercial market abroad. Most of the plantations for commercial crops were controlled by the English.



Jute was another product that received attention of the English company because the jute made products got a ready market in America and Europe. Moreover, crops like cotton, jute, sugarcane, ground nuts, tobacco etc. which had a high demand in the market were increasingly cultivated. The beginning of the plantation crops like Tea, coffee, rubber, indigo etc heralded a new era in agricultural practices in India. These were essentially meant for markets and thus commercialization of agriculture took to new heights with the expansion of the British rule.

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### 6.13 SUMMARY

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Agriculture was the main source of the livelihood of Indian people. The land tax or land revenue was one of the chief source of revenue for the government. The Indian rulers, prior to the British rule, used to appoint various officials to make assessment of land and crop and applied various methods for it. The British never regarded themselves part of this country. Their loyalty was attached to the England, their home country. They initiated the policy of exploiting Indian people for benefit of England. The British rulers exercised complete authority in land revenue matters without caring about any administrative responsibility.

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### 6.14 QUESTIONS

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- Describe the condition of Indian agriculture under the British rule.
- Give an account of different revenue settlements introduced by the British government.

- Make assessment of the permanent settlements system of land revenue.
- Examine the causes and the effects of commercialization of Agriculture in India

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### **6.15 REFERENCES**

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# Unit - 7

## DRAIN THEORY AND DEINDUSTRIALIZATION

### Unit Structure :

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Drain Theory of Dadabhai Nauroji
- 7.3 External Drain
- 7.4 The plunder of Indian wealth
- 7.5 Remittances to the England from India
- 7.6 Annual charges in England
- 7.7 Internal Drain within India by the British Government
- 7.8 Effects of the drain of wealth
- 7.9 Deindustrialization and Growth of Large Scale Industry
- 7.10 Deindustrialization of the Indian industries
- 7.11 Causes of the decline of Native Industries
- 7.12 Impact of deindustrialization
- 7.13 Modern India witnessed the growth of large scale industries
- 7.14 Textile Mills
- 7.15 Rise of Cotton Mills
- 7.16 Plantation industry
- 7.17 Steel and Iron Industry
- 7.18 Summary
- 7.19 Questions
- 7.20 References

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### 7.0 OBJECTIVES

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After the completion of this unit the student will be able to

- Comprehend the Drain theory.
- Grasp the internal and external drain of the Indian economy.
- Explain the important consequence of the drain of Indian economy.
- Realize the deindustrialization process
- Perceive the growth of new industries in modern India.

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## 7.1 INTRODUCTION

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The British exploited Indian resources to develop their trade and industries at the cost of Indian economy. It resulted in exploitation of the peasants and depletion of the resources. The land revenue settlements introduced by them drained the wealth to England. There was a sudden collapse of the urban handicrafts industry due to the cheaper imported goods and British imperialistic measures towards the Indian craft workers. The Indian artisans and craftsmen were patronized by the native ruling states. Organized industry in India produced chiefly luxury and semi luxury articles. Nobles generally purchased these. With the establishment of the British rule in India, native rulers began to disappear. In the process of the expansion of the British rule in India, these native states were annexed to the British Empire. Hence the artisan lost the patronage earlier they received.

The British rule drastically affected the political-socio-economic structure of India. The result of the various economic policies adopted by them resulted in poverty and misery of the masses. The British followed a policy of the extinction of the self-sufficient village economy in India. The constant flow of wealth from India to England for which India did not get an adequate economic return became the chief cause of growing poverty in India.

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## 7.2 DRAIN THEORY OF DADABHAI NAUROJI

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The earlier leadership was keen on the growing economic problems of the peasants under the British authority. They were ardent to show the economic exploitation of the cultivators and workers due to the British imperialism. This exploitation was sensed by Dadabhai Naoroji, R. C. Dutt and many other economists in India. The constant flow of wealth from India to England for which India did not get an adequate economic return became the chief cause of growing poverty in India. Dadabhai Naoroji propounded the 'Drain theory' to expose the exploitation of the India through British authorities. He used phrases such as the material and moral drain, the deprivation of resources the bleeding drain etc. The economic exploitation of India and Adam Smith's book *An Enquiry into the Nature and Causes of Indian Poverty* led to propose Drain Theory in his book entitled 'Poverty and Un-British Rule in India' published in 1901. 'Drain Theory' propounded by Dadabhai Naoroji became the economic basis of Indian nationalism. Dadabhai recited British officers at every step to convince the British rulers about exploitation of India.

A various scholars have given account of drain of wealth from India to England. However their estimate about drain differ

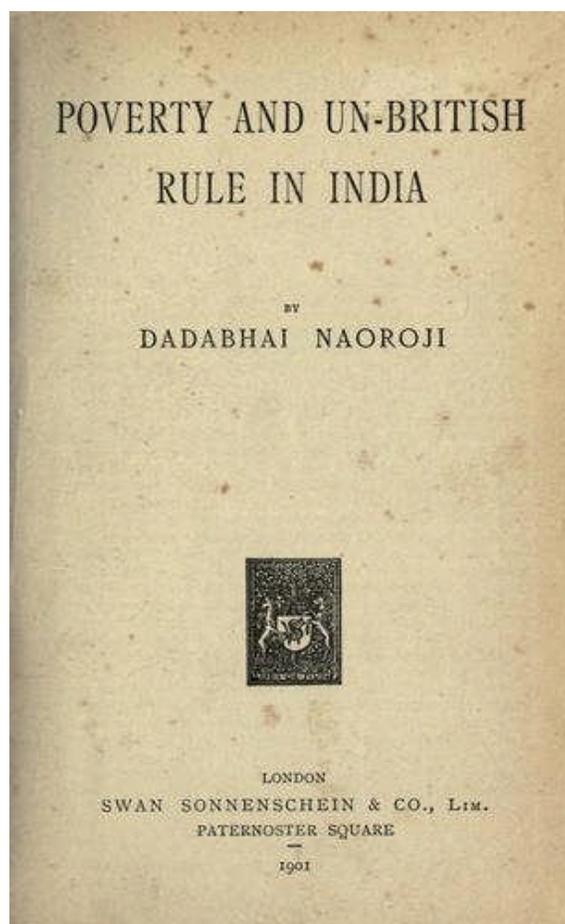
depending on the period under review or the method of calculations employed. George Wingate estimated the drain 4,222,611 pounds per year for the period from 1834 to 1851. William Digby estimated it somewhere around 500 to 1000 million from 1757 to 1815. In 1897 Dadabhai Naoroji reckoned the drain figure at Rs. 359 crores for the ten years from 1883-92. Dadabhai described the drain of the wealth as evil of all evils and the main cause of the Indian poverty.

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### 7.3 EXTERNAL DRAIN

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Dadabhai Naoroji traced that India was getting poorer and poorer every day because of low national income, the low import, the low standard of living of people, and the low revenue returns of the government. He was of the opinion that this existing poverty was the direct result of the British rule in India. Dadabhai attributed the poverty of India to the heavy drain on the resources of the country.



Dadabhai and his precursors sensed the external and internal nature of drain. It was an instrument which exhausted resources of India and the surplus generated through a complex process was drained out of the economy through the process of

external trade, the dynamics of which was supplied by the unilateral transfer of funds in an equally complicated way. According to Dadabhai, the functioning of this transfer of resources was uniquely determined by following factors.

- 1) India was a colony governed by British through their officers.
- 2) India was burdened with an expensive civil administration and equally expensive army of occupation.
- 3) India was a strategic base of operations that had to bear the burden of empire building not only in India but also beyond her borders.
- 4) The public expenditure out of the proceeds of taxation and loans failed to generate domestic employment in India.

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## **7.4 THE PLUNDER OF INDIAN WEALTH**

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The basic economic situation in India was radically transformed after 1757, following the British victory in the battle of Plassey which laid the foundation of the British power in India. The drain of wealth from Bengal began in 1757 when the company's servants began to carry home immense fortunes extorted from Indian rulers, Zamindars and common people. They sent home nearly six million pounds between 1758 and 1765. This amount was four times bigger than the total land revenue collection from Bengal. After the battle Plassey, India exported goods mainly silver bullion to pay tribute to Britain. Britain itself wished to use revenues from this trade to buy tea and silk from China. For this silver worth of 58 lakh rupees had been exported to England from India. The opium trade became an instrument of profit making. The surplus had been transferred to England. This had attracted the attention of Dadabhai's predecessors whom he quoted in defense of the drain theory. Dadabhai Naoroji quoted British administrators of a much earlier period in support of his drain theory. Lord Cornwallis in his minute of 1790 had specifically referred to the heavy drain of wealth. According to him the causes of external drain were large annual investment in Europe and remittances of private fortunes for many years past, the impact of which was severely felt, at the time or writing, in the form of scarcity of specie for current transactions and the consequent depression in India's agriculture and internal trade. Dadabhai Naoroji traced that economic drain was carried by two ways-annual charges in India and annual charges in England.

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## **7.5 REMITTANCES TO THE ENGLAND FROM INDIA**

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- 1) Remittances to England by European employees for the support of families and education of children a feature of colonial system of government.

- 2) Remittances of savings by employees of the Company, as most employees preferred to invest at home
- 3) Remittances for the purchases of British goods for the consumption of British employees as well as purchases by them of British goods in India.
- 4) Government purchase of stores manufactured in England.

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## **7.6 ANNUAL CHARGES IN ENGLAND**

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- 1) The East Indian Company had piled up a public debt to dislodge Indian rulers from their Principalities. By 1900 the public debt had risen to £ 224 million. Only part of the debt was raised for productive purposes i.e., for construction of railways, irrigation facilities and public works
- 2) Dividend to the shareholders of the East India Company
- 3) Civil and Military charges included payments towards pensions and furloughs of British officers in the civil and military departments in India, expenses on India Office establishment in London, payments to the British war office etc. All these charges were solely due to India's subjection to foreign rule.
- 4) The Secretary of State and the Government of India purchased stores for the Military, Civil and Marine Departments in the English market. The annual average expenditure on stores varied from 10% to 12% of the Home charges between 1861-1920.
- 5) The opium trade with China played an interesting role in the external economic drain. The East India Company transferred its revenue surplus and its corrupt officers their savings and secret gains via China. All the profits of opium went the same way of the drain to England.

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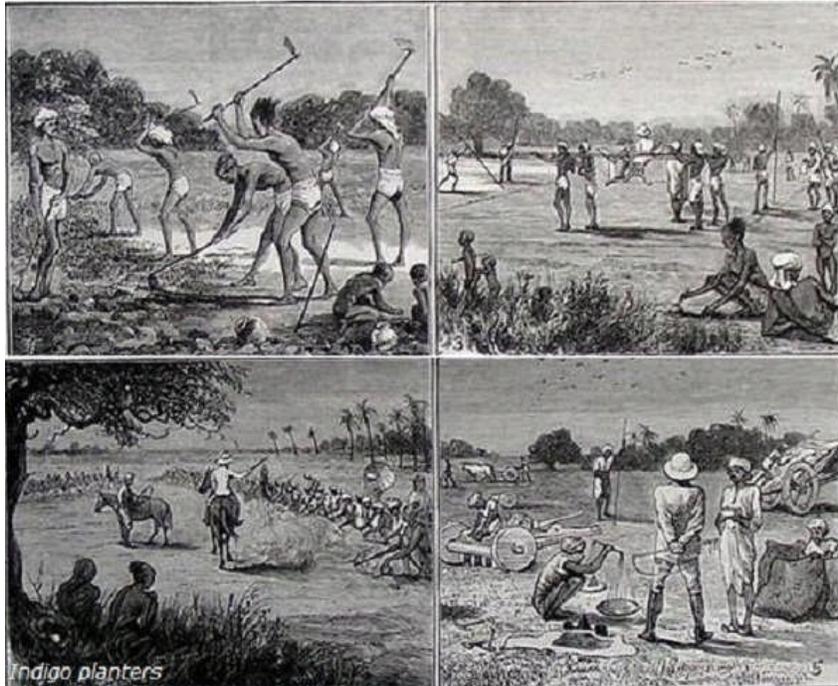
## **7.7 INTERNAL DRAIN WITHIN INDIA BY THE BRITISH GOVERNMENT**

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The external economic drain was the counter part of the internal economic drain. The internal transfer was as much of an economic drain as the external transfer.

- 1) Resources abstracted from internal production through taxation took the form of commodities which, in real terms, were the equivalent of the transfer of income abroad.
- 2) The internal economic drain was a 'drain because of one-sided exports, which did not bring any return in the form of imports.
- 3) Dadabhai pointed out that Indian public finance lacked the vitality and utility for Indian economy. As the railway and road transportation could not bring desired prosperity to India as they served the imperialistic purposes.

The view of Dadabhai Naoroji was shared by liberal minded Englishmen in the middle of the nineteenth century who had a sympathetic understanding of the reality of the Indian economic situation. The views of Dadabhai Naoroji on public expenditure had crystallized as early as 1871 in his papers called *commerce of India* and *Financial Administration*.



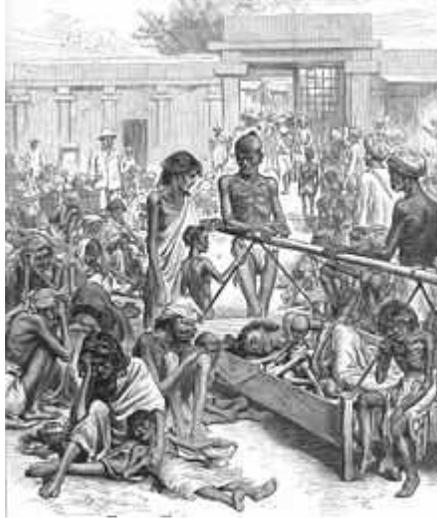

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## 7.8 EFFECTS OF THE DRAIN OF WEALTH

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- 1) Dadabhai Naoroji was of the opinion that the drain was the principal and even the sole cause of India's poverty. He wrote that the India has been exploited in rude manner. The British invasion continuous and the economic plunder goes right on. He pointed out that the drain represented not only the spending abroad of certain portion of national income but also the further laws of employment and income that would have been generated in the country, if the drain would have been spent internally.
- 2) It is impossible to accurately measure the amount of drain which in the form of resources and gold bullion flowed from India into England during the long British rule over India. With the available information, it was calculated that one-fourth of all revenue derived in India came to be annually remitted to England as Home Charges. According to Dadabhai Naoroji between 1814 and 1865 about 350 million pounds went to England by way of drain.

- 3) The vast amount of resources and capital which flowed from India into England naturally enabled the people of England to live a better standard of life. The drain also made possible rising investments in English agriculture and industry after 1750. These investments were partly responsible for agricultural revolution in England in the eighteenth century and as also industrial revolution which commenced after 1750.



- 4) This drain took the form of an excess of exports over the imports for which India got no economic or national return. According to the nationalist calculations, this drain amounted to one-half of the government revenues more than the entire land revenue collection and over one-third of India's total savings.
- 5) Retired British officials had the leisure and money to devote their attention to new inventions, construction of roads, canals and railways and bring rapid changes in all sectors of economy. The drain provided the foundation of English economic prosperity. On the other hand the effects of the drain on Indian economy and on its people were disastrous. The loot and plunder and the enormous profits which were taken out of India year after year meant a continual drain of Indian resources and a dead loss. These resources and gold which could have been available for investment in India were siphoned off to England.
- 6) The nationalist leaders also saw drain as so much loss of capital rather than loss of wealth. They were aware that the drain was harmful chiefly because it resulted in the depletion of productive capital. The drain resulted in industrial retardation as it produced shortage of capital. The nationalist leaders, thus, tried to analyze and show the effects of the drain on income and wealth, capital, industrial development, land revenue, the terms of trade and on the poverty of the Indian people. Through the drain theory, the nationalist writers, especially Dadabhai Naoroji effectively brought out the highly exploitative nature of British rule in India.

- 7) For the early nationalists the drain also took the form of colonial pattern of finance. The nationalists of the twentieth century were relying heavily on the main themes of their economic critique of colonialism. These themes were then to reverberate in Indian villages, towns and cities. Based on this firm foundation, the later nationalists went on to stage powerful mass agitations and mass movements. The drain theory thus laid the seeds for subsequent nationalism to flower and mature.

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## **7.9 DEINDUSTRIALIZATION AND GROWTH OF LARGE SCALE INDUSTRY**

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The British rule had drastic impact on Indian economy. The commercialization of the agriculture, excessive land revenue demand, growth of landlords, rising indebtedness and the impoverishment of the cultivators made Indian economy stagnant. The extent of poverty increased due to the economic exploitation by the British authority. The various land revenue systems, the drain of the wealth and deindustrialization had profound impact on India.

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## **7.10 DEINDUSTRIALIZATION OF THE INDIAN INDUSTRIES**

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The early decades of the 19<sup>th</sup> century witnessed a heavy decline in the production and export of Indian industrial products. H. H. Wilson points out that the Britain employed the arm of political injustice to keep down and ultimately a strange competitor which he could not have contended on equal terms. B. D. Basu mention the list of measures adopted by the British authority to ruin Indian industries for their benefit-

- 1) Imposing heavy duty on Indian manufactures in England
- 2) The export of raw material from India
- 3) Offering special privileges to British in India
- 4) Compelling Indian artisans to reveal their trade secrets. Dr. D.R. Gadgil mentions three principal causes which operated in the first half of the 19<sup>th</sup> century in bringing the rapid deindustrialization in India with the special reference of the decline of craft industry- The disappearance of native ruling power, the establishment of an alien rule and the competition of a more developed machinery.

The policies adopted by the Government were very harmful for indigenous industries. For example, British goods were allowed to come to India without any duty or barrier. On the other, hand Indian exports of manufactured goods had to pay heavy customs duties. Many such instances of the British policy can be quoted.

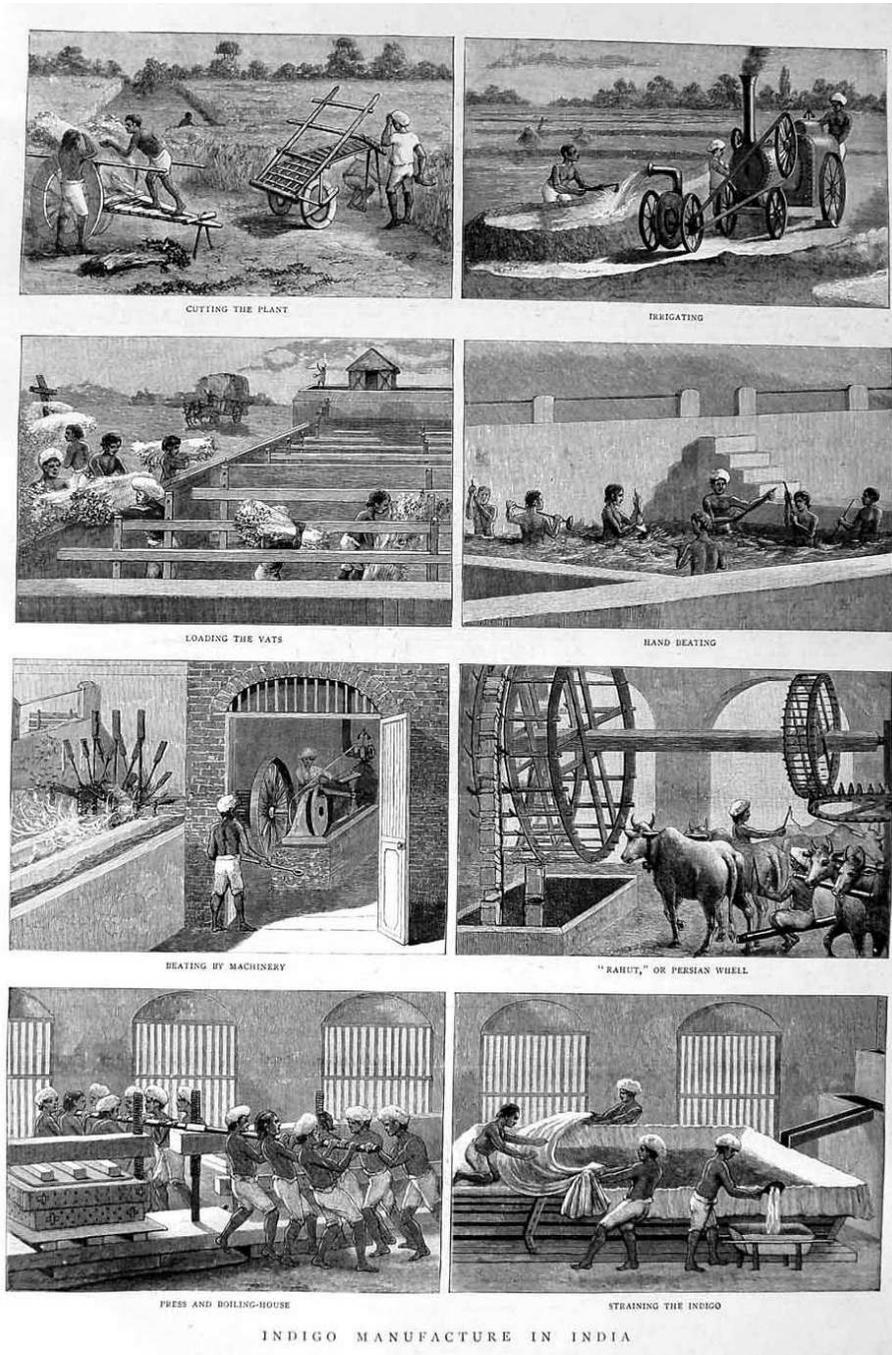
The simple consequence of this policy was that Indian industries suffered. Ultimately many of them closed down. Industrial Revolution was booming in England and other western countries. However, simultaneously in the rich India industries began to decline. In other words process of 'deindustrialization' of India began. The industrial labour was rendered unemployed. It increased the pressure on land. Land was divided and subdivided into smallholdings. Agricultural productivity fell down and agriculture thus became a backward industry. Before the British rule India had a well-organized industry. With the arrival of the British, Indian industry began to decline. The process of decline began as early as the end of 18th century. It became very steep towards the middle of 19th century.

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### **7.11 CAUSES OF THE DECLINE OF NATIVE INDUSTRIES**

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- 1) There was a sudden collapse of the urban handicrafts industry. It was caused by cheaper imported goods and British imperialist policy. The Indian artisans and craftsmen were patronized by the native ruling states. Organized industry in India produced chiefly luxury and semi luxury articles. Nobles generally purchased these. With the establishment of the British rule in India, native rulers began to disappear. In the process of the expansion of the British rule in India, these native states were annexed to the British Empire. Hence the artisan lost the patronage earlier they received. Their courtiers and officials became jobless. Their disappearance meant the closure of the main source of demand for the products of these industries. The craft industry lost its customers for their commodities like jewelry, utensils and many others. The artisans became jobless due to the lack of demands for their production. They turned to the cultivation.



- 2) The British commercial policy ruined the artisans and craftsmen. The British pressurizes farmers in India to take cash crops needed to their industries. Hence the native craftsmen and artisans could not get raw material for their industry. The British used many techniques to destroy native industry. They bring pressure on many artisans to stop their work. The small-scale industry of India was the pillar of its foreign trade and prosperity. As soon as the Company established its political supremacy in Bengal, it began to exploit the artisans of cotton and silk cloth. As a result, the cloth trade did not remain a source of profit for the artisans and the cloth industry of Bengal disintegrated. This

kind of exploitative measures were adopted British for their own benefit at the cost of native industry.

- 3) The British witnessed the growth of industries with modern technology in the eighteenth century. This industrial revolution required raw material for production and marked for finished goods. England utilized the raw material from India for the industries and sold the manufactured goods in India. England imposed heavy duty on the goods to be exported from India. It patronized the British industry. On the other hand, the government of India imposed minimum duty on the goods imported into India so that these could be sold in the Indian market easily. The industrial production was superior in quality and cheaper as the British levied less tax on it. This made Indian product costlier hence they began to lose market share fast. Thus, it affected the Indian trade and industry from both sides and resulted in the ruin of trade and industry.
- 4) The British rule affected handicrafts in another way also. Urban artisans and craftsmen were organized in the form of guilds. The guilds supervised the quality of the products. They also regulated the trade. With the entry of British traders, these guilds lost their power. As soon as supervising bodies were removed, many evils began to appear. These were, for example, the adulteration of materials, shady and poor workmanship etc. This at once led to a decline in the artistic and commercial value of the goods produced.
- 5) The competition from the European manufacturers was responsible for the decline of the local industry. The construction of roads and railways made it possible to distribute the goods to every corner of the country. Opening of the Suez Canal reduced the distance between England and India. English goods in large quantities were sent for sale in India. Among these goods textiles was the most important item. The quality of these clothes was definitely poor as compared to Indian clothes. However, they were cheap. They were within the reach even of the poor man. Hence, these imported clothes and other machine made goods came to be demanded in large quantities. Local handicraft lost their demand.

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## **7.12 IMPACT OF DEINDUSTRIALIZATION**

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The vast amount of resources and capital which flowed from India into England naturally enabled the people of England to live a better standard of life. The drain also made possible rising investments in English agriculture and industry after 1750. These investments were partly responsible for agricultural revolution in England in the eighteenth century and as also industrial revolution which commenced after 1750. Karl Marx, has cited the impact of

the deindustrialization process. According to him, it was the British rulers who broke up the Indian handloom and textile handicrafts. England broken the cotton industry in India and then introduced its cotton product manufactured in England. Thus was caused by the disappearance of native rulers who patronized handicrafts, the establishment of alien rule and the competition of highly developed technology from of machine industry.

- 1) The migration of the people from the old towns to the new trading centers was most important impact of the British rule in India. These trading centers were situated in the cities. Thus many new cities developed. However, at the same time, many important towns began to decay. Among these important towns were Mirzapur. Murshidabad, Malda, Santipore, Tanjore, Amritsar, Dacca etc. Among the important cities that developed were Delhi, Bombay, Calcutta, Madras, Bangalore, Nagpur Karpura and Karachi, Lahore (now in Pakistan) Chittagong (Bangladesh), Rangoon (Burma) etc. These cities grew in importance as great commercial towns.
- 2) The decay of urban handicrafts following the disappearance of the royal courts brought about a decrease in the population of the old Indian towns. As the craftsmen lost their occupations, they turned to agriculture.
- 3) Introduction of railways in India by the Britishers opened up new means of transportation. Some of the old towns were prosperous because they were located on some important trade routes. For example Mirzapur was an important trading centre because of its location on the River Ganga. With the introduction of railways, old routes and old means of transportation lost their importance. Hence the old towns also began to lose their significance.
- 4) The ruin of the Indian art and crafts industry greatly affected the artisans and craftsmen in India. The unemployed artisans left with no choice but to work in cultivation. The agricultural sector exhausted already due to the British commercial policy towards it. It was not capable enough to accommodate the artisans it. The hidden unemployment increased due to this.
- 5) Most of the old towns had become stagnant. These were vulnerable to diseases. Recurrent eruption of epidemics like plague and cholera was a common feature. Such epidemics took a heavy toll of the urban population. These, therefore, also drove a large population from the urban areas. In this way many old towns lost their importance. However, simultaneously commerce and trade encouraged the growth of new cities.

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### **7.13 MODERN INDIA WITNESSED THE GROWTH OF LARGE SCALE INDUSTRIES**

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The British rulers developed construction of roads, railways, post offices, irrigation works, banking, insurance for keeping their hold on India. Yet it paved the way for the industrialization in modern India. An important development in the second half of the nineteenth century was the establishment of large scale machine base industries in India. The machine age in India began when cotton textile, jute and coal mining industries were started in the 1850s. Most of the modern industries were owned or controlled by British capitalist class. Foreign investors were attracted to Indian industry by the high profit. Labour were cheaper, raw material was easily available, India and neighbor countries were ready market for them. The colonial government was willing to provide investor necessary help.

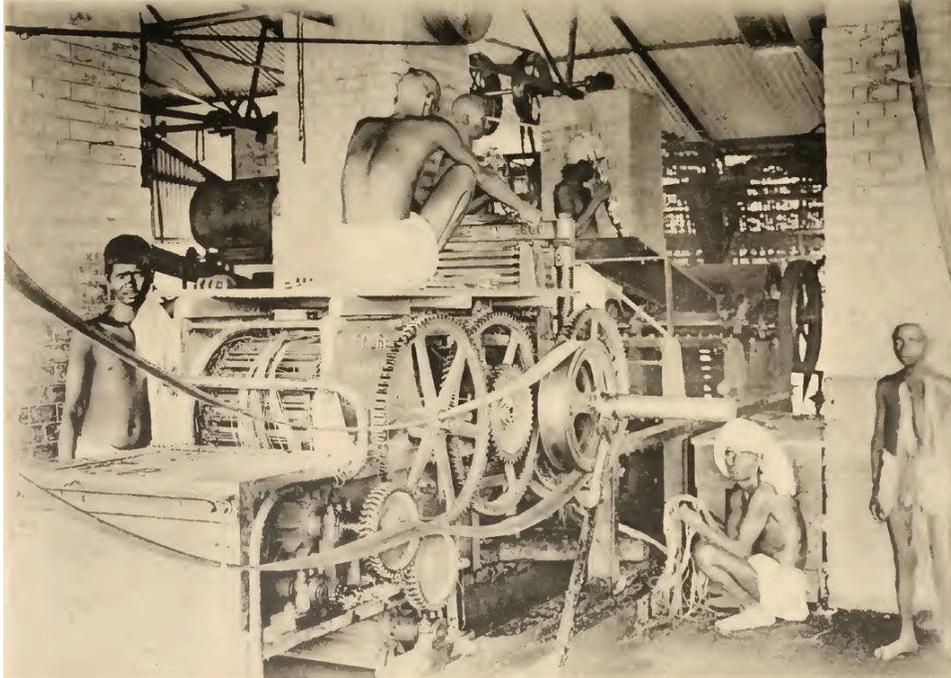
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### **7.14 TEXTILE MILLS**

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The textile industry laid down the foundation of the industrialization of the country. According to Jawaharlal Nehru, "The history of cotton and of textiles is not only the history of growth of modern industry in India but in a sense it might be considered the history of India". Mumbai (known as Bombay at that time) became the centre of the textile industry. The mid nineteenth century marked the emergence of textile industry in Mumbai.

The textile industry influenced every aspect of life in Mumbai, its migrations, social relation, housing, municipal administration and above all its economy making Mumbai the commercial capital of the country. According to R. Chandaverkar, in 1914, "Mumbai received over 87 percent of the value of Indian capital investment which accounted for nearly half the total value of private industrial investment centered in the city." Mumbai had become the bastion of not only Indian Capital but also provided employment to lakhs of people in the textile mills and related industries. In textile industry alone there were 153,000 workers. By 1931 according to an estimate, half the population must have been economically reliant on this industry alone. Textile mills flourished in Mumbai even after independence. During 1947 to 1960, Mumbai witnessed the growth of cotton production due to textile mills.




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### 7.15 RISE OF COTTON MILLS

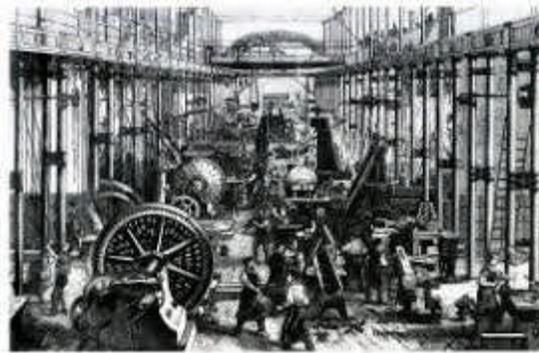
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“Bombay Spinning and Weaving Company” was the first mill founded in 1854 with the help of 50 leading businessmen in the city. By 1862 four mills were added and this number grew in course of time. “The Oriental Spinning and Weaving Company”, floated in 1855 under the leadership of M. N. Petit, Beramji Jijibhai, Varjivandas Madhavdas, E. Sassoon and two Europeans, started functioning in 1858. M. N. Petit's entry into the mill industry marked the transition of his family from trade to industry.

Besides the men of amazing commercial career mentioned above, the other pioneers of industry in Bombay included, Dinshaw Petit, Nusser-wanji Petit, Bomaiyi Wadia, Dharamsey Punjabhai, David Sassoon, Merwanji Pandey, Khatau Makanji, TapidasVarajdas, James Greaves, George Cotton, Morarji Gokuldas, Mancherji Banaji, Mulji Jetha, Thackersey Moolji, Jamshetji Tata and many more. Morarji Gokuldas established a mill which bears his name even today, in 1870. Thackersey Moolji floated the ‘Hindustan Spinning and Weaving Company’ in 1873. This was followed by the mills of David Sassoon in 1874 and of Khatau Makanji in 1875. In 1875, the Mumbai mills employed almost 2,50,000 workers in more than 52 mills. The progress of the industry was particularly rapid from 1875 to 1885. The Greaves Cotton and Company and the firms of D. M. Petit and the Thackersey family expanded their textile ventures by establishing many new mills. The number of mills in the city increased to 70 in 1895. By the end of the 19<sup>th</sup> Century Mumbai had become, with its

over eighty textile mills, India's largest textile centre. It was the largest employer of workers.

World War I brought wealth to Mumbai by the opening up of Africa and West Asian markets, which all till then had depended on German textiles and manufactures. The raw cotton exports fetched another eight crore. In 1919, the textile industry alone accounted for a huge profit of nineteen crore rupees in addition to the large profits that accrued due to the heavy increase in import and export trade. At the time of World War I British Empire received generous support from Mumbai. Mumbai so far known as the textile capital of India began to turn into an industrial city. In 1919, as soon as the British government removed the ban on starting Indian companies nearly 208 old partnership companies were converted into Limited Companies, and within two years 272 new companies were registered.



The textile industry regained its 1927 level of production in 1937, the year when the Congress formed its first ministry in Mumbai under the provisions of Provincial Autonomy. Import and export trade rose and the Mumbai Port Trust showed a surplus of 24 lakhs of rupees in 1937. During the period of Second World War, textile mills of Bombay witnessed the unprecedented growth which further led to the growth of island city. It provided employment opportunities to thousands of village men especially from Konkan. Number of other industries was also established related with textiles industry. By the end of the Second World War, Mumbai was truly emerging as the industrial centre of India with 477 metal industries, 210 printing presses, 75 chemical and 94 other industries, while there were still 184 textile mills in operation. British industrialist enjoyed the close connection with the British suppliers of machinery, marketing agencies and government officials. The government also followed conscious policy of favouring them.

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## 7.16 PLANTATION INDUSTRY

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The nineteenth century witnessed the growth of plantation industry such as indigo, tea and coffee. These industries were owned by European. Indigo was used as dye in textile manufacture. Indigo planters oppressed the peasants. The invention of synthetic dye proved to big blow to this industry. The tea industry developed in Assam, Bengal and south India after 1950. It was also foreign owned. The British government gave it all necessary impetus. The plantation industry had not served the purpose of development for Indian people. The profit out of these industries went to England. Most of the technical staff was foreign. Only unskilled jobs were given to the Indian.



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## 7.17 STEEL AND IRON INDUSTRY

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Tata worked in his father's company until he was 29. He founded a trading company in 1868. He bought a bankrupt oil mill at chinchpokli in 1869 and converted it to a cotton Mill, which he renamed *Alexandra Mill*. He sold the mill two years later for a profit. He established Tata iron and Steel Company in 1907 at Sakchi.

Around 1920 the pressure of the rising nationalist movement and the Indian capitalist class, the government of India granted favourable incentives to the Indian industries. However Indian owned industries like cement, iron and steel were denied protection or given inadequate protection. On the other hand, foreign industries were given desired incentives and protection.

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## 7.18 SUMMARY

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The Indian leaders observed that the British rule was the chief cause of poverty and misery of the Indians. The views of the

early nationalist leaders were politico-economic rather than purely economic. Dadabhai recited British officers like Lord Cornwallis, J. S. Mill and many others in his book at every step to convince the British rulers about exploitation of India. The Britishers were tempted by the immense wealth of India. They took to large-scale plunder of it. They began to carry its capital and wealth to England on such a large scale. With the spread of education people began to analyze the causes of poverty in India. They realized that there was something fundamentally wrong with the politico-economic set up of the country. Thus the Drain Theory propounded by Dadabhai Naoroji became the economic basis of Indian nationalism. The drain of wealth from India to England led to industrialization of England and deindustrialization of India. The Indian artisans and craftsmen were patronized by the native ruling states. Organized industry in India produced chiefly luxury and semi luxury articles. Nobles generally purchased these. With the establishment of the British rule in India, native rulers began to disappear. In the process of the expansion of the British rule in India, these native states were annexed to the British Empire.

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## 7.19 QUESTIONS

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- Discuss the contribution of Dadabhai Nouraji on the drain of wealth from India during the British rule.
- Write a detailed note on drain theory.
- What factors were responsible for the deindustrialization in India during the British rule
- Trace the growth of large scale industries in Indian under the British rule.
- Account for the decline of urban handicraft under the British rule.

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# Unit - 8

## WOMEN

### Unit Structure :

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Nationalism and Social Groups
- 8.3 Problems of the Women
- 8.4 Social Reforms and Women
- 8.5 Contribution of Social Reformers towards Emancipation of Women
- 8.6 Women and Indian National Movement
- 8.7 Summary
- 8.8 Additional Readings
- 8.9 Questions

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### 8.0 OBJECTIVES

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After the study of this unit the student will be able to :

- Know the meaning of nationalism and its interface with various social groups.
- Understand the background of Indian Women's movement.
- Comprehend the various problems of women facing in Nineteenth century.
- Perceive the efforts made towards the emancipation of women by Britishers.
- Understand the reforms carried out in the nineteenth century in connection with Indian Women.
- Explain the contribution of social reformers towards the emancipation of women.
- Comprehend the participation of women in the Indian national movement.

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### 8.1 INTRODUCTION

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Although, the 18<sup>th</sup> century was under the conservative ideas and practices, the 19<sup>th</sup> century India experienced several trends of reform movements, which brought out awakening in the society. This was the direct result of several factors took place in India and those factors were as the English education, contact with the

western liberal thinkers, British administration, the work of Christian Missionaries, the idea of equality, the rule of law, the contribution made by the Press etc. The English education led Indians to revolt against ignorance, apathy, lethargy, superstition, fatalism and sloth. English language played very important role in communicating western ideas one to another. It worked as a common platform for people in all sections, segments, cultures and language groups. It brought to the notice of every one the flaws, short comings and lapses in Indian religions and social life and motivated them to follow the liberal concept advocated in the western literature.

The beginning of nineteenth century has been considered as the beginning of modern times in India, where the people confronted with the new rulers and their way of life which was new for them. Lard Moire says that although, the British came to India as traders and became a political power to exploit India extensively, they adopted a wider perspective in the passage of time to enable them to establish peace and order in the society. The British officers like Mountstuart Elphinstone who came to India were liberal and they believed in reasons. They opened schools and colleges where Indian students got opportunity to study the English literature, thoughts of Francis Bacon, David Hume, Middleton, George Berkeley, Condorcet, Joseph Butler and many other liberal litterateurs. Among the British officials, who were responsible to start the western education in Maharashtra, Mountstuart Elphinstone's contribution was much more. Elphinstone established a system of education in Maharashtra, due to the influence of people like T. Erskine, Colebrook, John Locke and Jeremy Bentham. He secured cooperation from the traditional institutions and educated higher classes in Maharashtra. He improved the mode of teaching at the native schools, increased number of schools, supplied with school books, encouraged lower classes to receive instructions in education, which were affordable to them. Elphinstone established schools for teaching European sciences and improved higher branches of education under his jurisdiction. He provided certain amount to publish books of moral and physical sciences in native languages. He also provided for teaching English as a classical language to acquire knowledge and the knowledge of discoveries took place in European countries. Elphinstone used the money for education of people, which was used to distribute to Brahmins under the Peshwas. His efforts led to create awareness in Maharashtra, The English educated people began to question to the existing outdated dogmas, principles and revolted against ignorance, apathy, superstition, lethargy and fatalism, which fermented thought and created social and religious awakening in general.



In addition to the English education, the work of Christian Missionaries provoked the people to create the experience awareness in social and religious life and lead the life like people in Europe. The Missionaries criticized Hinduism as back ward religion began to convert Hindus into Christianity which hurt the educated Indians, who determined to reform their social and religious life. The idea of equality was generated as the missionaries admitted all Indians irrespective of their caste, creed and race in their schools. They also opened schools for girls which appealed to the learned Indians and led them to create awareness in their social & religious life. Missionaries dedicated their services towards the poor, the physically and mentally challenged people that also provoked the Indians to start reform movements. The last but not the least, the contribution of printing press and the work of orientalist to revive the past glory of India was one of the reasons for beginning the socio-religious reform movements in Maharashtra as well as in India in the nineteenth century.

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## **8.2 NATIONALISM AND SOCIAL GROUPS**

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The English educated middle class turned its attention towards the religious social and cultural renaissance. Its spirit of nationalism aroused both the Hindus and the Muslims to set their houses in order. This middle class began to analyses their own socio-religious conditions. It led them to convince that their original and pure religions had been defiled due to blind traditions on earning less ritual, customs, and superstitious beliefs. Naturally, they sought reforms in their religions and social life. As a matter of fact, there was much influence of the socio-religious reform movement on the educated people in India, who created renaissance or awakening among the people.

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## **8.3 PROBLEMS OF THE WOMEN**

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Position of women in Indian society differed period to period and age to age. Although it was quite satisfactory in the Rig Vedic

period, it considerably transformed in the latter period and made her subservient. As a matter of fact, the position of women mainly depends upon the two important elements in the society. The first is the social philosophy and the second the social institutions developed in the passage of time. The social philosophy initiates a particular level of the culture and the general outlook of the society; these elements help in determining the position of women. In addition to these, the social institutions have come up as family, marriage, provisions of Hindu law and the religion, which have never indicated a liberal outlook towards women. These institutions created several problems in the life of women. Except in cities, joint family is in practice everywhere, in which contractual marriages take place. These marriages have brought to surface problems like incompatibility of life partner, child marriage, polygamy, and restriction on widow remarriage, divorce, sati, female slavery and concubine age.

The practice of sati, which had a religious basis and belief that women by their self-immolation with the corpse of their husband attained such high spirit and merit that sins of their husbands were annihilated and they were raised to heaven to live in eternal union with the wife. This was the role of religion, which might have driven a number of women to perform such an ordeal of burning themselves alive. Wives were considered one's personal property, rather than a companion. This was the position of Indian women during ancient period and continued till modern days.

It is said that the gradual deterioration in the status of the women began during the *Smriti* period. In society women could not have an independent status and became entirely dependent on the men in socio-economic matters. With the passage of time women became victims of various social evils such as female infanticide, seclusion and dowry. They were denied education. These social evils and the low status of women continued since the ancient period.

Indian women faced several problems since the ages. Among them child marriage, female infanticide, illiteracy, restrictions on widow remarriage, polygamy, concubine, sati and restriction on divorce were more severe. 'Purdah' system which had entered India with the arrival of Muslims had come to stay and its grip was further tightened during the British period. The mobility of women was by and large restricted to the four walls of their dwellings. An average Indian woman had no access to school, college and other public places. A fairly large majority of them lived as deaf and dumb driven cattle. Those belonging to urban elite and also allowed relative freedom constituted only an iota.

**Check your progress:**

1. Explain in brief the problems of women under British period.

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## **8.4 SOCIAL REFORMS AND WOMEN**

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When the British came to India and they became ruler of the country, the Britishers passed some of the social legislations like prohibition of female infanticide or sacrificing infants, sati, slavery and also passed the widow remarriage Act. But these acts ruffled the country and the British faced the uprising in 1857. The British then decided not to interfere in the social life of the people which was assumed by the Queen's Proclamation of 1858. However, there started a social reform movement, which succeeded in securing some reforms in society and created social awareness among the people. The efforts made towards the emancipation of women can be studied as under :

### **1) Sati system**

The practice of sati, which had a religious basis and belief that women by their self-immolation with the corpse of their husband attained such high spirit and merit that sins of their husbands were annihilated and they were raised to heaven to live in eternal union with the wife. This was the role of religion, which might have driven a number of women to perform such an ordeal of burning themselves alive.

Raja Ram Mohan Roy wanted to improve the condition of the Indian women. He raised his voice against the practice of sati. He pointed out that most of the sati cases were not voluntary, but forced. When the orthodox leaders petition to the government, requesting the withdrawal of the regulations of 1812-13 and 1817, Ram Mohan Roy and his friend submitted a counter-petition in August 1818. Ram Mohan Roy wrote a number of articles in English to show that nowhere in the Hindu Shastras the burning of widows have been mentioned as a compulsory measure. He also published articles in his Bengali journal Samvad Kaumudi against the evil practice of sati. Ram Mohan Roy struggled against sati and finally succeeded when Lord William Bentinck declared the practice of sati illegal and published by the law passed in 1829.

## 2) Child Marriage :

This was one of the problems faced by women. Initially, there was no minimum marriageable age was fixed. People used to marry their children at very young age, even at the age of two to five years, which generated other problems like Sati, polygamy and concubine age. In order to avoid the chain of problems, reformers like, B. M. Malbari, R. G. Bhandarkar and M. G. Ranade began to create awareness among the people. B. M. Malbari, a Parsi reformer fought against this custom prevailed in the society. That led the British Government to pass the Act of 1860, which raised the age of consent for marriage from ten years to twelve years.



**Behramji Malbari.**

The social workers in Maharashtra challenged the degrading custom of child marriage and forced the British to pass the Act in 1872 by which the early marriage was abolished, polygamy was declared a penal offence and sanctioned widow remarriages and inter caste marriages in the country. Despite this law, the people in Maharashtra continued with evil system of child marriage in the society. In 1880, B. M. Malbari, the editor of Indian Spectator had attracted the attention of people towards the child marriage and published his notes on enforced widowhood and infant marriages in 1884. He said that the Government should include the evils of child marriage in the school syllabus to create awareness at the early age among the people. Justice Ranade advised the Government to pass Laws to fix twelve years the minimum age of girls for marriage and amend the penal code to punish the people who infringed these laws. Although, some of the prominent members opposed to this, B. M. Malbari went to England to pressurize the British Government to get passed these legislations. Due to the hard efforts of B. M. Malbari, the Age of Consent Act of 1891 was passed. This was a step ahead in the emancipation of

women. These legislations led all enlightened and English educated people in Maharashtra to work jointly towards creating better conditions for women in society.

Pandita Ramabai was one more pioneering personality, who worked hard towards the emancipation of women. Many orthodox people in Pune criticized her for her marriage to a non-Brahmin Bengali man. She was very much critical about the miseries of women at the hands of men. In order to support women in miseries Pandita Ramabai established Arya Mahila Samaj with the help of Prarthana Samaj. She was also supported in her efforts by Bhandarkar and Justice Ranade. Pandita Ramabai was harassed by orthodox Brahmins to such extent that she was forced to convert to Christianity and leave for England and America for some time. She wrote a book and blamed the orthodox people in Hinduism for her troubles and sufferings. She established Sharda Sadan in Mumbai in 1889 and shifted it to Pune on the request of M. G. Ranade and Bhandarkar, who supported her in her efforts of solving problems of destitute women. In 1930, the Government passed the Sharda Act which made a provision for fine and imprisonment to a person abating for marriage of the girl below fourteen years of age.



### **3) Female Education :**

Illiteracy was one more problems faced by Indian women due to misunderstanding, wrong notions, superstition and general backwardness of the society. Traditionally, it was said that parents should spend money on girls marriage including dowry and other heads but not to spend any thing on their education. They should spend money on the education of boys only. This phenomenon was changed when the Christian Missionaries came to India and they established convent schools for education of girl child under the

supervision of nuns. However, this effort was suspected that the missionary schools would be used to convert girls to Christianity. As a matter of fact these schools were open for all castes, communities, religions and groups but the above suspicion did not let maximum girls to take benefits of those schools.

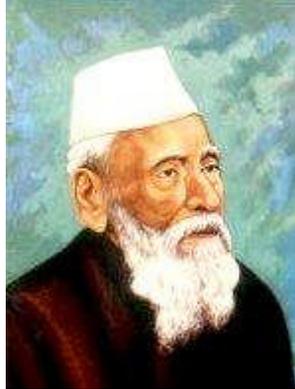
Due to the spread of English education, some of the English educated people began to educate their girls. R. C. Majumdar, therefore says that there was no observance of purda system in the Mumbai presidency, which led people in the Presidency to educate their girls. The 'Students literary and Scientific Society' was founded under the banner of Gujarati Dyan Prasarak Mandal which began to support the cause of female education. The people like Dadabhai Naoraji, B. M. Malbari, P. C. Banaji and the Camas started educating their girls and opened schools for female education despite opposition from the orthodox section of their community. The Marathi industrialists like Jagannath Shankar Seth and Bhau Dagi also contributed to the cause of educating girls in the Mumbai presidency. Among the social reformers like B. M. Malbari (who started Seva Sadan in Mumbai), Ranade, Bhandarkar and Chandawarkar, Mahatma Jyotiba G. Phule and Pandita Ramabai were prominent in the field of female education. In 1851, Phule started a private school for girls with the help of his wife, Savitribai Phule. Some other organizations also began to open schools for girls in Mumbai & Poona areas and spread the cause of female education. In 1891 Bipin Chandra, therefore, said that the Mumbai presidency was ahead in the field of female education. In the same way, Capt. Lester, the education inspector said that there was no hurdle in establishing schools for female education in Mumbai presidency and its neighboring areas of Poona due to the lead taken by eminent social reformers like Phule, Gokhale, Ranade and Agarkar.

#### **4) Widow Remarriage :**

This was one more problem faced by women since the ages. There was no widow remarriage in the upper caste while the lower castes tried to imitate the upper caste and faced a chain of problems like committing sati or remaining widow for the whole life. Widow was not allowed to participate in any programme or religious function and she was to spend her life aimlessly in isolation. Many social reformers were tried to encourage widow remarriages and helped the Govt. to pass the Hindu widow remarriage Act in 1856. but the situation did not change much.

During the modern times social reformers like M. G. Ranade, Vishnu Shastri Pandit, D. K. Karve and Pandita Ramabai actively participated in encouraging widow remarriages and founded various societies for the same purpose. In addition to the foundation of Vidhava Vivaha Uttejak Mandal, the 'Widow

remarriage Association' was established in 1893 and the 'Anath Balikashram' was brought up in 1896 near Pune for sheltering destitute widows. Among all social reformers who worked towards the cause of widow remarriage, Mahatma Jyotiba Govind Phule was very much concerned. He supported the widow remarriage and criticized the other social reformers who married spinters after the death of their wives and not allowed to remarry their relatives like sisters and daughters, when they lost their husbands in very young age.



**D. K. Karve.**

It's said that in Hinduism marriage was considered sacrosanct and solemnized in heaven. It, therefore became irrevocable in any case. Naturally, widow remarriage was not permitted. That led Hindu women to suffer forever. In order to get rid of this orthodoxy, the western educated people began to oppose it and advocated the widow remarriage based on the authority of the Vedas. Although, orthodox inhabitants of Pune submitted two petitions to the Government to oppose the widow remarriage and established a society to protect the Hindu Dharma, social reformers like Vishnu Shastri challenged the orthodox people to debate on the issue of widow remarriage and published several articles for creating awareness about the widow remarriage. D. K. Karve took a step ahead, he himself married a widow Godubai in 1883, who was his friend's sister and set an example for other people to follow the suit. He also set up a 'Widow Home Association' based on the Sharda Sadan founded by Pandita Ramabai. M. G. Ranade and Bhandarkar helped a lot to the Association for a longtime. This led to create much awareness in the society which was crystal clear from the fact that D. K. Karve's widow Home Association married twenty five widows in Maharashtra successfully and Indu Prakash and Social Conference became much more popular in the movement of social reforms in Maharashtra.

**Check your progress:**

1. Explain in brief the social reform movement under British period.

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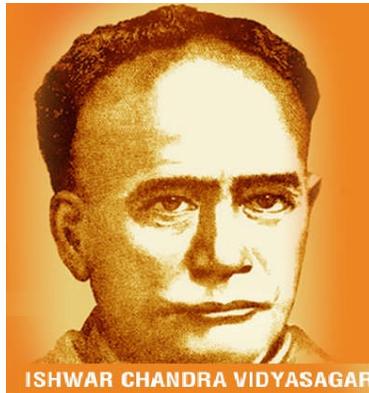
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## **8.5 CONTRIBUTION OF SOCIAL REFORMERS TOWARDS EMANCIPATION OF WOMEN**

Due to the impact of western education and the educated Indians such as Raja Ram Mohan Roy, Swami Dayananda Saraswati and other social reformers, an attempt was made to liberate women from the shackles of ancient social disabilities through the socio-religious reform movements. Raja Ram Mohan Roy also opposed to polygamy. He pointed out that the Shastra has permitted the second marriage of men under certain circumstances. Ram Mohan Roy was in favour of the education of women. The Brahmo Samajists sought to bring women into new roles through schools and prayer meetings. Swami Vivekananda was arguing that women could become a powerful regenerative force. Dayananda encouraged female education and condemned all evil customs. M.G. Rande, Malabari, D.K. Karve tried to educate young widows and made them teachers in girl's schools. R.V.R. Naidu opposed the devdasi system while Pantulu worked for marriage reforms. Ishwar Chandra Vidysagar supported the female education and advocated the widow remarriage. Although, the widow remarriage Act was passed in 1856, the status of women was not changed and never received the approval of the society.



### **8.5.1 Mahatma Phule and Savitribai Phule :**

Mahatma Jyotibha Phule never discriminated between men and women on the basis of sex and wanted to give them equal rights in all matters. He envisaged a society based on liberty,

equality and fraternity. In order to profess and spread his message he started Dinbandhu, a weekly journal with the help of Narayan Meghaji Lokhande, who was his close associate and a trade union leader. Phule used his whole energy and intellect to emancipate the women from their age old bondages of tyrannical brahmanical patriarchy. He tried to create awareness among them against the unnatural and unreasonable claims of the Hindu people and professed individual dignity and equality in socio-religious matters. He was the first man to start school for girls in Maharashtra.



### 8.5.2 Gopal Ganesh Agarkar

Gopal Ganesh Agarkar was the first editor of Kesari. During this period he discussed several social problems and offered solutions for them. For his reformatory view he had to resign the editorship of Kesari. Agarkar started 'Sudhakar' to propagate social reforms. He discussed several social problems and offered solution for them. Agarkar's thinking was independent Progressive and powerful.

#### i. Equality and Education

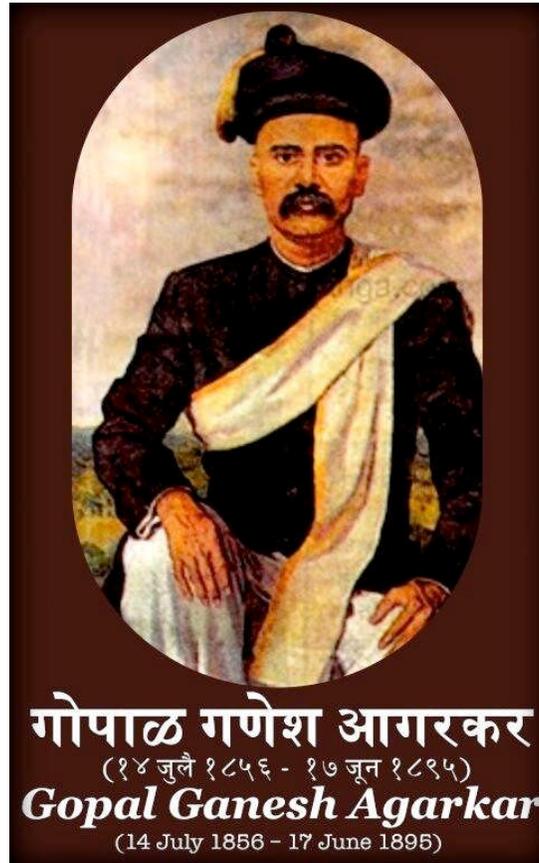
Agarkar's thinking was independent and fearless. His progressive approach towards the women's questions created a new awakening. He propagated his views about social reform fearlessly. He was moved by the status of woman in family and stressed on the importance of women's education. He believed that husband and wife was equally important member of the family. The ancient religious scriptures denounced woman. He stood against such views. He suggested several measures for the emancipations

of women. According to him the outdated social practices which are wrong and injurious in modern days should be reduced to the ashes. He was determined to use his newspaper to educate the society. As an editor of the Sudharak, he was ready to fight orthodoxy. He had to confront feelings, anger and short sightedness of the orthodox people. The Sudharak believed in the philosophy of 'saying whatever is right and doing whatever is possible'. Many articles in the Sudharak show his concern for education. He spent most of the life in teaching and propagating education. According to Agarkar, if men and women are given the same type of education then men may have to stay at home to look after the children, wash clothes. But men should not feel it below their dignity to undertake household works. Agarkar believed in the universal law of change. Struggle is essential to bring about change. Agarkar stood for social legislation by the government. Tilak led the opposition to such legislation. Agarkar being a staunch social reformer stood for transformation of Hindu religion and society by adopting the best principles of western civilization. His mission of life was to convey to the people the essence of the progressive principles.

## **ii. Child Marriage**

He denounced the system of child marriage. Agarkar advocated reforms like education of woman and ban on child marriages, remarriage of widows. According to him child marriage had harmful impact on the society. These marriages were physically and psychologically harmful and cannot be justified. It was improper to marry off children before they were physically mature. The children out of such marriages are usually weak both mentally and physically. He maintained that age of marriage for the young could be raised. With genuine fervour he advocated restriction on child marriage. The issue of child marriage led to sharp conflict between Agarkar and Tilak. Agarkar supported famous social reformer Malabari who struggled to get Bill of Age of Consent passed. However Tilak opposed the idea of the government interference in the social reform. Agarkar strongly supported the Bill. He advocated the bill for the sake of protecting women's physical health and mental development. According to him it was necessary to adopt legal measures to prevent woman from being treated as the property of men. Tilak and his supporters did not approve of Agarkar's views. There are many other differences as well regarding the other social reforms hence Agarkar had to resign from Kesari's editorship. He started independent weekly, Sudharak to propagate the social reforms. It became the vehicle to spread ideas of the social reforms. In the first issue he wrote on political and social reforms. According to him due to the ignorance in the public mind on religious and social issues, it would not be possible to arouse the people to the political problems. He was devoted to his ideals and hopeful to achieve the

goal of reformation in the society.



### iii. Widow Remarriage

While advocating restriction on child marriage, Agarkar put emphasis on the need for widow remarriage. The ban on widow remarriage existed among the higher castes. A widow's life in Hindus was miserable. Agarkar advocated that the society should accept widow remarriage which would give her purpose and dignity to her life. This would also take care of the problems of forced abortions. In this matter Agarkar proposed the need for a law as well as social education.

### 8.5.3 Maharshi Dhondo Keshav Karve

Maharshi Dhondo Keshav Karve was pioneer in promoting women's education and the right for widows to remarry. He was active social reformer. After the death of his first wife he married a widow rather than unmarried girl. The work of Pandita Ramabai inspired him to dedicate his life to the cause of female education and the work of Pandit Vishnu Shastri inspired him to work for the uplifting the status of widow. In 1893, Karve founded "Vidhwa Vivahattejak Mandal". In 1896, he established "Hindu Widows Home Association" and started a 'Mahilashram' in Hingane. The aim of the Home was to create among high caste widows an interest in life by training them to become self-sufficient. The establishment of a Girls School (Mahila Vidyalaya) which was a

boarding school for non-widow students was the next reform initiated by Karve. The managing Committee of his Vidyalaya and Widow's Home Association decided to open the schools and other institutions for the education of the women. Later on 'Widows Home Association' was renamed as 'Hingane Stree Shikshan Sanstha'. During 1817-18 Karve established another school for girls.

The greatest achievement of Karve is the foundation of the women's university in Maharashtra. He presented the idea of establishing the special institute for women's education in the meeting of National Social Conference at Mumbai. He was supported by many leaders including Annie Besant, Mahatma Gandhi and Dr. Bhandarkar. The women's University was founded in 1916. All the educational institutions founded by Karve were affiliated to the university. In 1919 Sir Vithaldas D. Thackersey an industrialist in Mumbai provided ample funds for the university. Henceforth the University came to be known as SNTD (Shrimati Nathibai Damodar Thakersey) Women's University. Karve was also took initiative in establishing girl's high schools in Maharashtra and Gujarat. He was awarded 'Bharat Ratna', the nation's highest honour for his achievements and dedication to the educational cause in 1958.

#### **8.5.4 Pandita Ramabai**

Ramabai was a daughter of Anant Shastri, a well-known Sanskrit scholar. She got married to Bipin Behari Das, a Brahmo Samajist. Unfortunately her husband died in 1881. At this time, Ramabai decided to devote the rest of the life to the upliftment of women. She was welcomed in Pune by reformers like Ranade, Bhandarkar, Telang and Agarkar. She has established Arya Mahila Samaj in 1882 at Pune. She visited England and America to create awareness about the women's condition. She addressed numerous meetings to highlight the condition of the women in India. She published a book, 'The High Caste Hindu Woman' to describe the miserable plight of the Indian Women. In Mumbai, she founded 'Sharada Sadan', a home for widows in 1889. This Home aimed at providing educational facilities for widows and destitute women. The opening of the Sharda Sadan attracted criticism as well as praise from the leaders in Pune. Reformers like Ranade and Agarkar welcomed her activities. However orthodox section was suspicious of her motives. Tilak opposed to her. The increasing criticism on Pandita Ramabai changed the reformer's stand that had sympathy to her. Ramabai continued her activities on her own strength. The opposition of the orthodox section led to the conversion of the Ramabai to the Christianity. In 1919 the British Monarchy conferred on her the (Kaiser-I-Hind-Award).

### 8.5.5 Dr. Babasaheb Ambedkar

Dr. Babasaheb Ambedkar rendered great service to all the women by his emphasis on equality. The preamble of the constitution of India promises to secure to all citizens justice. Parts III and IV of the constitution have provided these objectives which contain many provisions providing for preferential treatment for promoting social status of women and children. Because of his efforts, working women got the full pay maternity benefit. As a Labour minister in Viceroy's Executive Council (1942-1946), he enacted various laws especially for the betterment of women. He as a Law Minister submitted a bill which raised the age of consent and marriage, upheld monogamy, gave women the right of divorce and treated stridhan as women's property. However the conservative opposition to the radical proposals led to the postponement of the Hindu Code Bill. Dr. Ambedkar resigned in disgust due to attitude of the conservative members of the Constituent Assembly. Later sections of the Bill were passed as four distinct Acts. Thus, he devoted his entire life for the upliftment of all sections of society for the overall development of our country. Dr. Ambedkar was truly liberator of the Indian women.



#### Check your progress :

1) Discuss the efforts made towards the emancipation of women by Social reformers.

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## 8.6 WOMEN AND INDIAN NATIONAL MOVEMENT

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When the history of India's fight for Independence comes to be written, the sacrifice made by the women of India will occupy the foremost place - Mahatma Gandhi Jawaharlal Nehru had remarked, when most of the men-folk were in prison then a remarkable thing happened. Our women came forward and took charge of the struggle. Women had always been there of course but now there was an avalanche of them, which took not only the British Government but their own men folk by surprise. The entire history of the freedom movement is replete with the saga of bravery, sacrifice and political sagacity of great men and women of the country. This struggle which gained momentum in the early 20<sup>th</sup> century, threw up stalwarts like Mahatma Gandhi, Lala Lajpat Rai, Motilal Nehru, Abul Kalam Azad, C. Rajagopalachari, Bal Gangadhar Tilak, Gopal Krishna Gokhale, Jawaharlal Nehru and Subhash Chander Bose. Their number and stature often gives us an erroneous impression that it was only a man's movement. But it is not so. Many prominent women played a leading role in the freedom movement. The important place assigned to women in India dates back to the time of the Vedas and Smritis. Manu declared that where women were adored, Gods frequented that place, During the Vedic age the position of women in society was very high and they were regarded as equal partners with men in all respects. Who had not heard of Maitri, Gargi, Sati Annusuya and Sita? In keeping with this tradition, burden of tears and toils of the long years of struggle for India's freedom was borne by the wives, mothers, and daughters, silently and cheerfully. The programme of self-imposed poverty and periodical jail going was possible only because of the willing co-operation of the worker's family. In the various resistance movements in the villages, the illiterate women played this passive but contributory part as comrades of their men folk.

It has been very often and correctly said that India's struggle for independence has also been a struggle for Indian woman's socio-economic emancipation. And the sole credit goes to Mahatma Gandhi, the Father of the Nation, who included woman uplift as an important part of the Congress constructive programme. The resurgence of the Indian womenfolk has also been helped by some foreign born women like Dr. Annie Besant, Neili Sen Gupta, and Margaret Cousins who zealously worked in India, for country's freedom and its socio-economic development.

Apart from the achievement of political independence, the second best benefit that flowed out of our Freedom Movement has been the liberation of our women, particularly those hailing from urban settlements. However, the path shown by them is continuously being followed by the rural women also. Many of the

enlightened women then, plunged into India's freedom movement. And it is very interesting and worthwhile to have a peep in their glorious service in this regard. References have already been cited related to the works of Dr. Annie Besant, Madam Cama, Bina Das, Pritilata Wadadar, Kalpana Dutt, Sarojini Naidu, Neili Sengupta, and Indira Gandhi etc. However, there is a long and unending list of the women who enthusiastically participated in this crusade in one way or the other. But the sufferings and sacrifices of Rajkumari Amrit Kaur, Kasturba Gandhi, Vijayalakshmi Pandit, Sucheta Kriplani, Lilavati Munshi, Sister Nivedita, Amma A. V. Kuthimalu, Kamla Devi Chattopadhyaya, Chaudharani Sarla Devi, Subhadra Kumari Chauhan, Kamala Das Gupta, Durgabai Deshmukh, Basanti Das, Nanibala, Rama Devi, Swaran Kumari, Urmila Devi, Subbamma Dhuvri, Lakshmi Bayamma Unnava, Kadambini Ganguly, Suhasini Ganguly, Santi Das, Avantikabai Gokhale, Hema Prabha, Meera Behn, Sharda Behn, Aruna Asaf Ali, Behn Satyawati Devi, Lakshmi Menon, Muthulakshmi Reddi, Lila Roy, Pandita Ramabai, Violet Alva, Indumati Sinha, Rani Gaidinliu, Annie Mascarene, etc. etc. are worth remembering.

Under the leadership of Mahatma Gandhi, the national movement became a mass movement since 1920. The participation of women in the national movement made a steady progress from the non-cooperation movement to the Quit India movement in 1942. During these mass movements, the women shouldered the responsibilities with running their homes, to contribute to the mite of the freedom struggle as they marched on the streets, shouted slogans, picketed shops of foreign goods and liquor, faced police lathi charge and bullets. Due to Gandhiji's appeal the Indian women fought shoulder to shoulder with men in the freedom Struggle of India, which enhanced their status and brought to the fore several issues related to women. The national movement was the first forum where the women participated in public life, to acquire rights and positions hitherto denied to them. It was Mahatma Gandhi who tapped the potential of women as political agitators and partners in the process of building up a nation. The national movement acted in liberating women in drastic way than the past social reforms. They showed their capability as Socialist, Communist and Militant revolutionaries. They also fought under the leadership of Netaji Subhas Chandra Bose for the liberation from the British rule. The women participated in the national movement were as; in 1889 ten women attended the Indian National Congress session. In 1890 Swarnakumari Ghosal, a novelist and Kadambiri Ganguly, the first woman in the British Empire to receive BA and the India's first lady doctor attended as delegates. Saraladevi, Muthulakshmi Reddy and Amrit Kaur followed Gandhi in the movement. Sarojini Naidu, Goshiben Naoriji and Avantikabai Gokhale were attached to Rashtriya Stree Sangha. Urmila Devi, Shanti Das and Bimal Protiba Devi in Bengal and Smt.

S. Ambujammal, Krishnabai Rau and Rukmani Lakshmi pathy from south were ahead in the movement. Due to this participation of women, there started changes taking place in the society and administration. The first major change was a legislation passed in 1937, the Hindu Women's property Act. It applied uniformly to all Hindus. When a husband died leaving property, the widow would be entitled to the same share as the sons in the property. In the case of joint family property, she would be entitled to the same interests in the property as her husband had, including the right to demand partition.

The Indian National Movement began to change the condition of women in the country. This change enabled women to demand the trappings of modern life, education, health care, protective legislations, civil and political rights within the framework of a social feminist ideology that constructed women more psychologically different than man. Indian women, who sacrificed for her husband and family in the past, the same habit of sacrifice now valorized the women worthy for all rights in the country.

**Check Your Progress:**

1. Trace the participation of Women in the Indian National movement.

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**8.7SUMMARY**

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Since the ancient period, Indian society had been under outdated systems, traditions and superstitions. The large section which suffered a lot was the woman in the society. It is clear that many of the social reformers took lot of efforts for the upliftment of Indian society. Mahatma Phule had done pioneering work towards the social reform movement in India during the second half of the 19<sup>th</sup> Century. Most of the social reformers worked towards the emancipation of Women and because of their efforts many important issues were addressed and solved by them.

Even then Indian woman contributed a lot towards the development Indian Society. Among them Cama, Besant, Naidu were prominent. Besides, these women crusaders, there have been thousands of women who wholeheartedly participated in Indian national Movement. Many of them were greatly influenced by

Mahatma Gandhi and happily underwent all types of sufferings and repressive measures. It is evidently clear, that Indian women did not lag behind and it has been a great contribution of Gandhiji that he, through his programmes and calls, brought about socio-economic uplift of the Indian women, no mean an achievement.

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## 8.8 ADDITIONAL READINGS

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1. Bipan Chandra, *History of Modern India*, Orient Blackswan, 2009.
2. B.L. Grover and S. Grover, *A New Look at Modern Indian History*, S. Chand and Company, New Delhi, 2001.
3. Sumit Sarkar, *Modern India 1885-1947*, Macmillan, Madras, 1996.
4. Tara Chand, *History of the Freedom Movement in India*, Vols. 1-4.

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## 8.9 QUESTIONS

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1. Examine the problems of women towards the beginning of nineteenth century India.
2. Describe the work of British government towards the emancipation of Women.
3. Discuss the contribution of Mahatma Phule and Savitribai Phule towards the emancipation of Women in the nineteenth century.
4. Explain the various problems of women's in the nineteenth century of Maharashtra and trace the efforts of social reformers to eradicate it.
5. Examine the contribution of women to the Indian national movement.



# Unit - 9

## DALIT

### Unit Structure:

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Who are the Dalits?
- 9.3 Pre-Ambedkar Dalit Movement
  - 9.3.1 Mahatma Jotirao Phule
  - 9.3.2 Gopalbaba Valangkar
  - 9.3.3 Kisan Faghu Bansode
  - 9.3.4 Shivram Janaba Kamble
  - 9.3.5 Maharshi Vitthal Ramji Shinde
  - 9.3.6 Narayan Guru
  - 9.3.7 Rajashree Chhatrapati Shahu Maharaj
- 9.4 Dr. Ambedkar and Dalit Movement
  - 9.4.1 Early Life and Education
  - 9.4.2 Social Movement of Dr. Ambedkar
  - 9.4.3 Political work of Dr. Ambedkar
  - 9.4.4 An Architect of the Indian Constitution – Dr. Ambedkar
  - 9.4.5 Economic Thoughts of Dr. Ambedkar
  - 9.4.6 Educational Work of Dr. Ambedkar
- 9.5 Summary
- 9.6 Additional Readings
- 9.7 Questions

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### 9.0 OBJECTIVES

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After the study of this unit, the student will be able to :

1. Understand the meaning of the concept of Dalit.
2. Study the contributions of various social reformers in Dalit movement during Pre-Ambedkar period.
3. Understand the work of Mahatma Jotirao Phule in Dalit movement.
4. Analyze the various dimensions of Dr. Babasaheb Ambedkar's work viz. political, social, religious and economic.
5. Understand the role of Dr. Ambedkar as nation builder.
6. Grasp Dr. Ambedkar's educational work.

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## 9.1 INTRODUCTION

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The advent of the British was welcomed by the liberals of higher caste educated people for its liberalism and system of education. The orthodox forces opposed the British out of fear that the British culture, language and liberalism might corrupt the Indian customs and traditions. In reality both these forces were benefitted by the British administrative system. On the contrary the lower classes such as Dalits, tribals and peasants were more ruthlessly exploited by the British system of administration which was exploitative in nature. The public organizations seem to neglect the prime issues of these oppressed classes. Number of social reformers worked for the upliftment of marginalized section of society. They made significant changes in the lives of these subaltern classes. The main objective of the Dalit Movement was to establish a society based on the principle of social equality. Mahatma Jotirao Phule was the first social reformer who started the Dalit movement in India during the nineteenth Century. Dr. B. R. Ambedkar gave a revolutionary character to Dalit movement and prepared the Dalits to launch an agitation for securing their social, religious and political rights. He waged a war against the inhuman practices of Hindu religion and emancipated the lowest strata of the society. He was mainly responsible for the overall development of Indian society in general and Dalit's in particular.

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## 9.2 WHO ARE THE DALITS?

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The word 'Dalit' means 'suppressed', 'crushed', or 'broken to pieces'. It is inclusive of all the oppressed and exploited section of society. Dalits are a mixed population of numerous caste groups and speak various languages. There are many different names proposed for defining these group of people like '*Panchamas*' (Fifth Varna), '*Asprushya*' (untouchables), '*Antyaja*' etc. Dalits are traditionally regarded as untouchables. Etymologically the term is inclusive of meaning such as: downtrodden, disadvantaged, underprivileged, dispossessed, deprived, handicapped, abused, humble etc. It does not, however, confine merely to economic exploitation in term of appropriation of surplus but also relates to suppression of culture- ways of life and value system- and more importantly the denial of dignity. During the British period, they were known as 'Depressed Classes'. The term SC was first used by the British in the government of India Act, 1935. The constitution of India recognizes them as 'Scheduled Castes' and 'Scheduled Tribes'. M.K. Gandhi used the name '*Harijan*' to define untouchables but it was opposed and banned by Govt. of India after independence. Dr. Ambedkar chose the term 'broken men' as English translation of dalit to refer to the original ancestors of the

untouchables. Generally the term 'Dalit' includes what is called in administrative parlances: Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBC).

Caste is an important element in India and it is still the foundation of Indian society and it is regarded as the basic structure of Indian society. The traditional fourfold caste system was based on Varna system, consists of Brahmin (the priestly caste) kshatriyas (the warrior caste) and vaishyas (the trading caste) all of whom are considered twice-born (*dvija*) and are allowed to read the holy texts and perform *Upanayana* ceremony. The fourth groups, Shudras (the servile caste) was not allowed to read the holy text and were required to serve the upper caste people. Below these four Varnas there were numerous castes which were referred as untouchables and several restrictions were imposed on them. They were referred as Dalits in course of time. They were also called "out-caste" or untouchable groups, whose very shadow was considered polluting to caste Hindus. They were not allowed to take education. They were restricted to enter the temples. They were not supposed to take water from public wells, lakes and lakes etc. They had to live outside the villages and were prohibited to enter into villages due to their pollute nature. They were also not allowed to hold the property. Their condition remained unchanged till the advent of British rule whereas they were forced to accept the social servitude by upper castes.

In the context of traditional Hindu society, Dalit status has often been historically associated with occupations regarded as ritually impure, such as any involving leatherwork, butchering or removal of rubbish, animal carcasses and waste. They were denied several humanitarian rights from ancient period up to the advent of British rule. Number of restrictions was imposed on them to establish the cultural hegemony of the priestly class and it was supported by ancient law books like *Smritis* and *Puranas*. Their exploitation was continued even upto the foundation of British rule in India. However, due to British legislations, Dalits got several rights during the beginning of nineteenth Century. Due to western education and liberal approach, number of social reformer tried to emancipate the lives of Dalits. Dalit movement (1857-1947) can be divided into two main periods:

1. Pre-Ambedkar Period
2. Dr. Ambedkar Period

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## 9.3 PRE-AMBEDKAR DALIT MOVEMENT

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During the Pre-Ambedkar period, number of social reformers worked for the upliftment of marginalized section of society. The social reformer of pre-Ambedkar period mainly includes Mahatma Jotirao Phule, Savitribai Phule, Shivram Janba Kamble, Kisan Faghu Bansode, Vitthal Ramji Shinde, Narayan Guru and Chhatrapati Rajashree Shahu Maharaj etc. They made significant changes in the lives of untouchables through their constant efforts and movement.

### 9.3.1 Mahatma Jotirao Phule

Mahatma Jotirao Phule occupies a unique position among the social reformers of Maharashtra in 19<sup>th</sup> century. He concentrated his energies against the unjust cast system under which millions of people had suffered for many centuries. Jotirao launched a movement in Maharashtra for the liberation and uplifting the downtrodden. He has founded Satyashodhak Samaj in 1873 which was the manifestation of the Jotirao's ideals of liberalism and rationalism. He opposed the custom of worshipping before idols and denounced the caste system. His main work was to arouse the exploited and suppressed masses from age old slavery. He was the first Indian to start a school for the untouchables and girls school in Maharashtra. According to Dhananjay Keer, he was the first public man in modern India to devote his time to serving the masses. In social and religious matters, Phule wanted both men and women to be given equal rights. He criticized the theory of *Varnashramadharma*. He enrolled all the students in his class irrespective of their caste and creed. He differed from the other social reformers of his time because of his pro peasant and pro poor outlook. He led the masses in an organized resistance to end the inequality in the society. In his relentless struggle for securing the right of education for women and in particular, for low castes, his wife Savitribai Phule, worked hand in- hand with him for the cause of Dalits emancipation. He started two papers, one, '*Dinbandhu*' in 1877 to rouse and mould public opinion in favour of the untouchables and his ideas, which started gaining currency. Dr. Ambedkar respected him as one of his guru and after his death he continued the movement of establishing egalitarian society.



### 9.3.2 Gopalbaba Valangkar

Following the footsteps of Mahatma Phule, Gopalbaba Valangkar, Shivram Janba Kamble and others devoted themselves to the task of eradication of untouchability. Gopalbaba Valangkar was retired from army in 1886 and in order to serve for the untouchables he has founded the organization named '*Anarya Dosh Parihar*' which has addressed many issues of Dalits. Under the auspices of this organization, he has submitted memorandum to British Government against their ban on untouchable's entry into army in 1894. He has opened many schools and hostels for the spread of education among them. He has also convened several conferences of untouchables to voice their grievances and several resolutions were passed in favour of betterment of Dalits. Gopalbaba Valangkar, in his treatise '*Vital Viddhwansan*' condemned the inhuman custom of untouchability.

### 9.3.3 Kisan Faghu Bansode

Kisan Faghu Bansode was another social reformer who has started his work since 1900 towards the emancipation of Dalits. In 1907, he has started '*Chokamela Girls School*' for Dalit girls and also opened hostels for them. During British period, number of Dalits left their villages and took jobs of various kinds in cities. However their exploitation was continued even in cities. Therefore Kisan Faghu Bansode addressed their problems by uniting them. He has founded '*Antyaj Sama*' for them in 1919 and voiced their problems. In order to awaken these masses, he wrote several poems, articles, *tamashas* and plays and sensitizes them for their movement. He also started periodical '*Majoor Patrika*' from 1918 to

1922 and led the movement of untouchable workers in Bombay and exposed the exploitation of both upper castes and British capitalist class.

#### **9.3.4 Shivram Janba Kamble**

Shivram Janba Kamble, himself an untouchable, became an important leader of his Dalit community. He organized the first conference of the untouchables in India. He had worked as editor of '*Somavanshiya Mitra*', a monthly magazine at Poona. He criticized the blind faith and cruel practice of *Murali* through his articles. He appealed to the British Government in 1910 to improve the conditions of the depressed classes.

#### **9.3.5 Maharshi Vitthal Ramji Shinde**

Maharshi Vitthal Ramji Shinde was another important social reformer of Maharashtra, who promoted the cause of the Dalits. He was educated at Oxford and after his return from England he worked for the upliftment of the depressed classes. He was greatly influenced by the thoughts of Mahatma Jotirao Phule. He has made sincere efforts to establish contacts between the social reformers and the nationalist leaders. He repeatedly tried to put forward the problem of the untouchables on the agenda of the Congress. He has established the Indian Depressed Classes Mission in 1906 for uplifting the untouchables. The objectives of the mission were to spread education among untouchables, to provide employment for them and to try to remove social restrictions imposed on them. He wanted to bring about material and moral uplift of the Dalits. The mission opened its first school for the untouchables in Mumbai in 1906. The Mission established centers at number of places including Madras, Mangalore, Indore and opened 23 schools. V. R. Shinde toured the whole country preaching eradication of untouchability. From 1907 to 1914 he organized seven conferences of the depressed classes to raise their voice. He has also established 'All India Untouchability League' to safeguards the interests of the untouchables. In 1917 he persuaded the leaders of the Indian National Congress to pass a resolution demanding eradication of untouchability. After the emergence of Gandhi, V. R. Shinde was attracted towards his philosophy. He participated in the famous Temple Entry Agitation at Vaikom in Kerala. He was a true follower of Mahatma Jotirao Phule's ideology. He dedicated Himself to the promotion of the welfare of the Dalits. He opened number of schools for the education of the depressed classes all over the Maharashtra. This shows that he was the ardent follower of Prarthana Samaj and Mahatma Phule.



**Vithal Ramji Shinde.**

### **9.3.6 Narayan Guru**

Narayan Guru was born in Kerala in Ezhava caste (untouchable caste) established the *Shree Narayana Dharma Paripalana Yogam* (SNDP) in Kerala and opened its branches outside also. He openly criticised the Congress and Mahatma Gandhi for their lip sympathy towards the lower castes. He criticised Gandhiji for his faith in *Chaturvarna*, which he maintained is the parent of the caste system and untouchability. He pointed out that the difference in castes is only superficial. He gave a new slogan “one religion, one caste and one God for mankind”. He also built temples which are open for all castes.

### **9.3.7 Rajashree Chhatrapati Shahu Maharaj**

Rajashree Chhatrapati Shahu Maharaj, the King of princely State of Kolhapur, had a strong desire initially to educate all at no cost. In 1901, he opened the first Boarding House known as the Victoria Maratha Boarding for students. Out of his earnest desire, after 1902, on his direct and indirect support near about 21 Boarding Houses were opened in the Kolhapur State. All these boarding houses were established for each and every caste in the Kolhapur State. In the same year that is 1902 he introduced 50 percent Reservation and Liberal Schemes of Grants and Scholarships to the Backward Classes in the Kolhapur State.

#### **Check your progress :**

- 1) Explain in short the work of Mahatma Phule.

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## **9.4 DR. AMBEDKAR AND DALIT MOVEMENT**

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Dr. B. R. Ambedkar, affectionately known as Babasaheb Ambedkar, was one of the most illustrious sons of India. He was a great scholar who made outstanding contributions as an economist, sociologist, legal luminary, educationalist, journalist, parliamentarian and above all, as a social reformer and champion of human rights. He appeared on the Indian socio-political scene in early 1920's and remained in the forefront of all social, economic, political and religious efforts for upliftment of the lowest stratum of the Indian society known as Dalits. Babasaheb organized, united and inspired the Dalits in India to effectively use political means towards their goal of social equality. He has contributed immensely for the overall development of our country. Dr. Ambedkar chiefly responsible for drafting of the Constitution of India where he enshrined the principles of Liberty, Equality, Fraternity for the every citizen of India.

Dr. Ambedkar is considered as an emancipator of Dalits. He tried to solve the problem of Dalits, women, peasants, workers etc. He wanted to establish equality in all the spheres of life and wanted to create an egalitarian society. He has undoubtedly been the central figure in the epistemology of the Dalit universe. He waged a war against the social evils like caste system, untouchability, degrading social order for the betterment of human society. He is mainly responsible for bringing changes in the lives of Dalit's. He has contributed immensely for the making of modern India.

### **9.4.1 Early life and Education**

Dr. Ambedkar was born on 14 April 1891 in military cantonment of Mhow in the Central Provinces (now in Madhya Pradesh). He was the 14th and last child of Ramji Maloji Sakpal and Bhimabai. His father Ramji was an army officer stationed at Mhow in Madhya Pradesh. Ramji retired from the army and shifted to Dapoli in the Ratnagiri district of Maharashtra from where they came originally. Bhimrao was enrolled in Government high school at Satara in 1900. During his school days he had ruthless experiences of untouchability. Since he was born in an untouchable caste, he was made to sit separate from other students in a corner of the classroom. Despite all kinds of humiliations, he continued his education. The family soon moved to Mumbai and he entered into the Elphinstone high school in 1904. He has married to Ramabai in 1906.

In 1907, he passed his matriculation examination and this success provoked celebrations in his community. He was felicitated by his teacher Krishnaji Arjun Keluskar and he was presented with a biography of Gautam Buddha. In 1908, he entered Elphinstone

College and obtained a scholarship of twenty five rupees a month from the ruler of Baroda Sayajirao Gaikwad. Bhimrao passed his graduation from Elphinstone College, Mumbai in 1913. Sayajirao had introduced a scheme to send a few outstanding scholars abroad for advanced studies. The Maharaja granted this scholarship to Ambedkar for his further studies. In 1913, Ambedkar went to USA where he studied at the Columbia University, New York. The freedom and equality, he experienced in America made a very strong impression on Bhimrao. It was so refreshing for him to be able to live a normal life, free from the caste prejudice of India. He studied eighteen hours a day. His main subjects were Economics and Sociology. He was awarded M.A. and Ph.D. from Columbia University. Then he left Columbia and went to England, where he joined the London School of Economics for the completion of M.Sc and D.Sc. However, he had to leave London before completing his course because the scholarship granted by the State of Baroda expired. Bhimrao had to wait three years before he could return to London to complete his studies.



After returning to India he was given job in the Baroda Civil service, Where again he experienced the worst features of caste system in Hinduism. No one at the office where he worked would hand over files and papers to him, the servant threw them onto his desk. Nor would they give him water to drink. No respect was given to him, merely because of his caste. This experience was more painful for him, since for the past four years he had been living abroad free from the label of 'lower caste'. After only eleven days in his new job, he had to return to Mumbai. He tried to start a small business there, advising people about investment, but it too failed once customers became aware of his caste.

In 1918, he became a lecturer of political economy at Sydenham College in Mumbai. There his students recognized him as a brilliant teacher and scholar but his fellow colleagues treated him badly due to his low caste. He began to proclaim and publicize the humiliations suffered by the Dalits and fight for equal rights by attending and organizing conferences. His own life had taught him the necessity of the struggle for emancipation. He started a Marathi

newspaper called '*Mooknayak*' in 1920 to champion the cause of the Dalits. In 1920, with the financial assistance of *Chhatrapati* Shahu Maharaja of Kolhapur, he was able to return to London to complete his higher studies in Economics at London School of Economics where he obtained the degrees of M.Sc. and D.Sc. He was the first Indian to have a Doctorate in Economics from this world famous institution. Meanwhile He also enrolled to study law at Gray's Inn, London and qualified as a Barrister-at-law in 1923. He also spent some time in reading economics in the University of Bonn in Germany. This shows that how much importance he has given to education. He had taken all efforts to complete his higher education and later on used all his knowledge for the liberation of Dalits from the social bondage of Hinduism.

#### **9.4.2 Social Movement of Dr. Ambedkar**

Dr. B.R. Ambedkar started his Social activity and his movement for the upliftment of Dalits by submitting Memorandum before the Southborough Commission in 1917, in which he asked number of political and social rights for the Dalits. British Government declared that it will form responsible Government in India in 1917. In order to give safeguards to minorities to prevent their political rights, British Government started interviewing various leaders in India. British Parliament sent a committee chaired by Southborough in order take the evidences and decide the policy in the matter of franchise. Dr. Ambedkar submitted written evidence to Southborough Commission in which he demanded following rights:

1. Untouchables should be given right to vote.
2. They should be given right to contest the election.
3. There should be separate electorate reserved for them.
4. The representatives of untouchables must be elected by untouchable voters.
5. In an untouchable dominant constituency, they should be given reserved seats as per their population.

Dr. Ambedkar demanded civil rights for untouchables before Southborough commission and it was the first organized effort in modern India to start civil rights movements of Dalits.

In order to create awareness and to sensitize the issues related with the Dalits, Dr. Ambedkar decided to start separate newspaper for them. In 1920, he began the publication of the weekly '*Mooknayak*' (Leader of the Dumb) in Mumbai with the help of *Chhatrapati* Shahu Maharaj of Kolhapur. Ambedkar used this journal to awaken and to raise the issues of Dalit's. His speech at a Depressed Classes Conference in Mangaon, Kolhapur impressed the Shahu Maharaja of Kolhapur who described Ambedkar as the future national leader and the leader of Dalit's. He has also

attended number of conferences and guided the Dalits for their social emancipation.

On his return to India from London after completing his higher education in 1923, Dr. Ambedkar founded '*Bahishkrit Hitakarini Sabha*' on 20 July 1924 with the main objective of spreading education and improving the economic conditions of the Dalits. With the slogan of 'Educate, Agitate and Organize', the social movement led by him, aimed at Annihilation of Caste and the Reconstruction of Indian Society on the basis of equality of human beings. In order to spread education, Sabha established number of hostels, schools and free libraries. He also addressed their issues at number of conferences. Through this organization, he has established himself as the leader of untouchable castes and launched number of satyagrahas to seek their humanitarian rights. Dr. Ambedkar became the nominated member of Bombay Legislative Council in 1926. As a member of the Council, Ambedkar gave effective expression to the grievances of the rural poor through his mass movements. He started a fortnightly Marathi paper '*Bahishkrit Bharat*' (Ex-communicated India) in April 1927 and he himself was the editor. This newspaper became the mouthpiece of his social movement. He also established 'Samaj Samata Sangh' in Sept. 1927 and to spread its activities he also started another newspaper '*Samata*' (Equality) in 1928. As a member of Bombay Legislative Council, he introduced number of bills to end the serfdom of agricultural labourers and peasants like Abolition of Khoti system and Mahar Watan system etc.

### **Mahad Chavdar Lake Satyagraha (March 1927)**

By 1927, Dr. Ambedkar decided to launch active movements against the practice of untouchability. The problems of the downtrodden were centuries old and difficult to overcome. Their entry into temples was forbidden. They could not draw water from public wells and lakes. Dr. Ambedkar started raising the voices of Dalits and transforming their lives. He began to address their questions publically and began his humanitarian struggle. He decided to launch his first Satyagraha from *Mahad* to obtain water from the public lake as it was not allowed for the untouchables. His march to the '*Chavdar Lake*' in Mahad in 1927 was really an historic event. With the resolution moved by Raobahadur S. K. Bole and passed by the Bombay legislative Council in 1926, the lake was thrown open to all untouchables who could not exercise their rights due to the hostility of the caste Hindus. Hence, it was decided to convene a conference of the untouchable classes at Mahad under the leadership of Dr. Ambedkar. He had presided over a conference on 19 March 1927 at Mahad in Raigad district where he said: "We can attain self-elevation only if we learn self-help and regain our self-respect."



On 20 March 1927, Ambedkar led the peaceful march at Mahad to establish the rights of the Dalits to taste water from the Public *Chavdar* Lake, traditionally prohibited to them. He knelt and drank water from it. After he set this example, thousands of others became courageous enough to follow him. They drank water from the lake and made history. This marked the beginning of civil right movement in India.

It was historic in the sense that for the first time in the history of India the untouchables demonstrated to assert their rights not only to fetch water but also symbolize the event with equal right to fetch drinking water, a gift of nature with others. This act of Dalits was not liked by caste-ridden orthodox Hindus. They attacked the Dalits and beaten them for polluting the water lake and purified water lake by cow-dung and Milk. Ambedkar advised the British government that it was the duty of the government to protect the rights granted to Dalits by law. After few years, due to the efforts of Ambedkar, Dalit's got the legal right to drink water from public wells and lakes. It was really a glorious chapter in the history of Dalit movement in India.

### **Burning of Manusmriti (25 December 1927)**

Dr. Ambedkar held Manusmriti as responsible for the social inequality and the oppressive conditions of the Dalits. In order to liberate Dalit's from the age old slavery of caste ridden Hindu society, he decided to burn Manusmriti which was the symbol of tyranny and injustice. It was supported by Ambedkar's upper caste activists too. Manusmriti was burnt publically at Mahad on 25 December 1927 along with thousands of his followers. This event was symbolically rejecting the rules so specified and the doctrine of inequality at birth on which the caste system was based. It was a historic event which denied the unequal social stratification and demanded for social norms based on modern humanitarian

principles. This ended the thousand years of slavery and freed the Dalits from the shackles of virtual bondage.

### **Nashik Kalaram Temple Entry Satyagraha (1930-1935)**

The restriction of the Dalits to enter the temples was another method of perpetuating the social inequality. They had always been forbidden to enter Hindu temples. Dr. Ambedkar used Satyagraha against the restriction on the entry of Dalits in the temples to establish their right to equality in the society and decided to launch satyagraha from Nashik Kalaram Temple. The Temple had been a major place of worship for the Hindu devotees of Rama. The untouchables desired the temple open to them being Hindus, but the trustees did not agree. In order to establish the right to enter into temples, Dr. Ambedkar launched the temple entry Satyagraha on 2 March 1930. It was another landmark in the struggle for human rights and social justice. They used temple satyagraha to launch a wider agitation to raise awareness among the Dalits about their rights and inspire them to achieve their right to equality in the society. To secure the right of entry, he urged his people to hold a satyagraha near the gates of temple. Upper caste Hindus were not ready to open gates for untouchables. The demonstration lasted for a month. Stones were thrown at Ambedkar and his supporters from the temple authorities. During the satyagraha, a fatal life attack on Dr. Ambedkar was made and a fighting of the untouchables and touchable took place. As a result the trustees closed down the temple for a year. Many of the people injured due to this attack. Then also they continued their peaceful agitation under the able guidance of Dadasaheb Gaikwad.

This Satyagraha was lasted up to 1935 but orthodox Hindus didn't open the gates for the Dalits. Finally, Dr. Ambedkar summoned a conference of untouchables on 13<sup>th</sup> October 1935 at Yeola near Nashik. Babasaheb told the conference; "We have not been able to secure the barest of human rights. I am born a Hindu. I couldn't help it, but I solemnly assure you that I will not die as a Hindu." In this conference he exhorted the depressed classes to leave Hinduism and embrace another religion. He also advised his followers to abandon the Kalaram Temple entry Satyagraha. Babasaheb summoned number of conferences to spread the message of his conversion. This has shaken the very foundation of Hindu religion. However, Hindu people did not change their approach and attitude towards the Dalits. They continued their restrictions and evil social practices. Finally, Dr. Ambedkar embraced Buddhism on 14 October 1956 at Nagpur.

**Check your progress :**

- 1) Explain in short the social work of Dr. Ambedkar.

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**9.4.3 Political work of Dr. Ambedkar**

Dr. Ambedkar strived towards the upliftment of downtrodden section of the society. He gave significant importance to political rights of the Dalits. He hold number of offices throughout his career which helped him to attain the various political rights for Dalits. He sought the right to franchise, representation in the legislature, participation the administration etc. for the Dalits in various capacities. Dr. Ambedkar served as a member of the Bombay Legislative Council since 1926 where he gave effective expression to the grievances of the rural poor through his mass movements. On behalf of the Bahishkrit Hitakarni Sabha, Dr. Ambedkar submitted a memorandum to the Simon Commission in 1928 demanding joint electorates with reservation of seats for depressed classes in legislatures and opposed the principle of nomination. Meanwhile, the Indian Freedom Movement had gained momentum under the leadership of Mahatma Gandhi. During this period Ambedkar was actively involved in labour movement of Bombay and addressed the problem of Dalit textile workers.

By 1930's Ambedkar had become one of the most prominent political figures of the time. He had grown increasingly critical of mainstream Indian political parties for their perceived lack of emphasis for the elimination of the caste system. Ambedkar criticized the Indian National Congress and its leader Gandhiji, whom he accused of reducing the untouchable community to a figure of pathos. Ambedkar condemned Gandhiji's support for the caste system and perpetuating untouchability. Ambedkar was also dissatisfied with the failures of British rule and advocated a political identity for untouchables separate from the Congress.



British Prime Minister Ramsey Macdonald organized the Round Table Conferences (1930-1932) at London to decide the future of India, to frame a constitution for India and to discuss the issues of participatory government in India. British Government invited all leaders of India from the different corner of the country. Due to Dr. Ambedkar's prominence and popular support amongst the untouchable community, he was invited to attend the Round Table Conferences to represent untouchable community. Dr. Ambedkar had attended all the three conferences from 1930 to 1932. There he served on almost all the sub-committees including Minority sub-Committee, appointed by the conference. Dr. Ambedkar prepared a draft of the declaration of fundamental rights safeguarding the cultural, religious and economic rights of the untouchables. He also prepared a Scheme of Political Safeguards for the Protection of Depressed classes and asked the separate electorate for Depressed classes in the Future Constitution of Self governing India and submitted it to the minorities' sub-committee.

During the Second Round Table Conference held in 1932, Mahatma Gandhiji fiercely opposed separate electorate for untouchables, though he accepted separate electorate for all other minority groups such as Muslims and Sikhs, saying he feared that separate electorates for untouchables would divide Hindu society for future generations. Dr. Ambedkar logically proved before the conference how Dalits were treated as separate identity by Hindus as they were denied number of humanitarian rights and therefore he asked separate electorate for the depressed classes. A separate electorate would mean that the Dalits would vote for their own candidates and would elect their own representatives however it was opposed by Gandhiji.

British government declared Communal Award on 20 August 1932 and they accepted the demand of Dr. Ambedkar of separate electorate for untouchables. This was not liked by Gandhiji and started fast unto death at Yervada Central jail, Poona to oppose separate electorates granted to the untouchables. Dr. Ambedkar met Gandhi in Yervada jail where discussions were held. Gandhiji's fast provoked great public support across India and orthodox Hindu leaders, Congress politicians and activists organized joint meetings

with Ambedkar and his supporters at Yervada. Fearing a communal retaliation and killings of untouchables in the event of Gandhiji's death, Ambedkar agreed for political settlement under massive coercion from the supporters of Gandhi.

On 24 September 1932, Ambedkar and Gandhiji reached an understanding and agreement was reached to. This agreement is known as the Poona Pact. Dr. Ambedkar was rather compelled to sign the Poona Pact against his will sacrificing the interests of his people to save the life of Gandhiji. As per the pact, the Dalits were given reservation instead of separate electorates. The Pact carved out a clear and definite position for the downtrodden on the political scene of the country. Dr. Ambedkar was to later criticize this fast of Gandhi as a gimmick to deny political rights to the untouchables and increase the coercion he had faced to give up the demand for separate electorates. Later on in his lifetime, Dr. Ambedkar opposed this pact and demanded separate electorates again for the Dalits.

Dr. Ambedkar founded his first political party in India entitled 'Independent Labour Party' on 15 August 1936 to contest elections as per the provisions of Government of India Act, 1935 and to voice the grievances of workers and Dalits in India. The aim of the party was to solve the problems of the workers and peasants. The established labour organizations were not taking the issues related to the untouchables in their agenda and programmes. Therefore Ambedkar decided to establish Labour organization to address the issues and problems of downtrodden section of the society. Party won 17 seats in the 1937 Bombay Province Legislative Assembly elections and Babasaheb Ambedkar was also elected as a member.

As a member of the Bombay Legislative Assembly (1937-1939), Dr. Ambedkar gave effective expression to the grievances of the rural poor through his mass movements. He introduced the Khoti abolition bill in Assembly. He organized peasants march on Bombay Assembly and peasants demanded the passing of Dr. Ambedkar's Bill for abolition of the Khoti system. He also introduced Bill to abolish the *Mahar Watan* in the Assembly. He also presented a bill in the Assembly aimed at preventing the malpractices of money-lenders hurting the poor. He organized the 'Bombay Municipal Workers' Union in 1937. During this period, Dr. Ambedkar actively participated in Textile mills strike in Mumbai and condemned Industrial Dispute Bill of 1938. He spoke on the Bill in the Bombay Assembly and bitterly opposed it for its attempt to outlaw the right of workers to strike. He said: "If Congressmen believe that Swaraj is their birth-right, then the right to strike is the birth-right of workers." He has presided number of conferences in which he raised the issues of peasants and workers. Due to his

work towards the labour and peasants, he was invited to become the labour minister in the Viceroy's Executive Council in 1942.

Dr. Ambedkar founded the 'All India Scheduled Castes Federation' at Nagpur in 1942 to gather all untouchables into a united political party to work in the social and political field. The All India Depressed Classes Conference was held at Nagpur in July 1942. It formally declared the formation of the All India Scheduled Castes Federation. It performed poorly in the elections held for the Constituent Assembly of India in 1946. However, Dr. Ambedkar was elected to Constituent Assembly from Bengal in November 1946. Party addressed many significant issues pertaining to the weaker section of the society. After independence, Dr. Ambedkar wanted to widen the scope of his party and create the strong opposition party against the Congress by making alliance with other prominent political leaders. He put forward the idea of establishing 'Republican Party of India' to his followers but it did not materialize due to his pre-mature death. However Party was founded in October 1957 by his followers.

**Check your progress :**

- 1) Explain in short the political work of Dr. Ambedkar.

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**9.4.4 An Architect of the Constitution – Dr. Ambedkar**

The most important thing for which Dr. Ambedkar is known all throughout India is that he was an architect of the Indian Constitution. Though he was unpopular with many leaders of the Indian National Congress and other political parties in post-independence India, Ambedkar was summoned by the Congress-led Government to take the post of the first Law Minister of independent India. He was also made the Chairman of the Drafting Committee on 29 August 1947. As he was a learned scholar and an eminent lawyer, he was given this crucial task. He used all his experience and knowledge in drafting the Constitution. There are many guarantees and provisions that are provided in the Constitution of India that ensure the general welfare of the common people of the country. One of the greatest contributions of Dr. Ambedkar was in respect of Fundamental Rights and Directive Principles of State Policy enshrined in the Constitution of India. The

Fundamental Rights provide for equality, freedom and abolition of Untouchability and remedies to ensure the enforcement of rights.

Dr. Ambedkar held the view that “Only political power cannot be an answer for the ills of the depressed classes. Their salvation lies in their social elevation”. He also formulated laws and systems for women and backward classes in the society. He also tried to eradicate the socio-economic inequalities that prevailed in the Indian society from a long time. He had kept the clauses of the Constitution flexible so that amendments could be made as and when situations demanded. On 26 November 1949, the Constitution of India was finally adopted by the Constituent Assembly in the name of the people of India. In spite of his ill-health, he completed the work of constitution in prescribed time by working day and night. His efforts were highly appreciated by all members of Constituent Assembly including the President, Dr. Rajendra Prasad. Therefore, in true sense, he is known as an architect of Indian Constitution.



Indian Constitution has been considered as one of the greatest constitutions of the world and Dr. Ambedkar was acknowledged by Colombia University by conferring him the degree of Doctorate in Law. He prescribed number of articles for the overall development of country in general and Dalits in particular. The majority of India’s constitutional provisions are either directly arrived at furthering the aim of social revolution or attempt to foster this revolution by establishing conditions necessary for its achievement. His work in the Constituent Assembly has an acclaimed the greatest patriotic services in serving his nation.

#### **9.4.5 Economic Thoughts of Dr. Ambedkar**

Dr. Ambedkar was an economist by his basic training. His writing on economics covered a wide range of interrelated issues, including economic development and planning, the capitalist system, alternative economics of the caste system and Hindu social order. He wrote three scholarly books on economics:

- (i) Administration and Finance of the East India Company,
- (ii) The Evolution of Provincial Finance in British India, and
- (iii) The Problem of the Rupee: Its Origin and Its Solution

A distinctive feature of Dr. Ambedkar's scholarly contribution is his perceptive analysis of economic dimension of social maladies, such as, the caste system and untouchability. While Mahatma Gandhi had defended the caste system on the basis of division of labour, Ambedkar came out with a hard-hitting critique in his book '*Annihilation of Caste*' (1936), pointing out that what was implicit in the caste system was not merely division of labour but also a division of labourers. Dr. Ambedkar's attack on the caste system was not merely aimed at challenging the hegemony of the upper castes but had broader connotation of economic growth and development. He argued that the caste system had reduced the mobility of labour and capital which in turn, impeded economic growth and industrial development in India.

As a Labour Minister of the Viceroy's Executive Council from 1942 to 1946, Dr. Ambedkar was instrumental in bringing about several legislative measures to protect the rights of labourers and workers including establishment of employment exchanges, generally laying the foundations of industrial relations in Independent India. His ministry also included irrigation and power. He played an important role in shaping the irrigation policy, especially the Damodar Valley Project and Hirakud Multipurpose Project.

In his memorandum submitted to the British Government titled '*States and Minorities*' in 1947, Dr. Ambedkar laid down a strategy for India's economic development. The strategy placed "an obligation on the State to plan the economic life of the people on lines which would lead to highest point of productivity without closing every avenue to private enterprise and also provide for the equitable distribution of wealth". He put forward the concept of State Socialism and nationalization of key industries.

After Independence, even while drafting the Indian Constitution as the Chairman of Drafting Committee in 1948-49, the economist in Dr. Ambedkar was very much alive. He strongly recommended democracy as the 'governing principle of human relationship' but emphasized that principles of equality, liberty and fraternity which are the cornerstones of democracy should not be interpreted narrowly in terms of the political rights alone. He emphasized the social and economic dimensions of democracy and warned that political democracy cannot succeed when there is no social and economic democracy. He gave an expression to the objective of economic democracy by incorporating the Directive Principles of State Policy in the Indian Constitution.

**Check your progress :**

- 1) Explain in short the economic thoughts of Dr. Ambedkar.

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**9.4.6 Educational work of Dr. Ambedkar**

Dr. Ambedkar considered education as an important tool for developing self confidence among the Dalits and for promoting their welfare. He founded *Bharatiya Bahishkrit Shikshan Prasarak Mandal* for spreading education among the Dalits. The main message to Dalits on education was 'educate, organize and agitate'. He gave maximum importance to three principles of self-respect, self-reliance and self-upliftment which for him could be achieved through education. He has founded 'Bahishkrit Hitakarini Sabha' on 20 July 1924 with the main objective of spreading education and improving the economic conditions of the depressed classes. In order to spread education, Sabha established number of hostels, schools and free libraries. He demanded scholarship to for the untouchable students to pursue higher education in foreign universities.

Dr. Ambedkar considered education as an important means of social change. He has founded 'People's Education Society' in Mumbai in 1945. He opened number of schools, colleges and hostels under the auspices of this society throughout Maharashtra. He started Siddharth College at Mumbai in 1946, Milind College at Aurangabad in 1950 and Siddharth College of Commerce and Economics at Mumbai in 1953. He also took initiative to establish separate university for Marathwada. Thousands of students took education in these institutions. In this way, Ambedkar did a tremendous work in the field of education.

**Check your progress :**

- 1) Explain in short the educational work of Dr. Ambedkar.

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## 9.5 SUMMARY

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Thus, we can say that Ambedkar's legacy as a socio-political reformer had a deep effect on modern India. In post-Independence India, his socio-political thought has acquired respect across the political spectrum. His initiatives have influenced various spheres of life and transformed the way India today looks at socio-economic policies, education and affirmative action through socio-economic and legal incentives. He is one of the greatest social revolutionary of India. He obtained political and social rights for the Dalits. The major achievement of Dr. Ambedkar was that he succeeded in getting an identity and self-respect for the Dalits. He adopted the means of constitutional movements and self-reliance among the weaker section.

Dr. Babasaheb Ambedkar played a pivotal role in the building of democratic movement in India. As a chief architect of constitution of India, he mobilized democratic revolution in India in general and Dalits in specific. His reputation as a scholar led to his appointment as free India's first law minister, and chairman of the Drafting committee responsible to draft a constitution. He passionately believed in the freedom of the individual and criticized orthodox caste ridden Hindu society. His condemnation of Hinduism and its foundation of caste system, made him controversial, although his conversion to Buddhism sparked a revival in interest in Buddhist philosophy in India and abroad. His life and mission was devoted for the upliftment of depressed classes in India. He performed the task of awakening India's millions of excluded and oppressed to their human rights. He contributed immensely towards the economic development of our country too. In order to pay homage to his greatest service to the country, he was posthumously awarded 'Bharat Ratna' in 1991.

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## 9.6 ADDITIONAL READINGS

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2. Bipan Chandra, *History of Modern India*, Orient Blackswan, 2009.
3. B.L. Grover and S. Grover, *A New Look at Modern Indian History*, S. Chand and Company, New Delhi, 2001.
4. Dhananjay Keer, *Ambedkar: Life and Mission*, Popular Prakashan, Bombay, 1961.
5. Gail Omvedt, '*Dalits and Democratic Revolution*' - *Dr. Ambedkar & the Dalit Movement in Colonial India*, Sage Publication, New Delhi, 1994.

6. Rosalind O'Hanlon, *Caste Conflict And Ideology: Mahatma Jotirao Phule And Low Caste Protest in Ninetieth Century Western India*, Cambridge University Press, Cambridge, 1985
7. Sumit Sarkar, *Modern India 1885-1947*, Macmillan, Madras, 1996.
8. Valerian Rodrigues, *The Essential Writings of Ambedkar*, Oxford University Press, Delhi, 2002.

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## 9.7 QUESTIONS

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- 1) Explain the work of various social reformers in the upliftment of Dalits.
- 2) Discuss the various social movements launched by Dr. Babasaheb Ambedkar.
- 3) Give details of political party founded by Dr. Babasaheb Ambedkar.
- 4) Explain the role of Dr. Babasaheb Ambedkar towards the upliftment of Dalit.
- 5) Discuss the various satyagrahas of Dr. Babasaheb Ambedkar for the attainment of humanitarian rights of Dalits.
- 6) Describe the political work of Dr. Babasaheb Ambedkar and assess its significance.
- 7) Assess the educational work of Dr. B.R. Ambedkar.



# Unit - 10

## PEASANTS AND TRIBALS PEASANTS

### Unit Structure:

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Causes of Peasants Unrests in India
- 10.3 Deccan Riots of 1875
- 10.4 Contribution of Reformers towards the Peasant Movement
  - 10.4.1 Mahatma Jotirao Phule
  - 10.4.2 Vitthal Ramji Shinde and Peasants' Problem
  - 10.4.3 Contribution of Sane Guruji
  - 10.4.4 Senapati Bapat and Mulshi Satyagraha
  - 10.4.5 Dr. B.R. Ambedkar and Peasant Movement
- 10.5 Indian National Congress and the Peasants
- 10.6 Tribal Uprisings
- 10.7 The Uprising of the Ramoshis
- 10.8 The Uprising of the Kolis
- 10.9 The Bhill Uprising
- 10.10 The Revolt of the Gadkari
- 10.11 The Gond Uprising
- 10.12 The Tribal Movement in Bengal
- 10.13 Summary
- 10.14 Additional Readings
- 10.15 Questions

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### 10.0 OBJECTIVES

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After the study of this unit, the student will be able to :

1. Analyze the study the peasants' unrest in India.
2. Understand the contribution of various social reformers towards the peasants' movement.
3. Study the work of Indian National Congress to address the peasants' problem.
4. Understand the study the historical background of tribal uprisings in India.
5. Study the Ramoshis uprisings in Maharashtra.

6. Analyze the Bhills and Kolis uprisings in Maharashtra.
7. Study the tribal movement in Bengal.

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## 10.1 INTRODUCTION

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The advent of the British was welcomed by the liberals of higher castes educated people for its liberalism and system of education. The orthodox forces opposed the British out of fear that the British culture, language and liberalism might corrupt the Indian customs and traditions. In reality both these forces were benefitted by the British administrative system. On the contrary the lower classes such as peasants, tribals and Dalits were more ruthlessly exploited by the British system of administration which was exploitative in nature. The public organization seems to neglect the prime issues of these oppressed classes. The traditional set up of cultivators was shattered due to the uninterrupted interference of the British. They could salience the revolt of these people because it was easy for to crush them as their revolts were isolated. However the brave fight of the peasants is the golden page in the history of downtrodden in India. Now their heroic struggle against the mighty British rule is well recognized by the majority of the historians.

In India, the agrarian discontent against the British rule was due to the exploitative agrarian policy of the British rule. The heavy land tax fixed by the land settlement, fall in agricultural produce, growing poverty of the agricultural masses and their indebtedness added to the miseries of the peasants. The British neglected the agricultural industry and their alliance with the moneylenders created serious unrest in the minds of the peasants. The British company uprooted the peasant and the tribal of western India who had opposed vigorously their exploitive economic policies and tried to throw them out of the country.

The advent of the British rule was welcomed by the liberals of higher castes educated people for its liberalism and system of education. On the contrary the lower classes such as peasants, tribals and Dalits were more ruthlessly exploited by the British system of administration which was exploitative in nature. The public organizations seem to neglect the prime issues of these oppressed classes. Unlike others, tribals' survival was at stake. The traditional set up of tribals was shattered due to the uninterrupted interference of the British. They could silence the revolt of these people because it was easy for them to crush tribals who were living aloof life. However the brave fight of the tribals is the golden page in the history of the subaltern. Now their heroic struggle against the mighty British rule is well recognized by the majority of the historians. The revolt normally began when the tribes felt

oppressed and had no other way but to fight. The tribes organized themselves for an armed resistance. These tribal people though no match for the modern military might of the British rule, their struggle against the colonial power, provided inspiration to the other people. The fight of tribals with the British added a glorious chapter in history of Modern India.



Indian tribals revolted against Britishers when they tried to exploit them. The tribal uprising was the resistance against the Zamindars, moneylenders and the British rule. Tribals were living an independent and the excluded life. They enjoyed maximum immunity from the native rulers of India. The greedy British rule tried to exploit natural resources and that was strongly opposed by tribals. Birsa Munda started the movement and revolted against the British rule. Number of tribal leaders like Umaji Naik, Ramaji Bhungere and Baburao Gond offered heroic resistance to the mighty British rule and to bring an end of their unjust rule. In areas inhabited by tribal peoples such as Gonds, Santhals or Kolis and Bhils, rebellion was frequent as the changes introduced by the British administration invaded the socio-economic structure of their communities. The British East India Company uprooted the tribals of India who had opposed vigorously their exploitive economic policies and tried to throw them out from the country. Number of tribal revolts took place in India which was supported by local people who were subjugated by Officers of the East India Company. In this unit, we will study all these revolts and try to understand their contribution in Indian freedom struggle.

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## **10.2 CAUSES OF PEASANTS UNRESTS IN INDIA**

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In India majority of the people were cultivators. The agrarian discontent against the British rule was due to the exploitive agrarian policy of the British rule. The heavy land tax fixed by the land settlement, fall in agricultural produce, growing poverty of the agricultural masses and their indebtedness added to the miseries of

the peasants. The British neglected the agricultural industry and their alliance with the moneylenders created serious unrest in the minds of the people. As the insurrections of the Bhills, Kolis and the Ramoshis took place, the peasants in Maharashtra also raised the standard of revolt in the latter half of the Nineteenth century. This unrest affected the areas of Poona, Satara, Ahmednagar and Solapur. That was the result of the long standing grievances, oppression and unrest in the peasant community.

**Causes of Peasant's Unrest in India:**

- 1) Cultivation was the profession of a majority of people in India. The Indian society was primarily an agrarian in the 19<sup>th</sup> century. The rural people engaged in the cultivation. Land was the only source of livelihood for them. So the policy of British Government related with the agricultural sector was likely to affect them.
- 2) The British introduced a new land revenue system to collect the taxes from the agricultural sector. They introduced Rayatwari system, in which land settlement was done with individual who occupied the land. Though it was not as harsh as Zamindari in Bengal, the peasants found it difficult to pay the taxes to the British government. The condition of the peasant was worse due to the scanty rainfall and lower prices of grains. The increasing burden on land and increasing land revenue all resulted in the indebtedness of the peasants. This resulted in the miserable condition of the peasants.
- 3) In the early days of occupation, the British government brought changes in the mode of land settlement. The Sincere efforts were made to modify system to promote cultivation. With the outbreak of American civil war (1861-65), there was an increase in demand of Indian cotton in England. It seemed that Indian peasants were enjoying prosperity. However this temporary boon was soon ended. With the end of American civil war, American cotton replaced the demand of Indian cotton. Peasants suffered due to this event. They were not prepared to face the changed circumstances and this led to the further problems in their life.
- 4) The moneylenders were the exploiter of the poor peasantry. There was an evil union between moneylenders and the British government. The government used to take enough care to save the money lenders from the wrath of the poor peasants. But they never took any initiative to solve the peasant's problems. British had given land an exchange value so it became easier for the moneylenders to confiscate the mortgaged property of the peasants. The limitation of the law encouraged the moneylenders to exploit poor peasants.



- 5) From 1832 to 1872 the population was growing rapidly. This led to an increased burden on the land. Moreover the artisans and soldiers, who were deprived of their work due to the arrival of new regime, engaged themselves in the agrarian sector. This led to increasing burden on the agricultural sector because a land was not so fertile as to accommodate all the elements of the society.
- 6) The economic policies of the British rulers such as new land revenue system, colonial administration and ruins of handicrafts resulted in the increasing burden on land. This transformed the agrarian structure and extra burden on land led to the impoverishment of the peasants. East India Company introduced various experiments and their various methods of revenue settlement led to the rising misery of the peasants. The cultivator became landless labour in their own land. They just wanted to collect taxes from the peasants. The revenue was collected without mercy. In Deccan natural calamities like floods and famines added to the impoverishment of peasants. They were exploited by the moneylenders who usually confiscated their land for failure to repay their debt.

On such background it was but natural the cultivators became rebellious against the British. This led to the Deccan riots of 1875.

**Check your progress :**

- 1) Discuss in brief the causes of peasant's unrest in India.

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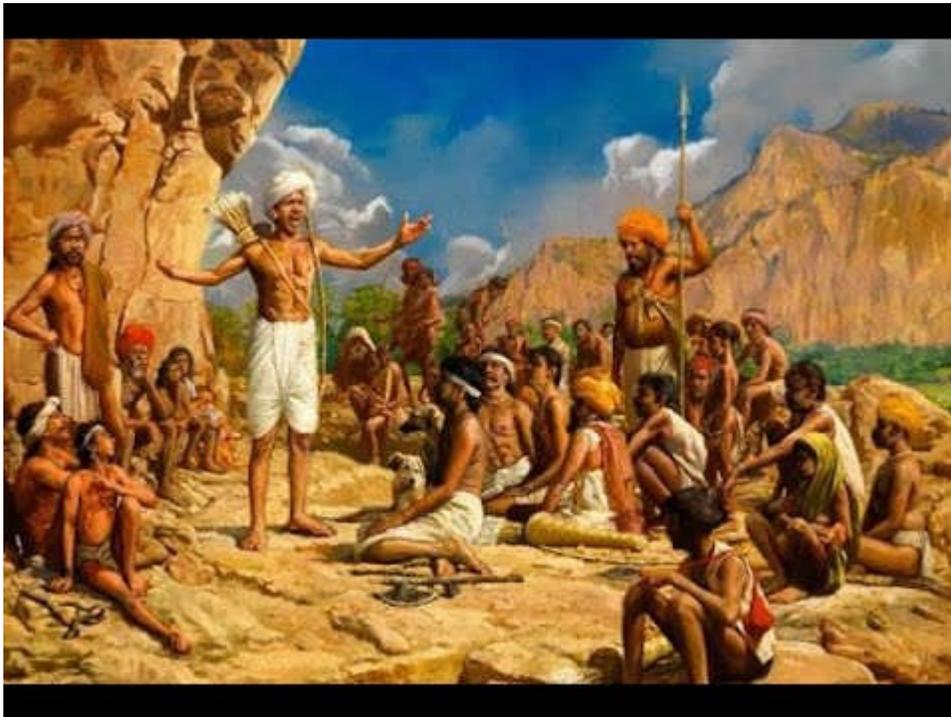
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### 10.3 DECCAN RIOTS OF 1875

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During this period peasants in western India had to face number of problems due to several reasons which led to Peasants' unrest in the Deccan and riots broke out in 1875. The life of cultivator was not easy. It was full of hardship. The first period of three decades after the British conquest led to the economic depression. The cultivators were harassed by moneylenders. They began to press for the recovery of debt. Peasant's failure to pay interest or loan further added problems. Moneylenders saw as an opportunity to confiscate the land of the peasant. The riots were only a symptom of the condition prevailing in rural Deccan in the later part of the 19<sup>th</sup> Century. The majority of poor people were born in debt, and die in debt. Moneylenders in Maharashtra used to lend money at higher interest. The poor land labourers and peasants could never repay the original amount of debt for they could pay only interest of the debt. The Marwadi moneylenders have no any kind of sympathy with the poor villagers. The Government and moneylenders used to exploit poor peasants. This resulted into hopeless state of distress growing among the agricultural population of the Deccan. As a result, the lands of people began to pass in the hands of moneylenders.

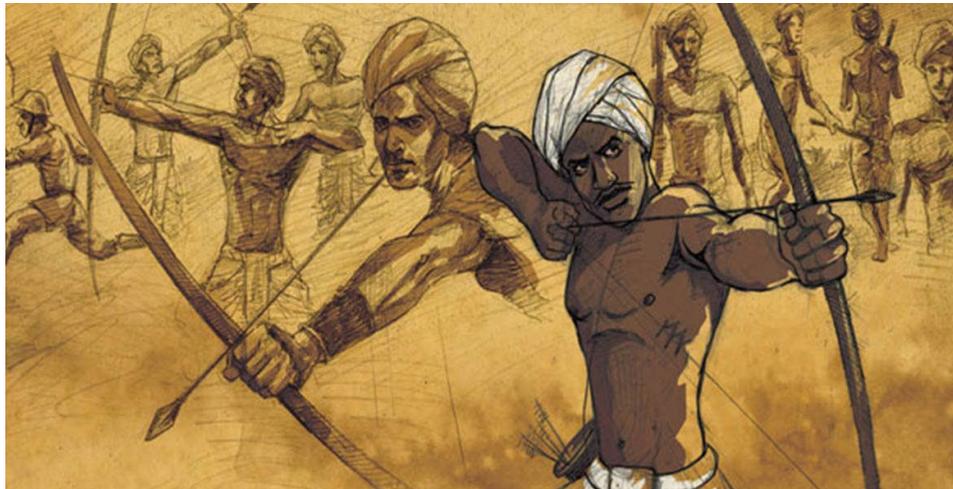


At the end of 1874 their feelings against the moneylenders burnt into flame and their unrest exploded into violence in the village of Sirur taluka in Poona. The people of the village declared social and economic boycott on the moneylenders. The moneylenders were forced to flee the village. The first outbreak of

violence occurred at Supa in Pune where the houses of the money lenders were attacked by the people. The riots spread rapidly to the other parts of Pune. The riots of 1875 in Pune and Ahmadnagar were rooted in acute agrarian distress. The riots were the reaction to the extreme exploitation of the peasants by the moneylenders. In 1873-74 the hill tribes of the western part of Pune and Ahmadnagar took up arms against moneylenders under the leadership of Honya an influential Koli leader. The Koli tribes started struggles against the moneylenders. Many of them were robbed and physically attacked. However Honya was caught in 1876. The British government finally appointed a commission to report of the causes of riots and to suggest measures to overcome.

### **Deccan Riot Commission**

Soon it became clear that the riot against the moneylenders was not just problem of law and order. The problem was rooted in the merciless exploitation of the peasantry. Hence the Government appointed a commission to inquire, the causes of the riots. The Deccan Riot commission found that the indebtedness of peasantry had grown to an extreme level. Their inquiries showed that only one third of the land was retained by the cultivator. Rest of the land was confiscated by the moneylenders. The interest of the debt was so high that the debt was nearly double than the capital volume of the debt. Commission came to conclusion that feeling of bitterness or hatred towards the moneylenders was due to excessive exploitation of the peasants. By studying all the facts founded by commission, British government passed the 'Deccan Agricultural Relief Act of 1879' to provide financial relief to the peasants.



**Check your progress :**

- 1) Explain in short the Deccan Riots of 1875.

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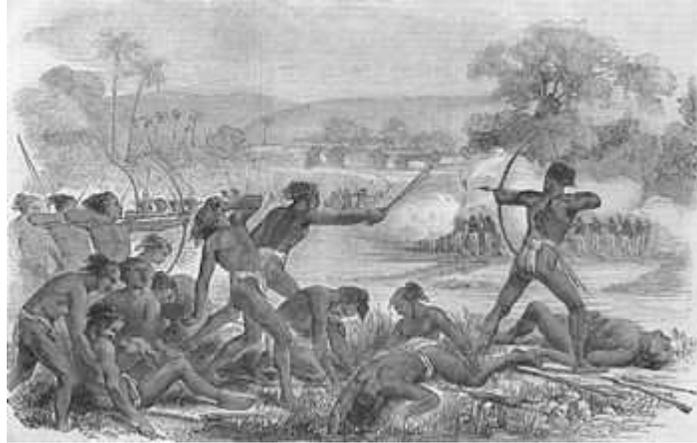
**10.4 CONTRIBUTION OF REFORMERS TOWARDS THE PEASANT MOVEMENT**

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**19.4.1 Mahatma Jotirao Phule**

Mahatma Jotirao Phule was a symbol of revolt against all oppressed classes in the India. He had dedicated his entire life in the service of the neglected and exploited classes. Jotirao decided to create an awakening among the farmers. To study the problem of farmers, he traveled on foot through many villages and went place to place. He held meetings of the farmers to create an awakening among them. He explained to them the ideas how to improve agricultural production. Through his writing, he brought to the notice of the general public, the miserable condition in which the farmers lived.

He shed light on the exploitation of the farmers by revenue department police official and irrigation authorities like Talathi, Kulkarni and Mamledar. In the year 1885 the moneylender and landlords near Junnar were found to be harassing the farmers with high rate of interest. The farmers filed a petition with about five thousand signatures and sent it to the government. Jotirao went to the Junnar and actively participated in the movement. He explained the misery of the farmers to the government. At the end the moneylenders and landlords decided to reduce the rates of interest. The farmers again went to work.



**Santhal Rebellion.**

Jotirao also exposed the exploitative nature of Brahmanism which led to the exploitation of peasants. He wrote a book entitled 'cultivators whipcord' in which he narrated the sorrows of the cultivators. He came to conclusion that the intellect, moral progress and wealth, vanished due to the lack of education. So he urged the peasants to take education. The book was written with a view to discuss some of these reasons behind the problems of the peasant. According to Jotirao, all white European officials are absorbed in indulgence in pleasure and all government departments have a majority of Brahmin officials. These people had nothing to do with the problems of the peasants.

Jotirao established 'Satyashodhak Samaj' to free the exploited elements in the societies like peasants, shudratishadras and women. Satyashodhak Samaj started weekly journal 'Deenbandhu'. Krishnrao Bhalekar became the editor in chief of Deenbandhu. The problems of the peasants were highlighted in Deenbandhu. Jotirao Phule made demand to the government regarding establishment of hostels for the children of peasants. He also made appeal to government to fix a reasonable assessment of land and to free farmers from ignorance and superstition. He addressed the sorrows of the peasants to the Duke of Canaught when he visited Pune in 1888.

#### **10.4.2 Vitthal Ramji Shinde and Peasants' Problem**

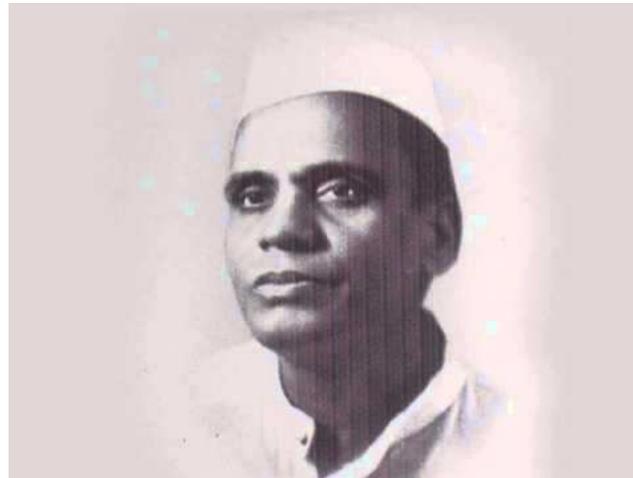
Vitthal Ramji Shinde, one of the great social reformers of Maharashtra was born in a peasant family. His family suffered miseries at the hands of moneylenders. The peasant movement at 1920 in western Maharashtra was a child of the Non Brahmin Movement of Ssatyashodhak Movement.

In 1928 to avert the calamity of Small Holding bill, Shinde came forward to assume the leadership of the causes of the peasants in the critical moment. This bill created great unrest among the farmers. When the peasants were properly roused in the

Bombay presidency, 'peasants' conference' was held at Ray Market in Pune with V. R. Shinde as the president. Shinde criticized the Indian ministers of the government, He pointed out that, the corrupt officers, clerks and the moneylenders had deprived the peasants of his land.

#### **10.4.3 Contribution of Sane Guruji**

Pandurang Sadashiv Sane, popularly known as Sane Guruji played important role in peasant movement. Though teacher by profession, he was a devoted follower of Gandhiji. He had dedicated his entire life in the service of Maharashtra. In 1939 the Khandesh region was devastated due to the heavy rainfall. He toured the region and demanded the tax exemption on land. He took great effort to make Faizpur session of congress successful.



**Sane guruji**

#### **10.4.4 Senapati Bapat and Mulshi Satyagrah**

In 1921, Senapati Bapat launched the Mulshi Satyagrah to save the lands of cultivators from submersion under the Mulshi dam. He demanded the loss of the peasants should be combated with money. At last in 1923, all the demands of the peasants were agreed upon.

#### **10.4.5 Dr. B.R. Ambedkar and Peasant Movement**

Dr. B. R. Ambedkar, *alias* as Babasaheb Ambedkar, was one of the most illustrious sons of India. He appeared on the Indian socio-political scene in early 1920's and remained in the forefront of all social, economic, political and religious movements for the upliftment of the lowest stratum of the Indian society. He was par excellence, a spokesman of the ignored humanity, the labourers, peasants and tenants and industrial labourers. As a member of the Bombay Legislature (1927 to 1942), Ambedkar gave effective expression to the grievances of the rural poor through his mass movements. His successful agitation against *Mahar Vatan* emancipated a large section of the rural poor from virtual serfdom.

His successful struggle against the prevailing land tenure system called Khoti and he wanted to liberate a vast majority of the rural poor from an extreme form of economic exploitation. He has submitted two separate bills to end the unjust and cruel practice of *Mahar Vatan* and Khoti system but it was opposed by landlords of Konkan and members of Congress party. He organized a peasant march on Bombay Legislative Assembly on 10<sup>th</sup> March 1938 in association with Communist leaders and it was participated by more than 10000 peasants. He also led Chirner Satyagraha of peasants. He has also presented a bill in the State Assembly aimed at preventing the malpractices of money-lenders hurting the poor peasants.

Dr. Ambedkar established a political party called the 'Independent Labour party' on 15<sup>th</sup> August 1936 to address the issues of peasants, landless labourers and textile workers. Under the banner of this new party a comprehensive programme with the immediate needs and grievance of the landless poor tenants, agriculturists and workers was taken up. As a labour minister in Viceroy's Executive Council (1942-1946), he makes various laws for the betterment of peasants' class.

**Check your progress :**

1) Explain in short the work of reformers towards the Peasant movement.

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**10. 5 INDIAN NATIONAL CONGRESS AND THE PEASANTS**

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Indian National Congress was founded in 1885 and it addressed the problem of peasants in India from the beginning of Moderate phase. Extremist leaders also raised the grievances of peasants' class. Mahatma Gandhi involved number of peasants in all his movements. During this time, all his movements became mass movements due to the participation of various classes especially peasants. Peasants' problems were also raised in various sessions of the Congress. It was for the first time that

Indian National Congress held its session at rural area. Faizpur was a rural area in Khandesh in Maharashtra. A large number of peasants participated in the session. The session passed a large number of resolutions of the welfare of the peasants. The session demanded the deferment of the recovery of loans from farmers. It also demanded an adequate minimum wages to the landless labourers. The president of the session Pandit Jawaharlal Nehru asked the workers and peasants to participate in the activities of the congress. Congress and its leaders criticized the British rule for the exploitation of peasants and motivated them to fight against the injustice of Britishers.

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## **10.6 TRIBAL UPRISINGS**

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Indian tribes revolted against the Britishers, soon after the establishment of their authority over India. Britishers were opposed in various parts of India. In Maharashtra the hilly tribes offered stiff resistance to the British rule. Tribals like Ramoshi, Koli, Bhill, Gadakari, Gond and many others opposed British imperialistic policies through their revolts. It was not just tribal revolt but it was important step to overthrow the British regime. The tribal revolts did not take place suddenly. The roots of these revolts lie in the exploitation of the tribal by the evil nexus of Zamindars, moneylenders and the British rulers. There are many factors that led to the tribal revolts against the British rule. The Causes of their revolts are as follows:

- 1) The tribes were not happy with the growing influence of the British in their own area of influence. From many years they had been living peacefully with the nature. The Mughals and the Deccan kingdoms hardly interfere in their day of day life. However the British desire of exploiting the natural resources made them rebel and stand of against the government.
- 2) Most of the tribes like Ramoshis and Kolis attacked moneylenders. Moneylenders exploited poor and illiterate tribals. There was growing discontent among the tribals regarding this exploitation. Their chief aim was to teach lesson to the moneylenders who uses to cheat poor ignorant tribals. The moneylenders had protection of the British government. So naturally they got evolved against the British rule.
- 3) The British wished to create a monopoly over forest. Unlike Indian ruler, the British could not understand the attachment of the tribes to their original inhabitation. They lived in hilly regions and forests. They lived in harmony with the nature. They didn't like the British attitude of exploitation of natural wealth for the sake of their material development. The suzerainty of Britishers

over their forest zones, creation of reserved forests and attempt to monopolize forest wealth made the tribes rebellious.

- 4) The British disrupted the traditional economic set up. They deprived the tribal people of their traditional economic set up and hence the tribals were forced to serve as menial labourers and miners. They were instigated against British by the hostile personalities like Vasudev Phadke, Trimbak Dengele and Umaji Naik.

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## **10.7 THE UPRISING OF THE RAMOSHIS**

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Ramoshis also known as Berad was a nomadic tribe of hunter gatherers found in a large scale in western Maharashtra. They served as a fighting force in the Maratha army, well known for their bravery. In the early nineteenth century the commercial British national forest policy and the conflict it created over forest use forced them to start struggle against British rule. After the final defeat of the Marathas in 1818, the British administration of the Bombay Province found it difficult to suppress the activities of Ramoshis. Since the Maratha rule was over, they became unemployed. They were working in police administration of Maratha with the introduction of the British administrative set up the local tribes like Ramoshis and Bhills were neglected. Most of them were removed from job. This led to the rising discontent in their mind against the British. Though Ramoshis were unemployed they were confident of themselves as they were armed. They were ready to join anyone who would provide them suitable employment. The economic problems created by famine and British regime had adverse effect on the people.

The Ramoshis led the banner of revolt under their spirited leader Umaji Naik. He and his associate Bapu Trimbakji revolted against the British rule. Their revolt caused a lot of trouble for the British rule. They lived in forest and people had sympathy for them, since they did not harm the poor people. On the contrary they attacked the moneylenders and rich people who were exploiting the masses. From 1828 to 1829 their rule was the ultimate in the hills around the fort of Torna. Though their leader Umaji was captured and put to death by the British they never lost their struggle. Ramoshis were so troublesome that after few years, British tried to pacify them by granting lands as well as recruiting them as hill police.

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## **10.8 THE UPRISING OF THE KOLIS**

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The kolis were neighbours of the Bhills and lived in the country both above and below the Sahyadri in the Thane. They were

scattered over the whole area from the border of Kutch to the Western Ghats. By nature, they were fighting race. In 1824, Kolis of Gujarat burnt and plundered village. For the British rule, it was the first taste of their might. It was only the use of force that could stop the activities of kolis.

### **Leadership of Ramaji Bhungere**

Ramaji Bhungere, a Koli officer who resigned the government service raised the standard of revolt in 1828. The large number of Kolis joined him, since most of them became unemployed due to the British advancement. Government sent troops to suppress the revolt. The Kolis were inspired by the example of the Ramoshiss. They got support of common people in their struggle against the British. They plundered a large number of villages in the Sahyadri. They were also joined by others dissatisfied leaders of Maratha nobility such as Chimaji Jadhav, Bhau Khare. The rebels declared the change of the Government in the name of Peshwa. But the British government put down the revolt. Soon many Kolis were captured and put to death. However the spirit of Koli community was not destroyed.

They broke into revolt again in 1844. This time Raghu Bhungere was their leader. They raided several villages. The police and the Kolis experienced many skirmishes. They attacked police station and killed many police men. It is interesting to note that during the Koli rebellion of May 1845, the leaders of the Ramoshis uprising had also joined the Kolis at Purandar in Pune. In 1845 the rebellion spread in Purandar. Though Bapu Bhungere was captured the Koli continued their struggle till 1850. By 1850 the first phase of Koli rebellion had been suppressed. In 1873 Honya an influential Koli raised a well trained band of followers in the Poona. This time the moneylenders were main target of Kolis. Honya was against the moneylenders because they cheated the poor tribesmen. Though he was cough in 1815 the spirit of rebellion never ceased. Between May to July 1875 many moneylenders were targeted. British decided to crush the rebellion of kolis so they sent many able officers to pun to an end revolt of Koli.

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## **10.9 THE BHILL UPRISING**

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The Bhills were primitive and predatory tribes living in settlement scattered in the western Maharashtra. Khandesh was the stronghold of the Bhills. They controlled the mountain passes between the north and the south. In countryside they were cultivators. However in hilly region, they carried on plunder of the rich landlords. They had suffered exploitation at the hand of British. The British occupied the Khandesh in 1818. This increased the suspicion in the minds of the Bhills. So they took shelter in hilly

region of Satpuda and carried their activities from there. The Satpuda region became the base of their military operations.

In 1817 the Bhills rebelled against the British. Economic distress, famine and the ill governance of the British led them to the uprising. It was suspected that this uprising was caused at the instigation of Trimbakji Denge, the noble of Peshwa Bajirao II. When British pressurized Bajirao to arrest Trimbakji, the Bhills turned anti British and revolted against them. The British succeeded in suppressing the Bhills rising by military actions and by conciliatory approach. Bhill uprising in 1819 led to the devastation of neighboring region. The British adopted brutal method to uproot Bhills. Their settlement of Bhills was destroyed and many of them killed. Then also many Bhills continued their struggle. Taking advantage of the British reverse in Burmese war in 1825 the Bhills again rebelled. They challenged British authority from time to time. The British policy of suppression and conciliation seemed to pacify them at last. But it took too much time. In this way, Bhills tried to oppose the British rule.

**Check your progress:**

- 1) Explain the Ramoshis and Bhills uprisings in India.

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**10.10 THE REVOLT OF GADKARI**

Gadkari used to garrison the Maratha forts and enjoyed land grants for their service. After the third Anglo Maratha war, their services were dispensed and they were required to pay revenues for the lands they held. The British took away some other customary privilege of the Gadkaris. These activities spread discontent among the soldiers and common people against the British. This led to the rising of Gadkaris. The local military commanders also joined them. Gadkari rising became a general popular revolt against the British. The fire of rebellion spread neighboring states also. The rebels captured the forts of Panhala and Pavangad. The Bombay government took extensive steps to suppress the revolt. After the intensive military campaign, the British finally succeeded in suppressing the risings of the Gadkaris.

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## 10.11 THE GOND UPRISING

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Maratha power was the last regime which was defeated by the British. Bhosale of Nagpur was one of the important center of Maratha might. However after the end of their rule, British were free to introduce their administrative system in the Nagpur region. Within three years of their assuming charge of Chandrapur, the British had to face a trouble in the area. A large part of Chandrapur district was covered with thick forest populated mainly by Gonds. Several Zamindars also were related to the Raj Gond families of Chandrapur. A number of Raj Gond had helped Appasaheb Bhosale in his struggle against the British.

Taking advantage of the revolt of 1857 the Gond Zamindar of Adapalli and Ghot revolted against the British. They gathered a considerable force of Gonds and brought Rajgad Pargana under his control. British sent army to suppress the Gond rebellion. Baburao Gond attacked the English camp in the Aheri province and looted it. English army did find it difficult to suppress the Gond revolt. However treachery played the trick. Baburao Gond was captured and hanged to death. The rising of Chadrapur was spontaneous. Though Gond did not become successful, their heroic efforts inspired the others.

### Check your progress:

- 1) Explain in brief the revolt of Gadkari and Gond uprisings in India.

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## 10.12 TRIBAL MOVEMENT IN BENGAL

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The tribal movement in the north western Bengal from 1824 to 1932 was also considered as an important struggle of Modern period. Tribal leader, Jitu Santhal began this movement in Malda area of Bengal, which was against the landlords, who used to exploit the tribal as their tenets. The movement began when the exploitation became exorbitant and unbearable. It took the shape of tenant agitation against the landlord and continued till 1932 when some of the tribals were shot dead.

**Check your progress:**

- 1) Explain in short the tribal movement in the Bengal.

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**10.13 SUMMARY**

Thus, from the above discussion it is clear that peasants gave stiff resistance to the unjust and inhuman policies of the British government and moneylenders. Though they failed to over through the British rule, they inspired the other fellow citizens to unite and to oppose the British policies. Peasants in India, with their increased consciousness, which was created due to peasant movement by various leaders, participated in the Indian National movement to over through the British rule and to teach lesson to landlords and moneylenders. Due to their support and participation in Indian freedom struggle, India got independence in 1947.

From the above discussion it is clear that the tribals gave stiff resistance to the unjust and inhuman policies of the British government and moneylenders. Though they failed to over through the British rule, they inspired the other fellow citizens to unite and to oppose the British policies. The freedom fighters and the leaders of Indian National Movement appreciated the efforts of Ramoshis, Bhills, and Kolis. Due to their support and participation in Indian freedom struggle, India got independence in 1947.

**10.14 ADDITIONAL READINGS**

1. Bipan Chandra, *History of Modern India*, Orient Blackswan, 2009.
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3. B.L. Grover and S. Grover, *A New Look at Modern Indian History*, S. Chand and Company, New Delhi, 2001.
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5. Rosalind O'Hanlon, *Caste Conflict And Ideology: Mahatma Jotirao Phule And Low Caste Protest in Ninetieth Century Western India*, Cambridge University Press, Cambridge, 1985

6. Sumit Sarkar, *Modern India 1885-1947*, Macmillan, Madras, 1996.
7. Sekhar Bandyopadhyay, *From Plassey to Partition and After: A History of Modern India*, Orient Blackswan, 2004.
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### 10.15 QUESTIONS

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- 1) Discuss the factors led to the peasant's unrest in India.
- 2) Write a detailed note on Deccan riots of 1875.
- 3) Explain the contribution of various leaders in peasant movement in India.
- 4) Describe the work of Indian National Congress towards the peasant movement in India.
- 5) Trace the history of tribal uprisings in India.
- 6) Describe the tribal uprisings in Maharashtra with special reference to Ramoshi and Bhill.
- 7) Discuss the Koli and Gond uprisings in Western India.
- 8) Explain in detail the tribal movement in Bengal.



Semester II  
Subject : History

History of Modern India :

(100 marks)

Society & Economy

- (1) All Question are compulsory
- (2) All Question Carry Equal Marks
- (3) Figures to the right indicates marks to a Sub – Question

Que 1. Attempt any two of the following ( On Module – I )  
(20 marks)

- A)
- B)
- C)

Que 2. Attempt any two of the following ( On Module – II )  
(20 marks)

- A)
- B)
- C)

Que 3. Attempt any two of the following ( On Module – III )  
(20 marks)

- A)
- B)
- C)

Que 4. Attempt any two of the following ( On Module – IV )  
(20 marks)

- A)
- B)
- C)

Que 5. Write any two short notes.  
(20 marks)

- A)
- B)
- C)
- D)