

Permanent Settlement System: Lord Cornwallis introduced the permanent settlement system with the Zamindars with the motive of earning the loyalty of a powerful class of the local population, which will add strength to the imperialistic goals of the British. It also acted as a tool to legitimise the British rule.

But these socio-economic policies had other motivations also say the security of revenue and belief in creation of 'improving landlords' as argued by Lord Cornwallis. Even the ideological undercurrents in England shaped these policies say for example the Utilitarianism supported English education in India.

Conclusion: Nevertheless the aim of securing pillars of colonization was the one of the prime motives of education policy and permanent settlement system and this aim is also visible in the political policies like no annexation post 1857 revolt to earn support of princely states and the idea of separate electorate to earn Muslims support.

Q3(a). Religious sanctions authorised the social reform movement in India during the 19th century. Critically analyse. (15 marks)

Ans: Introduction: The socio-religious movements of the 19th century were influenced primarily by western ideas of Rationalism, Humanism and Religious Universalism but they also searched for religious sanctions as visible in arguments of Raja Ram Roy and Ishwar Chandra Vidyasagar.

Body: The religious sanctions in the form of support from scriptures was a feature of Indian socio-religious reform movements. Raja Ram Mohun Roy drew the support from **Vedanta** to Preach Monotheism and other socio-religious reforms. Ishwar Chandra Vidyasagar used the **Paranhans Smriti** to support widow remarriages.

But this use of scriptures were more driven by the following motives:

- For greater acceptance of reforms by traditional society.
- To win support of the cautious colonial government as they believed in the infallibility of scriptures.

But these religious sanctions were not always stressed upon say in Maharashtra- **Gopal Hari Deshmukh** argued that whether social reforms had the sanction of religion was immaterial and if religion does not sanction reforms change the religion as everything should evolve with time. Same has been pointed out by **Sir Syed Ahmed Khan**.

The reformers like **Akshay Kumar Datta**- the editor of Tattvabodhini Patrika believed that 'rationalism is our only perceptor' and challenged the practice of child marriage on medical

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