

Raja Ram Mohan Roy as a Pioneer of Modern Indian Education: An Evaluation

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Abstract: Raja Ram Mohan Roy, the founder of modern India and the founder of the largest social and religious reform movement, Brahmo Samaj, has played a key role in the abolition of social evils such as the Sati system. He also advocated various changes in Indian society and disseminated research in English, modern medicine, technology and science. For this he was called 'Raja' by the Mughal emperor. Raja Ram Mohan Roy was an Indian religious, social and educational reformer and humanist who challenged traditional Hindu culture and charted the course of social development in India under British rule. With Dwarkanath Tagore and other prominent his early 19th-century Bengalis, he founded the Brahmasabha in his 1828, Bengali, an influential Indian social and religious reform movement during his Renaissance and created Brahma Samaj. His influence was prominent in the fields of politics, administration, society, religion and education. Raja Ram Mohan Roy can rightly be called the pioneer of the modern educational system in India. His moral seriousness and energy, the boldness of his imagination, and his firm grasp of basic doctrines have characterized Raja Ram Mohan Roy as "not only a great educational reformer, but a nation-builder." In this article the author tries to highlight various social and educational reforms introduced by Raja Ram Mohan Roy. The author also tries to shed light on the relevance of Raja Ram Mohan Roy in the present day.

Key Words: social-educational reforms, renaissance, nation-builder.

1. Introduction :

South Asian nation of India is stunning. It is the world's most populous democracy and the second-largest country by area, with nearly 1.2 billion inhabitants. Its land borders with China, Nepal, and Bhutan to the north-east, Burma and Bangladesh to the east, and the Indian Ocean to the south, the Arabian Sea to the south-west, and the Bay of Bengal to the south-east. India is close to Sri Lanka and the Maldives in the Indian Ocean. Satyameva Jayate serves as India's national motto. In India, notable figures such as Vivekananda, Gandhiji, Netaji, Vidyasagar, Ram Mohan Roy, and others were born.

Raja Ram Mohan Roy was born on May 22, 1772 in village Radhanagar in the District of Murshidabad in Bengal. His father name Ramkanto Roy who was a Vaishnavite, while his mother, Tariniwas from a Shakta background. Raja Ram Mohan Roy was sent to Patna for higher studies. He got a good education under parental roof. By the age of fifteen, Raja Ram Mohan Roy had learnt Bengal, Persian, Arabic and Sanskrit.

Early in his life, he published a book called Tuhfat ul-Muwahhiddin in which he denounced idolatry. Following his relocation to Calcutta, he began his extensive reformatory endeavors in the fields of both education and society. He started Atmiya Sabha in 1815 and afterwards created Brahmo Samaj. Raja Ram Mohan Roy fought for women's rights, including widows' remarriage rights and the ability to own property for women. He fiercely opposed polygamy and the Sati system and the practice of sati system and child marriage.

One of the architects of modern India was Raja Ram Mohan Roy (1772–1833). Most people refer to him as "The Father of Modern India." Roy, despite adopting a modernist philosophy, constantly attempted to combine modernism and heritage. He made an imaginative attempt to combine secularism and spirituality, as well as Western

and Eastern thought. His views on religion were diverse. By fusing the greatest aspects of all major world religions, he hoped to illustrate the idea of a universal religion.

2. Social Reform of Ram Mohan Roy

Raja Ram Mohan Roy has vehemently fought against society's unfair superstitions and the injustice of women's rights. He made an effort to free women from irrational beliefs. Governing Body In opposition to, General Lord William Bentinck worked with to abolish Sati-Daha, a traditional society. He has also made an effort to end polygamy and child marriage. He released numerous articles in the publication "Sangbad Kaumudi" to alert people to the bad deeds the society. He adapted the Bengali version of the Buddhist book "Brajyasuchi" to spread the caste system in use. He even succeeded in organizing a group of protesters.

He vehemently objected to the society's orthodoxy, superstition, and pagan practises. In order to bring about religious change in Hindu society, he founded the "Atmiya Sabha" in Calcutta in 1815. Gopimohan Tagore, Dwarkanath Tagore, Kalinath Munshi, Nandakishore Basu, Vrindavan Mishra, Brajomohan Majumdar, and Nilratan Halder were notable members of this "Atmiya-Sabha" who were interested with contemporary thought of the past. In this "Atmiya Sabha," topics ranging from idolatry to satidah practice, caste prejudice, polygamy, etc., were discussed. He won popularity from the public by translating Hindu scriptures. The Brahmasabha, which eventually established the Brahmo Samaj (1830) on the recommendation of Dwarkanath Tagore and a few others, was established in 1828 to disseminate the central message of the Upanishads. Because he did not believe in numerous gods, he attempted to spread "Vedic monotheism." In order to inform the Indian people about the universal religion's truth, he examined the truths of Buddhism, Hinduism, Islam, and Christianity through religious reforms. The initiative to release the nation's citizens from the chains of oppression is one of the contributions made to social reform. He mentioned personal liberty. He became much more politically sensitive as a result. It is clear from this that he was supported by all liberation movements. He set up a meeting in the town hall as a result. Spanish colonists in South America revolted against the authorities in 1823. In opposition to the new media regulations, Ram Mohan Roy shut down the journal "Mirat-ul- Akbhar" on April 4, 1823. He supported the society's underprivileged peasants. He likewise urged that farmers not be subjected to additional levies.

Raja Rammohun Roy is revered as a national hero for securing and defending Indian women's rights. He pushed for equal rights and position for men and women in society.

Therefore, it is unacceptable to deny women their rights. He advocated for girls' education in a book named "Narider Prachin Adhikar Bartaman Sankochoner Upor Sankhipta Mantabya" published in 1822. In her or his life, women and men enjoy equal rights. Nobody else has the right to sabotage someone else's life. Against this long-standing custom of women dying as Sati, Raja Ram Mohan Roy led a crusade. He orchestrated a number of campaigns to stop this. He was resolved to put an end to this custom. He made every effort to educate others about this harmful custom. Despite the social boycott and the anger of the Hindu Brahmins, he persisted in his efforts to overthrow this system. Thus, Ram Mohan Roy's campaign was successful when Lord William Bentinck finally outlawed "Sati" in 1829. This law makes the Sati tradition forbidden and punishable. On the road to modernizing Indian civilization, the elimination of the Sati system was a beautiful turning point.

3. Ram Mohan Roy's contribution in the field of Education:

Raja Ram Mohan Roy has a strong theological background. Because of his tremendous contributions to the field of education, he is also known as "Bharat Pathik." Despite the fact that he did not speak specifically on the purposes and goals of education, it may be inferred from his philosophical life and teaching that the Connecting Eastern and Western education is the primary goal of education. He had a life's purpose and educational goals cannot be considered in isolation. Among the objectives of education are as follows:

- The preservation of Indian education, culture, values, customs, and traditions.
- To understand western civilization, culture, and education and to appreciate the positive parts.
- To put plans in place for the Indian people's moral and spiritual advancement.
- In order to prepare the kids for real life and to help them become good citizens for the future, we teach them that society is established from the individual. Therefore, including the person in societal welfare and transforming him into a sensible, sophisticated member of society are two goals of education.

His schooling included the goal of modernizing Oriental education in light of the superiority of Western education. In the area of education, there is a new ideology that has led to the creation of several groupings. Young Bengal's Derozio led a group that aimed to establish Eastern culture is being replaced by Western culture. Contrarily, under the direction of Radhakantadev, Ramkamal Sen, Vidyabagish, Mrityunjaya Vidyalkar, etc. They wished to keep up the old, ancient

education in Asia. Raja spurred the formation of a further third party. Ishwar Chandra Vidyasagar and Ram Mohan Roy. This third group highlighted the mixture of the two educational eras. His life's work was mostly focused on advancing Indians through a Eastern and Western education and culture together. The 'Vedanta College' and the 'Anglo-Hindu School' are examples of the combination of Eastern and Western education. However, Shivnath Shastri wrote in his Bengali essay "Ramtanu Laheri O Tatkalin Bangasamaj" (1904) on Ram Mohan's English education that "Lord Macaulay sowed his seeds in the prepared soil and reaped a rich harvest as India benefited from the introduction of English education."

In 1818, Ram Mohan Roy was one of the most enthusiastic people of the Hindu College. But that dream came true without Ram Mohan. 'Vidyalaya Mahapathshala' was formed, later 'Hindu College' and later it was renamed as 'Presidency College'. 'As he valued the education of his countrymen more than the empty flourish of a committee man's'. Later, in 1822, he left the committee of the 'Hindu College' and established the 'Anglo Hindu School', which later came to be known as 'Indian Academy'. The main purpose of the establishment of this school was to impart English education to Bengali Hindu boys. It may be mentioned that Rajnarayan, son of Nandakishore Basu, and Debendranath Tagore, son of Dwarkanath Tagore were admitted to this school. He used to bear the expenses of the school himself. David Hare, William Adam, Wilson, and others extended a helping hand to the school. The school taught technical sciences, Voltaire's theory, Ugrid's geometry, mechanics, astronomy, and more. Even Voltaire's book 'History of Charles XII of Sweden' was taught here. In 1828, he established the Vedanta College to spread the message of Vedanta along with Western education. Apart from philosophy and literature, English and science were also taught in this college.

Language and literary practice were some of the activities of Ram Mohan Roy. He concentrated on literature to make society, education reform, and progress a reality. He brought the first thematic discussion to the public through the Bengali language that's why have called him the father of Bengali prose literature. He has written various subjects of Dharmashastra in Bengali and even translated many incomprehensible texts written in Sanskrit into Bengali and made them acceptable to all. His translated literature is one of the valuable resources of Bengali literature.

He was not limited to establishing schools and literary activities. He has also written books suitable for school lessons. He wrote about 30 books from the year 1815 to 1830. His translated books are 'Vedanta Granth' (1815), 'Vedantasar' (1817), translations of various Upanishads (1815-19), Kathaponishad (1818), Mandak Upanishad (1819), Etc. His arguments and jurisprudential books are, 'Utsavananda Vidyabagisher Sahid Bichar' (1817-18), 'Bhattacharya Sahid Bichar' (1818), 'Goswami's Sahid Bichar' (1818), 'Kabitakarar Sahid Bichar' (1820), 'Brahmansevadhi' (1821), 'Tuhafat-Ul-Mu'ahhidin' (1905) Etc. He also wrote 'Kathyapradan', 'Sahamaran Visayak', 'Brahma Sangeet' (1829), 'Gauriya Bayakaran' (1830), 'Parthanapatra' (1823), etc.

At that time, he paid special attention to the publication of newspapers to eradicate the prejudices of society and build public opinion. He was the first to set up a printing press in this country to publish the newspaper. He edited two weekly magazines. These are -

1. Sangbad Kaumudi (in Bengali) Published on 4 December 1821.
2. Mirat-Ul-Akbar (Persian language) was published on 12 April 1822

He also published an English magazine 'Bengal Herald' in 1829. Robert Martin, Dwarkanath Tagore, Prasanna Kumar Tagore, and others were associated with this magazine. He also Published several pamphlets and articles on 'The Brahmanical Magazine'. During the years 1821-24, he published in his weekly paper several articles on scientific subjects, such as, 'Echo in Acoustics', 'Properties of the Magnet', 'Behaviour of Fishes', 'Description of a Balloon', etc.

4. Conclusion:

In order to appreciate the role of Ram Mohan as an educationist, it is necessary to study the history of Western education and the new forces that had already changed the educational complexion of the country. The age that commenced with Ram Mohan suggested a kind of rebirth (i.e., Renaissance) which was marked with freshness, vitality and excitement. The excitement was intellectual and religious. It was a period of reaction against religious authoritarianism and political absolutism against social inequalities and rigid class distinctions. It was a protest against all forms of lingering medievalism in intellectual life, unscientific habits of thought and theories of human impotence. Underlying the rejection was an abiding faith in science in human reason and in the common man. Firstly they were a passive victim to the rituals and social exploitation by the upper classes of the society. Secondly there was the hide and seek policy of the British to educate them to a definite extent as well as to keep them away from the enlivening and endearing values of education. This was because the British visualized a clash of interest between the ruler and the ruled in subsequent years. In view of all these services rendered by Ram Mohan he may be ascribed as a pioneer of modern education in India. Although there were many other distinguished personalities who worked in the field, the Raja can justly be counted as one, who for the first time opened the doors of Indians mind to education based on science and reason.

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