

# Atulya Institute

Class -X

Subject -history

Chapter -2 ( Reforms: characteristics and observations)

Very short answer type questions (1 mark each)

Question 1.

What were the contributions of the print media ?

Answer:

One can hardly deny the contributions of the print media, namely, journals, newspapers, etc. in social and other fields as also the part it played in promoting nationalism.

Question 2.

Which papers and periodicals addressed to the social problems of contemporary bengal ?

Answer:

Of the papers and periodicals that published articles on social problems facing society mention may be made of Bamabodhini, Hindoo Patriot,etc.

Question 3.

How did Bamabodhini help to uplift the social position of the women of Bengal ?

Answer:

During the 20s of the 19th century the Bamabodhini helped to bring about women's progress in education and social matter

Question 4.

Show by an example how the Hindoo Patriot addressed contemporary social problems.

Answer:

The Hindoo Patriot in clear terms pointed out that the Hindu marriage law imposed disability on the part of the girls to marry on their own initiative.

Question 5.

How did Kaliprasanna Sinha ridicule the Europeans ?

Answer:

Kaliprasanna ridiculed the Europeans in Kolkata for their fear of the Revolt of 1857 and for exaggerating atrocities committed by the rebels.

Question 6.

In Neel Darpan what did the author say about the oppressions perpetrated by the indigo planters ?

Answer:

In the Neel Darpan the author exposed the grim picture of inhuman villainy and torture perpetrated on the peasants by the European indigo planters.

Question 7.

What was the greatest contribution of Kanganal Harinath Majumdar ?

Answer:

The greatest contribution of Harinath is that through the Grambartha Prakashika he led a relentless struggle to promote education in Bengal.

Question 8.

What is the importance of the Charter Act of 1813 in respect of education in India ?

Answer:

The Charter Act of 1813 passed by the British Parliament provided amongst

other things, a sum of rupees one lac to be set aside a year for the promotion of learning in india.

Question 9.

Who were the Evangelists ?

Answer:

The Evangelists were those who constantly put pressure upon the British Government in London for the spread of education in india

Question 10.

Under whose initiative the Anglicist-Orientalist controversy was set at rest ?

Answer:

The Anglicist-Orientalist controversy was set at rest by the initiative of Lord William Bentinck, the then Governor-General of india.

Question 11.

How did Lord Hardinge give stimulus to the English education ?

Answer:

In 1844 Lord Hardinge gave stimulus to English education by linking up knowledge of English with government employment.

Question 12.

What was the content of the memorial sent by Rammohan Roy to Lord Amherst, the then Governor-General of india ?

Answer:

In the memorial sent to Lord Amherst Rammohan Roy strongly advocated for the introduction of Western education in India.

Question 13.

Why did Radhakanta Dev pressurize to dismiss Derozio from the Hindu College

?

Answer:

When it appeared that the teaching of Derozio exercised a subversive influence on the Hindu way of life he was dismissed as the teacher under the pressure from Radhakanta Dev.

Question 14.

How did John Elliot Drinkwater Bethune help the women education in Bengal ?

Answer:

The college founded by Bethune first as Hindu Girls' College and then as Bethune College emerged as an important institution for the higher education of women in Bengal.

Question 15.

How did the foundation of the University of Calcutta help indian awakening ?

Answer:

The foundation of the University of Calcutta followed by the introduction of Western education was undoubtedly one of the main factors that caused indian awakening.

Question 16.

What was the objective of Debendranath as the President of the Friend's Social Welfare ?

Answer:

Under the Presidentship of Debendranath the Society aimed at promoting female education, abolition of child-marriage and polygamy.

Question 17.

How did the magnetic personality of Keshab Chandra Sen draw youth to join the Brahma Samaj ?

Answer:

Drawn by the magnetic power of Keshab's oration hundreds of young men subscribed to the Brahmo faith

Question 18.

How did Keshab Chandra Sen generate public opinion in favour of Hindu widow remarriage?

Answer:

In order to generate public opinion in favour of the Hindu widow remarriage, Keshab Chandra Sen actively helped in staging the Bidhava- Vibaha-Natak.

Question 19.

What was the realization of William Carey after studying the Hindu scriptures on the practice of sati ?

Answer:

After studying the Hindu scriptures William Carey was convinced that the practice of sati was not a compulsory practice applicable to all the Hindu widows.

Question 20.

How did William Bentinck finally decide to abolish the practice of sati ?

Answer:

Armed with the support from the Court of Directors in London, the public opinion in England as also the opinion of a large number of judges and officials in India that Bentinck finally decided to abolish the practice of sati.

Question 21.

What was the message of Derozio to his students ?

Answer:

Derozio as the teacher contently encouraged his students to think freely and question all authority.

Question 22.

How did Derozio promote advanced studies through student societies ?

Answer:

The advanced studies was promoted by Derozio through societies in which debates and discussions on literature, history, philosophy and science were organized.

Question 23.

How did the Young Bengal help to acquaint the Bengali youths with the works of the European philosophers ?

Answer:

The young educated Bengalis were profoundly influenced by the works of Voltaire, Tom Paine and others and in all this the Young Bengal had an indirect support.

Question 24.

Why did the earlier attempts to introduce Hindu widow remarriage fail ?

Answer:

In the nineteenth century attempts of the enlightened middle class to introduce Hindu widow remarriage failed miserably due to the opposition of the orthodox section of the Bengali society.

Question 25.

What was the role of the Young Bengal in the issue of Hindu widow remarriage ?

Answer:

In the paper Gyananweshan published by the Young Bengal articles were published appreciating the efforts of some enlightened people towards the introduction of the Hindu widow remarriage.

Question 26.

How did Vidyasagar try to build up opinion in favour of widow remarriage ?

Answer:

Vidyasagar tried to build up public opinion through the pamphlets published by him in which he strongly refuted the argument advanced by the orthodox people imposing disability on widow for a remarriage.

Question 27.

How did Debendranath infuse new blood to the Brahmo movement ?

Answer:

The credit of transforming the Brahmo Samaj into a distinctive religion belonged to Debendranath Tagore, and thereby infused a new blood to the Brahmo movement.

Question 28.

What was meant by sarva dharma samannya by Ramakrishna ?

Answer:

By sarva dharma samannya Ramakrishna recognized the differences among religions, and at the same time the differences are to be overcome and harmony of religions established.

Question 29.

What is the meaning of the term Bengal Renaissance.

Answer:

The intellectual awakening in the nineteenth century Bengal is commonly known as the Bengal Renaissance.

**Short Answer Questions (2 Marks)**

Question 1.

What were the objects of the Bengali periodical Bamabodhini as stated by Umesh Chandra Datta ?

Answer:

In the first instance the Bamabodhini laid strong emphasis on women issues. It also desired to focus on the needs of the womenfolk. Also it was said that the periodical would promote necessary knowledge in different subjects amongst the women of the country.

Question 2.

In what ways did the Hindoo Patriot address contemporary social issues ?

Answer:

The Hindoo Patriot addressed many of the contemporary social problems. In the opinion of the Hindoo Patriot the Hindu Marriage Law imposed disability on the part of the girls to marry according to their own choice. The weekly paper also raised its voice against the abolition of early marriage.

Question 3.

Illustrate by an example how the Hutom Pyanchar Naksha ridiculed the Europeans.

Answer:

In the Hutom Pyanchar Naksha Kaliprasanna Sinha ridiculed the Europeans living in Calcutta. He ridiculed the fear psychosis from which the Europeans had been suffering during the Revolt of 1857. Also he laughed at the Europeans for exaggerating the atrocities committed by the rebels.

Question 4.

How did Dinabandhu Mitra expose the inhuman villainy of the indigo planters?

Answer:

In the play Neel Darpan Dinabandhu Mitra exposed the villainy of the European indigo planters on the poor indigo cultivators. Describing the inhuman torture on the indigo cultivators Dinabandhu Mitra raised his voice of protest against the indigo planters through his play.



Question 5.

What were the contributions of the Grambarta Prakashika ?

Answer:

The greatest contribution of the Grambarta Prakashika is that it led a relentless struggle to promote education in Bengal. The journal through the articles published sought to create public opinion against the political and social wrongs done by the British in India.

Question 6.

How was the Anglicist-Orientalist controversy set at rest ?

Answer:

It was Lord Macaulay's Education Minute that finally set at rest the Anglicist-Orientalist controversy. Macaulay, in his Minute, expressed opinion in favour of the English education. On the strength of the opinion of Macaulay Lord William Bentinck finally resolved the issue in favour of introducing English education in India.

Question 7.

Why did Vidyasagar pay utmost attention to the education of womenfolk of India ?

Answer:

Vidyasagar sincerely believed that no real social progress was possible in India till the womenfolk were educated. That was the primary reason why Iswarchandra paid most attention to the education of women. He himself set up many schools where only girl students were admitted.

Question 8.

Why is Rammohan called the 'first modern man of India' ?

Answer:

Rammohan Roy is rightly called the "first modern man of India'. It was he for the first time realized that without Western learning the Indians would not be able to build up a nation of their own. Rammohan also firmly believed that a new india

could be built only after Indians were enlightened by modern Western scientific education.

Question 9.

How did David Hare help the spread of women education ?

Answer:

Apart from being one of the founders of the Hindu College David Hare actively helped the spread of women education in India. He was actively attached to the Ladies' Society for Native Female Education. In 1818 David Hare also founded the School Society that did much for women's education.

Question 10.

Why is Madhusudan Gupta remembered ?

Answer:

Madhusudan Gupta is remembered because he stands out as the person who first dissected a corpse at the Calcutta Medical College. He did the job ignoring the contemporary prejudices and fear of social disgrace involved in dissection of human body.

Question 11.

How did Rammohan Roy try social reform through the Brahmo Samaj ?

Answer:

The Brahmo Samaj founded by Rammohan Roy became the centre of reformist movement in India. He considered the caste system of the Hindu society as the greatest obstacle to progress. The Brahmo Samaj was meant to be a cradle for the evolution of a casteless society.

Question 12.

What were the contributions of Keshab Chandra Sen to the cause of the Brahmo Samaj ?

Answer:

After Keshab Chandra Sen joined the Brahmo Samaj the Brahmo movement

acquired a wide popularity. Drawn by the magnetic power of Keshab's oration hundreds of youngmen joined the Brahmo faith. Another great contribution of Keshab Chandra Sen was that he included a programme of social reform alongside the missionary activities of the Samaj.

Question 13.

How did the Bengali public opinion come to be divided on the issue of anti-sati movement ?

Answer:

When the anti-sati movement was gathering momentum the orthodox section of the Bengali society did not sit quiet. They came out openly in support of the practice of sati. Thus the Bengali public opinion came to be sharply divided into two opposing groups.

Question 14.

How did the Derozians or Young Bengal lend support to the widow remarriage ?

Answer:

The Young Bengal took up the issue of the widow remarriage by publishing articles in support of the movement. Jnananveshan, a Derozian paper, published articles appreciating the efforts of some individuals in promoting remarriage of Hindu widows.

Bengal Spectator, another Derozian paper, published an article in which hope was expressed that a time would come when all prejudices regarding widow remarriage would be removed.

Question 15.

How did Vidyasagar refute all arguments against the remarriage of Hindu widows ?

Answer:

Vidyasagar was the key person who waged a long struggle in favour of Hindu widow remarriage. In one of his pamphlets he strongly refuted the argument

advanced by the orthodox people against the widow remarriage. The arguments put forward by Vidyasagar caused a stir in the country in favour of Hindu widow remarriage.

Question 16.

What was the contribution of Debendranath Tagore to the Brahmo Movement?

Answer:

Debendranath Tagore infused a new life into the Brahmo Movement. In fact, the credit of transforming the Brahmo Samaj into a distinctive religion belongs to him. Compilation of the tenets of Brahmoism in two volumes by him gave a new dimension to Brahmoism as a new religion.

Question 17.

How was the Brahmo Samaj of India formed by Keshab Chandra Sen ?

Answer:

Debendranath was opposed to the idea of linking up programme of social reforms side by side with the missionary activities of the Brahmo faith as drawn up by Keshab Chandra Sen. As a consequence of the difference between the two Keshab Chandra parted away from the parent body Brahmo Samaj. Afterwards Keshab Chandra formed a new organization named Brahmo Samaj of India.

Question 18.

What was Sadharan Brahmo Samaj ?

Answer:

A second division in the Brahmo movement became inevitable when most of the followers of Keshab Chandra Sen renounced his leadership. The breakaway group was under the leadership of Bijay Krishna Goswamee and Shiv Nath Shastri. This group founded a new organization named Sadharan Brahmo Samaj.

Question 19.

How did Vivekananda set forth the ideal of conquest of the world by India ?

Answer:

Vivekananda set forth the great ideal of conquest of the world by India. According to him this was possible with the transfer of technology of the West and its integration with the Hindu culture. In turn Hindus would transfer their spirituality to the West.

Question 20.

What is the essential difference between Ramakrishna Paramahansa and other saints ?

Answer:

Ramakrishna was born a Hindu, and yet he indulged in divergent religious practices. Thus he arrived at the realization that all religions are equally valid and ultimately led to the same goal. No other saint had ever made this point so clear as Ramakrishnadeva.

## Analytical Answer Questions (4 Marks)

Question 1.

How did the Bamabodhini, a Bengali periodical, serve the cause of women of Bengal ?

Answer:

Bamabodhini was a Bengali periodical published in 1863. In the colonial period Bamabodhini laid strong emphasis women issues. In describing the objects of the paper Sri Umesh Chandra Datta, the editor, wrote that the paper intended to focus the needs of the womenfolk.

Further, it was stated that the Bamabodhini would address itself to promote necessary knowledge in different subjects amongst women. Bamabodhini

continued to be published till 1923. During the period Bamabodhini helped to bring about women's progress in education and social matters.

Question 2.

How did the Hindu Patriot emerge as the leading news weekly of Bengal ?

Answer:

Hindu Patriot, an English weekly published from Kolkata, was the most famous paper of Bengal for quite some time. The weekly was first published by Madhusudan Roy. But it was under the editorship of Harish Chandra Mukherjee that Hindu Patriot became the leading news weekly of Bengal. The Hindu Patriot addressed contemporary social problems.

For example, in the opinion of the Hindu Patriot the Hindu marriage law imposed disability on the part of the girls in exercising their right to marry on their own initiative. It was also a newspaper with national outlook. During the Revolt of 1857 the Hindu Patriot published articles. The paper became the mouthpiece of protest against the injustices done to the peasants by the indigo planters.

Question 3.

How did Hutom Pyanchar Naksha express the turmoil in contemporary of Bengal with humour?

Answer:

Hutom Pyanchar Naksha (literally Sketches by a Watching Owl), authored by Kaliprasanna Sinha was first published in 1862. The book occupies a special place in Bengali literature. During the nineteenth century several factors caused some kind of strain within the Bengalee society. The causes behind the turmoil in the society found expression in the pages of the Hutom Pyanchar Naksha.

Hutom was a keen observer. It looked at the changes that had been taking place. It noticed and expressed with irony and humour how the old and the new lived side by side. At the same time the Hutom Pyanchar Naksha was an attempt to understand the chaos and the change all around. Kaliprasanna ridiculed the

Europeans in Kolkata for their fear of the Revolt and for exaggerating atrocities committed by the rebels.

Question 4.

How did Dinabandhu Mitra narrate the misery of the indigo cultivators and raised voice against the colonial rulers in the pages of his Neel Darpan?

Answer:

Staying in Jessore Dinabandhu had the first-hand knowledge how the peasantry treated by the indigo planters. In the play Neel Darpan Dinabandhu exposed the grim picture of inhuman villainy and torture perpetrated by the indigo planters most of whom were Europeans.

In the days when the British in India were in the height of their power it was indeed daring and bold for Dinabandhu Mitra to raise voice of protest against the European indigo planters. Though the main theme of the Neel Darpan was the plight of the indigo cultivators, the play also highlighted the oppressive machinery of the colonial rulers that suppressed the natives in local levels.

Question 5.

What was the role of Rammohan Roy in the introduction of Western education in India ?

Answer:

Rammohan Roy as the 'first modern man' of India realized that the traditional Indian learning would not be able to instil scientific outlook among the readers. He was very much opposed to British government's initiative in establishing Sanskrit College, Madrasahs, etc. In a letter addressed to Lord Amherst he clearly advocated for the introduction of English education.

In his zeal to promote Western education Rammohan, however, was not forgetful of the importance of the vernacular language. To facilitate interaction between the Englishmen and the Indians Rammohan wrote the book entitled 'Bengalee

Grammar in the English Language'. Thus Rommohan worked tirelessly for the introduction of English education in india.

Question 6.

Write in short about the Angiicist-Orientalist controversy regarding the introduction of Western education in india.

Answer:

By the Charter Act of 1813 the British Government in England directed the East india Company to spend yearly a sum of rupees one lac towards education in India. Despite the directive no initiative could be taken due to the controversy in the official circle as to what type of education was to be introduced in India.

The Anglicists were those who favoured the introduction of Western learning while the Orientalists were in favour of disseminating the traditional oriental learning. This was the Angiicist-Orientalist controversy that continued till 1835.

Question 7.

What were the contributions of iswarchandra Vidyasagar to the emancipation of women ?

Or

How did Iswarchandra Vidyasagar contribute to the women education ?

Answer:

Iswarchandra Vidyasagar firmly believed that the regeneration of India was possible only through education. Particularly he emphasized on women education.

He rightly believed that the emancipation of women was not possible as long as they remained ignorant. Noticing the British government's indifference towards female education Iswarchandra himself started a few model schools for girls. He also collaborated with Drinkwater Bethune in establishing the Hindu Female School (present Bethune School and College of Kolkata) in 1849.



### Question 8.

Write about the initiative of the foreigners for the spread of Western education in india.

Answer:

Initiative was taken by a good number of foreigners for the spread of Western education in india. In this respect mention may be made of two personalities, namely David Hare and John Elliot Drinkwater Bethune.

a. David Hare : David Hare realized the need of Western learning and sciences among the people. He also felt that free-thinking, secularism and idealism were to be encouraged. Foundation of the Hindu College (presently Presidency University) in 1817 was a landmark in the history of the growth of Western education.

David Hare was one of the founders of the Hindu College. In the same year (1817) he was instrumental in establishing the School Book Society that published text books both in English and Bengali.

b. Drink water Bethune: It was John Elliot Drinkwater Bethune who devoted himself to the cause of female education in india. He came to india and joined as the Law Member of the Governor-General's Council in 1848. He was a great patron of female education.

The College founded by Bethune first as Hindu Girls' College and then as Bethune College emerged as an important institution for the higher education of women in Bengal. Vidyasagar rendered all possible help to Bethune for setting up of girls' college.

### Question 9.

With objectives did Rammohan found the Brahma Samaj ?

Answer:

Rammohan as the 'first modern man' of India realized early that social reform was the precondition for the regeneration of the people of our country. But he

was aware that in those days society and religion in India were linked up with one another. Thus he approached reform of the social system through religious reforms.

The Brahmo Samaj was established by Rammohan with the purpose of promoting, among different religious groups, a faith in the unity of the divine and man, as also spirit of tolerance. He attacked the caste system. Also he protested against the sati and child-marriage. Rammohan also had in his mind the matter of the uplift of the womenfold. These were, in short, the objectives with which the Brahmo Samaj was founded by Rammohan.

Question 10.

How did Keshab Chandra Sen attach importance to social reforms in the Brahmo movement?

Answer:

To Keshab Chandra Sen more important than the missionary activities was to relieve the countrymen of the various superstitions. That is why he included a programme of social reform in the Brahmo movement.

His efforts were also directed against the caste-system, and in favour of widow-remarriage as well as inter-caste marriage. Another achievement of Keshab Chandra was his untiring never be possible without their proper education and hence his efforts to spread female education.

Question 11.

Why did Bijoy Krishna Goswami, a devout Brahmo, turn to Vaishnavism?

Answer:

Bijoy Krishna Goswami entered the Brahmo movement around 1860. However, owing to some difference of opinion with Debendranath Tagore Bijoy Krishna followed Keshab Chandra into the newly founded Brahmo Samaj of India. Still later Bijoy Krishna, though did not leave Brahmoism, abandoned Keshab Chandra Sen and joined the newly founded Sadhuran Brahmo Samaj. At a point of time Bijoy Krishna being disillusioned with the Brahmo movement felt attracted

to Vaishnavism as taught by Sri Krishna Chaitanya. By 1889 he completely broke with the Brahminism and began his career as a spokesman of Vaishnavism.

Question 12.

Write in short what you know about Rammohan Roy as a social reformer.

Answer :

Rammohan Roy, who was called Bharat Pathik by Rabindranath, realized that unless the social reforms were introduced the country set to which they are entitled by nature.

Rammohan Roy raised his voice against all these. For he was convinced that social regeneration must precede political movement against the foreigners. Rammohan's protests against the sati did not go unheeded. It was Rammohan's movement that influenced Lord William Bentinck to declare Sati illegal and a punishable offence by the Regulation XVII of 1829.

Question 13.

What ideal did Derozio set forth before his students?

Answer:

In spite of his being an Indo-European, Derozio looked upon India as his motherland. It is possible to know about the ideals Derozio stood for from the various poems that he composed. Of the poems composed by him the Fakir of Jhurigeera was full of his high patriotic feeling for India. Besides deep sense of patriotism Derozio was a free-thinker and encouraged his students to debate freely and question all authority. The ideal he stood for found expression in his lectures to the students who later on came to be known as the young Bengal. He urged them to live and die for truth, to cultivate and practice all the virtues, shunning vice in every shape.

Question 14.

Write what you know about the Young Bengal Movement.

Answer:

Derozio as a teacher of the Hindu College had tremendous influence among his students. Besides himself being a true patriot Derozio was a free-thinker and encouraged his students to debate freely and question all authority. Though Derozio died a premature death his inspiration among the contemporary youth lived longer. The students of Derozio collectively known as the Young Bengal made an intense study of Western literature and drew their inspiration from it.

The Young Bengal ridiculed all kinds of old tradition and insisted on freedom of thought and expression. The Young Bengal organized meetings that aimed at collecting information about the condition of the people of our country. Besides they published journals in which topics of national interest were discussed.

Question 15.

How did Iswarchandra Vidyasagar build a movement in favour of Hindu widow remarriage ?

Answer:

Iswarchandra Vidyasagar began a campaign for widow remarriage during the mid-nineteenth century. He waged a long struggle in favour of widow remarriage. Vidyasagar raised his powerful voice, backed by the weight of immense traditional learning in favour of widow remarriage.

At last he found what he wanted in a verse of the Parasara Samhita. In 1855 Vidyasagar published a pamphlet on the issue of remarriage of Hindu widow. In the pamphlet he strongly refuted the argument advanced by the orthodox people imposing disability on widow for a remarriage. The arguments put forward by Vidyasagar caused a stir in the country. It became the talking point everywhere.

Question 16

How did Ramakrishna contribute to the reform of contemporary Indian society?

Answer :

Ramakrishna had no formal education, but his spiritual realization was immense.

His power of explaining deep philosophical points in simple and easy words and metaphors was astounding. He strongly believed that all regions were equally valid and ultimately led to the same goal. Thus Ramakrishna inspired a Muslim to be a true Muslim, and a Christian to be faithful to Christ. Under his inspiration the Hindus regained their faith in Hinduism.

This was a great ideal that Ramakrishna set forth before the Indian people. Ramakrishna, however, could not build up 'n all-India movement by his teaching. This task was later on completed by his great disciple, Swami Vivekananda. SriRarnakrishna Swami Vivekananda.

Question 17.

What are the ideals set forth by Swami Vivekananda?

Answer :

Vivekananda was pained to see the decadent Hindu society caused by the apathy and ignorance of the people. At the same time he became convinced about the potentialities of the Hindu religion as a binding force to unite the people of India. In course of time Vivekananda planned a programme for the regeneration of the people.

- He set forth the ideal of a new social order based on freedom and equality.
- Modernization, according to Vivekananda was a necessity. And this could only be done by borrowing western technical know-how.
- Vivekananda strongly argued for education, particularly women education, that would rid society of all ailments.
- Vivekananda projected the image of a classless society in which the Brahmanas would help elevate the society.

Question 18

How did Vivekananda visualize the mutual dependence between the East and

the West?

Answer :

Vivekananda admitted that the West had certain positive achievements such as freedom and respect to women. Besides, its emphasis on work and the high level of material prosperity were, indeed, commendable. But at the same time the West was 'gross, material, selfish and sensual'. To Vivekananda compared to the spiritual East the West was materialistic.

Of course by referring to the 'spiritual East' he meant India and Hinduism. Vivekananda set before the people the great ideal of conquest of the world by India. This was possible with the transfer of technology of the West and its integration with the Hindu culture. In turn Hindus would transfer their spirituality to the West.

Question 19.

Was there anything called the 'Bengal Renaissance'?

Answer:

The intellectual awakening of Bengal in the nineteenth century is commonly known as the Bengal Renaissance. The term, obviously, has been derived from the Italian and for that matter European Renaissance of fifteenth century. Thus a comparison between the European Renaissance and that of Bengal is inevitable.

There was a dawn of a new period in Europe through the Renaissance. In the same vein some of the scholars preferred to say that through the Bengal Renaissance, there was the emergence of a new period in Bengal as also in India. Yet there are others who believe there is hardly any resemblance between the European and Bengal Renaissance. As such there is nothing called 'Bengal Renaissance'.

**Explanatory Answer Questions (8 Marks)**

Question 1.

How reflections of society of society revealed in the periodical Bamabodhini as also the English weekly Hindu Patriot ?

Answer:

a. Introduction : During the nineteenth century a host of newspapers, periodicals, weeklies, etc were published. In such print media articles appeared in which the problems of contemporary society referred to. In this respect the Bamabodhini and Hindu Patriot may be discussed.

b. Bamabodhini : Bamabodhini was a Bengali periodical published in 1863. In the colonial period Bamabodhini laid strong emphasis women issues. In describing the objects of the paper Sri Umesh Chandra Datta, the editor, wrote that the paper intended to focus the needs of the womenfolk.

Further, it was stated that the Bamabodhini would address itself to promote necessary knowledge in different subjects amongst women. Bamabodhini continued to be published till 1923. During the period Bamabodhini helped to bring about women's progress in education and social matters.

c. Hindu Patriot : Hindu Patriot, an English weekly published from Kolkata, was the most famous paper of Bengal for quite some time. The weekly was first published by Madhusudan Roy. But it was under the editorship of Harish Chandra Mukherjee that Hindu Patriot became the leading news weekly of Bengal. The Hindu Patriot addressed contemporary social problems.

For example, in the opinion of the Hindu Patriot the Hindu marriage law imposed disability on the part of the girls in exercising their right to marry on their own initiative. It was also a newspaper with national outlook. During the Revolt of 1857 the Hindu Patriot published articles.

The paper became the mouthpiece of protest against the injustices done to the peasants by the indigo planters. Under the editorship of Krishnadas the Hindu Patriot also raised voice against the British Government's action in muzzling the press in India.

Question 2.

How did the Neel Darpan take up the cause of the indigo planters against the oppressions of the indigo planters ?

Answer:

a. Introduction : Neel Darpan (literally meaning An Indigo Mirror) is a Bengali play authored by Dinabandhu Mitra. The play was written in the background of the Indigo Revolt (1859-1860). The 'Blue Mutiny', as the Indigo Revolt came to be known in English, was the revolt of the indigo peasants against the forcible cultivation of indigo

b. Oppressions of the Indigo Planters : The indigo planters did what they liked to the peasantry. Dinabandhu's native place Jessore was one of the main centres of indigo production in Bengal and the indigo cultivators there were worst affected because of the oppressions of the indigo planters.

c. Personal Experience of Dinabandhu Mitra revealed in the Play: Staying in Jessore Dinabandhu had the first-hand knowledge how the peasantry treated by the indigo planters. In the play Neel Darpan Dinabandhu exposed the grim picture of inhuman villainy and torture perpetrated by the indigo planters most of whom were Europeans. In the days when the British in India were in the height of their power it was indeed daring and bold for Dinabandhu Mitra to raise voice of protest against the European indigo planters.

d. Impact of the Neel Darpan : The Neel Darpan impacted the intellectual circles of Bengal. In fact, it was largely due to the efforts of Dinabandhu's Neel Darpan that the Bengalee middle class for the first time came out in open support to the indigo rebels. Though the main theme of the Neel Darpan was the plight of the



indigo cultivators the play also highlighted the oppressive machinery of the colonial rulers that suppressed the resistance of the natives in local levels.

Question 3.

What was the educational policy of the British in india ? Write about the Anglicist-Orientalist controversy regarding the introduction of Western education in india ?

Answer:

a. The Education Policy of the British in india : Initially the British were not at all interested introducing a definite educational policy in India. Rather English education was introduced first by the Christian missionaries. The first directive from the British Government in England in this regard came in 1813.

It was directed through the Charter Act of 1813 that a sum of rupees one lac was to be spent annually for the spread of education. But there was no directive as to on what sort of education the money was to be spent. As such no positive step in this regard could be taken till 1835. Mean while there started a great debate that later on came to be known as the Anglicist-Orientalist controversy.

b. Anglicist-Orientalist Controversy: In 1813 the British government in England directed the Company's government in India to spend yearly a sum of rupees one lakh towards the spread of education. Despite the directive of the British government, the East India Company's government in India took no initiative to spend the money for the promotion of education in India.

This indifference was largely due to the controversy that reared its head in the official circle regarding the type of education to be introduced in India. The opinion that favoured the introduction of western scientific knowledge in india came to be known as the Anglicist while the Orientalist view was in favour of promoting and disseminating the traditional oriental learning. This Anglicist Orientalist controversy continued for quite some time. Ultimately, the two

controversies were settled in 1835 under the Governor-Generalship of Lord William Bentinck.

Hands of Lord William Bentinck, the then Governor-General of India were strength by the coming of Lord Macaulay to India as the Law member of the Governor-General's Council. Macaulay was infavour of introducing Western education in India. On the strength of the opinion Macaulay expressed in his famous Education Minute Lord Bentinck introduced Western education and thus the Anglicist won the day.

Question 4.

Write in short about the activities of the Brahmo Samaj and its different denominations.

Answer:

a. Introduction : The far-reaching changes that took place in the nineteenth century Bengal affected the Indian society. As in other fields of activity Raja Rammohan Roy was a pioneer of social reform movement in India through the Brahmo Samaj.

b. Rammokan Roy : The Brahmo Samaj founded by him became the centre of reformist movement in Bengal. Rarmohari considered caste-system of the Hindu society as the greatest obstacle to the development of patriotic feeling amongst them.

His Bra hrrio Samaj was meant to be a cradle for the evolution of a casteless society. Rammohan sincerely believed that improvement of society was not possible without the regeneration of the womenfolk. His anti-Sad movement on the teeth of conservative section of people constituted an important landmark in the history of reform movement of India.

c. Debendranath Tagore : After the death of Rammohan the leadership of the Brahmo movement was taken over by Debendranath Tagore. He provided the movement with a better organizational structure. Debendranath employed a number of preachers for propagating the creed of the Samaj in the suburbs of Calcutta. Many more centres also sprang up in the provincial towns. Indeed, Debendranath infused new life to the Brahmo movement by compiling the tenets of Brahmoism in two volumes.

He also sought to strengthen unity of the members of the Samaj by introducing certain rituals. It is said that it was owing to the leadership of Debendranath that the Indians could withstand the onslaught of Westernization let loose by the British colonialism.

d. Keshab Chandra Sen : The next phase of the Brahmo Movement started in 1857 when Keshab Chandra Sen joined the Brahmo Samaj. Very soon Keshab Chandra became one of its stalwarts and dedicated himself to the promotion of social reform in the country. Keshab Chandra included a programme of social reform in the Brahmo movement.

Keshab Chandra sincerely believed that no substantial progress in society would be possible without the emancipation of women. He was strongly in favour of widow remarriage. Keshab Chandra also roundly condemned polygamy and child-marriage.

e. Schism in the Brahmo Samaj: Owing to some difference of opinion with Debendranath, Keshab Chandra was eventually dismissed from the Brahmo Samaj. After that Keshab Chandra started a new organization called the Brahmo Samaj of India in 1865. The organization of Debendranath also adopted new name Ady Brahmo Samaj.

### Question 5.

Write how the anti-sati movement developed in India. Mention how the movement was opposed by the orthodox people.

Answer:

a. Introduction : It was not until nineteenth century that an organized attempt was made against the barbarous practice of burning Hindu widows on the funeral pyre of their husbands. It is known from the official records that as many as 8000 such burnings took place between 1815 and 1828.

b. Early Initiatives: Much before the East India Company's government in India took any effective measure to prohibit the SaLi, the Christian missionaries like the Danes of Serampore, the Dutch at Chinsura and the French at Chandernagore had prohibited the practice in the areas under their jurisdiction.

c. Rammohan Roy: It was Raja Rammohan Roy who launched a strong movement against the practice of Sati On the authority of the Hindu shastras Rammohan proved that there is no religious sanction for the evil practice of SaLi. He organized a fiery campaign against the practice through signature campaign. He also sent a petition to the British Parliament.

d. Support of the Press: Professor Nemai Sadhan Bose informs that contemporary journals like Sambad Kaumadi, Samachar Darpan and others with progressive ideas also took up the cause of the abolition of the practice of Sati (Indian Awakening and Bengal : p202: Nemai Sadhan Bose).

e. Lord Bentinck and the Movement : Lord William Bentinck was a 'reformer by temperament'. He had made up his mind about the question of Sati before he had arrived in India as the Governor-General (1828). Armed with support from the Court of Directors, public opinion in England, opinion of a large number of judges and high officials in India, Bentinck finally decided to abolish the practice once for all.

f. Attitude of the Orthodox People: When the anti-Sati Movement was gathering momentum the orthodox section of Bengalee people did not sit quiet. Some newspapers also lent support to the orthodox view regarding the practice of Sati. Samachar Chandrika, for example, came out openly in support of the practice of Sati and favoured its continuance. Evidently, the Bengali public opinion came to be sharply divided into two opposing groups.

Question 6.

Write an essay on 'DerOzio and the Young Bengal Movement'.

Answer:

a. Derozto : Under the impact of the Western contact the life of Bengal experienced a radical change. The establishment of the Hindu College in 1817 further accelerated the change. The education imparted at the Hindu College generated patriotism among its students. In this respect the name of Henry Louis Vivian Derozio, a teacher of the Hindu College, stands out pre-eminent. Derozio was born in Calcutta 1809. in a Portuguese-Indian family.

b. His Inspiration to the Youths: The students of Derozio, collectively known as the 'Young Bengal' or the 'Derozians', ridiculed all kinds of old tradition and demanded freedom of thought and expression. In 1838 the Young Bengal organised the Gyanoparjika Sabhía which aimed at collecting information about the condition of the people of our country. The Young Bengal published such journals as the Parthenon, Qyananneswan and others which discussed topics of national interest.

c. The Young Bengal : In spite of his Indo-European lineage, Derozio looked upon India as his motherland. Of the poems composed by him the Fakir of Jhungeera was full of high patriotic feeling. The greatest contribution of Derozio is that he inculcated a deep love for motherland among this students through his teachings.

He also urged upon his students “to live and die for truth...” Though Derozio died a premature death in 1831, his inspiration among the centemporary youth lived longer. The most favourite students of Derozia who later on came to be known as the ‘Young Bengal. were Krishnamohon Banerjee, Rasik Krishna Maflick, Radhanath Sikdar etc.

d. Social Origin and Fate of the Young Bengal : The movement initiated by the ‘Young Bengal’ did not continue for more than ten years. By 1840 the movement lost all its momentum. This was inevitable because of the simple fact that the Derozians could not define their objectives in clear terms, nor they had any leadership after the death of Derozio.

But more important than all this was their lack of understanding of the toiling masses. Indeed, the failure of the Young Bengal movement was perhaps inevitable because of the social roots of the Derozians. Many of the members of the Young Bengal group belonged to the middle class family that had been the product of the colonial structure.

To cite an example, the family of Ramgopal Ghosh, one of the most important members of the Young Bengal, amassed huge wealth as trader in food grain. Obviously, it was not possible for him, like many other members, to organise a mass movement for the overthrow of the foreign rule of which he was a beneficiary.

Question 7.

Write about the development of the widow remarriage movement in India.

Answer:

a. Introduction : Attempts at introducing widow remarriage were not new in the nineteenth century. Several attempts had been made during the eighteenth century to introduce it in the local Hindu society. But it was Iswarchandra Vidyasagar, an orthodox Brahmin, whose life long efforts ultimately led to the passing of the Hindu Widow Remarriage Act Act XV of 1856.

b. Beginning of the Movement : Rammohon was sympathetic to the cause of widows, but he is not known to have done anything concrete towards legalizing their marriage. However, from the 30s of the nineteenth century the question of widow marriage gathered importance.

c. Other Initiatives: The Christian missionaries always came forward in support of the reforms of evil social practices. The Samachar Darpan published letter of an unmarried girl in which attention was drawn to the sufferings of the Hindu widows. Subsequently, the Young Bengal paper Gyczrlanweshan also took up the cause.

The Young Bengal also welcomed the plan to call a meeting for removing existing superstition against widow remarriage. Some influential personalities of Calcutta like Nilkamal Bandyopadhyay and others fruitlessly attempted to introduce the widow remarriage.

d. Iswarchadra Vidyasagar : It was not until Iswarchandra Vidyasagar took up the cause of widow remarriage that it became a historic social issue. Iswarchandra Vidyasagar began a campaign for widow remarriage during the mid-nineteenth century. He waged a long struggle in favour of widow remarriage.

However, he realized that the campaign for widow remarriage would have an appeal to the general people if it was backed by reference to Shastric instructions. Thus Iswarchandra began studying sacred books. At last he found what he wanted in a verse of the Parasara Samhita.

e. Hindu Widow Remarriage Act passed : Strengthened by the movement for legalizing the remarriage of Hindu widows the British government in India finally passed the Act XV Hindu Widow Remarriage Act. on 26 July 1856. The first

widow remarriage took place on 7 December 1856 between Srischandra Vidyaratna and Kalimati Devi who was a widow of only eleven years.

Question 8.

Write in short about the religious reform of the Brahmo Samaj.

Answer:

a. Introduction : Foundation of the Brahmo Samaj was the culmination of the religious thought and activities of Rammohan Roy. It also marked the beginning of the Brahmo movement.

b. Rammohan Roy : Rammohan emphasized religious and social reforms as political consciousness was yet to develop amongst the Indians. Rammohan realized how idolatry and caste system created divisions amongst the Indians. At first he established a society that was Atmiya Sabha. Later on this was transformed to the Brahmo Samaj.

The Barhmo Samaj was established with the purpose of promoting among different religious groups a faith in the unity of the divine and of man, as also a spirit of tolerance. Rammohan did not intend to bring about any religious revolution. He fought single-handed to clear away a mass of popular prejudice. The Brahmo movement initiated by him, proved to be a dynamic force and ushered in many progressive movements and ideas in different aspects of life in Bengal.

c. Debendranath Tagore : After Rammohan's death the leadership of the Brahmo movement was taken over by Debendranath Tagore. He provided the movement with a better organizational structure. Debendranath sought to strengthen unity of the members of the Samaj by introducing certain rituals to be performed mandatarily by the members. It may be said that under the leadership of Debendranath the Indians could withstand the onslaught of Westernization let loose by the British colonialism.



d. Keshab Chandra Sen: Keshab Chandra's specific focus was not to restrict the Brahmo movement within the confines religious reform. He considered the reform of social evils as a matter of greater importance. Also Keshab Chandra wanted to reach out to the large number of non- Westernized people across the country.

Drawn by the magnetic power of Keshab's oration hundreds of youngmen subscribed to the Brahmo faith. Thus it has been pointed out by Professor Ramesh Chandra Majumdar that Keshab's credit lay in popularizing the Brahmo movement all over India. And this all-India aspect of the movement was the first step towards the achievement of national unity.