

## Chapter

# 1

## Socio-Religious Reform Movements-Part 1 (Awakening in Eastern, Western, Northern and Southern India)

The forces which were leading Indians to revolt against the British rule were also leading them towards reforming their social and religious life. The conquest of a vast country like India by a handful of British and the spread of colonial culture exposed serious drawbacks in the Indian society and occasioned a new awakening. While a large number of Indians refused to accept Western ideas, others gradually came to hold that India had lagged behind in the race for civilisation and that Western knowledge had to be imbibed for regeneration of Indian society.

Eighteenth-century Europe had seen the Age of Enlightenment which had impacted every aspect of European life—political, economic, social and religious. Modern ideas of democracy, nationalism, rationality and scientific outlook had propelled Europe as a civilisation par excellence. In contrast, India presented a picture of decadent society and stagnant civilisation with the result that the British rulers in India considered themselves culturally advanced and racially superior.

This produced diverse reactions in Indian society. These are as follows:

1. **Revulsion against Hindu religion and culture:** For instance, the Derozians (English educated Bengali youth). They gave up old religious ideas and traditions and took to practices considered offensive to Hindu sentiment such as drinking wine and eating beef.
2. **Accepting the best of the East and the West:** For instance, individuals led by Ram Mohan Roy showed a more mature reaction. They were certainly attracted by Western ideas and values but at the same time they refused to break away from their own religion. Rather they wanted to reform their religion and society just as the Europeans had done.
3. **Rise of Neo-Hinduism:** Yet another reaction was the denial of Western superiority and insistence on India's spiritual past from which the West had much to learn.

Consequently, several individuals and groups tried to bring about reform and revitalise the society along modern lines. These efforts collectively came to be known as '**Indian Renaissance**'.

Hence, 19th-century India witnessed a series of socio-cultural reform movements, in different parts of the country. Many intellectual currents emerged in almost all aspects of Indian life—social, cultural, religious, economic and political. However, socio-cultural reform remained the major plank of the 19th-century reform movements.



### SOCIO-CULTURAL REFORM IN INDIA: AN IMPACT OF THE WEST?

Though Western impact on Indian renaissance cannot be denied, yet attributing the entire phenomenon wholly to Western influence alone would be a misjudgment.

The reform movement should rather be seen as a response to the challenge posed by the British domination and should be seen as integral to the emerging anti-colonial consciousness. Yet another perspective is to look at these reforms as an expression of the social aspirations of the newly emerging educated middle class in colonial India. Some historians are of the view that the British were bound to be a hindrance rather than a help to subject people's regeneration.

A negative aspect of the reforms was the tendency of revivalism, a tendency to look back upon India's glorious past and defend Indian culture. Even though this tendency imparted a regressive character to these movements, it played an important role in fostering a **sense of pride** and **confidence** among the Indian people.

Bipan Chandra said that 'The socio-cultural regeneration in 19th-century India was occasioned by the colonial presence, but not created by it.'

### INDIAN SOCIETY IN THE 19TH CENTURY

#### Religious Conditions

Indian society in the 19th century was a dark web of religious and social malpractices. Faith had been replaced by superstition and abominable rites and sacrifices had replaced the worship of God. Religion had become a monopoly of the Brahmins, who exercised an unhealthy influence on the minds of the people. They encouraged idolatry and polytheism to reinforce their own position. Even the scriptures were misinterpreted to suit their own class interests. The common Indian lived in complete submission to the whims and fancies of the priests. Religion, in fact was the dominant ideology of the times and Indians could be persuaded to do nearly anything under the name of religion.

#### Social Conditions

Social conditions were equally despicable. The most distressing was the condition of girls and women. The birth of a girl child was hardly a cause for celebration. If she escaped the threat of female infanticide, she faced discrimination in food and nutrition, health and education. Her marriage was a burden, widowhood inauspicious. Many girls were married off at an early age, often without their consent, to men many times their own age. Polygamy was prevalent both among Hindus as well as Muslims.

Equally distressing was the condition of the lower caste people, especially the untouchables. Strict rules of purity and pollution were followed. There were rules regarding who could dine with whom, who could marry whom etc. Anyone who tried to defy caste laws faced the spectre of social

boycott. The caste system thus created multiple divisions in society, relegating the lower castes to a life of utter humiliation and indignity.

### FACTORS CONTRIBUTING TO THE RISE OF 19TH CENTURY REFORM MOVEMENTS

#### British Conquest of India

The conquest of a vast country like India at the hands of a handful of British exposed serious drawbacks in the Indian society and occasioned a new awakening. While a large number of Indians refused to accept Western ideas, others gradually came to hold that India lagged behind in the race for civilisation and that Western knowledge had to be imbibed for the regeneration of Indian society.

#### Spread of Colonial Culture

The establishment of colonial rule in India was followed by an attempt to spread British culture and ideology as the dominant cultural current. Faced with the challenge of foreign intrusion an attempt was made to preserve and re-energise indigenous culture.

#### Religious and Social Conditions Ripe for Reform

Nineteenth-century Indian society was infested with socio-religious evils of all sorts, and stood in urgent need of cleansing and reform. Nineteenth-century India presented a picture of a decadent society in sharp contrast to the enlightened Europe of the time with the result that the British rulers in India considered themselves culturally advanced and racially superior. Thoughtful Indians felt the need to re-instil pride and confidence in their own civilisation.

#### Role of Enlightened Indians

The British conquest of India also gave rise to factors such as growth of nationalist sentiments, emergence of new economic forces, spread of education, impact of modern Western ideas and culture and increased awareness of world affairs which also significantly contributed to the rise of 19th-century reform movements.

### AIM OF THE REFORM MOVEMENTS

The ultimate aim of the reform movements was the attainment of **well-being of the individual and the society** as well as national progress. Truth, equity and justice emerged as the governing values for the emergence of the new India.



### CLASSIFICATION OF REFORM MOVEMENTS

The Educated Indians were particularly attracted to the blend of rationalism and humanism. They began to scrutinise all religious and social practices on the principal of reason and discarded everything that did not stand this test of modern knowledge. They discovered that practices such as pollution and purity, image worship, pilgrimages, elaborate rituals, etc., were no longer of any use. They also discovered that the knowledge in the Geeta and the Vedanta was still as relevant as ever before. The result was the birth of several socio-religious reform movements, which are also sometimes classified into two groups.

1. **The reformist movements:** The reformist movements such as the Brahmo Samaj, the Prarthana Samaj and the Aligarh movement aimed at changing the fundamental system and structures of society through gradual reforms within the existing system.
2. **The revivalist movements:** The revivalist movements such as the Arya Samaj, the Ramkrishna Mission and the Deoband Movement aimed at going back to the societal system that once existed in the past which was considered as superior to the present degenerate form.

Both types of movements sought to purge religion of the impurities that had crept into it. The classification is done solely on the basis of the degree to which a movement relied on tradition or on reason and conscience.

### SOCIAL AND IDEOLOGICAL BASES OF REFORM

#### Social Base

The social base of the Indian Renaissance was provided by the newly emerging **middle class** as well as the intellectuals, educated in Indian as well as Western thought.

#### Ideological Base

Two important ideas which influenced the 19th-century reform movements and their leaders were **rationalism** and **religious universalism**.

### METHODS OF REFORM

#### Reform from Within

The intellectuals believed that for any reform to be effective, the urge for change had to come from within the individuals themselves. As a result, their main thrust was to create awareness among the people which they tried to achieve by publishing illuminating literary works, organising debates and discussions on various social problems, etc.

#### Reform through Legislation

Several intellectuals believed that reforms cannot be effective unless supported by the state. Therefore, they strived to secure legislative sanction for reforms like widow remarriage and increase in the age of consent.

#### Reform through Symbols of Change

Some reformers also tried to create symbols of change through non-conformist individual or group activities. For instance, they would eat food cooked by lower caste people or defy other caste rules.

#### Reform through Intellectual Work

1. **Spread of education:** Ignorance and illiteracy were seen as the root cause of Indian backwardness. Thus, nearly all intellectuals considered education as the **main agent of reform**. Great stress was laid on the spread of education to all sections of Indian society, including non-Brahmins and women. The knowledge of science and technology, neglected in the colonial education system, was also emphasised.
2. **Role of Indian languages:** The intellectuals emphasised the role of Indian vernaculars in the spread of education. They believed that if the goal of mass education was to be realised, the medium of instruction had to be Indian languages. English could be an aid but not the instrument of social change.
3. **Use of rationality:** The reformers developed a rationalist critique of socio-religious reality. Faith was sought to be replaced by rationality and socio-religious practices were evaluated from the standpoint of social utility. For instance, the Brahmo Samaj rejected the infallibility of the Vedas. The Aligarh movement advocated the teaching of Islam as per the needs and requirements of modern age. Scientific and medical reasons were cited against malpractices such as child marriage.
4. **Use of scriptures:** The intellectuals of the 19th century also sought scriptural sanction and often quoted lines from them to support their arguments in favour of reform. The priestly classes were blamed for distorting scriptural knowledge to suit their own ends.
5. **Appeal to universalism:** A large number of reformers appealed to the universality of religion, that all religions were essentially the same. (However, under colonial policy, later developments would reveal how universalism, instead of providing the basis for a broader secular ethos, retreated into religious particularism).

#### Reform through Social Work

There was a clear recognition among several reformers about the limitation of purely intellectual work without supportive social work. For instance, Vidyasagar did not stop himself at writing columns or giving lectures in advocacy of widow remarriage. Instead, he spent his entire life, energy and money for improving the condition of Indian widows. Similarly, Arya Samaj and Ramkrishna Mission also undertook substantial social work.



## MAJOR SOCIAL AND RELIGIOUS ISSUES

### Social Issues

#### Ignorance and Illiteracy

Ignorance and illiteracy were widespread social evils and thus nearly all intellectuals laid great emphasis on mass education in Indian languages. Special emphasis was laid on the knowledge of science and technology as the gateway to material development.

#### Brahmin Bigotry

The reformers bitterly criticised Brahmin bigotry. They blamed the Brahmins for keeping the people in ignorance and perpetuating social degradation. Denouncing Brahmin domination, reformers like Phule and Chandavarkar advocated upliftment of the lower castes and depressed classes. This attack on Brahmins was, however, not confrontationalist and effort was made to avoid any caste hostility.

#### Caste System

The intellectuals severely attacked the caste system and discriminations based on caste including untouchability. It was seen as an inhuman practice, degrading Indian society. It was also held responsible for keeping the Indian society divided, depriving it of feelings of patriotism. Hence, the caste system was understood as a major deterrent to socio-political progress of India.

#### Condition of Women

The deplorable condition of women in Indian society was viewed as a pressing social problem. The reformers sought to end the subjugation of women and bitterly criticised degrading practices such as female infanticide, child marriage, purdah, sati, enforced widowhood, polygamy and prostitution.

Both Hindu as well as Muslim women were denied education and kept socially and economically dependent. While the Hindu women had no right to inherit property, the Muslim women could inherit but only half as much as men could. In matters of divorce in both communities, there was no equality between men and women. Nearly all reformers saw education as a necessary prerequisite for women's emancipation. Lokahitwadi and Jambhekar also demanded equal rights for women at par with men, representing one of the most striking aspects of 19th-century thought.

Further, the question of women's emancipation was seen from a humanistic perspective. Their upliftment was not a question of upliftment of women alone, but of the entire humanity. There was a clear understanding that no society could ever hope to progress, so long as one half of its members were subjected to a life of ignorance, indignity and disrespect. Clearly, a changed society would emerge from changed men, and changed men would emerge from changed homes, where initial socialisation of individuals takes place and where a crucial role is played by women.

### Religious Issues

#### Idol Worship and Polytheism

The 19th-century thinkers denounced idolatry and polytheism. However, their attack on Hinduism was different from the attack by Christian missionaries. Giving reasons against religious conversion, Ram Mohan Roy argued that if Hinduism was lacking in rationality, so was Christianity. He also upheld the knowledge of Upanishads and Vedanta as way superior. He based his teachings on the worship of one God, who was omnipresent, omnipotent and omniscient.

#### Rituals and Ceremonies

The reforms denounced the meaningless rituals and religious practices based on superstition as well as intermediation of priestly classes as a deterrent to the development of a healthy individual and society.

## A SURVEY OF REFORM MOVEMENTS AND THEIR LEADERS

### Eastern India

The impact of Western ideas was felt much earlier in Bengal than in any other part of India.

#### Raja Ram Mohan Roy (1774–1833)

Ram Mohan Roy (1774–1833), the **Morning Star** of reform movement in the country, was the first great leader of modern India, who contributed to nearly every aspect of Indian life. He was a very learned scholar of his times and was proficient in many languages, both Oriental and European, like Sanskrit, Arabic, Persian, English, French, Latin, Greek, etc. His extensive learning had opened his mind to new knowledge and freed him of bigotry. At a time when other English-educated Bengali youth were getting attracted to Christianity, he stood for a healthy synthesis of the East and the West.

**Synthesis of the East and the West:** Ram Mohan Roy possessed great love and respect for the traditional philosophical systems of the East, particularly the knowledge of the Vedas and the Upanishads. At the same time, he believed that modern ideas alone can regenerate Indian society. He therefore, wanted his countrymen to imbibe Western ideas particularly reason and humanism.

**Critique of Hinduism:** Ram Mohan Roy vigorously opposed the evil practices in Hinduism such as idolatry, casteism and meaningless religious rituals. He condemned the Brahmin priests for encouraging such malpractices and for keeping people ignorant about the true teachings in the scriptures.



Raja Ram Mohan Roy, the father of Indian Renaissance (also known as Herald of New Age)



He held that all principal texts of the Hindus such as the **Vedas and Upanishads** preached monotheism or worship of one God. He himself published the Bengali translation of some of them to support his point. His translations and writings in vernacular also promoted the growth of Bengali literature.

In 1805, he published in Persian his first philosophical work, **Tuhfat-ul-Muwahiddin** (Gift to Monotheists), in which he analysed the major religions of the world in the light of 'reason' and put forward arguments for the worship of a single God. In 1820, he published the **Precepts of Jesus** in which he tried to apply rationalism to Christianity as well. Though he remained a rationalist throughout, in Tuhfat his rationalism was in full bloom.

However, in Ram Mohan's view, the power of human reason was the final authority on any doctrine. One should not hesitate to depart from holy books and scriptures if human reason so dictates and if traditions are proving harmful to individual and society.

Ram Mohan's daring religious outlook bore him much hostility. The orthodox elements condemned him as a heretic and outcast him by organising a social boycott, which was joined even by his mother.

**Atmiya sabha:** In 1814, he settled down in Calcutta and took up various reform activities. He formed the Atmiya Sabha and thereafter carried on a persistent struggle against various socio-religious malpractices prevalent among Hindus in Bengal.

**Brahmo Samaj (The Society of God):** In 1828, Roy founded the **Brahmo Sabha**, later renamed as Brahmo Samaj. The Brahmo Samaj forms the starting point for all the various reform movements in Hindu society, religion and politics of the time. It was the **first reform movement of India** based on modern Western ideas.

**Women emancipation:** Ram Mohan's contribution in the field of woman emancipation is particularly noteworthy. He condemned the subjugation of women and their inferior status. He condemned the evil practices of polygamy, early marriage and sati (the burning of a widow on her husband's funeral pyre). He launched a historic struggle against the evil practice of sati leading to the abolition of **sati** in 1829 through a legislation passed by William Bentinck. However, the alternative put forward by Ram Mohan for widows was ascetic widowhood and **not widow remarriage**. To raise the status of women, he advocated property rights for women and women's education.

**Education:** Ram Mohan Roy was in favour of modern education in Indian society. He wanted the Indians to benefit from Western scientific knowledge and progress. His aim was the fusion of the best in the East and the West. He extended enthusiastic support to David Hare for the establishment of Hindu College in Calcutta in 1817. Hare had come to India as a watchmaker but spent his entire life in the promotion of modern education. Ram Mohan himself opened an English school in Calcutta the same year which he maintained at his own cost. In 1825, he founded the **Vedanta College** that imparted Indian as well as Western learning.

**Economy and Polity:** Ram Mohan took up not only socio-cultural problems, but also economic and political ones. He condemned the oppressive practices of the Bengal zamindars, demanded

abolition of Company's trading rights and removal of heavy export duties on Indian goods. He stood for Indianisation of services, freedom of press, separation of the executive from the judiciary, trial by jury and equality between Indian and European judges.

**Ram Mohan Roy** said that 'I regret to say that the present system of religion adhered to by the Hindus is not well calculated to promote their political interest. The distinctions of caste introducing innumerable divisions and sub-divisions among them has entirely deprived them of patriotic feeling, and the multitude of religious rites and ceremonies and the laws of purification have totally disqualified them from undertaking any difficult enterprise. It is, I think, necessary that some change should take place in their religion at least for the sake of their **political advantage** and **social comfort**.'

**Nationalism:** Ram Mohan Roy represented the **first sparkle of nationalist consciousness** in India. His every effort was aimed at nation building. He blamed the caste system in particular for creating inequality and keeping the Indians disunited and deprived of patriotic feelings.

Ram Mohan Roy was also the pioneer of Indian journalism as well as public agitation. He brought out several journals to spread his message among the people, to build public opinion on matters of current interest and to put forward popular demands and grievances before the government.

**Internationalism:** Ram Mohan Roy was an ardent internationalist who took keen interest in world affairs and wanted amity and cooperation among nations. He supported the cause of liberty, democracy and nationalism everywhere in the world.

Ram Mohan Roy was undoubtedly the first luminous star on the on the socio-cultural ferment of 19-century and a great path-finder of his century. He is aptly known as the **father of Indian Renaissance and of Modern India**. In 1833, this great Indian passed away, leaving behind his ideas and message of modernisation for others to pursue.

**Dr. Macnicol** said, 'Ram Mohan Roy was the herald of new age and the fire he kindled in India has burnt ever since.'

### The Brahmo Samaj (The Society of God)

Originally founded as the **Brahmo Sabha** by Ram Mohan Roy in 1828, the Brahmo Samaj was the first reform movement of India based on modern Western ideas. Its primary purpose was to **teach monotheism** and **rid Hinduism of its evils**. Incorporating the best teaching of other religions, the Samaj emerged as a powerful platform for the promotion of humanism and social regeneration.

#### Teachings and Activities of Brahmo Samaj

**Religious reforms:** Brahmo Samaj played a notable effort in cleansing Hinduism of evil practices.

- The Samaj was opposed to the entire Brahmanical system based on superstitious practices and rituals.



- It discarded the infallibility of religious scriptures, idol worship, polytheism and concept of avatars.
- It also criticised the need for a priestly class, but took no definite stand on karma and transmigration of soul.
- The Brahmo Samaj based itself on the worship of one God, without the mediation of priests, as well as the teachings of Vedas and Upanishads (but did not say that they were infallible).
- It also tried to incorporate the best practices of modern Western thought, basing itself on human reason to decide what was to be kept and what was to be discarded in socio-religious practices.
- Thus, every individual had the right and capacity to decide what was right or what was wrong in a religious book or principle.

**Social reforms:** The Brahmos were also great social reformers and attacked various social evils present in Hindu society.

- They condemned caste system, untouchability and supported the general upliftment of women.
- They actively opposed sati and purdah, child marriage and polygamy.
- They made tireless efforts in the field of widow remarriage and modern education for women.

**Brahmo Samaj after Ram Mohan Roy:** After the death of Ram Mohan Roy in 1833, the Brahmo tradition was carried forward by Debendranath Tagore.

**Debendranath Tagore (1817–1905) and Brahmo Samaj:** Debendranath Tagore, father of Rabindranath Tagore, was a product of the best in Indian as well as Western knowledge. In 1839, he established the **Tattvabodhini Sabha** with the aim of propagating Ram Mohan's ideas and finding the spiritual truth. It aimed at countering the rapid influence of Christianity in India by enthusiastic advocacy of Vedantism and indigenous culture.

The Sabha also established a Tattvabodhini Press and started publishing the **Tattvabodhini Patrika** (1843) for the propagation of its ideas. It promoted study of India's past in Bengali language and also published texts on various subjects in Bengali.

In 1843, Debendranath Tagore became a Brahmo and he reorganised the Brahmo Samaj the same year, putting new life into it. Under his leadership, the influence of the Samaj widened, many new branches were established and the message of the Samaj spread even to the countryside of Bengal.

**Keshub Chandra Sen (1838–84) and Brahmo Samaj:** In 1858, Keshub Chandra Sen joined the Brahmo Samaj. Soon he was appointed as Acharya



Debendranath Tagore



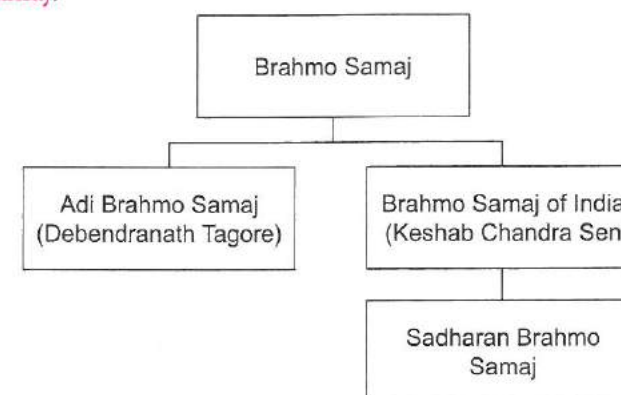
Keshub Chandra Sen

of the Samaj by Debendranath Tagore. Keshub's entry brought new energy and vigour and the influence of the Samaj expanded even outside Bengal. Branches were opened up in UP, Punjab, Bombay, Madras and other towns. Keshub laid stress on women education. He also laid stress on universalism as opposed to Debendranath's stress on national Hindu identity.

**Split in Brahmo Samaj:** Consequently, under Keshub, the Samaj began to drift away from its Hindu moorings and religious texts of Christians, Muslims, Parsis, etc., began to be read in the Brahmo Samaj meetings. This liberal and cosmopolitan outlook of Keshub was seen as too radical by Tagore and he dismissed Keshub from the office of the Acharya in 1865. This led to a split in Brahmo Samaj-Keshub had his followers left the parent body and formed the **Brahmo Samaj of India** in 1865. Tagore's Samaj henceforth came to be known as **Adi Brahmo Samaj**.

Despite their differences, the Brahmos collectively contributed to the dissemination of Ram Mohan's views and changing Bengal's society.

Keshub's Samaj was to see yet another split when dissatisfaction grew within his body. Keshub began to be accused of authoritarianism. Moreover, some followers had begun to worship Keshub as an incarnation, which was also disliked by some of his other followers. Discontent reached its peak when Keshub, who had always advocated a minimum age for marriage among the Brahmos, married his own 13-year-old daughter with the Maharaja of Kooch-Bihar with all elaborate Hindu ceremonies. Many of Keshub's followers felt disgusted and set up a new organisation called the **Sadharan Brahmo Samaj**.



Keshub Chandra Sen said, 'What we see around us today is a fallen nation, a nation whose primitive greatness today lied buried in ruins...As we survey the mournful scene of desolation-spiritual, social and intellectual-which spreads around us, we in vain try to recognise therein the land of Kalidas—the land of poetry, of science and of civilisation.'

Reasons for Decline of Brahmo Samaj are as follows:

- The influence of the Brahmo Samaj remained confined mostly to the educated Bengalis.
- Samaj was also weakened by internal dissensions in the latter half of the 19th century.
- The activities of Brahmo Samaj were opposed by the **Dharma Sabha**, founded by orthodox Hindus led by **Raja Radhakant Deb**.



- The early death of Ram Mohan in 1833 left the Brahmo Samaj without a guiding soul and a steady decline set in.

Despite the above, Brahmo Samaj cast adequate influence on the socio-religious and political life of Bengal and the rest of India.

### Derozio (1809–31) and Young Bengal Movement (1820s–30s)

Henry Vivian Derozio was an Anglo-Indian teacher of the Hindu College. Drawing inspiration from the French Revolution, he followed the most radical views of his time. He was a free thinker and a rationalist. A charismatic teacher, he taught his students to develop a critical outlook, question all authority, love liberty, equality and freedom. Derozio was perhaps also the first nationalist poet of modern India.

His followers, known as **Derozians or Young Bengal**, attacked the old and decadent customs and traditions of Hindu society and religion. They stood for women's rights and laid great stress on female education. Together, they represented a radical trend in the 1820s and the 1830s, known as the Young Bengal Movement. They carried on agitations in support of numerous public issues including revision of Company's Charter, better treatment of Indian labour in British colonies, freedom of press, protection of rights and Indianisation of services.

The movement, however, saw limited success due to lack of support for their advanced ideas as well as their impractical radicalism.

In 1831 Derozio was dismissed from the Hindu College owing to his radicalism and he died of cholera soon after at the young age of 22. Even so, Derozians will always be remembered as one of the pioneer reformers and harbingers of modern civilisation of Bengal.

### Ishwar Chandra Vidyasagar (1820–91)

Pandit Ishwar Chandra Vidyasagar was a great scholar and reformer. Born in 1820 in a poor family, he struggled hard to educate himself and managed to get a scholarship to Sanskrit College, Calcutta. Upon his graduation from the College, he received the title 'Vidyasagar' and in 1851 rose to the position of the **Principal of the Sanskrit College**. Though he was a Sanskrit scholar, he was also a happy blend of Eastern and Western thought. He thus opened the gates of the college to Western thought as well as non-Brahmin students.

Vidyasagar was a great humanist and possessed immense sympathy for the poor and the oppressed. He was fearless in mind and practiced what he believed in. He also evolved a new methodology of teaching Sanskrit. In general, reformers chose Indian languages as vehicles of reform. To enable the vernacular to perform this role successfully, they even prepared language primers. Both Vidyasagar and Rabindranath Tagore wrote **Bengali primers**.



Henry Vivian Derozio



Ishwar Chandra Vidyasagar, a key figure of the Bengal Renaissance.

However, his most significant contribution lay in the field of female emancipation. In fact, he devoted his entire life to the specific cause of widow remarriage, a great advance from Ram Mohan's idea of ascetic widowhood. He took the help of old Sanskrit texts and scriptures to prove that Vedic texts sanctioned widow remarriage. He sent a petition signed by 987 persons to the government, pleading it for legislative action. His agitation in support of legalising the remarriage of widows bore fruit when the **Hindu Widows Remarriage Act 1856** was passed. Hence it was in 1856, under the supervision of Vidyasagar, the first legal Hindu widow remarriage among the upper caste in India took place.

Vidyasagar also promoted higher education for women. As Secretary of the **Bethune School** (founded in Calcutta in 1849) he led the movement for women's education. He also struggled against child marriage and polygamy. His prominent literary works include books such as **Bahubibaha** and **Bidhaba Bibaha**. He also started the Bengali newspaper **Shome Prakash** (1858).

### Ramakrishna Paramhansa (1834–86)

Ramakrishna Paramhansa was a poor priest at the Kali temple in Dakshineswar near Calcutta. He was a saintly person and in his search for God, he lived with saints of other faiths including Muslims and Christians. His main teachings included:

- Ramakrishna denounced religious particularism and stressed on religious universalism. Even as his own thinking was rooted in Indian thought and culture, he recognised the truth in all religions. He preached that Hinduism, Islam and Christianity were different paths that lead to the same God.
- He also recognised the utility of idol worship in evoking spiritual feelings and fervour in the devotees. Yet he put his emphasis on the intention and spirit and not symbols and rituals.
- He had great compassion for human suffering, and taught his disciples- '**yatra jiv, tatra shiv**' (wherever there is a living being, there is Shiva). He also taught 'not just kindness to living beings but serving the living beings as Shiva himself'.
- However, Ramakrishna's main stress remained on religious salvation rather than social salvation.

Ramakrishna's most famous disciple was Swami Vivekananda, who popularised his guru's message in India as well as abroad.

### Swami Vivekananda

The last of the great thinkers of 19th-century Bengal who created a stir in Hindu society was Narendranath Datta, known as Swami Vivekananda. His spiritual guru was Ramakrishna Paramhansa.

In 1893, Swami Vivekananda leapt into fame at the **Parliament of Religions** held at Chicago in which he represented Hinduism. In his keynote address, he stressed on the need for a **healthy balance between spiritualism and materialism**. His vast knowledge of Eastern and Western cultures, his



Swami Vivekananda



eloquence, human sympathy and learned interpretations left a deep impression in the minds of many among his international audience.

#### Teachings of Vivekananda

- Vivekananda emerged as a preacher of **Neo-Hinduism**. He envisaged a new culture for the whole world where the materialism of the West and the spiritualism of the East would be harmoniously blended to produce happiness for mankind.
- He denounced the social evils prevalent in Hindu society of the time including caste system, rituals and superstition. He attacked the tacit approval to the oppression of the poor by the rich.
- Though Vivekananda never gave any political message, through his speeches and writings he infused the youth with a sense of pride in India's past and faith in India's future. In this way, he immensely contributed to the concept of **nationalism** in colonial India.
- He criticised Indians for having lost touch with the world. He said that, 'motion is the sign of life', that stagnation results in degeneration.
- He was most influenced by his guru's teaching that all living beings are an embodiment of the divine self; therefore, the best way to serve God was to **serve mankind**. In this way, he gave a new social purpose to Hinduism.
- His famous literary works include:
  - Bartaman Bharat
  - Lectures from Colombo to Almora
  - The East and the West

**Ramakrishna Mission, 1897:** In 1897, Vivekananda founded the Ramakrishna Mission, 11 years after the death of his spiritual guru Ramakrishna Paramhansa, to carry out humanitarian and social work. To achieve its objective, the Mission opened various charitable schools, hospitals, orphanages, libraries, etc., in different parts of the country.

Subhas Chandra Bose said, 'So far as Bengal is concerned, Vivekananda may be regarded as the **spiritual father of the modern nationalist movement**.'

**Special Note on Rabindranath Tagore (1861–1941):** Also known as '**Gurudev**', Rabindranath Tagore, was a polymath, a nationalist and a key exponent of Bengali Renaissance. He was a writer and an artist par excellence who in 1913 became the first non-European to receive the **Nobel Prize** in literature. Two of his compositions, Jana Gana Mana and Amar Shonar Bangla form the national anthems of India and Bangladesh respectively.

Tagore extended significant support to India's freedom struggle through his **nationalist compositions**; many of them were adopted as slogans of various agitations during the national movement. 'Where the mind is without fear' and 'Eklā Chalo Re' became particularly popular, with the latter favoured by Gandhi. Though somewhat critical of Gandhian activism, specially burning of foreign cloth and advocacy of charkha, he played a key role in resolving Gandhi-



Rabindranath Tagore

Ambedkar dispute over the issue of separate electorates for Dalits. For attainment of freedom, Tagore stood for self-help and steady purposeful education rather than any blind revolution. He had also **renounced his knighthood** to register his protest against the Jallianwala Massacre.

In 1918, he established a school named **Visva-Bharati** which emphasised on holistic learning rather than rote learning. His brother Satyendranath Tagore was the first Indian to be appointed to the Indian Civil Service.

#### Prelim Capsule

#### Reform Movements (Eastern India)

Leaders and Movements	Important Events
<b>Raja Ram Mohan Roy (1774–1833) and the Brahmo Samaj (1828)</b>	<p>Ram Mohan Roy is known as the <b>Morning Star</b> of reform movement. He believed in the synthesis of the East and the West.</p> <p>He held that all principal texts of the Hindus preached monotheism or worship of one God.</p> <p>In 1805, he published in Persian his first philosophical work, <b>Tuhfat-ul-Muwahhidin</b> (Gift to Monotheists).</p> <p>In 1820, he published the <b>Precepts of Jesus</b>.</p> <p>In 1814, he formed the <b>Atmiya Sabha</b> in Calcutta to carry on a socio-religious reform.</p> <p>In 1925, he founded the <b>Vedanta College</b> that imparted Indian as well as Western learning.</p> <p>In 1828, he founded the <b>Brahmo Sabha</b>, later renamed as Brahmo Samaj. His struggle led to the abolition of <b>sati</b> in 1829 through a legislation passed by William Bentinck.</p> <p>He represented the first sparkle of nationalist consciousness in India. He is aptly known as the <b>father of Indian Renaissance</b> and of Modern India.</p>
<b>The Brahmo Samaj</b>	<p>Its primary purpose was to teach monotheism and rid Hinduism of its evils.</p> <p>The activities of Brahmo Samaj were opposed by the <b>Dharma Sabha</b>, founded by Radhakant Deb.</p>
<b>Debendranath Tagore (1817–1905)</b>	<p>He was the father of Rabindranath Tagore.</p> <p>In 1839, he established the <b>Tattvabodhini Sabha</b> to propagate Ram Mohan's ideas.</p> <p>The Sabha also published the <b>Tattvabodhini Patrika</b> (1843).</p> <p>In 1843, Debendranath Tagore joined Brahmo Samaj and began putting new life into it.</p>



**Keshub Chandra Sen  
(1838–84)**

He joined the Brahmo Samaj in 1858.  
He was appointed as Acharya of the Samaj by Debendranath Tagore.  
Under him, branches of the Samaj were opened up in UP, Punjab, Bombay, Madras, etc.  
He laid stress on universalism as opposed to Debendranath's stress on national Hindu identity, leading to a split in Brahmo Samaj.  
Keshub had his followers left the parent body and formed the **Brahmo Samaj of India** in 1865. Tagore's Samaj henceforth came to be known as **Adi Brahmo Samaj**.  
Keshub married his own 13-year-old daughter with the Maharaja of Kooch-Bihar.  
Feeling disgusted, many of Keshub's followers set up a new organisation called the **Sadharan Brahmo Samaj**.

**Derozio (1809–31) and  
Young Bengal Movement  
(1820s–30s)**

Henry Vivian Derozio was an Anglo-Indian teacher of the Hindu College.  
He was inspired by French Revolution and followed the most radical views of his time.  
His followers, known as **Derozians or Young Bengal**, attacked the old and decadent customs of Hindu society and religion.  
In 1831, Derozio was dismissed from the Hindu College owing to his radicalism.

**Ishwar Chandra  
Vidyasagar (1820–91)**

He was a Sanskrit scholar and rose to the position of the Principal of the **Sanskrit College, Calcutta**.  
He opened the gates of the college to Western thought as well as non-Brahmin students.  
Both Vidyasagar and Rabindranath Tagore wrote **Bengali primers**.  
He devoted his entire life to the specific cause of widow remarriage.  
His efforts culminated in the passing of the **Hindu Widows Remarriage Act 1856**.  
As Secretary of the Bethune School he led the movement for women's education.  
He also struggled against child marriage and polygamy.  
His prominent literary works include books such as **Bahubibaha** and **Bidhaba Bibaha**.  
He also started the Bengali newspaper **Shome Prakash** (1858).

**Ramkrishna Paramhansa  
(1834–86)**

He was a poor priest at the Kali temple in Dakshineswar near Calcutta.  
He had great compassion for human suffering, and taught his disciples 'yatra jiv, tatra shiv'.  
Ramakrishna's main stress remained on religious salvation rather than social salvation.

**Swami Vivekananda  
(1863–1902)**

He was the greatest disciple of Ramkrishna Paramhansa.  
In 1893, Swami Vivekananda leapt into fame at the **Parliament of Religions** held at Chicago.  
He stressed on the need for a healthy balance between spiritualism and materialism. His teachings are termed as **Neo-Hinduism**.  
He immensely contributed to the concept of **nationalism** in colonial India.  
Like his guru, he too believed that the best way to serve God was to **serve mankind**. In this way, he gave a new social purpose to Hinduism.  
In 1897, he founded the Ramakrishna Mission to carry out humanitarian and social work.  
His famous literary works include **Bartaman Bharat**, **Lectures from Colombo to Almora**, **The East and the West**.

**WESTERN INDIA**

In terms of the social conditions the 19th century Maharashtrian society was divided as per Varnashrama dharma into an unequal hierarchical order comprising Brahmins, Kshatriyas, Vaishyas and Shudras. Social interactions between different castes were maintained by strict rules of purity and pollution. The Shudras were deprived of all rights including education. The Brahmins, on the other hand, exercised considerable domination over the other castes due to their monopoly in matters of religion and learning. During the British years, the Brahmins successfully took to English education and came to dominate the colonial administration. They occupied strategic positions as officials, lawyers, teachers, writers, editors, etc., thus creating fear in the minds of the non-Brahmins. Such a state of affairs was bitterly criticised by the Christian missionaries as well as the national intelligentsia.

Consequently, in Western India, the main focus of reform movements was social reform, unlike Bengal, where the focus was religious reform. Hence, the early intellectuals of Maharashtra had a rather practical approach and were not much concerned with religious or philosophical aspects.

The reformers in Maharashtra can be divided into two distinct strands:

1. The early radical reformers like Jyotiba Phule who sought a revolutionary reorganisation of traditional society on the basis of principles of equality and rationality. (Their efforts lead to the emergence of a general awareness among the lower castes regarding the various forms of discrimination they were subjected to and gave birth to non-Brahmin movement in Maharashtra. This has been dealt with in the next chapter).
2. The later moderate reformers like MG Ranade, who sought a return to past society with some modifications.



## Early Phase of Reform Movement in Western India

### Balshastri Jambhekar (1812–46)

Jambhekar was the pioneer of the intellectual movement in Maharashtra. He attacked the Brahmanical orthodoxy. In 1832, he started a weekly, the '**Darpan**', and initiated the reform movement through his numerous writings in the early 1830s.

### Dadoba Pandurang Tarkhadkar and Paramhansa Mandali (1814–82)

The intellectual movement further developed with the efforts of Dadoba. In 1849, he assumed leadership of **Paramhansa Mandali**, the first reform organisation of 19th-century Maharashtra. The chief objective of this Mandali was the demolition of all caste distinctions. Each member had to pledge that he would not observe any such distinctions based on caste or religion. In its meetings, members would eat food cooked by low-caste people. The Mandali, however, had to function as a **secret society**, for fear of facing the wrath of the orthodox sections.

### Bhaskar Pandurang Tarkhadkar (1816–47)

Bhaskar Pandurang emerged as a militant critic of the colonial rule in India. In 1841, he wrote a series of letters in the Bombay Gazette, exposing nearly every aspect of colonial domination.

### Jyotiba Phule (1827–90)

Phule was born in a low-caste Mali family and was acutely aware of the degraded position of non-Brahmins in Maharashtra. All his life he passionately campaigned against upper-caste domination and in 1854, he became the **first Indian to start a school for the untouchables**.

Phule also championed the cause of the liberation of Indian women. He was a pioneer of the widow remarriage movement in Maharashtra. In 1851, Jyotiba and his wife started a **girl's school** in Poona.

### Students' Literary and Scientific Society (1848)

It was established in 1848 by several educated young men and had two branches known as the Marathi and the Gujarati **Gyan Prakashak Mandalis**. The society organised questions on popular science and social questions. It also aimed to start schools for female education.

### Karsondas Mulji

He was another activist in the field of widow remarriage. In 1852, he started the '**Satya Prakash**' in Gujarati to promote the cause.

### 'Lokahitwadi' Gopal Hari Deshmukh (1823–82)

During 1848–50, Deshmukh (better known by his pen-name '**Lokahitwadi**') wrote his famous 100 letters '**Shatapatre**' in the **Prabhakar**, a Marathi weekly. This formed the magnum opus of the early intellectual work in Maharashtra. These letters are all encompassing in dimension and touch upon nearly every aspect of the contemporary society. He advocated the restructuring of Indian society along modern humanistic lines.

To him, whether social reforms had the sanction of religion was immaterial. If religion did not sanction them, he advocated that religion itself be changed, as what was laid down in the scriptures need not necessarily be of contemporary relevance.

**Lokahitwadi** wrote, 'Enforced widowhood is a murder of a living human being. It involves the killing of human passions, feelings and emotions. You are butchering your own daughters in cold blood. Should not your blood boil with rage?'

### Vishnu Bhikaji Gokhale (1825–73)

Vishnu Bhikaji Gokhale was also known as **Vishnubawa Brahmachari**, for he remained a Brahmachari for life. He denounced caste system and stood for oneness in society. Though he was a Brahmin, he had employed a Muslim cook and ate food served by anyone. Thus, he openly defied caste rules and worked for an equitable and just society.

## Later Phase of Reform Movement in Western India

### Vishnu Parshuram Shastri Pandit (1827–76)

Pandit was a leading figure in the sphere of the agitation for female emancipation. He began his public career with the advocacy of widow-remarriage. He founded the **Widow Remarriage Association** in the 1850s and the **Vidhava Vivaha Uttejaka Mandal** (Society for Encouragement for Widow Marriage) in 1865. He set an example by marrying a widow himself in 1875.

### The Brahmos in Maharashtra (the Prarthana Samaj, Bombay, 1867)

In 1867, under the guidance of Keshab Chandra Sen, the Prarthana Samaj (Prayer Congregation) was set up in Bombay. The members of the Samaj looked upon themselves as a body within the general Hindu body. You have already read how in Western India, the main focus of reform movements was social reform, unlike Bengal, where the focus was religious reform. Hence, they believed that true love of God lay in serving God's children.

The members of the Samaj worked in the field of widow remarriage, women's education, raising the age of marriage for both men and women and denunciation of caste system. The Samaj also preached monotheism and attacked priestly domination.

The prominent leaders of the Samaj included RG Bhandarkar (1837–1925), Justice Mahadev Govind Ranade (1842–1901) and NG Chandavarkar (1855–1923). **Depressed Classes Mission, Social Service League** and **Deccan Education Society** led by Prarthana Samaj leaders also did important work in the field of social reform. The Brahmo activities also spread to South India through the efforts of the Telugu reformer, Kandukuri Veeresalingam.

### Ramkrishna Gopal Bhandarkar (1837–1925)

Bhandarkar earned the title of '**Maharishi**', owing to his profound scholarship. In 1891, he arranged the marriage of his widow-daughter, in the face of great opposition. He was a strong advocate of Hindu-Muslim unity.



**Narayan Mahadev Parmanand (1838–93)**

Parmanand was also a great social reformer and a constructive critic of the British administration. He wrote under the pen name of 'Political recluse'.

**Mahadev Govind Ranade (1842–1901)**

Ranade was a product of the Elphinstone College, Bombay and rose to be a Judge of the Bombay High Court during 1891–1901. He held that the caste system was the main blot on Indian society and that religious reform was a prerequisite for social reform. In 1867, he helped in the setting up of the Prarthana Samaj, a Brahmo movement in Maharashtra, by reorganising the Paramhansa Mandali. He guided this movement in Maharashtra till the end of his life. In 1870, he helped in the establishment of Poona Sarvajanik Sabha and even edited the Bombay daily Induprakash founded on his ideology. In 1887, he founded the **Indian National Social Conference** along with Raghunath Rao. It functioned as the social reform cell of the Indian National Congress. It launched the famous 'Pledge Movement' to inspire people to take oath to prohibit child marriage. Upon the death of his first wife, his reformer friends expected him to marry a widow, instead he married a child bride, Ramabai Ranade, who also emerged as a prominent social reformer.

**Vishnu Shastri Chiplunkar (1850–82) and the Deccan Education Society (Pune, 1884)**

In 1874, Chiplunkar started his famous **Nibandhamala**, a monthly Marathi magazine, devoted to the cause of social reform. In 1880, Vishnushastri Chiplunkar and Bal Gangadhar Tilak founded the New English School in Pune, one of the first schools by Indians offering Western education. In 1884, they created the **Deccan Education Society** with Gopal Ganesh Agarkar, Mahadev Ballal Namjoshi and others. Soon afterwards, they established **Fergusson College** with Tilak and Agarkar as early lecturers. Chiplunkar died at the young age of 32.



Justice Mahadev Govind Ranade (1842–1901)– He was a scholar, social reformer and a founding member of the Indian National Congress.

**KT Telang (1850–93)**

Telang played a prominent role in introducing **compulsory primary education** in Bombay. He was the **first Indian Vice-Chancellor**.

**Ganesh Vasudev Joshi (1851–1911)**

Joshi provided a brilliant critique of the economic policy of the British government. He was a great intellectual of his times and emphasised on education as the most effective agent of social change.

**Narayan Ganesh Chandavarkar (1855–1923)**

Chandavarkar was primarily a philosopher and emerged as a great leader of the Prarthana Samaj.

**Gopal Ganesh Agarkar (1856–95)**

Agarkar was an iconoclast and an uncompromising rationalist. He bitterly denounced blind dependence on traditions and false glorification of India's past.

**Prof. D. K. Karve (1858–1962)**

Prof. Dhondo Keshav Karve made his name as a social reformer in the field of women's welfare. He started his career as a teacher in a Girls' school in Bombay and later became a professor in Fergusson College. After he lost his wife, he remarried a Brahmin widow in 1893 and spent the rest of his life for the uplift of Hindu widows. In 1899, he established a **Widow's Home in Poona** where high caste widows were encouraged to take up careers in teaching, nursing and medicine. He culminated his work by opening an **Indian Women's University at Bombay in 1916**.

**Behramji M. Malabari (1853–1912) and Seva Sadan (1885)**

Behramji Malabari was a Parsi social reformer who is best known for his ardent advocacy of women's rights and his campaign against child marriage and enforced widowhood. In 1885, he founded Seva Sadan, an organisation which took care of those women who were exploited and then neglected by society. His efforts were crowned by the enactment of the **Age of Consent Act 1891** which forbade the marriage of girls below the age of 12.



Behramji M. Malabari

**Gopal Krishna Gokhale (1866–1915) and Servants of India Society (Pune, 1905)**

Gokhale was a prominent social and political leader of India during the Indian national movement. In 1889, he joined the Indian National Congress as a protégé of MG Ranade and emerged as a leader of the moderates, advocating reforms by constitutional means. In 1905, Gokhale was elected president of the Indian National Congress and reached the height of his political power.

In 1905 itself, he left the Deccan Education Society and founded the Servants of India Society to further the expansion of Indian education, a cause very dear to his heart. The aim of the Society was **to train national missionaries for service of India**. The Society worked for the promotion of education and health and organised many campaigns to fight the social evils of poverty, untouchability, alcoholism, oppression of women and domestic abuse. In 1911, the Society began the publication of **the Hitavada**, the organ of the Society in English from Nagpur.



Gopal Krishna Gokhale

**Vitthal Ramji Shinde (1873–1944) and Depressed Class Mission (Bombay, 1906)**

Shinde was a prominent social reformer of Maharashtra. He was selected by Prarthana Samaj in 1901 to go to England and study comparative religion. He returned in 1903 and devoted his life to socio-religious reform. In 1906, he established the Depressed Classes Mission to provide education to the Dalits, remove untouchability and solve their social problems.



### Narayan Malhar Joshi (1879–1955) and Social Service League (Bombay, 1911)

N. M. Joshi was a follower of Gokhale and a leader of the Indian trade union. In 1911, N.M. Joshi established the Social Service League in Bombay with an aim to secure for the masses better and reasonable conditions of life and work. The League trained volunteers to carry out relief work during disasters such as famines, epidemics and floods, and also to carry out welfare work among the poor. In 1921, Joshi started the **All India Trade Union Congress (AITUC)** along with Lala Lajpat Rai and served as the general secretary of AITUC from 1925 to 1929 and again from 1940 to 1948. In 1931, he left AITUC and started the All India Trade Union Federation.



Narayan Malhar Joshi

#### Prelim Capsule

#### Reform Movements (Western India)

Leaders and Movements	Important Events
<b>Balshastri Jambhekar</b>	He was the pioneer of the intellectual movement in Maharashtra. In 1832, he started a weekly, the <b>Darpan</b> .
<b>Dadoba Pandurang Tarkhadkar</b>	In 1849, he assumed leadership of <b>Paramhansa Mandali</b> , the first reform organisation of 19th-century Maharashtra. It functioned as a secret society. The chief objective of this Mandali was the demolition of all caste distinctions.
<b>Jyotiba Phule</b>	Phule was born in a low-caste Mali family. In 1854, he became the first Indian to start a school for the untouchables. He was a pioneer of the widow remarriage movement in Maharashtra. In 1851, Jyotiba and his wife started a girl's school in Poona.
<b>Students' Literary and Scientific Society</b>	These were also known as <b>Gyan Prakashak Mandalis</b> .
<b>Karsondas Mulji</b>	In 1852, he started the ' <b>Satya Prakash</b> ' in Gujarati to promote the cause of widow remarriage.
<b>'Lokahitwadi' Gopal Hari Deshmukh</b>	He was better known by his pen-name 'Lokahitwadi'. He wrote his famous 100 letters ' <b>Shatapatren</b> ' in the Prabhakar, a Marathi weekly.
<b>Vishnu Parshuram Shastri Pandit</b>	In 1850s, he founded the <b>Widow Remarriage Association</b> . In 1865, he founded the Vidhava Vivaha Uttejaka Mandal.

<b>The Brahmos in Maharashtra</b>	In 1867, under the guidance of Keshab Chandra Sen, the <b>Prarthana Samaj</b> was set up in Bombay. Prominent leaders of the Samaj were- RG Bhandarkar, Justice MG Ranade and NG Chandavarkar.
<b>Narayan Mahadev Parmanand</b>	He was a great social reformer and he wrote under the pen name of ' <b>Political recluse</b> '.
<b>Mahadev Govind Ranade</b>	In 1867, he helped in the setting up of the Prarthana Samaj by reorganising the Paramhansa Mandali. In 1870, he helped in the establishment of <b>Poona Sarvajanik Sabha</b> . He edited the Bombay daily ' <b>Induprakash</b> ' founded on his ideology. In 1887, he founded the <b>Indian National Social Conference</b> (social reform cell of the Congress). It launched the famous 'Pledge Movement' to inspire people to take oath to prohibit child marriage.
<b>Vishnu Shastri Chiplunkar</b>	In 1874, he started a monthly magazine ' <b>Nibandhamala</b> ', devoted to the cause of social reform. In 1880, Vishnushastri Chiplunkar and BG Tilak founded the New English School in Pune. In 1884, they created the <b>Deccan Education Society</b> with GG Agarkar, MB Namjoshi and others. Soon afterwards, they established Fergusson College with Tilak and Agarkar as early lecturers.
<b>KT Telang</b>	He played a prominent role in introducing compulsory primary education in Bombay. He was the <b>first Indian Vice-Chancellor</b> .
<b>Prof. DK Karve</b>	Prof. Dhondo Keshav Karve started his career as a teacher in a Girls' school in Bombay. In 1899, he established a <b>Widow's Home in Poona</b> . He culminated his work by opening an <b>Indian Women's University at Bombay in 1916</b> .
<b>Behramji M. Malabari</b>	Behramji Malabari was a Parsi social reformer, best known for his advocacy of women's rights. In 1885, he founded <b>Seva Sadan</b> , an organisation which took care of exploited women. His efforts led to the passing of the <b>Age of Consent Act 1891</b> which forbade the marriage of girls below the age of 12.



<b>Gopal Krishna Gokhale</b>	In 1905, he left the Deccan Education Society and founded the <b>Servants of India Society</b> . The main aim of the Society was to train national missionaries for service of India. In 1911, the Society began the publication of the <b>Hitavada</b> in English from Nagpur.
<b>Vitthal Ramji Shinde</b>	In 1906, he established the <b>Depressed Classes Mission</b> .
<b>Narayan Malhar Joshi</b>	In 1911, he established the <b>Social Service League</b> in Bombay to carry out relief and welfare work. In 1921, he started the All India Trade Union Congress (AITUC) along with Lala Lajpat Rai and served as its general secretary. In 1931, he left AITUC and started the All India Trade Union Federation.

## NORTHERN INDIA

### Swami Dayanand Saraswati (1824–83) and the Arya Samaj (1875)

The Arya Samaj movement emerged as a **reaction** to Western influences. The founder, Swami Dayanand, denounced Western ideas and sought to revive the ancient religion of the Aryans. His slogan was '**Go back to the Vedas**' which meant revival of Vedic learning and Vedic purity of religion and not revival of Vedic times. Hence, his movement is called **revivalist in form**, not in content. He displayed modernity in many aspects and held patriotic views on national problems.

Swami Dayanand (1824–83) was born as **Mulshankar** in a Brahmin family in the old Morvi state in **Gujarat**. He acquired a good insight into Vedic literature, philosophy and ethics from his father who was a great Vedic scholar himself. In 1845, Dayanand left home and for the next 15 years wandered as an ascetic in the country studying Yoga.

In 1875, Swami Dayanand founded the **first Arya Samaj unit** in **Bombay**. A few years later, the headquarters of the Arya Samaj were established at **Lahore**. Henceforth, Dayanand extensively toured India for the purpose of propagating his ideas.

### Ideas and Teachings of Dayanand Saraswati

- Dayanand's aim was to **unite India religiously, socially and nationally**: Aryan religion to be the common religion, society to be classless and casteless, and India to be a nation free from any foreign domination.
- He gave the slogan '**Go back to the Vedas**' as he considered the Vedas as the original seed of Hinduism. However, his belief in the Vedas as infallible gave his teachings an orthodox hue.
- He disregarded the authority of the Puranas (the later Hindu scriptures) and blamed them for spreading evil practices like idol worship and superstitions in Hindu religion.
- He gave his own interpretation of the Vedas and published his views in his famous work **Satyartha Prakash** (The True Exposition).

- Dayanand attacked various evils that had crept into Hindu religion in the 19th century, including idolatry, polytheism, superstitions and sacrifices. He believed in the unity of Godhead.
- He rejected the philosophy of 'maya', which stated that man's soul is merely a part of God and that man's objective is to escape the world where evil existed and seek union with God. Instead he held that God, soul and matter were distinct and eternal entities.
- He also rejected the theory of 'niyati' (destiny) and upheld the doctrine of 'karma'. According to him, the world was a battlefield where every individual had to work out his own salvation by right deeds.
- Dayanand rejected the domination of Brahmin priestly class over the religious and social life of the Hindus. He asserted **every Hindu's right to read and interpret the Vedas**.
- He also rejected the caste system based on birth though **he subscribed to the Vedic notion of four-Varna system based on occupation**.
- He condemned child marriage and was a passionate advocate of widow remarriage as well as equal status for both men and women.

### Contributions

- The most phenomenal contribution of Arya Samaj has been in the field of social reform and spread of education. The Samaj laid great emphasis on brotherhood of man, equality of sexes, and values of justice, love and charity towards all. It established the **Dayanand Anglo-Vedic Institutions (DAV)** all over the country with the aim of providing the best of Eastern and Western learning. The nucleus for the DAV movement was provided by the Anglo-Vedic School established at Lahore in 1886. The orthodox elements of the Samaj set up the Gurukul Pathshala at Hardwar in 1902.
- As a disciplined Hindu organisation, the Samaj succeeded in protecting Hindu society from the onslaught of Christianity and Islam.
- The Samaj started the '**Shudhi**' movement to convert non-Hindus to Hinduism.
- On the political front, it raised the slogan of '**India for Indians**' and infused a spirit of intense patriotism. The Samaj produced several eminent national leaders like Lala Hans Raj, Pandit Guru Dutt and Lala Lajpat Rai.
- The Arya Samaj movement succeeded in undermining the superiority of the White Race and re-instilling a sense of pride among the Hindus.

While the appeal of Brahmo Samaj and the Theosophical Society was limited to the English educated elite only, Dayanand's message was for the Indian masses and his movement spread far and wide in several parts of the country specially Punjab, Haryana, UP, Bihar and Rajasthan.

### Shiv Narain Agnihotri (1850–1929) and Deva Samaj (Lahore, 1887)

Agnihotri was an active member of Brahmo Samaj in 1875 and worked tirelessly for various reform movements started by it. In 1887, he resigned from the Brahmo Samaj to form a new society, the Deva Samaj. The Deva Samaj was originally established as a theistic society, but later it emerged as an atheistic society, denying the existence of gods and emphasising ethical conduct. It called for an ideal social behaviour such as not accepting bribes, avoiding intoxicants and non-vegetarian food and observing non-violence. Its teachings were compiled in a book, **Deva Shastra**.



**Prelim Capsule****Reform Movements (Northern India)**

Leaders and Movements	Important Events
<b>Swami Dayanand Saraswati (1824–83) and the Arya Samaj (1875)</b>	<p>He was born as <b>Mulshankar</b> in a Brahmin family in the old Morvi state in Gujarat.</p> <p>He denounced Western ideas and sought to revive the ancient religion of the Aryans.</p> <p>His slogan was '<b>Go back to the Vedas</b>' which meant revival of Vedic learning.</p> <p>Hence his movement is called revivalist in form, not in content.</p> <p>He displayed modernity in many aspects and held patriotic views on national problems.</p> <p>He asserted every Hindu's right to read and interpret the Vedas.</p> <p>He rejected the caste system though he subscribed to the Varna system based on occupation.</p> <p>He gave his own interpretation of the Vedas and published it in his work '<b>Satyartha Prakash</b>'.</p> <p>In 1875, Swami Dayanand founded the first Arya Samaj unit in Bombay. Later, the headquarters of the Arya Samaj were established at Lahore.</p>
<b>Arya Samaj (1875)</b>	<p>Arya Samaj movement emerged as a <b>reaction</b> to Western influences.</p> <p>The Samaj established the <b>D.A.V.</b> (Dayanand Anglo-Vedic) Institutions all over the country.</p> <p>It started the '<b>Shudhi</b>' movement to convert non-Hindus to Hinduism.</p> <p>On the political front, it raised the slogan of '<b>India for Indians</b>'.</p> <p>It produced several national leaders like Lala Hans Raj, Pandit Guru Dutt and Lala Lajpat Rai.</p>
<b>Shiv Narain Agnihotri (1850–1929)</b>	<p>In 1887, he resigned from the Brahmo Samaj to form a new society, the <b>Deva Samaj</b>.</p> <p>Deva Samaj was originally established as a theistic society, but later it emerged as an atheistic society and emphasised on ethical conduct.</p> <p>Its teachings were compiled in a book, <b>Deva Shastra</b>.</p>

**SOUTH INDIA**

In South India, a leading light in the field of social reform was Kandukari Veersalingam.

**Kandukari Veersalingam (1848–1919)**

The Brahmos activities spread to South India through the efforts of the Telugu reformer, Kandukari Veersalingam. Veersalingam was born in a poor family and worked as a school teacher for the

major part of his life. He was a prolific writer and produced a large number of tracts and pamphlets on social reform in Telugu language. His writings contributed significantly to the development of Telugu prose literature, and hence he is also known as the **Father of Modern Telugu Prose Literature**. He worked with a missionary zeal for the removal of social evils, particularly on issues like widow-remarriage, female education and general upliftment of women. He thus emerged as a father figure for the later generation of social reformers of Andhra region.

**Caste Associations in Madras Presidency**

The all-India wave of socio-cultural awakening acquired a distinct colour in the Madras Presidency and saw the emergence of caste associations of various kinds. These associations stressed on a common heritage of caste members and simultaneously pushed forward reforms in socio-religious practices. Some of the prominent caste associations were as follows:

- Kongu Vella Sangam of Gounder Caste in Tamil Nadu
- Vokkaliga and Lingayat Associations in Mysore
- Sri Narayan Guru Dharma Paripalana Yogam of the Ezhavas of Kerala (SNDP Yogam, 1902)

Another notable feature of the caste associations is their gradual transformation into political forces in the 20th century. (Read more about the non-Brahmin movements in South India in the next chapter).

**The Theosophical Movement (1875)**

The Theosophical Society was started by Westerners who were inspired by Indian traditional thought and philosophy. The foundation of the movement was laid in 1875 in USA by a lady of Russo-German birth, **Madame Helena Blavatsky** (1831–91), who was later joined by **Col. Henry Steel Olcott** (1832–1907) of the US Army. In 1882, they shifted their headquarters to India at **Adyar**, near Madras.

**Views and Teachings of the Theosophical Society**

- It accepts the Hindu beliefs of karma and reincarnation.
- It draws inspiration from the philosophy of Upanishads, Sankhya, Yoga and Vedanta.
- It believed that a relationship could be established between a person's soul and God by meditation, prayer, etc.
- It stood for universal brotherhood of humanity without distinction of race, creed, caste, sex, colour, etc.
- It also sought to investigate the unexplained laws of nature and the powers latent in man.

In 1889, Mrs. Annie Besant (1847–1933) joined the Theosophical Society and became the most brilliant exponent of Theosophy, both as orator and as author. In 1893, Besant represented the Theosophical Society at the **World Parliament of Religions in Chicago**. The same year she landed in India as she had begun to feel lonely following the death of Madame Blavatsky (1891).



Gradually, Besant turned a Hindu, not only in her views but also in her dress as well as social manners. She was well acquainted with Indian thought and culture as is evident from her remarkable translation of the Bhagwat Gita.

In 1898, Besant laid the foundation of the **Central Hindu College in Benaras** (now Varanasi) where both Hindu religion and Western scientific subjects were taught. (The College was later developed into Benaras Hindu University in 1916 by Madan Mohan Malaviya. The same year, Besant also formed the Home Rule League on the lines of the Irish Home Rule movement.) Besant was also a passionate advocate of female education in India.

In 1907, following the death of Olcott, Mrs. Annie Besant was elected **President of the Theosophical Society**. Under her guidance, the Theosophical movement in India gained popularity and became a movement of Hindu revival.

### MISCELLANEOUS MOVEMENTS

**Radhakanta Deb (1784–1867):** Radhakanta Deb was a scholar and a leader of the Calcutta conservative Hindu society. He was the adopted son and heir of Maharaja of Shovabazar Raj. He published *Shabda-Kalpadruma*, a Sanskrit dictionary with the help of Hara Kumar Tagore. He defended the custom of sati when government contemplated its abolition.



Radhakanta Deb

### Radhakant Deb and Dharma Sabha (1830)

Radhakant Deb founded Dharma Sabha in 1830. It was an orthodox society which stood for preservation of status quo in socio-religious matters, and opposed even the abolition of sati. However, it favoured the promotion of Western education, even for girls.

### Ved Samaj (Madras, 1864)

Veda Samaj was established by **Keshub Chandra Sen** and **K. Sridharalu Naidu** when the former visited Madras in 1864. K. Sridharalu Naidu later visited Calcutta to study the Brahmo Samaj movement and when he returned, he renamed the Veda Samaj as **Brahmo Samaj of Southern India (1871)**. He translated the books of Brahmo Dharma into Tamil and Telugu and undertook missionary tours to propagate the faith. However, Naidu's untimely death in 1874 in an accident led to several schisms in the organization.

### Pandit Madan Mohan Malaviya (1861–1946) and Bharat Dharma Mahamandala (Varanasi, 1887)

Mahamana Pt. Madan Mohan Malaviya emerged as a notable leader of the Indian National Movement. He is best known as the **founder of Banaras Hindu University (BHU)** which he founded at Banaras in 1916.

In 1887, he established **Bharata Dharma Mahamandal**, to propagate Sanatan Dharma and Hindu culture. The offshoots of the Mahamandala were the Sanatan Dharma Sabhas, founded for the defence of Hinduism from critics both within the community and outside it. In 1918, he presided over the Delhi Congress Session and said that the slogan '**Satyameva Jayate**' (Truth alone triumphs) from the Mundaka Upanishad should be the slogan for the nation.

Pt. Malaviya condemned untouchability and emerged as a key leader of the Harijan movement. In 1933, he presided at a meeting in which the **Harijan Sevak Sangh** was founded. He worked for the eradication of various religious and caste barriers and made massive efforts for the entry of untouchables in Hindu temples. Pandit ji was posthumously conferred with Bharat Ratna, India's highest civilian award, in 2014.



Pandit Madan Mohan Malaviya with Mahatma Gandhi standing near a Cow

### Radhaswami Movement (Agra, 1861)

The Radhaswami movement was founded by **Tulsi Ram**, a banker from Agra, also known as **Shiv Dayal Sahab**. The movement first started in Agra and still has its contemporary headquarters in Beas, with parallel branches found in India and outside India. The Radhaswamis reject the concept of sacred scripture, rituals and pilgrimages. They believe in one supreme being, supremacy of the guru, company of pious people (satsang) and a simple social life. They believe that spiritual attainment does not come from renunciation of worldly life. They consider all religions to be true and emphasise on works of faith, charity, service and prayer.

### Pandita Ramabai (1858–1922) and Sharda Sadan (1889)

Pandita Ramabai Sarasvati was a social reformer who worked for the education of women and their emancipation. In 1889, she established Sharda Sadan at Bombay which functioned as a shelter home for widows. It was shifted to Poona the following year.

The 19th century socio-cultural awakening emerged in the wake of British conquest of India and the spread of colonial culture. Defeat at the hands of a foreign power set Indians thinking about the strengths and weaknesses of their society and culture. Consequently, the 19th century witnessed a series of intellectual stirrings led by individuals and groups. By and large, the goals of the reformers were to end polytheism; idol worship, unnecessary rituals, superstitions, child marriage, purdah, polygamy, enforced widowhood, sati and caste distinctions. The common concern of all reform attempts was to bring about an overall regeneration of Indian society.



Pandita Ramabai



### Prelim Capsule

#### Reform Movements (Southern India)

Leaders and Movements	Important Events
<b>Kandukuri Veersalingam (1848-1919)</b>	He was a Telugu reformer who contributed in the spread of Brahmo activities in South India. He is also known as the father of modern Telugu prose literature.
<b>The Theosophical Movement (1875)</b>	The Theosophical Society was started by Westerners inspired by Indian philosophy. It was started in the USA by a lady of Russo-German birth, <b>Madame Helena Blavatsky</b> who was later joined by <b>Col. Henry Steel Olcott</b> of the US Army. In 1882, they shifted their headquarters to India at <b>Adyar</b> , near Madras. In 1889, Mrs. Annie Besant joined the Theosophical Society. In 1893, Besant represented the Society at the World Parliament of Religions in <b>Chicago</b> . In 1907, Besant was elected President of the Theosophical Society.

### Prelim Capsule

#### Reform Movements (Miscellaneous)

Leaders and Movements	Important Events
<b>Radhakanta Deb</b>	He founded <b>Dharma Sabha</b> in 1830, an orthodox society which stood for preservation of status quo in socio-religious matters, and opposed even the abolition of sati. However, it favoured the promotion of Western education, even for girls.
<b>Ved Samaj (1864)</b>	It was established by <b>Keshub Chandra Sen</b> and <b>K. Sridharalu Naidu</b> when the former visited Madras in 1864. Naidu later renamed the Veda Samaj as <b>Brahmo Samaj of Southern India (1871)</b> .
<b>Pandit Madan Mohan Malaviya</b>	In 1887, he established <b>Bharata Dharma Mahamandal</b> to propagate Sanatan Dharma & Hindu culture. In 1916, he founded the <b>Banaras Hindu University (BHU)</b> . In 1933 he presided at a meeting in which the <b>Harijan Sevak Sangh</b> was founded. Pandit ji was posthumously conferred with Bharat Ratna (2014).

<b>Radhaswami Movement (1861)</b>	The movement was founded by <b>Tulsi Ram</b> from Agra, also known as <b>Shiv Dayal Saheb</b> . It first started in Agra and has its contemporary headquarters in Beas. The Radhaswamis believe in one supreme being, supremacy of the guru, company of pious people (satsang) and a simple social life.
<b>Pandita Ramabai</b>	In 1889, she established <b>Sharda Sadan</b> at Bombay (later shifted to Poona) which functioned as a shelter home for widows.



#### Previous Years' Questions – Preliminary Exam

1. Consider the following statements:

[UPSC 2001]

1. Arya Samaj was founded in 1835.
2. Lala Lajpat Rai opposed the appeal of Arya Samaj to the authority of Vedas in support of its social reform programmes.
3. Under Keshab Chandra Sen, the Brahmo Samaj campaigned for women's education.
4. Vinoba Bhave founded the Sarvodaya Samaj to work among refugees.

Which of these statements is/are correct?  
Select the correct answer from the following options.

- (a) 1 and 2                      (b) 2 and 3  
(c) 2 and 4                      (d) 3 and 4

2. Consider the following statements:

[UPSC 2001]

1. Ishwar Chandra Vidyasagar founded the Bethune School at Calcutta with the main aim of encouraging education for women
2. Bankim Chandra Chattopadhyay was the first graduate of the Calcutta University.
3. Keshav Chandra Sen's campaign against Sati led to the enactment of a law to ban Sati by the then Governor General.

Which of the following given above is/are correct? Select the correct answer from the following options.

- (a) 1 only                      (b) 1 and 2  
(c) 2 and 3                      (d) 1, 2 and 3

3. Lectures from Colombo to Almora is based on the experiences of which of the following? [UPSC 2006]

- (a) Veer Savarkar  
(b) Annie Besant  
(c) Ramakrishna Paramhansa  
(d) Swami Vivekananda

4. Who among the following wrote the book Bahubivah? [UPSC 2007]

- (a) Raja Ram Mohan Roy  
(b) Ishwar Chandra Vidyasagar  
(c) Pandita Ramabai  
(d) Rabindranath Tagore

5. Who among the following started the newspaper Shome Prakash? [UPSC 2007]

- (a) Dayanand Saraswati  
(b) Ishwar Chandra Vidyasagar  
(c) Raja Ram Mohan Roy  
(d) Surendra Nath Banerjee

6. In collaboration with David Hare and Alexander Duff, who out of the following established Hindu College at Calcutta? [UPSC 2009]

- (a) Henry Louis Vivian Derozio  
(b) Ishwar Chandra Vidyasagar  
(c) Keshab Chandra Sen  
(d) Raja Ram Mohan Roy



7. Which of the following statements is/are correct regarding Brahmo Samaj?

[UPSC 2012]

1. It opposed idolatry.
2. It denied the need for a priestly class for interpreting the religious texts.
3. It popularised the doctrine that the Vedas are infallible.

Select the correct answer from the following options.

- (a) 1 only (b) 1 and 2 only  
(c) 3 only (d) 1, 2 and 3



### Previous Years' Questions – Main Exam

1. In the second half of the 19th-century India witnessed a strong wave of reformation in the spheres of religion and society. What part was played in this directly or indirectly by Raja Ram Mohan Roy, Keshab Chandra Sen and Justice M G Ranade?

[UPSC 1980]

2. The 19th century is generally called a period of Indian Renaissance. Which were the major social reform movements of this period and what changes did they bring about?

[UPSC 1984]

3. Discuss the major social reform movements of the second half of the 19th century. In what ways did they contribute to the rise and growth of Indian National Movement?

[UPSC 1984]

4. Give a critical account of the Ramakrishna Mission with special reference to the role played by Swami Vivekananda

[UPSC 1990]

5. Discuss the role of the Theosophical Society in the history of religious movements in India.

[UPSC 1991]

8. Annie Besant was [UPSC 2013]

1. responsible for starting the Home Rule movement.
2. the founder of the Theosophical Society
3. once the president of the Indian National Congress

Select the correct answer from the following options.

- (a) 1 only (b) 2 and 3 only  
(c) 1 and 3 only (d) 1, 2 and 3

6. What were the contributions of the Arya Samaj to the social and religious movements of India? [UPSC 1992]

7. 'Swami Vivekananda might well be called the father of Indian Nationalism.' Elucidate.

[UPSC 1995]

8. The name of Raja Ram Mohan Roy stands foremost in the field of religious and social reforms. Elucidate [UPSC 1997]

9. Assess the contributions of Ishwar Chandra Vidyasagar to the making of modern India.

[UPSC 1999]

10. In what ways did Ramakrishna infuse a new vigour and dynamism into Hinduism?

[UPSC 1999]

11. Write a short note on Theosophical Society [UPSC 2004]

12. Who established the Arya Samaj? What was its goal? [UPSC 2004]

13. Characterise the main features of Indian Renaissance. [UPSC 2006]

14. What was the character of socio-religious reforms in the 19th century and how did they contribute to the national awakening in India? [UPSC 2007]



### Practice Questions – Preliminary Exam

1. Ishwar Chandra Vidyasagar chiefly worked for which of the following social issues?

1. Child marriage
2. Polygamy
3. Sati
4. Widow remarriage
5. Higher education for women

Select the correct answer from the following options.

- (a) 1, 3 and 4 (b) 1, 2, 3 and 4  
(c) 1, 2, 4 and 5 (d) all of the above

2. With reference to Raja Ram Mohan Roy, which of the following statements is/are not correct?

1. He was the secretary of Bethune School and pioneer of Higher Education for women.
2. He did not believe in monotheism.
3. He did not believe in the infallibility of Vedas.
4. He did not take up political reforms because India's nationalism had not matured.

Select the correct answer from the following options.

- (a) 1 and 3 only (b) 3 only  
(c) 1, 2 and 4 (d) all of the above

3. Consider the following statements regarding Henry Vivian Derozio:

1. The Derozians attacked old and decadent rites, customs and traditions.
2. Derozians were also passionate advocates of women education and rights.
3. They did not take up peasant cause.
4. Derozio was an Anglo-Indian teacher of the Hindu College.

Which of the above statements is/are not correct? Select the correct answer from the following options.

- (a) 1, 3 and 4  
(b) 2, 3 and 4  
(c) all of the above  
(d) none of the above

4. Which of the following statements is/are correct about the Arya Samaj movement?

1. The movement accepted the doctrine of Karma and rejected the theory of destiny.
2. It did not support the Vedic notion of the caste system.
3. The Arya Samaj Movement emerged as a reaction to Western influences.
4. It accepted the authority of Vedas but disregarded the authority of the Puranas and later Hindu scriptures.

Select the correct answer from the following options.

- (a) 1, 2 and 4 (b) 1, 3 and 4  
(c) 2, 3 and 4 (d) 1, 2, 3 and 4

5. With reference to the Theosophical Society, which of the following statements are correct?

1. Annie Besant was elected as the President of the Theosophical Society in 1907.
2. They accept the Hindu belief of Karma and reincarnation.
3. In 1893, Annie Besant represented the Theosophical Society at the World Parliament of Religions in Chicago.
4. It was headquartered at Adyar near Madras.

Select the correct answer from the following options.

- (a) 1, 2 and 4 (b) 2, 3 and 4  
(c) 1, 3 and 4 (d) all of the above

6. Consider the following statements. Which of the following statements are correct?

1. Radhakanta Deb founded the Dharma Sabha in 1830.
2. Ved Samaj was established by Keshub Chandra Sen and K Sridharalu Naidu which was later renamed as Brahmo Samaj of Southern India in 1871.
3. Pandit Madan Mohan Malaviya founded Banaras Hindu University in 1916.



Select the correct answer from the following options.

- (a) 1 and 2 only (b) 2 and 3 only  
(c) 3 only (d) 1, 2 and 3

7. Which of the following pairs are correctly matched?

- |                                |             |
|--------------------------------|-------------|
| 1. Gopal Hari Deshmukh         | Lokahitwadi |
| 2. Pt. Madan Mohan Malaviya    | Mahamana    |
| 3. Ramkrishna Gopal Bhandarkar | Maharishi   |

Select the correct answer from the following options.

- (a) 1 and 2 only (b) 2 and 3 only  
(c) 1 and 3 only (d) 1, 2 and 3

8. Consider the following statements.

1. Brahmo Samaj was founded by Raja Ram Mohan Roy in 1828.
2. Ishwar Chandra Vidyasagar is also known as father of Indian Renaissance and of modern India.
3. Brahmo Samaj condemned caste system, untouchability and supported the general uplift of women.
4. Debendranath Tagore established Tattvabodhini Sabha in 1839.

Which of the above statements is/are correct? Select the correct answer from the following options.

- (a) 1, 3 and 4 (b) 3 and 4 only  
(c) 1, 2 and 3 (d) none of these

9. Which among the following organisations supported the Shuddhi Movement?

- (a) Brahmo Samaj  
(b) Arya Samaj  
(c) Theosophical society  
(d) Prarthana Samaj

10. Which of the following pairs are correctly matched?

- |                       |                    |
|-----------------------|--------------------|
| 1. Ramkrishna Mission | Swami Vivekananda  |
| 2. Arya Samaj         | Dayanand Saraswati |

- |                        |                        |
|------------------------|------------------------|
| 3. Atmiya Sabha        | Ram Mohan Roy          |
| 4. Dev Samaj           | Shiv Narayan Agnihotri |
| 5. Radha Swami Satsang | Shivdayal Sahab        |

Select the correct answer from the following options.

- (a) 1, 2, 3 and 4 (b) 2, 3, 4 and 5  
(c) 1, 2, 4 and 5 (d) 1, 2, 3, 4 and 5

11. Book Author

- |                     |                    |
|---------------------|--------------------|
| 1. Gulamgiri        | Jyotiba Phule      |
| 2. Satyarth Prakash | Dayanand Saraswati |
| 3. Bahubivah        | Raja Ram Mohan Roy |

Which of the above pairs is/are not correctly matched? Select the correct answer from the following options.

- (a) 1 and 2 only (b) 2 Only  
(c) 3 only (d) 1 only

12. Who was the founder of Servants of India Society?

- (a) M G Ranade (b) B R Ambedkar  
(c) B G Tilak (d) G K Gokhale

13. Which of the following pairs is/are correctly matched?

- |                                   |                    |
|-----------------------------------|--------------------|
| 1. "Let's go back to the Vedas"   | Dayanand Saraswati |
| 2. 'Martin Luther of India'       | Raja Ram Mohan Roy |
| 3. "Father of Indian Renaissance" | Vivekananda        |

Choose the correct answer from the following options-

- (a) 1 only (b) 2 only  
(c) 1 and 3 only (d) 1 and 2 only

14. Who gave Ram Mohan Roy the title of 'Raja'?

- (a) Followers of Brahmo Samaj  
(b) Mahatma Gandhi  
(c) Rabindranath Tagore  
(d) Akbar II

15. Which of the following statements is/are not correct?

1. Vivekananda established Vedanta College.
2. Keshub Chandra Sen and Debendranath Tagore were not associated with Brahmo Samaj.

3. Ramkrishna Mission was founded by Ramkrishna Paramhansa.

4. Theosophical society was founded by Annie Besant

Select the correct answer from the following options.

- (a) 1 and 2 only (b) 2, 3 and 4 only  
(c) all of these (d) none of these



## Practice Questions – Main Exam

1. What factors contributed to the various reform movements of the 19th century? To what extent can they be attributed to the impact of the West?
2. What were the major social and religious issues that faced the Indian society in the 19th century?
3. "Raja Ram Mohan Roy was the morning star of the Reform Movement in the country and was the first great leader of modern India." Discuss.
4. Vivekananda emerged as the preacher of neo-Hinduism and at the same time

contributed to the reinforcement of nationalism. Elucidate.

5. Discuss the contribution made by the Theosophical movement and Annie Besant towards socio-cultural awakening and growth of nationalism in the 19th century?
6. The Arya Samaj Movement was the outcome of the conditions imported into India by the West. Comment.
7. Discuss how Indian Renaissance contributed towards the rise of national consciousness?

## Answers

### Previous Years' Questions – Preliminary Exam

- |        |        |        |        |        |
|--------|--------|--------|--------|--------|
| 1. (d) | 2. (b) | 3. (d) | 4. (b) | 5. (b) |
| 6. (d) | 7. (b) | 8. (c) |        |        |

### Practice Questions – Preliminary Exam

- |         |         |         |         |         |
|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (c)  | 3. (d)  | 4. (b)  | 5. (d)  |
| 6. (d)  | 7. (d)  | 8. (a)  | 9. (b)  | 10. (d) |
| 11. (c) | 12. (d) | 13. (a) | 14. (d) | 15. (c) |