Social and Religious Reform Movements

Can you recall the main aspects of the Bhakti movement you read about in Class VII? You may recall that Bhakti saints criticised orthodoxies among both Hindus and Muslims and pointed out the oneness of God and equality of all human beings. These ideas were further strengthened in the 18th and 19th centuries.

Christian Missionaries and Oriental Scholars

Many Christian missionaries came to India along with the European companies to preach Christianity in India. They severely criticised the existing religious practices and beliefs and tried to persuade people to adopt Christianity. At the same time they also established many educational institutions, hospitals and charity services with the view of serving the poor and needy. This helped in spreading many new ideas among people.

Soon a lively debate ensued between the missionaries and leaders of Hinduism and Islam as each tried to defend their own religious ideas. Such debates helped people not only to understand each other's ideas but also encouraged them to enquire into the original and basic tenets of their own religions. Several European scholars studied the ancient literature of India, translated them and published them as books. (Since they studied books of the eastern countries they were called 'Orientalists'.) Now these books are available for all to study.

As the ancient Sanskrit, Tamil, Telugu, Persian and Arabic books got translated into European languages, the rich and diverse cultural heritage of the country was recognized by all. This enabled the people with new ideas to reinterpret their own religions better.

The Europeans introduced printing in India. It made possible the appearance of many newspapers and magazines. Books were also published in different Indian languages. This made books accessible to a large number of people at a very low cost. People could now carry on debates and discussions through these newspapers, magazines and books and easily reach out to large numbers of people.

The Brahmo and Arya Samaj

Brahmo Samaj and Religious Movements of Bengal

Raja Rammohan Roy was born in Bengal in 1772. He was a great scholar of Sanskrit, Persian, English, and knew Arabic, Latin and Greek.

He also studied several religious philosophies like Hinduism, Islam, Christianity and Sufism. Having studied various religious books he was convinced that there is only one God and that worshipping of idols and making sacrifices were incorrect. He was convinced that all great religions had the same common beliefs and it was incorrect to criticise the religions of others. He also believed that we should accept a religious belief only if it is rational and if it is beneficial to people. He rejected the authority of priests and called upon people to study the original books of their religions. He published his ideas in magazines and books using the new technology of printing to reach out to maximum number of people.

In 1828 Rammohan Roy founded the Brahmo Samaj - an assembly of all those who believed in an universal religion based on the principle of One Supreme God. After the death of Rammohan Roy in 1833, the Brahmo movement was led by Debendranath Tagore and Keshav Chandra Sen. They popularised their ideas by lecturing all over India.

Swaroopa Vivekananda

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parts of the country people believed that if communities than in tribal societies and common in upper castes and powerful a woman was educated, she would not be virtually no access to education. In many activities. Women's rights to property were ill treatment because people felt that such women were inauspicious and unprotected. burning had no sanction in ancient texts. By the bodies of their dead husbands. This was called ‘sati’. The life of a widow who did not commit sati was one of hardship and ill treatment because people felt that such women were inauspicious and unprotected. They had to wear white saris and shave off their heads and not take part in auspicious activities. Women’s rights to property were also restricted. Besides, most women had virtually no access to education. In many parts of the country people believed that if a woman was educated, she would not be under the control of her husband or in-laws. This was not the same for all communities. Such treatment was more common in upper castes and powerful communities than in tribal societies and labouring communities.

Minimum Age of Marriage

In 1846, a law was passed to disallow marriage of girls below ten years. In 1919 this was raised to 12 years. In 1929, through the Sharda Act, the minimum age was raised to 14 years. The limit was raised in 1978 to 18 years for girls and 21 years for boys.

Reformers like Rammohan Roy wrote about the way women were forced to bear the burden of domestic work, confined to the home and the kitchen, and not allowed to move out and get educated. He began a campaign against the practice of sati and tried to show that the practice of widow burning had no sanction in ancient texts. By the home and the kitchen, and not allowed to move out and get educated. He began a campaign against the practice of sati and tried to show that the practice of widow burning had no sanction in ancient texts. By the home and the kitchen, and not allowed to move out and get educated. He began a campaign against the practice of sati and tried to show that the practice of widow burning had no sanction in ancient texts. By

An observer described the first widow remarriage celebrated in Calcutta in 1856. “I shall never forget the day. When Vidyasagar came with his friend, the bridegroom… the crowd of spectators was so great that there was not an inch of space… After the ceremony, it became the subject of discussion everywhere, in the bazaars and in the shops, in the streets, in the public squares, in students' hostels, in drawing rooms, and in distant village homes where even women customarily discussed it among themselves.”

Write a dialogue between supporters and opposers of widow remarriage.

- Why do you think it was important to get the government to pass laws for social reform?

Pandita Ramabai Sarasvati (1858 –1922)

Ramabai was born in Maharashtra and her father educated her in Sanskrit scriptures despite orthodox opposition. After the death of her father Ramabai and her husband Ramabai brother wandered all over India including Kolkata in Bengal. She came to be known as Pandita Ramabai Sarasvati in recognition of her learning.

“Men behave with us women like they behave towards animals. When we make efforts to improve our situation it is said that we are revolting against men and that it is a sin. In fact, the biggest sin is to endure the ill deeds and not oppose them,” said Ramabai.

Ramabai devoted her whole life to helping women, especially widows. She traveled alone to England and America, to learn about the women's organisations. On her return to India she started an ashram and school known as Sharada Sadan in Mumbai to educate widows. Women were taught many kinds of skills and vocations at this school so that they could stand on their own feet. It also provided housing, education, vocational training and medical services for many needy groups including widows, orphans and the blind. She often said that women bear everything silently because they have to depend on men and unless they become self-supporting they cannot enjoy their rights.

Education among Muslim women

From the early twentieth century, Muslim women like the Begum of Bhopal played a notable role in promoting education among women. Another remarkable woman, Begum Rokeya Sakhawat Hossain started schools for Muslim girls in Patna and Calcutta. She was a fearless critic of conservative ideas, arguing that religious leaders of every faith accorded an inferior place to women. As a result of the efforts of these social reformers, schools and colleges were opened for girls and many of them even became doctors and teachers. However, there were many people who strongly resisted these efforts to spread education among girls. They felt that if girls became educated, they would not remain under the control of their husbands and would not do household duties. Parents who were courageous enough to send their daughters to school were socially boycotted. Nevertheless, many families began opting for social change and slowly girls began to study in schools and colleges.

- To what extent has the treatment of widows changed today?
- Do dalit girls and Muslim girls face special problems in education even today?

Social Reforms and Caste System

You have read about caste discrimination in the previous classes. The upper castes like Brahmans and Iyengars treated the labouring groups at the bottom of the society as shudras or “untouchables”. They were not allowed to enter temples, draw water from the wells used by the upper castes, to learn to read or write or study scriptures. They were seen as inferior human beings whose only work was serving the upper castes. Rulers of those times enforced such caste discrimination by punishing those who did not follow caste norms. This began to change with the establishment of British rule in India. The British courts implemented the same laws for all. The British courts implemented the same laws for all. The Christian missionaries and the government opened schools where admission was given to all children irrespective of their caste background. The missionaries were particularly active in educating the children of lower castes who had till then been deprived of all education. Government service, especially in the army was now open to all and many from castes that were not untouchable. Many moved to the new emerging towns to find new kinds of employment. All this brought about changes in the position of the lower castes, who began to question caste based discrimination. Let us see how this happened and who were the people who led these movements for equality and ending the caste system.

No place inside the classroom

In the Bombay presidency, as late as 1827, some people were called untouchables and not allowed into even Government schools. When some of them pressed hard for that right, they were allowed to sit on the veranda outside the classroom and listen to the lessons, without “polluting” the room where upper-caste boys were taught.

1. Imagine that you are one of the students sitting in the school veranda and listening to the lessons. What kind of questions would be rising in your mind?
2. Some people thought this situation was better than the total lack of education for untouchable people. Would you agree with this view?

Jyotiba Phule (1827-1890) and Satyashodhak Samaj

Jyotiba Phule was born in Maharashtra and studied in schools setup by Christian Missionaries. The turning point in Jyotiba's life occurred when he

Kandukuri Veresalingam (1848-1919)

Kandukuri Veresalingam was a social reformer of Andhra region. He was born in an orthodox Telugu family in Rajahmundry. Veresalingam founded Brahmin Samaj in Andhra Pradesh. He concentrated all his efforts and energies on the widow remarriage and abolition of child marriage. He was a strong advocate of women’s education which was forbidden in those days. He started a school in Dhaulashtwaram near Rajahmundry. Veresalingam founded a number of journals and wrote a number of books in Telugu supporting social reform. He is called as the ‘Godavari Tikka’ of the Andhra Devas for his writings in prose.

You would have noticed in the above descriptions that most of the people who fought for the rights of women were men. At that time very few women were educated and were not in a position to participate in public activities. We shall now read about some outstanding courageous women who fought for the rights of women in each condition. Savitribai Jyotiba Phule (1831-1897)

Savitribai Phule along with her husband Jyotiba Phule, played an important role in improving women’s rights in Maharashtra.

Jyotiba set up a school for girls of ‘untouchable’ castes in 1848 in Pune. He trained Savitribai to become the first woman teacher. Despite severe opposition to educating lower caste girls, Savitribai continued to teach. After the death of Jyotiba Phule, Savitribai took over the responsibility of Satyashodhak Samaj. She presided over meetings and guided workers. Savitribai worked relentlessly for the victims of plague, where she organized camps for poor children. It is said that she used to feed two thousand children everyday during the epidemic.

Isn’t a woman’s life as dear to her as yours is to you? … once a woman’s husband has died … what is in store for her? The hurdle here is to shave all the hair and wear a curtain over her head, just to cool your eyes. … She is shut out from going to weddings, receptions and other auspicious occasions that married women go to. And why all these restrictions? Because her husband has died. She is unlucky; ill fate is written on her forehead. Her face is not to be seen, it’s a bad omen.

Tarabai Shinde, Striwar Unnati Talim, 1882 (Tarabai was an associate of Savitribai Phule)

Savitribai Phule

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- Do you think today equal importance is given to the education of girls or do girls still face discrimination? What problems do girls face in getting educated which boys do not face?
joined the marriage procession of his Brahmin friend and was insulted by the family members. On growing up he developed his own ideas about the discrimination in caste society and he set out to attack the claim of the Brahmin’s that they were superior to others. He proposed that Shudras (labouring castes) and Ati Shudras (untouchables) should unite to challenge caste discrimination.

Jyothiba Phule founded Satya Shodhak Samaj to build a new society based on truth and equality. He and his wife, Savitribai, Phule started a school for girls of the Mahar and Maung castes which were considered untouchable. They had to face the opposition of even their near relatives. Phule wrote several books like "Gulamgiri", attacking caste system which he equated with slavery. Phule and Satya Shodhak Samaj campaigned for special schools, colleges and hostels for the children of ‘low’ castes where the teachers too would be from ‘low’ castes. They conducted competitions in essay writing, debates and public speaking. So that they can gain confidence and self respect. They called upon the ‘low’ castes to conduct marriage and death ceremonies without the Brahmins.

Do you think these demands are necessary even today?

Why do you think he insisted on ‘low’ caste teachers to teach such students?

Narayana Guru (1856-1928)

Narayana Guru was a religious leader who preached the idea of “One God, One Truth, One God and One Religion for all”.

His father was an ayurveda doctor and also ran a school for children in which Narayana also studied.

Narayana Guru called upon the Ezhuva community to give up several aspects of their low caste status like making liquor and animal sacrifices. He set up temples where no caste discrimination would be practiced and very simple rituals would be followed without Brahmin priests. He even said that building schools for children was more important than building temples. Soon his followers increased to include people of other castes who were influenced by his scholarship and spirituality. Narayana Guru actively criticized caste system and called for end to all forms of caste discriminations.

Compare the efforts of Narayana guru and Jyothiba Phule. What similarities and differences do you see between them?

Bhagya Reddy Varma (1888-1939)

Several dalit leaders like Andhra Pradesh like Bhagya Reddy Varma worked tirelessly to make the dalit people aware of their plight and fight for their rights.

He went to America and England for higher studies. On his return to India he practiced as a lawyer and as a teacher. In 1927, he began public movements for dalits rights to use public drinking water resources and to enter Hindu temples. In view of his role in mobilising the dalits, he was invited in 1932 by the colonial government to a conference on political future of India. He argued that the dalits should vote separately for dalit candidates to the legislators. Even though the British accepted this recommendation if was opposed by Gandhi. Finally an agreement was reached that there will be some seats reserved for dalits to which all could vote for.

He founded an Independent Labour Party to represent the interests of the dalits. Around 1932 Gandhi started a movement against untouchability. He called the ‘untouchable’ castes as Harijans or ‘People of God’. He wanted to ensure them equal access to temples, water sources and schools. This campaign was taken up by the Congress in a big way and helped to bring millions of Dalits into the national movement.

After independence in 1947, Ambedkar was invited to serve as the nation’s first law minister. Ambedkar was appointed as the Chairman of the Constitution Drafting Committee, charged by the assembly to write India’s new constitution. The text prepared by Ambedkar provided Constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and the outlawing of all forms of discrimination.

Ambedkar argued for extensive economic and social rights for women. He also won the Constituent Assembly’s support for introducing a system of reservation of jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes. Towards the end of his life he converted into Buddhism.

What are the similarities and differences in the approaches of Gandhi and Ambedkar towards dalits?

Do you think dalit people have equal access to temples, water sources and schools today? What problems do they still face?

Improve your learning

1. Evaluate the following statement with examples, “Western education and Christian Missionaries influenced the Social and Religious reform movement in India”.

2. What was the importance of printing press in the development of reform movement?

3. The main idea behind religious reform was to end complex rituals, worshipping of many gods and idol worship. Do you think people have accepted these reforms? Explain.

4. Why do you think people like Ramabai paid special attention to the condition of widows?

5. Explain the role of Raja Rammohan Roy as a social reformer in India in 19th century.

6. What was the main concern of Sir Syed Ahmad Khan in promoting English Education?

7. Different leaders thought of different ways in which the ‘untouchable’ castes can be made the equals of all others. Make a table with the suggestions of leaders like Phule, Bhagya Reddy Varma, Narayana Guru, Ambedkar and Gandhi.

8. Why does caste remain such a controversial issue today? What do you think was the most important movement against caste in colonial times?

9. What did Ambedkar want to achieve through the temple entry movement?

10. How in your opinion were the movements of social reform effective in ridding Indian society of social evils? What social evils do you find today? Which reform movements should be started to combat them?

11. Create a posture that reflects your ideas of girls education and that of Social Reforms.

Key words

1. Reforms
2. Satyagraha
3. Pardah
4. Widow marriages
5. Untouchable