



Native Efforts For Prohibition Of Sati

Ashok Kumar

Reasearch Scholor, Department of History, Magadh University Bodh-Gaya (Bihar), India

Received- 05.08.2020, Revised- 10.08.2020, Accepted - 14.08.2020 Email : arkhanmuz@gmail.com,ehsanarana@gmail.com

Abstract: *Raja Ram Mohan Roy was the founders of the Brahma Sabha, a social-religious reform in India subcontinent. Rajaram Mohan Roy is considered to be the Father "Father of Bengal Renaissance by many historians.*

Crusaded against Hindu Customs such as Sati, Polygomy, child marriage and the caste system. Demanded prosperity inheritance rights for women. In 1828, he set up the Brahm sabha a movement of reformist Bengali Brahmins to fight against social evils.

Key Words: founder, brahma sabha, social religious, subcontinent, considered, historians, customs.

"The present system of Hindus is not well calculated to promote their polirical intrests. It is necessary that some change should take place in their religion, at least for the sake of their political advantage and social comfort.

He want to legitimise Hindu traditions of his European acquaintances by proving that superstitious practices which defers deform the Hindu religion have nothing to do with the pure spirit of its distance.

The "superstitious practices were often the reasons official claimed moral superiority over the Indian nation. Raja Ram Monan Roy's as ideas of religious actively sought to create a fair and just society by implementing humanitarian.

On 4 December 1829 Lord William Bentinck, Governor General of India, abolished in the Presidency of Bengal the custom of sati, of widows (satis) burning themselves, or being burned, on the funeral pyres of their husbands. The British had registered 8134 cases during the years 1815-1828, a yearly average of 58. The highest number, with 839 cases, was recorded in 1818. In the presidencies of Madras and Bombay, where the custom was much less frequent, it was abolished a few months later, while in the princely states it took the British up to the 1860s to induce the rulers to follow suit. Wherever the prohibition had taken place widow-burning soon ceased almost completely, although it never absolutely vanished Occasional

cases were reported even after 1947. This essay is specifically about Sati-pratha and not Jauhar, I do not focus on the ethical, moral, social or spiritual background of the practice, Instead, my focus in the article 'is to understand the written and epigraphic evidence of actual eyewitness accounts and other evidence of Sati like inscriptions and monuments. Given the extensive literature on Sati-pratha, especially in modern times, and the fact that various reformers have tried to stop the practice, and also given that there was the need to enact multiple laws over the ages to ban this practice, it would seem to appear that sati-pratha was widely prevalent. In this essay, we will analyze empirical data to examine this claim. We will try to understand the degree of pervasiveness of this practice, its geographic spread and its demographic aspects.

Yet Sati was painted as an extraordinary abuse of imagined proportions, requiring urgent and immediate intervention by the British Crown. Rarer than Sati was perhaps becoming a Prophet of an Abrahamic religion; 1 out of 50 million became Prophets [19]- Thankfully there has been a lull for the past 1400 years, else we would have had to deal with 70 more prophets.

An anecdote which I have heard from elders in my family is that many British men of the East India Company in that they were saving them from a plight far worse, despite stiff opposition from the women and their families. Many say that this is in



fact the origin of many of the Anglo-Indian communities of Bengal, although I personally have no done any research on this,

REFERENCES

1. The Sati strategy, Review of meenakshi Jain's Book Sati. Sati, Evangelicals, Baptist missionarates and the changing colonial discourse.
2. Raja Ram Mohan Roy's remembers the father of Indian Renaissance, Indian express 22 May 2018
3. Doniger, wendy March 2014, Hindusm-
4. Bhatt, Gauri Shankar (1968), Review of Religious Research.
5. Raja Ram Mohan Roy, Translation of senjal Prmeipai Book.
6. Banduophadayay, Brahendra NT ., Ram Mohan Roy S- Ram Mohan Roy, encyclopedia.
7. Choudhari, Indra Nath
8. Dutta, Sati, Widow Burning in India, Delhi (1987)
9. Commarswamy, Anand K. Status of Indian Woman, Delhi (1982)
