

5. A General Survey of Socio-Cultural Reform Movements

- The humanistic ideals of social equality and the equal worth of all individuals which inspired the newly educated middle class had a major impact on the field of social reform.
- All social ills like untouchability and gender-based inequity derived legitimacy from religion in one way or the other.

The social reform movements formed an integral part of the religious reforms primarily because of this reason.

Reformers & Their Contribution

Reformer	Name of Movement/ organization	Works	Personalities attached/Significance/ Others
Raja Rammohan Roy (1772-1833)	<p>1. Atmiya Sabha (or Society of Friends) in Calcutta, 1814</p> <p>2. Brahmo Sabha, 1828 later renamed as Brahmo Samaj</p> <p>3. Calcutta Unitarian society.</p>	<p>1. He wrote: Gift to Monotheists (1809), Precepts of Jesus (1820), Gift of mother in Perisian, Turfat-ul- muhaudin, compiled a Bengali grammar book and translated into Bengali the Vedas and the five Upanishads</p> <p>2. Published: News paper - Brahminca, Samandh Kaumudi</p> <p>3. Started anti-sati struggle in 1818</p> <p>4. Roy condemned the general subjugation of women, supported free press</p> <p>5. Supported David Hare's efforts to found the Hindu college in 1817</p> <p>6. 1825- established a vedanta college</p> <p>7. He supported the revolutions of naples and Spanish America and condemned the oppression of Ireland.</p>	<p>1. Brahmo Samaj—to purify Hinduism and to preach monotheism—was based on the twin pillars of reason and the Vedas and Upanishads.</p> <p>Significance of BramhoSamaj:</p> <ul style="list-style-type: none"> • It condemned the prevailing Hindu prejudice against going abroad. • It worked for a respectable status for women in society—condemned sati, worked for abolition of purdah system, discouraged child marriage and polygamy, crusaded for widow remarriage and for provisions of educational facilities. • It also attacked casteism and untouchability though in these matters it attained only limited success. • Various Movements for social reform and personalities attached to it. <p>2. AtmiyaSabha- to propagate the monotheistic ideals of the Vedanta and to campaign against idolatry, caste rigidities, meaningless rituals and other social ills.</p>

Debendranath Tagore 1817-1905	1. Tattvabodhini Sabha (founded in 1839) 2. joined Bramho Samaj in 1842 3. Adi Bramho samaj 1866	1. Tattvabodhini Patrika: devoted to the systematic study of India's past with a rational Outlook and propagation Roy's ideas. 2. Tagore worked on two fronts: within Hinduism , the Brahmo Samaj was a reformist movement; outside , it resolutely opposed the Christian missionaries for their criticism of Hinduism and their attempts at conversion	The revitalised Samaj supported widow remarriage, women's education, abolition of polygamy, improvement in ryots' conditions and temperance
Keshab Chandra Sen 1838-1884	1. Joined the Brahmo Samaj in 1858 and soon became acharya 2. Brahmo Samaj of India in 1866	1. Instrumental in popularising the movement, and branches of the Samaj were opened outside Bengal. 2. He was dismissed from the office of acharya in 1865 and found Brahmo Samaj of India.	Although he popularised the Samaj but he couldn't follow his ideals, as he married his daughter at age of 13. Thus, many were disgusted. Also, in way he was responsible for number of factions in Samaj.
Ananda Mohan Bose, Shibchandra Deb and Umesh Chandra Datta	Sadharan Brahmo Samaj	It reiterated the Brahmo doctrines of faith in a Supreme being, one God, the belief that no scripture or man is infallible, belief in the dictates of reason, truth and morality.	
Atmaram Pandurang	Prarthana Samaj in 1867, Bombay	1. More concerned with social reforms than with religion but was attached to the bhakti cult. 2. A four-point social agenda also: (i) Disapproval of caste system. (ii) Women's education. (iii) Widow remarriage. (iv) Raising the age of marriage for both males and females. 3. Emphasis on monotheism.	1. Mahadeo Govind Ranade joined in 1870 and popularised it. 2. R.G. Bhandarkar 3. N.G. Chandavarkar 4. Dhondo Keshav Karve 5. Vishnu Shastri.
D.K Karve M.G. Ranade	1. Widow Remarriage Movement 2. Widow Home Association	Provided education and training to widows so that they could support themselves.	Karve himself married a widow and thus led with the example for others to follow.
Henry Vivian Derozio (1809-31)	Young Bengal Movement, 1820s	1. Taught at the Hindu College from 1826 to 1831 2. Derozio inspired his pupils to think freely and rationally, question all authority, love liberty, equality and freedom, and oppose decadent customs and traditions, supported women's rights and education. 3. They demanded induction of Indians in higher grades of services, protection of ryots from oppressive zamindars, better treatment to Indian labour abroad in British colonies, revision of the Company's charter, freedom of press and	Failed to have long-term impact, why? 1. Social conditions were not ripe for the adoption of radical ideas 2. No support from any other social group or class 3. Lacked any real link with the masses; for instance, they failed to take up the peasants' cause.

		trial by jury. 4.Society for the Acquisition of General Knowledge.	
Ishwar Chandra Vidyasagar	Started a movement in support of widow remarriage	Book – BAHUBIVAH written in protest of polygamy . 1850- became the principal of Sanskrit College-opened the Sanskrit College to non-brahmins 1.Introduced Western thought in Sanskrit College 2.He helped organise thirty-five girls' schools many of which he ran at his own expense 3.one of the pioneers of higher education for women in India	1.He was determined to break the priestly monopoly of scriptural knowledge 2.He was also a crusader against child marriage and polygamy.
Balshastri Jambhekar	1.Started -the newspaper Darpan in 1832 2.1840- Digdarshan 3.Founded - Bombay Native General Library 4.Starte- the Native Improvement Society	1.Pioneer of social reform through journalism in Bombay; he attacked brahminical orthodoxy and tried to reform popular Hinduism 2.Digdarshan- published articles on scientific subjects as well as history 3.He was: i)Professor of Hindi at the Elphinston College, ii)Director of the Colaba Observatory	
Dadoba Pandurang, Mehtaji Durgaram	Paramahansa Mandali, 1849, Branches in Poona, Satara and other towns of Maharashtra	1.Began as a secret society that worked to reform Hindu religion and society in general. 2.The founders believed in one God and they were primarily interested in breaking caste rules 3.Ideology was closely linked to that of the Manav Dharma Sabha	At their meetings, food cooked by lower caste people was taken by the members. These mandalis also advocated widow remarriage and women's education.
Jyotiba Phule (1827-1890) belonged to the mali (gardener) community	Satyashodhak Samaj (Truth Seekers' Society) in 1873 Books: Sarvajanik Satyadharma and Gulamgiri He dedicated his book Gulamgiri (dedicated this book to the American movement to free slaves, he linked the conditions of the black slaves in America with those of the lower castes in India. This comparison contains an expression of hope that one day, like the end of slavery	1.Leadership of the samaj came from the backward classes, malis, telis, kunbis, saris and dhangars. 2. He was a pioneer in women's education, and with the help of his wife, Savitribai Phule , opened a girls' school at Poona; 3.he was a pioneer of widow remarriage movement in Maharashtra and also opened a home for widows in 1854	Phule used the symbol of Rajah Bali as opposed to the brahmins' symbol of Rama. Phule aimed at the complete abolition of the caste system and socio-economic inequalities; This movement gave a sense of identity to the depressed communities

	in America, there would be an end to all sorts of caste discriminations in Indian society.)		
Gopalhari Deshmukh (1823-1892)	Wrote for a weekly Prabhakar under the pen name of Lokahitawadi on social reform issues. He started a weekly, Hitechh,	1.He advocated a reorganisation of Indian society on rational principles and modern, humanistic, secular values. 2.Criticise Caste system and Hindu orthodoxy 3. played a leading role in founding the periodicals, Gyan Prakash, Indu Prakash and Lokahitawadi.	He said, "If religion does not sanction social reform, then change religion."
Gopal Ganesh Agarkar (1856-1895)	1.First editor of Kesari. 2.started his periodical, Sudharak, which spoke against untouchability and the caste system.	He was a cofounder of the New English School, the Deccan Education Society and Fergusson College. He was a principal of Fergusson College.	He was strong advocate of the power of human reason
Gopal Krishna Gokhale (1866-1915)	1. Servants of India Society 1905 2.a liberal leader of the Indian National Congress 3. The Hitavada (newspaper), 1911	aim of the society: a. train national missionaries for the service of India; b.to promote, by all constitutional means, the true interests of the Indian people; c.to prepare a cadre of selfless workers who were to devote their lives to the cause of the country in a religious spirit	Guided by M.G. Ranade After Gokhale's death (1915), Srinivasa Shastri took over as president. The society still continues to function in the field of education, providing ashram type of schools for tribal girls and balwadis at many places
Narayan Malhar Joshi	1. Social Service League in Bombay 2. founded the All India Trade Union Congress (1920).	Aim was to secure better and reasonable conditions of life and work for the masses. They organised many schools, libraries, reading rooms, day nurseries and cooperative societies.	Their activities included police court agents' work, legal aid and advice to the poor and illiterate, excursions for slum dwellers, facilities for gymnasia and theatrical performances, sanitary work, medical relief and boys' clubs and scout corps
Narendranath Datta (1862-1902), who later came to be known as Swami Vivekananda	Ramakrishna Mission, 1897.	1.He emerged as the preacher of neo-Hinduism. He preached from Upanishada, Gita, Jesus, Buddha, and life experiences of Paramhansa. 2.Gave lecture in Parliament of Religions held at Chicago in 1893, and then several lectures on Vedanta in the USA and in London.	1.Mission: to bridge the gulf between paramartha (service) and vyavahara (behaviour), and between spirituality and day-to-day life 2.He advocated spirit of liberty, equality and free thinking 3.Vivekananda advocated the doctrine of service—the service of all beings. The service of jiva (living objects) is the worship of Siva.
Behramji M. Malabari (1853-1912) and Diwan Dayaram Gidumal	Seva Sadan in 1908 B. Malabari acquired and edited the Indian Spectator	Worked against child marriage and for widow remarriage among Hindus. It was his efforts that led to the Age of Consent Act regulating the age of consent for females	Seva Sadan took care of women who were exploited and then discarded by society. It catered to all castes and provided the destitute women with education, and medical and welfare services.
Shiv Narayan Agnihotri	Dev Samaj Founded in 1887	1. Dev Sadan is a religious and social reform society. The society emphasised on the eternity of the	It called for an ideal social behaviour such as not accepting bribes, avoiding intoxicants and non-

	at Lahore	soul, the supremacy of the guru 2. Its teachings were compiled in a book, Deva Shastra	vegetarian food, and keeping away from violent actions
Radhakant Deb	Dharma sabha in 1830	An orthodox society, it stood for the preservation of the status quo in socio-religious matters, opposing even the abolition of sati. However, it favoured the promotion of Western education, even for girls.	
Tulsi Ram known as Shiv Dayal Saheb	Radhaswami Movement 1861	They believe in one supreme being, supremacy of the guru, a company of pious people (satsang), and a simple social life. Spiritual attainment, they believe, does not call for renunciation of the worldly life	sect has no belief in temples, shrines and sacred places, it considers as necessary duties, works of faith and charity, service and prayer
Sree Narayana Guru Swamy 1856- 1928	Sree Narayana Guru Dharma Paripalana (SNDP) Movement	1. Movement was born out of conflict between the depressed classes and upper castes 2. Among Ezhavas of Kerala, who were a backward caste of toddy-tappers and were considered to be untouchables, denied education and entry into temples 3. Aruvippuram Movement: Started by installing Shivlinga on Shivratri in 1888 4. In 1889, the Aruvippuram Kshetra Yogam: a big organisation to help the Ezhavas to progress materially as well as spiritually.	1. Aruvippuram movement: to show that consecration of an idol was not the monopoly of the higher castes 2. SNDP was registered in 1903 under the Indian Companies Act, with Narayana Guru as its permanent chairman
Nil	Vokkaliga Sangha, Mysore, 1905	Launched an anti-brahmin Movement.	
C.N. Mudaliar, T.M. Nair, P. Tyagaraja	Justice party Movement in Madras Presidency	to secure jobs and representation for the non-brahmins in the legislature. 1917, Madras Presidency Association - demanded separate representation for the lower castes in the legislature In 1920, it won the first direct elections in the presidency and formed the government. For the next seventeen years, it formed four out of the five ministries and was in power for thirteen years. It was the main political alternative to the nationalist Indian National Congress in Madras. After it lost to the Congress in the 1937 election, it never recovered. It came under the leadership of Periyar E. V. Ramaswamy and his	

		Self-Respect Movement. In 1944, Periyar transformed the Justice Party into the social organisation DravidarKazhagam and withdrew it from electoral politics	
E.V. Ramaswamy Naicker	Self-Respect Movement in mid 1920s	He sought to undermine the position of brahmin priests by formalising weddings without brahmin priests	Rejection of Bramanical religion and culture.
M.G. Ranade and Raghunath Rao	Indian Social Conference, Madras, 1887	The social reform cell of the Indian National Congress. The conference advocated inter-caste marriages, opposed polygamy and kulinism	launched the ' Pledge Movement ' to inspire people to take a pledge against child marriage

▪ **Ramkrishna Mission:**

- The teachings of Ramakrishna Paramhansa (1834-86), a priest at the Kali temple in Dakshineswar, Calcutta, formed the basis of the Ramakrishna Movement.

Two objectives of the movement were:

- To bring into existence a band of monks dedicated to a life of renunciation and practical spirituality, from among whom teachers and workers would be sent out to spread the universal message of Vedanta as illustrated in the life of Ramakrishna
 - To carry on preaching, philanthropic and charitable works, looking upon all men, women and children, irrespective of caste, creed or colour, as veritable manifestations of the Divine.
- Ever since its inception, the Mission has been running a number of schools, hospitals, dispensaries. It offers help to the afflicted in times of natural calamities like earthquakes, famines, floods and epidemics. The Mission has developed into a worldwide organisation. It is a deeply religious body, but it is not a proselytising body. **It does not consider itself to be a sect of Hinduism.**

▪ **Dayanand Saraswati and Arya Samaj:**

- Swami Dayananda Saraswati, the founder of the Arya Samaj, was one of the makers of modern India. With an indigenous orientation,

he wanted to bring a new social, religious, economic and political order in India.

- He established the Arya Samaj at Bombay on 10th April, 1875 and later the headquarters of the Samaj were established at Lahore
- Dayananda wrote books like '**SatyarthPrakash**', VedangaPrakash, 'Ratnamala' 'Sankarvidhi', 'Bharatinivarna' etc. He travelled throughout the country to propagate his views and established branches of AryaSamaj at different places

Principles of Arya Samaj:

- Acceptance of the Vedas as the only source of truth.
- Opposition to idol worship.
- Opposition to the theory of God-incarnation and religious pilgrimages.
- Recitation of the mantras of the Vedas and performance of 'Havan' and 'Yajna'.
- Faith in female education.
- Opposition to child-marriage and polygamy.

Reforms:

- Swami Dayanada, through the Arya Samaj, tried to reform the Hindu society and religion.
- The Arya Samaj emphasized on the liberation of the Hindu society. Dayananda claimed that only Vedas were the repositories of true knowledge and the only religion was the religion of the Vedas.
- His call "**Go Back to the Vedas**" created consciousness among the people. He rejected other scriptures and 'Puranas'.

- He strongly **opposed idol worship, ritualism, practice of animal sacrifice, the concept of polytheism, the idea of heaven and hell and fatalism.**

Significance: The Arya Samaj was able to **give self-respect and self confidence to the Hindus** which helped to undermine the myth of superiority of whites and the Western culture. The Samaj **started the shuddhi (purification) movement** to reconvert to the Hindu fold the converts to Christianity and Islam.

Successors:

- Lala Hansraj, Pandit Gurudutt, LalaLajpat Rai and Swami Shraddhanand carried the work of the Swami after his death forward, among others.
- In 1893, the Arya Samaj members of Punjab were divided on the question of vegetarianism. The group that refrained from eating meat were called the "Mahatma" group and the other group, the "Cultured Party".

▪ Temple Entry Movement:

- Sri Narayana Guru, N. KumaranAsan, T.K. Madhavan etc. In 1924, Vaikom Satyagraha led by K.P.Kesava, was launched in Kerala demanding the throwing open of Hindu temple roads to the untouchables
- The satyagraha was reinforced by jathas from Punjab and Madurai. Gandhi undertook a tour of Kerala in support of the movement. Again in 1931 when the Civil Disobedience Movement was suspended, temple entry movement was organized in Kerala
- Inspired by K. Kelappan, poet Subramaniam Tirunambu led a group of sixteen volunteers to Guruvayur. Leaders like P. Krishna Pillai and A.K. Gopalan were among the satyagrahis
- In 1936 the Maharaja of Travancore issued a proclamation throwing open all government-controlled temples to all Hindus. A similar step was taken by the C.Rajagopalachari administration in Madras in 1938.
- These movements were inspired by Gandhian ideology of nonviolence and Satyagraha.

Differences between Reformism and Revivalism

Reformism	Revivalism
Social reform	Against social reform
Help of British colonial state	Brought against colonial state
Influenced by western enlightenment	Ancient Indian religion revival, Indian spirituality superior
Not critical of colonial state	Self-confidence to Indian by declaration
Moderates	Extremist

Islamic Reformers and their Contributions

Reformer	Movement	Work	Significance / personalities attached.
Abdul Wahab of Arabia and Shah Waliullah 1702-1763	Wahabi/ Waliullah Movement (Revivalist)	Revivalist response to Western influences and the degeneration which had set in among Indian Muslims and called for a return to the true spirit of Islam. India was considered to be dar-ul-Harb (land of the kafirs) and it needed to be converted to dar-ul-Islam (land of Islam)	Popularised by Shah Abdul Aziz and Syed Ahmed Bareilvi who also gave them a political perspective. Initially, the movement was directed at the Sikhs in Punjab but later against the British. During the 1857 Revolt, the Wahabi's played an important role in spreading anti-British feelings

Mir Nithar Ali, known as Titu Mir	Titu Mir's Movement (Revivalist)	<p>1.He was a disciple of Sayyid Ahmed Bareilvi</p> <p>2.Mir adopted Wahabism and advocated the Sharia</p>	He organised the Muslim peasants of Bengal against the landlords, who were mostly Hindu, and the British indigo planters
Haji Shariatullah	Fara'idi Movement in 1818. East Bengal (Revivalist)	<p>Emphasised on the Islamic pillars of faith.</p> <p>Aim: eradication of social innovations or un-Islamic practices among the Muslims and ask to perform their duties.</p> <p>Movement survived as a religious movement after the death of DuduMian</p>	<p>DuduMian leadership: the movement became revolutionary from 1840 onwards.</p> <p>He provided organisational system</p> <p>They organised a paramilitary force armed with clubs to fight the zamindars</p>
Mirza Ghulam Ahmad	Ahmadiyya Movement, 1889 (Reformist)	It described itself as the standard-bearer of Mohammedan Renaissance, and based itself, like the Brahmo Samaj, on the principles of universal religion of all humanity, opposing jihad (sacred war against non-Muslims). The movement spread Western liberal education among the Indian Muslims.	The Ahmadiyya community is the only Islamic sect to believe that the Messiah had come in the person of Mirza Ghulam Ahmad to end religious wars and bloodshed and to reinstate morality, peace and justice.
Sir Syed Ahmed Khan	<p>1.TheAligarh Movement</p> <p>2. He started Mohammedan Anglo-Oriental College (Aligarh Muslim University) at Aligarh in 1875</p> <p>3.magazin Tahdhib-ul-Akhlaq (Reformist)</p>	<p>1. S. Khan was loyalist member of Judicial service of govt.</p> <p>2.1878- member of Imperial Legislative Council and in1888- awarded knighthood.</p> <p>3.Opinions: Religion should be adaptable with time or else it would become fossilised, and that religious tenets were not immutable</p> <p>4. He supported woman empowerment and opposed purdah system and Polygamy, condemned the system of piri and muridi.</p> <p>5.He preached the basic commonality of Hindu and Muslim interests.</p> <p>6- he opposed congress on the ground that it will lead to political monopoly of Hindu's</p> <p>Objective:</p> <p>a.Social reforms among Muslims</p> <p>b. Imparting modern Education.</p> <p>Ideology: liberal interpretation of the Quran so as to harmonise Islam with modern liberal culture.</p>	<p>Background: British thoughtMuslims could be used as allies against a rising tide of nationalist political activity.</p> <p>This could be achieved through various concessions to the Muslims. And some Muslims were ready to allow the official patronage to stimulate a process of growth among Indian Muslims through better education and employment opportunities</p> <p>1.Aligarh Movement emerged as a liberal, modern trend among the Muslim intelligentsia</p> <p>2. Soon, Aligarh became the centre of religious and cultural revival of the Muslim community</p>
Mohammad QasimNanotavi (1832-80) and Rashid Ahmed Gangohi	The Deoband School (DarulUloom)Deoband, in Saharanpur district(United Provinces) in 1866 (Revivalist)	<p>A revivalist movement: with the twin objectives of propagating pure teachings of the Quran and Hadis among Muslims and keeping alive the spirit of jihad against the foreign rulers.</p> <p>Aim: moral and religious regeneration of the Muslim community</p>	<p>Mahmud-ul-Hasan: Political and intellectual content to the religious ideas of the school andJamiat-ul-Ulema gave a concrete shape to Hasan's ideas.</p> <p>ShibliNumani: favoured inclusion of English and Western science in education</p>

		It supported formation of INC and in 1888 issued fatwa against Sir Syed Khan. Abul Kalam Azad belonged to this movement	and founded the Nadwatal Ulama and DarulUloom in Lucknow in 1894-96.
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▪ **Parsi Reform Movements:**

- The Rahnumai Mazdayasnan Sabha (Religious Reform Association) was founded in 1851 by a group of English educated Parsis
- The movement had leaders like Naoroji Furdonji, Dadabhai Naoroji, K.R. Cama and S.S. Bengalee.
- Newspaper RastGoftar (Truth-Teller)
- Parsi religious rituals and practices were reformed and the Parsi creed redefined.
- In the social sphere, attempts were made to uplift the status of Parsi women through removal of the purdah system, raising the age of marriage and education.

▪ **Sikh Reform Movements:**

- Through the efforts of the Singh Sabhas (1870) and with British support, the Khalsa College was founded at Amritsar in 1892. This college and schools set up as a result of similar efforts, promoted Gurumukhi, Sikh learning and Punjabi literature as a whole.
- After 1920 the Sikh movement gained momentum when the Akali Movement rose in Punjab
- The chief object of the Akalis was to improve the management of the Gurudwaras or Sikh Shrines that were under the control of priests or Mahants who treated them as their private property
- In 1925, a law was passed which gave the right of managing Gurudwaras to the Shiromani Gurudwara Prabandhak Committee
- This movement was based on gandhian ideology of non-violence and Satyagraha.
- After the key of golden temple toshkhana was transferred to Siromani Gurudwara Prabandhak Committee Gandhiji sent a telegram of congratulation that the first war of India's independence has been won.

▪ **The Theosophical Movement:**

- In 1875, a Russian spiritualist named Madame Blavatsky and an American called Colonel Olcott founded the Theosophical Society in America. The society was greatly influenced by the Indian doctrine of karma
- In 1886, they founded the Theosophical Society at Adyar near Madras
- Annie Besant, an Irish woman who came to India in 1893, helped the Theosophist movement to gain strength
- Annie Besant was the founder of the Central Hindu College in Banaras, which later developed into the Banaras Hindu University.

Positive Aspects of the Movement:

- Liberation of individual from conformity out of fear psychosis.
- Worship made a more personal affair
- Cultural roots to the middle classes—thus mitigating the sense of humiliation; much needed self-respect gained
- Fostered secular outlook
- Encouraged social climate for modernisation
- Ended India's cultural, intellectual isolation from rest of the world Evolution of national consciousness

Negative Aspects of the Movement:

- Narrow social base Indirectly encouraged mysticism
- Overemphasis on religious, philosophical aspects of culture while underemphasising secular and moral aspects
- Hindus confined their praise to ancient Indian history and Muslims to medieval history—created a notion of two separate peoples and increased communal consciousness
- Historical process of evolution of composite culture arrested to some extent

Reform Movements by Woman

Women	Movements
Swarnakumari D/O. Debendranath Tagore	<ul style="list-style-type: none"> • Devi • Widow and poor women • Journal Bharati
Saraladevi	<ul style="list-style-type: none"> • Bharat struggle Mahamada • Against parda • Spreading of education
Annie beasant & Margaret cousin	<ul style="list-style-type: none"> • Women India Association
Dorothy Jinarajadasa	<ul style="list-style-type: none"> • Theosophical movement • Aim is to secure voting right to women
Meerabai	<ul style="list-style-type: none"> • National council women in India
Margaret cousin	<ul style="list-style-type: none"> • All India women conference • Education • Journal Roshni
Panditramabai 1st Feminist	<ul style="list-style-type: none"> • Indian scholar. 1st Feminist • Educator and social reformer
Aryamahilasangam founded by Pandita Ramabai	<ul style="list-style-type: none"> • High caste Hindu women • Mukti mission • Sharadasadan • Medical education among women • Widow home in Bombay
Begum Rokaya Hussain	<ul style="list-style-type: none"> • Muslim women in Bengal • Muslim education • Muslim women association in 1916. • Suthan Dream book
Tara Bai Indu	Streepurushkulna

Women Organisations

Name	Founder	Significance	Objective
Arya Mahila Samaj 1882	Pandita Ramabai Saraswati	Medical education for women which started in Lady Dufferin College	Improvement in the educational syllabus of Indian women
Ladies Social Conference (Bharat Mahila Parishad), Bombay 1904	Ramabai Ranade	Parent organisation was National Social Conference	
Bharat Stree Mahamandal Allahabad (1910).	Sarla Devi Chaudhurani	First major Indian women's organisation set up by a woman.	1. Promotion of education for women. 2. Abolition of the purdah system. 3. Improvement in the socio-economic and political status of woman all over India.
National Council of Women in India, 1925	Mehribai Tata	National branch of the International Council of Women	Removal of purdah system, caste differences and lack of education of women
All India Women's Conference (AIWC), 1927	Margaret Cousins, Maharani Chinnabai Gaekwad, Rani Sahiba of Sangli, Sarojini Naidu, Kamla Devi Chattopadhyaya Lady Dorab Tata.	1st women's org with an egalitarian approach. Worked before as well as after Independence.	1. Society should be based on principles of social justice, integrity, equal rights and opportunities 2. Secure for every human being, the Essentials of life, not determined by accident of birth or sex but by planned social distribution.

▪ **National movements:**

- Gandhi always had in mind the objective of eradicating untouchability by root and branch, in 1932 he founded All India HarijanSangh.
- Mass participation in demonstrations, meetings and Satyagraha struggles diluted caste differences.
- After 1937 congress did good work for upliftment of untouchables, like free education for them. In some other states they opened the temples for downtrodden.