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SOCIAL CHANGES IN MODERN INDIA

The Indian subcontinent witnessed significant social changes during the 18-19th centuries. The onset of British rule, increasing urge for social and religious reform, rise of a middle class, rapid growth of newspapers in both English and Indian languages, changes in physical infrastructure and semi-political unification of the country were partly responsible for these changes. The end of the Mughal rule was followed by the strengthening of many regional kingdoms during the 18th century. The gradual expansion of British rule in this vacuum signified an entirely unfamiliar system of governance with long term repercussions.



OBJECTIVES

After studying this lesson, you will be able to:

- trace the broad outlines of cultural policies of British rulers in India;
- examine the nature of the conflict between the Orientalists and the Anglicists;
- assess the impact of British rule on educated classes in India;
- explore the evils in the social and religious life;
- explain the background of the rise of a modern Indian intelligentsia;
- the reform movements and the issues raised by them;
- identify the stages of the growth of western education in India and
- identify the stages of the growth of press in India.

18.1 BRITISH CULTURAL POLICIES IN INDIA

The beginning of British rule in India witnessed many imperial ideologies in operation. Back home in England, there were divergent ideologies at work regarding best possible ways of governing the Empire. Policies were often driven by the popularity of specific ideologies in Europe in general and England in particular. They also depended upon the whims and fancies of higher British authorities in India. After the battles at Plassey (1757) and Buxar (1764), British rulers faced many difficulties in governing the regions they had won. It will be very interesting to see that different ideologies took centre stage at different times.



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Orientalists

The first generation of British administrators in India like Warren Hastings, William Jones and Jonathan Duncan popularised the view that India had a glorious past which had subsequently degenerated. These scholars and administrators were called Orientalists. They were keen to learn and propagate Indian languages and tradition. This, they thought, would ensure a better understanding of India which would eventually strengthen their rule over this country. To stretch this argument further, we can say that the Orientalists depicted India's past in a way that was in consonance with the needs of the colonial administration. Important institutions that came to be identified with their efforts were the **Calcutta Madrasa** founded by Warren Hastings (1781), the **Asiatic Society of Bengal** founded by William Jones (1784) and the **Sanskrit College at Benaras** founded by Jonathan Duncan (1794).

William Jones learnt Indian classical languages and found important linguistic connection between Sanskrit and classical western languages like Greek and Latin. For around fifty years, the Asiatic Society was an important centre of learning and a rare institution to undertake translations of notable Sanskrit texts. An important journal published by it was the *Asiatick Researches*. Warren Hastings held the view that Hindus possessed laws which continued unchanged for centuries. Therefore, the British should master these laws and the Sanskrit language in which these texts were written if they wished to establish their governance in the country. To provide a precise idea of the customs and manners of Hindus, N. B. Halhed published *A Code of Gentoo Laws in 1776*.

There was a strong urge to make local British administrators familiar with Indian culture and tradition. **Fort William College** founded by Wellesley in 1801 to train the young British recruits to the civil service in India was meant to serve primarily this purpose. This college became an important centre for producing knowledge on and about India. It had many departments devoted exclusively to research on Indian languages and literature.

Influence of Ideas on administrative and economic policies

Influence of ideas was clearly visible in the administrative and economic policies. Lord Cornwallis, who became Governor General in 1786, was influenced by the 18th century Whig political philosophy. In the Whig philosophy, the main organs of the government, i.e. executive, legislative and judiciary should be separate. This would provide check and balance on each other's activity so that no organ exercises arbitrary powers. Philip Francis and Edmund Burke were the two most eminent political thinkers of the 18th century England. Burke insisted that the prosperity of the natives must be secured before any attempt was made to reap profit from them. Philip Francis, his friend and a member of the Supreme Council in Calcutta in the 1770s, drew up a comprehensive plan for administering property in Bengal. This plan subsequently influenced Cornwallis' policy of Permanent Settlement for Bengal, Bihar and Orissa in 1793. Cornwallis succeeded in laying the foundation of a strong Whig policy in the governance of Bengal. You will read more about the policy of Permanent Settlement in the chapter dealing with economic history of British period.

England was the first country to experience Industrial Revolution which led to a massive increase in the output of finished products. British industrial capitalists now argued for a free play in the British colonies. They put pressures on the British government to curtail the company's monopoly in the Indian market. Free market



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theorists influenced the ideological positions of many policy makers in India as well. Finally the Charter Act of 1813 abolished Company's monopoly of trade with India. Simultaneously, the **Liberals** and the **Utilitarians** gained strong positions within the policy making apparatus of India.



INTEXT QUESTIONS 18.1

1. Name some important institutions established by the Orientalists?

2. Underline the importance of the Asiatic Society in promoting studies on India.

3. Who established the Fort William College?

4. Which was the first country to experience Industrial Revolution?

5. Which Act abolished the monopoly of the East India Company over the India Trade?

18.2 SOCIO-RELIGIOUS REFORMS

A distinct feature of the 19th century India was the urge for social and religious reforms which cut across castes and communities. India had a long tradition of religious reforms and social dissent. During the ancient period, an urge for reform can be seen in Upanishadic texts, Buddhism, Jainism, Vajrayan, Tantricism etc. During the medieval age, the popularity of the Bhakti and the Sufi saints is well known. Attempts to explore India's past by the first generation of British rulers helped to sharpen educated classes' consciousness of their own existence. Early reformers were groping to find suitable answers. But the agenda for the modernization was not set by the western influence because the logic for reform was sought to be located within India's past.

BENGAL RENAISSANCE

Reform movements which took deep roots within Bengal have often been termed as Bengal Renaissance. Bankim Chandra Chatterji and Bipin Chandra Pal referred to developments in the 19th century Bengal as a period of Renaissance. It may not be proper to compare European Renaissance with developments in Bengal as the context was entirely different and the patterns not too similar. However, the features which were referred to while talking of a Bengal Renaissance may be clubbed under three major categories, i.e. historical rediscovery, linguistic and literary modernization and socio-religious reforms.

BRAHMO SAMAJ

Rammohan Roy from Bengal was the most notable reformer of the modern times. He was among the first to bring political questions in the ambit of public debate. His



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Atmiya Sabha, founded in 1814, discussed important social and political questions of the time. In 1828, its enlarged edition was called the **Brahmo Sabha** which was renamed Brahmo Samaj later on. Soon he started touching upon many burning social issues of the time including the widely-prevalent practice of becoming *sati*. He rallied support to the efforts of William Bentinck (Governor General) for abolition of this custom and wrote extensively for the cause. In 1829, the custom of *sati* was formally abolished. He also condemned polygamy and many other forms of subjugation of women. Roy was also an advocate of modern education. He opened an English school as well as a Vedanta college (1825). He was a firm believer in the concept of one God. He was opposed to idolatry and found Upanishads as the basis of true Hinduism. He wished to purify Hinduism by removing all kinds of evils that had crept into it over centuries. He was not opposed to English education and spread of western knowledge.



Fig 18.1 Raja Ram Mohan Roy

After Roy's death in 1833, the Brahmo Samaj started getting disorganized. It was given a definite shape and popularized beyond the city of Calcutta under the leadership of **Debendranath Tagore** who joined in 1842. A year later, he wrote Brahmo Covenant. This Covenant was a statement of the creed of the Samaj and made a list of the duties and obligations of its members.

Keshab Chandra Sen (1838–84) who joined the Samaj in 1858 was a very eloquent and persuasive leader. He took the activities of the Samaj beyond Bengal and into UP, Punjab, Madras and Bombay. He radicalized the Samaj by attacking caste system, underlining women's rights, promoting widow remarriage and raising the issue of caste status of Brahmo preachers which was earlier reserved for Brahmans. He laid stress on universalism in religion. His radicalism brought him into opposition with



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Debendranath. In 1866, the Samaj was formally divided into Adi Brahma Samaj (headed by Debendranath) and the Brahma Samaj of India (headed by Keshab Chandra).

ISHWARCHANDRA VIDYASAGAR

Another Bengali reformer who actively raised the issues related to women was **Ishwarchandra Vidyasagar**. He was an active proponent of education of girl child as he believed that lack of education was the real cause underlying all their problems. With the help of an Englishman named Bethun, he set up many schools devoted especially to girl child. He forcefully attacked child marriage and polygamy. He was a strong advocate of widow remarriage. It was due to his active mobilization of support that the Widows' Remarriage Act was passed in 1856 legalizing all widow remarriages. He arranged many such remarriages. He set a personal example when his son Narayan also married a widow.

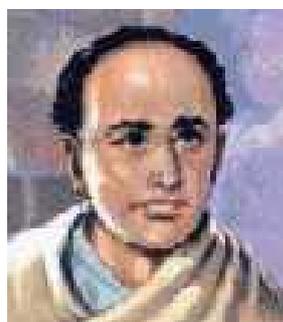


Fig 18.2 Ishwarchandra Vidyasagar

Ramakrishna Mission

During the late 19th century, another notable reform movement in Bengal, which soon spread to other parts of the country, was the Ramakrishna Mission. The movement began under an ascetic and priest Gadadhar Chatterjee or **Swami Ramakrishna Paramhansa** (1836–86) who achieved inner peace around 1871–2. He preached universality of all religions and favoured preserving beliefs and rituals of Hinduism. Among his important disciples was Narendra Nath or **Swami Vivekananda** who accepted Ramakrishna as his guru in 1885. He spread the message of spiritual Hinduism in America and Europe during his tour of 1893–97. He established Ramakrishna Mission in 1897 and set up a Math at Belur. He died at a young age of forty in 1902. Vivekananda was opposed to degeneration in religion, manifold divisions, caste rigidities, practice of untouchability, superstitions etc. He pointed out that the present condition of Hindus was due to their ignorance which was helped by their being a subject race. He attempted to establish Hindu spiritual supremacy vis-à-vis the selfish civilization of the West. However, he believed that India had to learn work ethics, forms of organization and technological advances from the West.

REFORM MOVEMENTS IN WESTERN INDIA

Many important reform movements arose during the 19th century western India. Reformers like KT Telang, VN Mandalik and RG Bhandarkar glorified India's past. There were some who led a direct attack on social evils like caste system and encouraged widow remarriage, e.g. Karsondas Mulji and Dadoba Pandurang. They formed Manav Dharma Sabha in 1844 and **Paramhansa Mandali** in 1849. The Mandali carried its activities secretly. Its members took a pledge that they would abandon all



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caste distinctions. The Mandali declined after 1860 as its membership and activities lost secrecy. Keshab Chandra Sen's twin visits to Bombay in 1864 and 1867 had a deep impact on social reform in this part. A direct consequence of his visits was the founding of the Prarthana Samaj in 1867 by Atmaram Pandurang. Mahadev Govind Ranade, who ran the Deccan Education Society, was the real force working behind this organization. Several members of the **Prarthana Samaj** had earlier been active in the Paramhansa Mandali. This Samaj denounced idolatry, priestly domination, caste rigidities and preferred monotheism. Apart from Hindu sects, it also drew upon Christianity and Buddhism. It sought truth in all religions. Drawing inspiration from the Maratha Bhakti saints of the medieval period, Ranade sought to establish the concept of one compassionate God.

Arya Samaj

The most profound reform movement in the late 19th century India was the **Arya Samaj**. It started in the western India and the Punjab, and gradually spread to a large part of the Hindi heartland. It was founded by **Dayanand Saraswati** (1824-83). In 1875, he wrote Satyarth Prakash (or the light of truth) and in the same year founded the Bombay Arya Samaj. The Lahore Arya Samaj was founded in 1877. Subsequently, Lahore became the epicentre of the Arya movement. Dayanand opposed a ritual-ridden Hindu religion and called for basing it on the preaching of the Vedas. Only Vedas, along with their correct analytical tools, were true. He attacked puranas, polytheism, idolatry and domination of the priestly class. He adopted Hindi for reaching out to the masses. He also opposed child marriage. He was fiercely opposed to multiplicity of castes which he thought was primarily responsible for encouraging conversion of lower castes into Christianity and Islam.

After Dayanand's death in 1883, the Samaj lay scattered. Most important attempt to unite the Samaj and its activities was the founding of the **Dayanand Anglo Vedic Trust and Management Society** in Lahore in 1886. In the same year, this society opened a school with **Lala Hansraj** as its principal. However, some leaders of the Samaj were opposed to Anglo Vedic education. They were Munshi Ram (**Swami Shraddhanand**), Gurudatt, Lekh Ram and others. They argued that the Arya Samaj's educational initiative must focus on Sanskrit, Aryan ideology and Vedic scriptures and should have little space for English learning. This militant wing thought that Dayanand's words were sacrosanct and his message in Satyarth Prakash could not be questioned. While the moderate wing led by Lala Hansraj and **Lajpat Rai** pointed out that Dayanand was a reformer and not a rishi or sadhu. Conflicts also arose over the control of the DAV Management Society. These differences finally led to a formal division of the Arya Samaj in 1893 when Munshiram broke away along with his supporters to initiate a gurukul-based education. Therefore, after 1893 the two wings of the Arya Samaj were-DAV group and Gurukul group.

Munshi Ram and Lekh Ram devoted themselves to popularizing of the teachings of the Vedas and began an Arya Kanya Pathshala at Jalandhar to safeguard education from missionary influence. In 1902, Munshi Ram founded a Gurukul at Kangri in Haridwar. This institute became the centre of the gurukul education wing of the Arya Samaj in India. It was here that Munshi Ram adopted *sanyas* and became Swami Shraddhanand. The two wings of the Arya Samaj, i.e. DAV wing and the Gurukul wing had differences on the question of education but were united on important political and social issues of the time. The Arya Samaj as a whole opposed conversion of Hindus to Islam and Christianity and therefore advocated re-conversion of recent converts to Hinduism. This process was called *shuddhi*. They also advocated greater



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usage of Hindi in Devanagari script. In the 1890s, the Arya Samaj also raised the issue of cow slaughter and formed *gaurakshini* sabhas (or the cow protection societies) for protection of cows. The Arya Samaj led a prolonged movement against untouchability and advocated dilution of caste distinctions.

REFORM MOVEMENTS AMONG MUSLIMS

There was a sense of loss of power among educated and elite Muslims of India. This happened mainly because of-(i) transfer of power from Mughals to British, and (ii) replacement of Persian by English as the language of employment and advancement in the new bureaucracy. The movement of the **Farazis** which arose among the peasants of early 19th century Bengal advocated return to pure Islam. They followed the teachings of Shah Waliullah of Delhi (1703–63) who had, a century earlier, talked about regaining purity of Islam and objected to infiltration of non-Islamic customs among Muslims. Founding leader of the Farazis, **Shariat Ullah** (1781–1839) preached religious purification and advocated return to the *farai*z, i.e. obligatory duties of Islam, namely-*kalimah* (profession of faith), *salat* (or *namaz*), *sawn* (or *rozah*), *zakat* (or alms to poor) and *Hajj*. He also preached *tawhid* or monotheism. Another movement which arose among Muslims of Bengal was the **Tariqah-i-Muhammadiyah** under the leadership of Titu Mir who was initiated by Sayyid Ahmad Barelwi. This movement also talked about return to past purity. Another movement which was more concerned about the decline in power of the ulema class (Muslim priestly class) arose at Deoband in the United Provinces.

Delhi School of Islamic Thought was derived from the Delhi College (currently Zakir Husain College) which had begun imparting a parallel education- Islamic as well as English. Beginning 1830s, the college helped to foster a modern consciousness in the Muslim community. However, the revolt of 1857 and consequent crackdown by the British forces ended this intellectual excitement. However, the urge for modernization could easily be felt among a section of Muslims.

The new leadership was provided by **Sayyid Ahmad Khan** (1817–98) who rightly thought that modern education was the most important path for improvement in the condition of Indian Muslims. He called for the study of European science and technology. In 1866, he formed the British Indian Association. He stayed in England for more than a year during 1869-70. On his return, he asked his Muslim brethren to adopt some positive features of the English society like its discipline, order, efficiency and high levels of education. He pointed out that there was no fundamental contradiction between Quran and Natural Science and the new circumstances demanded dissemination of English language within an Islamic context. He founded the Moham-medan Anglo Oriental College at Aligarh in 1875 which went on to become the most important seminary for modern higher education among Muslims. At the elementary level, students followed the standard government curriculum in a carefully constructed Islamic environment. In 1878, the college classes were also started and non-Muslims were also enrolled. In 1886, Sayyid Ahmad Khan founded the Mohammadan Anglo Oriental Educational Conference. The Muslim graduates of Aligarh who numbered 220 during 1882–1902, provided lot of excitement to the Muslim intellectual world and in due course of time provided an able and modern leadership to the community.

Impact of reform movements

Reform movements of the 19th century set a strong background for the national liberation movement against the British imperialism. Some women reformers also

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played a prominent role in the social life of the 19th century. One may mention such names as Pandita Ramabai in western part, Sister Subbalaksmi in Madras and Rokeya Sakhawat Hossain in Bengal. Reform movements helped the growth of a modern middle class which was conscious of its rights. Some Indian reformers also protested British attempts to pass those laws which they thought interfered with their religion and society. This was evident in the case of the Age of Consummation of marriage by raising the age of consent from 10 to 12. We can also see that some of these reform movements, by raising issues which were in conflict with interests of other communities or were revivalist in nature, also worked towards polarization along communal lines.

**INTEXT QUESTIONS 18.2**

1. Briefly examine some important issues raised by Rammohan Roy.

2. Analyse the nature of conflict between Debendranath Tagore and Keshab Chandra Sen.

3. When was the Arya Samaj divided? Who were the leaders of different factions?

4. What did the Farazi movement insist on?

5. Examine the role of Sayyid Ahmad Khan in modernizing the Muslim community?

18.3 RISE OF WESTERN EDUCATION IN INDIA

British rulers were keen to spread their ideology and culture in India. This could strengthen their roots in this country. Besides, it would also create a class of Indians who might act as reliable agents of the British Empire. English education was the most important medium of achieving these objectives. Several attempts were made throughout 19-20th centuries to popularize English education and make structural changes accordingly. Initially, the Orientalist administrators and scholars like Warren Hastings, Cornwallis, William Jones, Jonathan Duncan and others attached more importance to Indian classical education but gradually their ideas lost ground. It was thought that British Empire had to fulfill a civilizing mission in India and therefore western sciences and culture needed to be popularized.

INTRODUCTION OF ENGLISH EDUCATION & CHARTER ACT OF 1813

English education was first introduced in India in 18th century through some charity schools in Calcutta, Madras and Bombay for educating European and Anglo-Indian children. Although the East India Company supported these schools in various ways but it did not take any responsibility for teaching English to the Indian population. The beginning was finally made in the year 1813 through a **Charter Act**. This Act allowed missionaries to travel to India. These missionaries were always keen to spread



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western literature and teachings of Christianity through English medium. More importantly, this Act asked the company to spend one lakh rupees annually for—
 (i). encouraging Indian educated classes, reviving and improvement of literature and
 (ii). promotion of sciences among Indians. However, this clause was interpreted differently by different people.

DEBATE ON MEDIUM OF EDUCATION AND ROLE OF MACAULAY

Very soon a debate arose about the choice to be made with regard to the medium of education in India on which the company's government was to spend. There were impassioned debates between the votaries of Oriental and English systems. Things started drifting in favour of English education when Bentinck took over as the Governor General of India in 1828. **T.B. Macaulay** was appointed as the Law Member in his Council in 1834. Macaulay was a great advocate of English education. He was made President of the General Committee of Public Instruction. Supporters of English based education or Anglicists, led by Lord Macaulay, emerged victorious. Macaulay issued his minutes on Indian education on February 2, 1835. This message became the guiding principle for introduction of English education in India. The government resolved that its aim in future would be promotion of European literature and sciences through the medium of English language. In future, all funds spent by the Company on education would be for this purpose alone. This shift meant that now English education in India would become an important medium for the import of western knowledge.

Macaulay was of the opinion that support to English education in India would create “a class of persons Indian in blood and colour, but English in taste.” It was presumed that this class would eventually become strong pillars of the British Raj in India. It was expected that these Indians, trained through English education, would learn western morality and ethics. When incorporated into the structure of colonial rule, these Indians would help to strengthen the British domination of India. This was the “**downward filtration**” theory. This kind of education was not meant for the masses but for the learned and affluent few in India. This theory assumed that ethics of English education would percolate down to the masses through these Indians. These trained Indians, when acting as teachers, could act as the medium through which elementary education would percolate downward in regional languages. Macaulay was convinced that with limited funds, it would be impossible to attempt to educate the masses. It is better that a few English educated Indians act as a “class of interpreters”. This class, by enriching vernacular languages and literature, would help western sciences and literature reach the masses. This would enable British rulers to spread western morality to Indian masses at a much less public expenditure. This theory also saw education as a means to enable Indians to occupy subordinate positions and function as clerks etc. in the Company's bureaucracy.

WOOD'S DISPATCH

The most important part of the development of education in 19th century, especially English education, was the guidelines prepared by Charles Wood, the Secretary of State, in 1854, popularly known as the **Wood's Dispatch**. This comprehensive scheme dominated education policy in the second half of the 19th century. It firmly put the European model on the map of Indian education.

Its essential features:

- It declared the aim of education in India to be diffusion of European knowledge.
- For higher education, English would be the preferred medium of instruction while

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the vernacular languages would be the medium through which European knowledge could infiltrate to the masses.

- It proposed a hierarchy of schools, i.e. vernacular primary schools at the village level, followed by Anglo-Vernacular high schools and an affiliated college at the district level.
- This Dispatch recommended grants-in-aid for the first time to encourage private efforts in the field of education.
- It proposed to set up a Department of Public Instruction to be headed by a Director, one in each of the five provinces under the British rule. This Department would review the progress of education in the particular province. The Department of Public Instruction was established in 1855 and replaced the Committee of Public Instruction and Council of Education.
- It proposed to set up universities at Calcutta, Bombay and Madras on the model of London University which would hold examinations and confer degrees. The universities of Calcutta, Bombay and Madras were established in 1857.
- Apart from the formal education, the Dispatch underlined the importance of vocational education and emphasized the need to set up technical schools and colleges.
- It also recommended setting up of training institutes for prospective teachers.
- It also supported education for women. Many modern girls' schools were set up subsequently and also received government's grants-in-aid.

HUNTER COMMISSION

A commission was set up in 1882 under W.W. Hunter to review the progress made in the field of education following Wood's Dispatch. It was confined mostly to secondary and primary education. The Hunter Commission made a large number of recommendations. It laid special emphasis on primary education whose control ought to be transferred to district and municipal boards. At the secondary level, there should be two streams—one literary education which should lead to university education and the other of a practical nature leading to a career in commercial or vocational field. Private initiative in the field of education should be encouraged. It underlined the need to provide adequate facilities for spread of women education outside the presidency towns. For the next two decades, the recommendations of the Hunter Commission showed its impact all over. It saw unforeseen growth in secondary and collegiate education. The Punjab University and the Allahabad University were founded in 1882 and 1887 respectively.

**INTEXT QUESTIONS 18.3**

1. Which Act asked the East India Company to spend one lakh rupees annually on education?

2. Who was the most active proponent of English education in India?
 - a. Jonathan Duncan
 - b. T.B. Macaulay



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- c. Warren Hastings
 - d. William Jones
3. Briefly examine the motive of Macaulay in spreading English education in India.

 4. Underline the importance of the Wood’s Dispatch in guiding education policy in India.

 5. What was the Hunter Commission concerned with?

18.4 GROWTH OF PRESS IN INDIA

The growth of press and journalism formed an important background for the rise of a new consciousness during the modern period. The spread of printing technology meant that books were easily available. In other words, widespread printing opened new channels of communications across India. This new printing technology helped the growth of press and journalism. The newspapers began getting published in English language in the late 18th century. During the 19th century, a large number of newspapers in local languages also started. James Augustus Hickey published the first newspaper in India named *The Bengal Gazette* in 1780. It was followed by a series of newspapers from Bengal, Bombay and Madras. Some important papers were *The Calcutta Chronicle* (1786), *The Madras Courier* (1788), and *The Bombay Herald* (1789).

These early newspapers in English were meant primarily for the European and Anglo-Indian community staying in India. However, the Company’s officials were concerned about news of their misdoings appearing in these papers. Therefore, restrictions were often imposed. Lord Wellesley (1796–1804) imposed strict regulations through the Censorship of the Press Act in 1799. This Act warranted that all content was to be cleared by the Secretary to the Government. Names of the printer, editor and proprietor were to be clearly printed in every issue. Lord Hastings (1813–23) relaxed some of these laws in 1818 and removed the pre-censorship of the press. However, these relaxations proved temporary as John Adams, who became acting Governor General in 1823, imposed some tough regulations on Press in the same year. License was made mandatory for starting or using a press. The Governor General reserved the right to cancel a license.

The officiating Governor General, Charles Metcalfe (1835–36) was a supporter of free press. He removed the regulations of 1823. Metcalfe’s Press Act just wanted publishers to give a declaration about the place and premises of the publication. This liberating influence had a positive impact on the growth of press as a large number of newspapers started publishing till stiff regulations were again imposed in 1857 due to the Revolt. Most serious restriction on the growth of Indian language newspapers was Lord Lytton’s **Ver-nacular Press Act** of 1878. A highly biased and racial measure, this Act attempted to stifle any opposition to the government voiced in the local languages of the country. Similar restrictions were not imposed on the English language newspapers. It was an important example of Lytton’s conservative and arrogant attitude. It indirectly empowered the government to control all seditious writings by Indian intelligentsia. There was no appeal

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against the decision of the District Magistrate. This Act was repealed in 1882 by Lord Ripon who was a very popular Viceroy among Indians for his liberal views and measures.

**INTEXT QUESTIONS 18.4**

1. Which was the first newspaper in India and when was it published?

2. Underline the importance of widespread use of printing technology in the growth of newspapers.

3. What restrictions were imposed by the Censorship of the Press Act, 1799?

4. How did Charles Metcalfe bring about some positive changes?

5. What was the Vernacular Press Act of 1878?

**WHAT YOU HAVE LEARNT**

You have learnt that British rulers looked at India quite differently. Policies made by them were also influenced by their ideological inclinations. During 19th century, a series of reform movements swept across India. These movements tried to address issues related to condition of women, caste rigidities, evils that had crept in religious beliefs of people, modernization of communities, educational backwardness etc. British policy makers also tried to popularize English education in India. This could be the medium for the import of European culture and morality. This would eventually help them strengthen their control over this country. During this period, both the English as well as the Indian language press flourished. However, restrictions were imposed at different times to curtail the freedom of press. Social changes that occurred during the modern period helped to prepare the country ultimately for a national liberation movement against the British rule.

GLOSSARY

Orientalists	:	Group of British Administrators who popularized India's glorious past.
Whig political philosophy	:	Executive, Legislative & Judiciary should be separate organs of the government.
Bengal Renaissance	:	Historical rediscovery of Bengal's glorious past & modernization of its language & literature.



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Custom of Sati	:	Practice of immolation of wife in the Funeral pyre of husband.
Polygamy	:	Having more than one wife.
Brahmo Covenant	:	Written by Debendranath Tagore, it is a statement of the creed of the samaj having a list of duties & obligation of its members.
Spiritual Hinduism	:	Propogating spirituality of Hinduism by Swami Vivekanand.
Idolatry	:	Worship of Idols.
Monotheism	:	Believe in one God.
Anglo Vedic education	:	Aryan ideology, vedic scriptures should be taught with English education.
Shuddhi	:	Movement started by Arya Samaj, opposing conversion of Hindus to Islam and Christianity recon version of recent converts to Hinduism.
Gaurakshini Sabha	:	Society for protection of cows.
Faraiz	:	Maintaining purity of Islam and objecting to infiltration of non-islamic customs; Advocating profession of faith, namaz, roza, zakat and haj.
Natural science	:	Attempting to understand nature.
Charter Act	:	Legal document given by Queen of England thereby granting East India company exclusive privileges of trading and related terms of references & was renewed from time to time.
Vernacular Press	:	Printing press dealing with publishing of newspapers in local Indian languages.



TERMINAL QUESTIONS

1. How were ideologies so important in shaping British policies in India?
2. What was the contribution of the Orientalists in popularizing India's past?
3. What were the main social evils that afflicted the Hindu society in 19th century?
4. How important were the issues related to women in the reform movements of this period?
5. What was Vivekananda's opinion about the Eastern and the Western civilizations?
6. What were the important issues raised by the Arya Samaj?
7. Identify the important reform movements in the Muslim community during 19th century? What were the issues raised by them?
8. Examine Macaulay's advice on spreading English education in India?

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9. What was the “downward filtration” theory?
10. What was so wrong about the Vernacular Press Act of 1878?

ANSWERS TO INTEXT QUESTIONS**18.1**

1. Calcutta Madrassa (1781), Asiatic Society of Bengal (1784) and Sanskrit College at Benaras (1794)
2. Asiatic Society undertook translation of important ancient Sanskrit texts.
3. Lord Wellesley
4. England
5. Charter Acts of 1813

18.2

1. Issues like lack of modern education, polygamy and custom of sati. See 18.2, para 3.
2. Keshab Chandra Sen was socially more radical in his views than Debendranath Tagore. See 18.3, para 5.
3. 1893; DAV section: Lala Hansraj, Lala Lajpat Rai; Gurukul section: Munshi Ram (Swami Shraddhanand), Lekh Ram, Gurudatt.
4. Religious purification and return to the faraiz, i.e. obligatory duties of Islam.
5. He put great stress on modern education for the Islamic community in India. For this he opened Mohammedan Anglo Oriental College at Aligarh. See 18.2, para 14.

18.3

1. Charter Act of 1813
2. T.B. Macaulay
3. He thought that spread of English education in India would create a class of Indian who would support British rule. See 18.3, para 4.
4. This Dispatch was a comprehensive scheme, designed on the European model, which guided the Indian education policy for fifty years. See 18.3, para 5.
5. It was concerned with the progress made in education after Wood’s Dispatch and was confined mostly to secondary and primary education. See section 18.3, para 6.

18.4

1. The Bengal Gazette, 1780
2. The widespread use of printing technology ushered in the growth of newspapers as well as production of books in large quantity. See para 18.4, par 1.
3. All content was to be cleared by the Secretary to the Government. Besides, name of the printer, editor and proprietor should be printed on every issue. See section 18.4, para 2.

**Notes**

4. He removed the regulations on press imposed in 1823. Now the publishers just had to give a declaration about the place and location of the publication. See section 18.4, para 3.
5. The Vernacular Press Act of 1878 imposed strict control over the newspapers published in Indian languages.

HINTS TO TERMINAL QUESTIONS

1. 18.1 under influence of ideas on administrative and economic policies.
2. 18.2 para 2 ; 18.2.1 and 18.2.2
3. 18.2.2. and 18.2.3.
4. 18.2.5 under Arya samaj
5. 18.2.3. under Rama Krishna Mission
6. 18.2.7.
7. 18.3 and 18.1.1.
8. 18.3.2 para 1.
9. 18.3.2 para 2.
10. 18.4 para 3.