

Modern History Preview



MODERN HISTORY

Prelims & Mains

For Civil Services Exams

Table of Contents

Chapter No.	Title	Page Numbers
	Introduction to Modern India	1
1	The Coming of Europeans	4
2	Colonialism	15
3	Socio-religious reform movements	29
4	Popular Movements	60
5	British Policy Towards Princely States	76
6	Revolt of 1857	83
7	Important Governor Generals	92
8	The struggle Begins	123
9	National Movement (1905–1918)	141
10	Mahatma Gandhi	169
11	Left and Right groups	180
12	Revolutionaries	191
13	National Movement (1919–1928)	209
14	National Movement (1929-1939)	238
15	National Movement: Towards freedom and partition (1939-1947)	269
16	Development of Education	312
	Chronology	318

INTRODUCTION

This book attempts to portray the progress of India during the modern time period. In other words, this book deals with the subject of 'Modern India'. Specifically, this book focuses on the progress of India in Political, Social and Economic spheres in the modern time period. Before we start with the subject of Modern India, let us first understand the title 'Modern India' itself.

What is Modern India?

When we think of a Modern nation, we think from various dimensions such as political, social and economic. Though the exact definitions may vary but most of the modern nations manifest the following characteristics in these dimensions:

Political dimension: A nation with universal voting rights, elected and accountable government.

Social dimension: A society which has rational and scientific outlook which does not believe in superstitions

Economic dimension: An economy which is supported by a strong manufacturing base and is on a growth trajectory.

Our country India acquired these characteristics in the last few decades. For instance, universal voting rights were provided in India only after independence. However, most of the Historians agree that the period of Modern India began somewhere in the 'middle of the eighteenth century'.

There are two things to be noted here. Firstly, the period of Modern India does not have any definite beginning. In other words, it does not start from a single event or group of events. The modern period begins when a nation and its people exhibit certain characteristics. Secondly, India's case is unique. Indian history from the middle of the 18th century is considered 'Modern' despite depicting any characteristic of a modern nation.

So, how was India actually at the start of the modern time period? Let us evaluate India of that time from Political, Social and Economic dimensions.

Politically, India was not a single nation. India was divided into numerous empires and kingdoms. Some of these empires and kingdoms were under native rules and others were under European rules. From Political point of view, modern India explains the emergence of India into a single nation with present boundaries. The political dimension of modern India also covers the emergence of an elected and accountable government in India.

Socially, Indian society was superstitious and unaware of modern Science and Technology. There was a prevalence of inhuman practices such as Sati system, purdah system and even

Untouchability. From Social point of view, modern India explains how Indian society transformed into progressive and forward society with a scientific bent of mind.

Economically, though India was rich in natural resources, its industrial base was shallow. Economic growth was also almost negligible. From an Economic point of view, Modern India explains the transformation of Indian Political system and Society and how these two factors acted as the base for economic development of the nation.

So Modern India is not only the history of 'Modern India', but it is also a history of 'how India actually became modern'.

European Link to 'Modern India'

There is another explanation to the term Modern India or why India is considered 'Modern India' from the middle of the 18th century. This explanation does not have anything to do with Modernity or Lack of Modernity of India. It only suggests the source of the label 'Modern India'. Let us understand this source of 'Modern India'.

India has been British colony. By the middle of the 18th century, Britishers began controlling significant territories in India. Thus, British had a significant influence on the History of the last three centuries of India. According to this view, modernity of India is linked to the emergence of the British as a strong power in India. In other words, this view considers British rule and institutions as the source of modernity of India. Because British ruled India, they brought modern institutions and modernity to India and hence the term 'Modern India' came into use.

The British, like other Europeans, turned modern under the influence of the period of Renaissance. Renaissance was the time period when people started questioning old beliefs and superstitions and developed rational, scientific and humane outlook. The Renaissance period was between the 14th to 17th centuries. It was during this period when the people of Europe witnessed great advances in science, politics, economy, humanism and so on. In other words, Renaissance was the age of beginning of modernity in Europe.

Thus, if we consider Britishers as the source of modernity in India, then the seeds of Indian modernity were sown in European Renaissance.

Final view

Though the European link to Indian modernity cannot be neglected totally, Indian modernity is more a result of India's struggles both with the prevalent internal circumstances of that time and the freedom from the European powers. Thus, we understand the subject of Modern India more in terms of 'How actually India turned into Modern India'. In other words, the subject matter of this book pertains to the

developments which transformed the old and backward India to what we understand it as today - 'Modern India'.

PrepMate IAS

Chapter 3 Socio-Religious Reform Movements

Objectives of socio-religious reform movements

1. Reviving social practices based on rationality and humanism.
2. Adopting universal and humanistic form of religion.
3. Strengthening social unity.
4. Restoration of pride in India's cultural past

Features of socio-religious reform movements

1. These movements were based on values of rationality and humanism.
2. These movements were primarily urban and middle class based movements.
3. These movements restored sense of cultural pride and social unity in the society.
4. These movements emerged from within the society and were not introduced by British.
5. Many factors facilitated these movements such as social legislations introduced by British like Anti-sati Act, Widow Remarriage Act, etc.
6. Social changes like urbanisation, modern western education and common British administration also facilitated these movements.
7. Press also played a significant role in promoting message about social reforms in India.

REFORM MOVEMENTS RELATED TO HINDU RELIGION

Brahmo samaj

Brahmo Samaj was started in Calcutta on 20 August 1828 by Raja Ram Mohan Roy and Debendranath Tagore for reformation of the prevailing Brahmanism of the time.

Raja Ram Mohan Roy is considered as the first modern man of India as he initiated social reform movements in modern India. Raja Ram Mohan Roy is also regarded as 'the bridge between the past and the future'.

Atmiya sabha

Atmiya Sabha was a philosophical discussion circle. The association was started by Ram Mohan Roy in 1815 in Kolkata to conduct discussion sessions on philosophical topics. The association was also used to promote free and collective thinking and social reform. The foundation of Atmiya Sabha is considered as the beginning of the modern age in Kolkata. However, the association became defunct in 1823.

Major ideas of Raja Ram Mohan Roy



Raja Ram Mohan Roy

Social: He worked for the emancipation of women. On account of his efforts, the custom of Sati was legally abolished in India. The Government passed the Bengal Sati Regulation, 1829 which declared the practice of Sati a criminal offence.

He also worked for female education, widow remarriage and against child marriage and polygamy. To propagate his message against Sati, Ram Mohan Roy founded first Bengali weekly newspaper in 1821 called *Sambad Kaumudi*. He also founded a Persian language newspaper *Mirat-ul-Akbar* in 1822. He used these newspapers to enlighten the Indian society, to apprise them of the social evils and how to eradicate them. He

also worked against rigidity of caste system.

Religious: He propagated universal religion (Brahm refers to One God), which was based on rationality and humanism. In 1823, Ram Mohan Roy established Calcutta Unitarian Committee with the objective of asserting that there is only one god.

After Raja Ram Mohan Roy, Brahmo Samaj came under the leadership of Debendranath Tagore. Keshub Chandra Sen was another prominent leader associated with Brahmo Samaj.

In 1866, on account of radical reforms preached by Keshub Chandra Sen, the religious section of Brahmo Samaj called Adi Brahmo Samaj bifurcated from Brahmo Samaj.

The Adi Brahmo Samaj remained under the leadership of Debendranath Tagore. The other sect, Brahmo Samaj of India, went under Keshub Chandra Sen.

Major ideas of Keshub chandra sen

1. **Caste:** Keshub Chandra Sen mobilised his followers for discarding caste system and promoted inter- caste marriages.
2. **Religion:** In the field of religion, he gave message to discard Hindu Sanskars.

3. **Women empowerment:** He promoted campaign against Child marriage and in favour of female education. He was also passionate supporter of widow remarriage.

Under his leadership, Brahmo Samaj emerged as an All India Organization and many regional organizations emerged under the influence of Keshub Chandra Sen with an agenda similar to Brahmo Samaj. Moreover, he published first exclusive female magazine called *Bamabodhini Patrika*.

In late 1860s, K.C. Sen got a *mandir* (hindu temple) constructed called the **Tabernacle of New Dispensation** also known as Bharatvarshiya Brahmo Mandir.

The structure of the Brahmo Samaj of India's building is a combination of the architecture of a Hindu Temple and a Christian Church, reflecting the belief of Keshub Chandra Sen and Brahmo Samaj of India itself.



Keshub Chandra Sen

The New Dispensation was a blend of the most advanced type of Hinduism and Christianity, which combines Yoga and Bhakti, and Christianity, which further blends together faith, modern civilisation and science.

The **Indian Reform Association** was formed in 1870 with Keshub Chandra Sen as president. It represented the secular side of the Brahmo Samaj and included many who did not belong to the Brahmo Samaj. The objective was to put into practice some of the ideas Sen was exposed to during his visit to Great Britain.

Specifically, it was formed to promote 'the social and moral reformation of the natives of India'. The comprehensive objective of the Association was to be served through five departments of activity— cheap literature, female improvement, education, abstinence from alcoholic drink and charity.

In 1878, his minor daughter was married to Prince of Cooch Behar. This created disillusionment among the members of Brahmo Samaj of India. Some of the members formed **Sadharan Brahmo Samaj** which worked mainly for social work such as female education, famine relief, etc.

Prarthana Samaj Movement

The immediate predecessor of the Prarthana Samaj in Bombay was the **Paramahansa**

Sabha or **Paramhansa Mandali**, a secret society formed in 1849 for discussion, the singing of hymns, and the sharing of a communal meal prepared by a low-caste cook. The Sabha was founded by Dadoba Pandurang. In 1864, Keshub Chandra Sen, founder of the Bharatvarshiya Brahmo Samaj visited Bombay.

Prarthana Samaj was found by Atmaram Pandurang in 1867 under the influence of Keshub Chandra Sen. It was later joined by the prominent leader M.G. Ranade. It was an offshoot movement of Brahmo Samaj which was widely centered in Bombay (present Maharashtra).

Agenda of Prarthana Samaj was same as that of Brahmo Samaj. It worked for the upliftment of women and depressed classes, abolition of caste-system, end of child marriages and infanticide, promotion of education of women and widow remarriage. The most important campaign of Prarthana Samaj was for abolition of devdasi system

Under the Devdasi system, girls were married to idols in temple and were required to serve the temples throughout their life. They were even required to serve as prostitutes for upper caste community members.

Arya Samaj Movement

Arya Samaj was established by Dayanand Saraswati (Mool Shankar) in 1875 in Bombay. His guru was Swami Virajananda who taught him philosophical interpretation of Vedas.

Swami Dayanand Saraswati himself wrote books on Vedas, which are:

1. *Satyartha Prakash*
2. *Ved Bhashya Bhumika (Introduction to Vedas)*
3. *Ved Bhashya (Commentary on Vedas)*

Religious ideas of Arya Samaj

Arya Samaj gave the message of 'go back to Vedas'. It considered Vedas as repositories of knowledge.

Arya Samaj rejected all medieval institutions as it considered that the medieval time period had generated superstitions in the society. It even blamed medieval Hindu scriptures and held them responsible for introducing evils of idol worship, superstitions and supremacy of Brahmins, etc.

Social ideas of Arya Samaj

Arya Samaj stood against rigidity of caste system, for women empowerment (abolition of child marriage and *purdah* system), promotion of education, widow remarriage, etc.

Nationalist contribution of Arya Samaj

Various Arya Samajists such as Lala Har Dayal, Bhai Parmanand, Sohan Singh Bhakna, etc were famous revolutionaries.

Both Swami Dayanand Saraswati and Raja Ram Mohan Roy wanted to reform Hinduism by getting it rid of its futile practices. The major difference in their ideologies came from the fact that Raja Ram Mohan Roy drew inspiration from Christianity and Western European ideas of Humanism whereas Dayanand Saraswati was of the firm belief that only Vedic religion was the true religion.

Offshoot organizations of Arya Samaj

1. **Jat-Pat Todak Mandal** was a radical Hindu reformist group and anti-caste organisation based in Lahore. It worked against the caste system in the Hindu religion. It had called upon Dr. B.R. Ambedkar to deliver a speech on the ill-effects of caste system but the invitation was withdrawn due to the contents of the speech which were directed against Hindu religion. The famous speech was known as 'Annihilation of Caste'.
2. **Shuddhi Sabha** was propagated by Swami Shradhanand and Dayanand Saraswati for reconversion of converted Hindus to Hinduism. Earlier a person was not allowed to reconvert once the person had converted from Hinduism to some other religion. Moreover, there was a large scale conversion of Hindus to other religions; particularly because of caste based discrimination followed by people belonging to Hinduism.
3. **Dayanand Anglo-Vedic (DAV) Education Movement:** Lala Hans Raj with the assistance of Gurudatta Vidhyarthi set up DAV School System starting with the first school in Lahore in 1886 after the death of Swami Dayanand Saraswati. Other Arya Samajists also established DAV schools in their local areas.

Significant achievement of DAV was the establishment of Arya Kanya Pathshala at Jalandhar in 1890 to promote education among females which was further expanded to Kanya Maha Vidyalaya (KMV) for higher education of females. The journal of Kanya Maha Vidyalaya was *Panchal Pandita* (later called *Jalvid Sakha*). The alumni of Kanya Maha Vidyalaya opened DAV Schools in many areas of the country.

Split in Arya Samaj

Differences in curriculum and language of education caused a split in Arya Samaj in 1893. Two major wings emerged:

1. Arya Pratinidhi Sabha (College Party), headed by Lala Hans Raj, advocated modern western education.
2. Arya Pradeshik Pratinidhi Sabha (Gurukul Wing), headed by Pandit Lekh Ram and Swami Shradhanand, advocated the study of Vedas and that too in Sanskrit language.

Another split emerged in arya samaj over the Question of meat-eating

1. The group that refrained from meat eating was called the Mahatma Group.
2. The group favouring meat consumption was called Cultured Group.

Ramakrishna Mission

Swami Vivekanand founded Ramakrishna Mission in 1897. He named it after his Guru Ramkrishna Paramhans who was the priest at Dakshineswar Kali Temple. Swami Vivekananda's childhood name was Narendranath Dutt.

Religious ideas of swami Vivekanand

He gave the concept of 'Daridra Narayan' which means service to poor is service to God. In his view, humanity and human service were the highest form of religion.

Social Ideas of Swami Vivekanand

1. He advocated removal of poverty and illiteracy.
2. He favoured social order based on gender equality and casteless society.

His Contribution to Spiritualism

He reinterpreted Vedas in contemporary times and gave lectures on spirituality of Vedas in Parliament of the World's Religions, at Chicago in USA, where he delivered his famous speech that started with, "Brothers and Sisters of America..."



Swami Vivekanand Addressing Parliament of World's Religions

His other famous lecture on spirituality of Vedas was delivered at Congress of Religions at Paris, France.

Thus, he introduced Eastern philosophy to the west. He is also regarded as a bridge between East and West.

Lectures from Colombo to Almora (1897), is a book by Swami Vivekananda based on his various lectures. After visiting the West, Vivekananda also went to Colombo, Sri Lanka. Upon Vivekananda's arrival in India, he travelled extensively and visited many Indian states including Almora. These lectures delivered by him in this period were compiled in *Lectures from Colombo to Almora*. It contains reports of his 17 lectures.

His Contribution to Nationalism

He propagated four-fold message among the masses for the cause of the nation:

1. Awaken yourself.
2. Develop physical and moral strength.
3. Develop unity based on common spiritual ideas.
4. Sense pride in India's ancient past.

Theosophical society

Theosophical Society was found by Madam H.P. Blavatsky and Colonel H.S. Olcott in New York, USA in 1875. In India, the Society came into existence in 1886 at Adyar, Madras. Annie Besant joined the movement in 1888 in England. She shifted to India and became the leader of the Theosophical Movement here.

The Theosophical Society made comparative study of all religions of the world and found Hindu religion as the most spiritual religion. The conclusions of the society about Hindu religion brought a sense of cultural pride among Indians.

Moreover, the movement worked for universal brotherhood, caste abolition, widow remarriage, anti- child marriage and for promotion of education. It established numerous schools for boys and girls. It even established Central Hindu College at Banaras in 1898.

Central Hindu College

Central Hindu College, formerly known as Central Hindu School, is one of India's largest colleges situated in Varanasi. Founded by noted freedom fighter Annie Besant in July 1898, Central Hindu College was transformed into Banaras Hindu University in 1916.

Bharat Dharam Mahamandal

It was an apex body of all the orthodox Hindu religious organizations. It was established by Pandit Madan Mohan Malaviya, Deen Dayal Sharma, Gopal Krishna Gokhale at Haridwar in 1887.

Its offshoot organization was Sanatan Dharam Sabha which was engaged in propagation of Hinduism. Its major activities were missionaries for promotion of Hindu religion, religious literature, Sanatan Dharma schools and construction and repair of temples.

OTHER RELIGIOUS REFORM MOVEMENTS

Parsi religious reform movements

1. **Rehnumai Mazdayasan Sabha** was Parsi religious reform association founded by Dadabhai Naoroji, Naoroji Furdonji, S.S. Bangalee, J.B. Vachha, etc. in 1851 with an objective of empowerment of Parsi women, promotion of education among Parsis and liberalization of Parsi religion. The association achieved all its objectives to a large extent.

Sikh religious reform movements

1. **Nirankari Movement** was found by Baba Dayal Das (1783–1855) who emphasized that God is formless and thus advocated rejection of idol worship and rituals.
2. **Namdhari Movement** was found by Baba Balak Singh in 1812. Namdhari advocated return to pure Sikhism such as rejection of caste, inequality, liquor and drugs and promotion of vegetarianism and empowerment of women. Namdhari Movement under Baba Ram Singh also came to be known as Kuka Movement.
3. **Singh Sabha Movement** was launched in Amritsar and Lahore to give separate identity to Sikh religion, revival of Sikh Guru's teachings, outlining rituals under Sikh religion and campaign to increase literacy. It was formed in response to the conversions of Sikhs by Brahma Samajists and Christians.

The Sri Guru Singh Sabha at Amritsar was formed at a meeting in 1873. Singh Sabha at Lahore was formed by the Sikh elite in Lahore on 2 November 1879. The Lahore Singh Sabha launched weekly Gurmukhi Akhbar to attain its objectives.

4. **SGPC Movement** (Shiromani Gurudwara Prabandhak Committee Movement) was non-violent movement launched in early 1920s with the objective of introducing elections for the selection of members for management of Gurudwaras. Master Tara Singh was an important leader associated with the movement.

Earlier, Gurudwaras were controlled by hereditary Mahants who engaged in corrupt and exploitative practices. The SGPC tried to take control over Gurudwaras by walking in and taking over the management from Mahants. Conflicts erupted at major Gurudwaras that resulted in deaths on both the sides.

Under pressure of SGPC movement, British introduced Gurudwara Act of 1925 that provided for the establishment of elected Central Gurudwara Board that was to look after all the important Sikh places of worship. After the success of SGPC movement, Akali Dal, the communal party of Sikhs was formed.

5. **Babbar Akali Movement** was the breakaway of Akali Movement. It was a violent movement launched in 1921 with the objective of introducing elections in Gurudwaras. The targets of violence of Babbar Akalis were Mahants of Gurudwaras and even British officials.

Islamic religious reform movements

1. **Aligarh Movement** was founded by Sir Syed Ahmed Khan with two-fold objectives: modernization of Muslims through modern western education and liberalization of Islam.

To train the minds of Muslim youth against conservatism, Aligarh Muslim School (Mohammedan Anglo-Oriental College, Aligarh) was established in 1875 which was later on converted into Aligarh Muslim University. As far as objective of liberation of Islam was concerned, the movement completely failed.

2. **Ahmediya Movement** was found by Mirza Gulam Ahmed in 1889 to project Islam as universal, rational and liberal religion. He strongly criticized Jihad (holy war) against non-Muslims. This movement was countered by orthodox sections of Islam.
3. **Darul uloom** is an organisation found in 1866 for orthodox Islamic studies in Deoband town near Saharanpur, Uttar Pradesh. Its aim was to preserve Islamic culture and educate youth and children about Islam. Presently, the organisation is engaged in the promotion of orthodox Islam.
4. **Tanzeem and Tabligh Movements:** Due to rise of communal violence after the end of Non-Cooperation Movement, Muslim leaders launched 'Tanzeem' and 'Tabligh' Movements to organize Muslims on religious lines and even undertake religious conversions into Islam. Tanzeem advocates the implementation of the Quran and Sunnah in various spheres of life and refutes the misleading thoughts and philosophy of modernity. Tabligh is a Sunni Islamic missionary movement that focuses on urging Muslims to return to primary Sunni Islam; particularly in matters of ritual, dress, and personal behavior.

POLITICO-RELIGIOUS MOVEMENTS

Wahabi Movement

Wahabi Movement was launched by Syed Ahmed of Raebareli who was influenced by the teachings of Shah Waliullah. The movement advocated return to pure Islam. It condemned external influence, changes and innovations in Islam.

Wahabis adopted Jihad, a holy and violent war to convert land of Kafirs into land of Islam. It was suppressed by the British in 1870s.

Wahabi Movement started in Saudi Arabia. In India, the movement was initially launched

against Sikhs but after the British acquired Punjab, the movement turned against them.

Kuka movement

This was an off-shoot of Namdhari Movement. The movement assumed its true form under Baba Ram Singh. The main objective of this movement was to promote puritan form of Sikhism. The movement took a political turn after British annexed Punjab.

While reciting Sikh mantras or repeating the name, the Namdharis often developed emotions, took turbans off and screamed; hence called 'Kukas' or the shouters. The word Kuka is derived from the Punjabi expression *kook*, meaning a cry.

OTHER SOCIAL AND POLITICAL MOVEMENTS

Young Bengal Movement

A contemporary of Ram Mohan Roy, Henry Louis Vivian Derozio was the leader of a radical reform movement. He was a teacher at the Hindu College. He was also a poet. He also regularly contributed articles to various journals and magazines.

He served the paper *India Gazette* as its assistant editor for some days. Derozio used these papers to communicate his ideas to common people. He encouraged his students to debate freely and question authority. In 1828, Derozio with the help of his students founded the Academic Association in which debates on various issues used to be held.

The **Young Bengal Movement** was a group of radical Bengali free-thinkers emerging from Hindu College, Calcutta. They were also known as Derozians, after their teacher at Hindu College, Henry Louis Vivian Derozio.

Radhasoami Movement

The Radhasoami Movement began in Agra, India, in the 1860s with the teachings of Swami Shiv Dayal Singh. Radhasoami emphasizes on the importance of sacred words and the guidance of a spiritual master (guru) in transforming the self. Radhasoamis are famous for satsangs (a spiritual discourse or sacred gathering).

CASTE-BASED REFORM MOVEMENTS

The caste system in India is not as strong as it was 200 years ago. There are many factors which led to disintegration of caste system:

1. **Introduction of Modern Western Education:** Modern Western education imparted ideas of equality, rationality and humanism. These ideas were inconsistent with the discriminations followed under Caste system.
2. **Urbanization:** In urban areas, people from different castes share same habitats which helped in overcoming caste based prejudices. Moreover, people undertook professions

which were different from what caste system sanctioned.

3. **Common British Administration:** People belonging to different castes worked under a common British administration. This resulted in mitigation of caste-based discriminations.
4. **National Movement:** National Movement emphasised on caste-based equality so as to broaden the support base.
5. **Various Social Reform Movements:** These movements generated awareness among people. Even people from so called low castes claimed their just rights by means of these movements.

VARIOUS MOVEMENTS DEDICATED TO REFORMS IN CASTE SYSTEM

These are classified into the following categories:

All India Caste Movements

1. **Harijan Movement by Gandhiji:** Gandhiji launched the Harijan Movement in 1932. In order to organize the campaign against untouchability, Gandhi set up a new body in October 1932. It was first named the All India Anti-Untouchability League and later renamed the Harijan Sevak Sangh. Harijan Sevak Sangh had centres all over India to conduct vocational training of Harijans.

He also published weekly *Harijan* to spread awareness about rights of Harijans. He also conducted nationwide tour from November 1933 to August 1934 to spread awareness about Harijans.

2. **Depressed Class Movement by Dr. B.R. Ambedkar:** In 1924, B.R. Ambedkar founded the Bahishkrit Hitakarini Sabha or Depressed Class Society for welfare of Scheduled Castes in Bombay.

In 1936, Dr. B. R. Ambedkar formed Independent Labour Party (ILP) against the Brahmanical and capitalist structures in the society. ILP argued for rights of Indian labour class while also stressing on the need for annihilation of caste system.

In 1942, he founded Scheduled Castes Federation, a political party of Scheduled Castes. In 1954, Ambedkar renounced Hinduism and joined Buddhism together with his followers.

Difference between Mahatma Gandhi and B.R. Ambedkar

1. Mahatma Gandhi used the term 'Harijan' for scheduled castes. 'Harijan' literally means 'People of God'.	1. Ambedkar referred to scheduled castes as 'Dalit' or Depressed to portray the condition of Scheduled castes.
2. Mahatma Gandhi focussed on social and	2. B.R. Ambedkar emphasized not just on

<p>economic upliftment of Scheduled Castes. For social upliftment, Mahatma Gandhi emphasized on the recognition of social rights of Scheduled Castes and awareness among them about their rights.</p> <p>For economic upliftment, Mahatma Gandhi emphasized on vocational training of Scheduled Castes. For this purpose, he established units of Harijan Sewak Sangh which provided vocational training to Harijans.</p>	<p>the social and economic development but also on the political rights of Harijans. He advocated political power to Scheduled Castes to uplift them.</p>
<p>3. Mahatma Gandhi considered caste system as a distortion in Hinduism and did not blame Hinduism for sufferings of Scheduled Castes.</p>	<p>3. B.R. Ambedkar held Hinduism responsible for caste system and renounced Hinduism to join Buddhism along with his followers.</p>

Anti-Brahmnic lower caste movements

These movements were against supremacy of Brahmins. The common theme underlying these movements was forced temple entry and completion of religious ceremonies without Brahmins. Some of these movements were:

1. **Satyashodhak Samaj (Society for Seekers of Truth)** was found by Jyotibha Phule in 1873 in Maharashtra. Satyashodhak Samaj was anti-Brahmanic lower caste movement aimed to liberate untouchables or Shudra classes from exploitation and oppression. He wrote the books *Ghulamgiri* and *Satya Dharam Pustak*.
2. **Sri Narayan Guru** (1856–1928) launched temple entry movement and installed an idol of Shiva at Aravipuram Kerala to counter Brahmin monopoly. It was against the general belief that only Brahmans could install idol of God in temple.
3. **SNDPY** (Shri Narayan Guru Dharam Paripalana Yojna) was found as anti-Brahmanic lower caste movement in memory of Shri Narayan Guru.
4. **Vaikom Satyagraha (1924–25)**: Vaikom is a town in Kottayam District of Kerala. It is believed that it was in Vaikom where temple entry movement was launched at a large scale. This subsequently paved way for Temple Entry Act which provided for rights to enter the temple irrespective of the caste of worshippers.
5. **Adi Dravida Movement (1914)**: It was launched on the belief that Adi or Traditional inhabitants of Dravidian regions had traditions of equality while Aryans from outside had

imposed caste system upon them. They argued that caste system was not a part of the native culture and should be opposed.

6. **Self-Respect Movement:** The Self-Respect Movement was launched with the objective of attaining equal human rights and inculcating self-respect among Scheduled Castes. It was found in 1925 by E.V. Ramasamy (also called Periyar by his devoted followers) in Tamil Nadu. The journal published by E.V. Ramasamy was *Kudi Arasu*.
7. **Gopal Baba Walangkar:** Gopal Baba Walangkar, also known as Gopal Krishna walangkar, (1840–1904) is an early example of an activist working to release the untouchable people of India from their historic socio-economic oppression and is generally considered to be the pioneer of that movement. He developed a racial theory to explain the oppression and also published the monthly journal *Vital-Vidhvansak*, targeted at the Brahmanical Orthodoxy.

Politico-caste movements

These movements were based on the motive of mobilisation of people on the basis of caste and secure political power for people belonging to lower caste. Important politico-caste movements were:

1. **Bahujan Samaj Party:** After 1919, Bhaskar Rao Jadhav inspired by the ideas of Jyotiba Phule formed an anti-Brahman and anti-Congress party. This party attacked the caste system and claimed to speak for the Bahujan Samaj against money lenders and Brahmins. In 1920, Mukundrao Patil began to publish a *satya shodhak* paper, *Din-Mitra* and soon the Bahujan Samaj established a powerful rural base in Maharashtra. The *satya shodhak* message was spread in the countryside through *tamasha*— the folk drama tradition of Maharashtra.
2. **Justice Party:** was originally called South Indian Liberal Federation. It was found by P.T. Chettiar, C.N Mudaliar and T. M. Nair in 1916 in Madras. The party came to be called Justice Party on account of its weekly newspaper published under the name *The Justice*. The party played a major role in the abolition of Devdasi system. In 1944 the party came under the charge of E.V. Ramasamy Naicker and was renamed as DK (Dravidar Kazhagam).

WOMEN-RELATED REFORM MOVEMENTS

Empowerment of women: Refers to giving rights to women equal to that of men.

Emancipation of women: Refers to saving women from inhuman practices prevalent in the society such as Sati system.

1. **Raja Ram Mohan Roy:** He propagated the message for abolition of Sati. On account of his efforts, the British passed Bengal Sati Regulation Act in 1829.

2. **Ishwar Chandra Vidyasagar:** He propagated the message of widow remarriage. On account of his efforts, Hindu Widow's Remarriage Act was passed in 1856 which legalized widow remarriage. Ishwar Chandra Vidyasagar also wrote a book titled *Bahuvivah* to promote his message.

3. **Keshub Chandra Sen:** Due to his efforts, the first anti-child marriage Act was passed. The Act was revised a number of times before independence. The Act was finally revised in 1929 on account of the efforts of Harbilas Sarda. Thus, the Child Marriage Restraint Act was popularly called Sarda Act.

After independence, the Age of Consent Act was further revised. The marriageable age prescribed under the Act was raised to 18 for females and 21 for males.

4. **Pandita Rama Bai:** She founded Sharda Sadan and Mukti Sharda Sadan. Sharda Sadan for the education and support of widows and other women. Mukti Sharda Sadan was started to provide shelter to child widows and destitute women and Kripa Sadan was established for women involved in prostitution. She also founded Arya Mahila Samaj to promote women education and prevent child marriages.

5. **Dr. Muthulakshmi Reddi:** She was the first woman legislator of India. Bills to abolish Devdasi system, immoral trafficking of girls, cruelty towards children, raising the age of marriage, etc. were enacted into laws entirely due to her efforts. She started a home for orphans at Chennai.

6. **Behramji Merwanji Malabari:** He also worked against child marriage. He played an important role in enactment of age of consent act. He was also a poet and author.

Movement for female education

Three important movements for education of women:

1. **John Elliot Drinkwater Bethune:** He was pioneer of female education in India. He founded Hindu Balika Vidyalaya in Bengal in 1849, popularly known as Bethune School located in Kolkata. It was established as a college in 1879. It is the oldest women's college in Asia.

2. **Dhondo Keshav Karve:** He established first female university in India at Pune in 1916. Later on, University was shifted to Bombay as SNDT Indian Women's University.

3. **Arya Samaj:** Established Arya Kanya Pathshala in Jalandhar to promote education among females. Arya Kanya Pathshala was converted into Kanya Mahavidyalaya to provide higher

education to females.

Debendranath Tagore (1817–1905)

He was a religious reformer and a Hindu philosopher. He played a very important role in rejuvenating Hinduism. He is considered one of India's most important religious thinkers. He also believed in democracy and was a philanthropist. He was moved significantly by the death of his grandmother. After her death, he began to think more deeply about life.



He was the founding member of Tattwabodhini Sabha. The Tattwabodhini Sabha ('Truth Propagating/Searching Society') was a group started in Calcutta in 1839 as a splinter group of the Brahmo Samaj. In 1859, the Tattwabodhini Sabha was merged into the Brahmo Samaj by Debendranath Tagore.

He also wrote a book in 1850 called Brahmo Dharma. This book deals with monotheistic concepts and rationality. He also started the Indian Mirror newspaper in early 1862. This newspaper was published in English.

Raja Radhakanta Deb Bahadur (1784–1867)

Raja Radhakanta Deb Bahadur (1784–1867) was a scholar and a leader of the Calcutta Conservative Hindu society, the adopted son and heir of Maharaja Nabakrishna Deb.

He published Shabda Kalpadruma, a Sanskrit language dictionary. Radhakanta Deb worked for promotion of education, particularly English education among the Hindus. He also advocated female education. He contributed funds and helped David Hare in the formation of Hindu College in Calcutta.



Despite his contribution to the cause of education, he was a strong upholder of social conservatism. He came forward to defend the custom of Sati when the Government contemplated its abolition. When Lord William Bentinck abolished Sati by a regulation in 1829, Radhakanta Deb protested against this measure by presenting a petition to the Governor General. He was even leader of local Dharma Sabha.

British Indian Association and Raja Radhakanta Deb

British Indian Association was one of the first political organization in India formed in the year 1851. The first

President of the organization was Raja Radhakanta Deb, while Debendranath Tagore was its secretary.

The newspaper of this society was 'Hindu Patriot', which adopted a strongly critical view of the British administration. Its editor was Harish Chandra Mukherjee.

Veeresalingam Pantulu (1848 –1919)

He was one of the early social reformers who encouraged women education, remarriage of widows and fought against dowry system.

He also started a school in Dowlaiswaram, Rajahmundry, Andhra Pradesh in 1874. His novel Rajasekhara Charitramu is considered to be the first novel in Telugu literature. His autobiography is named 'Sweeya Charitramu'.



Though Veeresalingam was born in an orthodox Brahmin family in Rajahmundry, Andhra Pradesh, he wrote many plays criticizing the attitude of Brahmin priests such as Prahlada (1885), Satya Harischandra (1886), etc.

Veeresalingam was inspired by the principles of Brahmo Samaj. He started his own Brahmo Mandir in Rajahmundry in 1887.

In 1876, he started a journal called Viveka Vardhini in which he used to write articles about the problems of women. The magazine was initially printed at Chennai, but when his writings gained popularity, he

established his own press at Rajahmundry.

Remarriage of widows was not appreciated in the society during those days. He opposed this by arguing that it was not prohibited by Dharma Sastra. Veeresalingam started a Rajahmundry Social Reform Association in 1878. The Government, in appreciation of his work, conferred on him the title of Rao Bahadur in 1893. Later he also established a Widow Home.

Bankim Chandra Chatterjee (1838–1894)

Bankim Chandra Chattopadhyay or Bankim Chandra Chatterjee (1838–1894) was a Bengali

writer, poet and journalist. He was the composer of India's national song Vande Mataram. He was one of the first graduates of the University of Calcutta. From 1858, until his retirement in 1891, he served as a deputy magistrate and deputy collector.



Chattopadhyay is widely regarded as a key figure in literary renaissance of Bengal. Some of his writings, including novels, essays and commentaries, were a breakaway from traditional verse-oriented Indian writings, and provided an inspiration for authors across India.

When Bipin Chandra Pal decided to start a patriotic journal in August 1906, he named it Vande Mataram, after Chattopadhyay's song. Lala Lajpat Rai also published a journal of the same name.

Sir Syed Ahmad Khan (1817–1898)

Syed Ahmad Khan was a scholar, politician and social reformer. During the Indian Rebellion of 1857, he remained loyal to the British Empire and was noted for his actions in saving European lives. After the rebellion, he penned the book *The Causes of the Indian Mutiny—A Daring Critique*, at the time, of British policies that he blamed for causing the revolt.



The United Patriotic Association was a political organisation founded by Sir Syed Ahmed Khan. It was opposed to the Indian National Congress. The association aimed to develop close ties between the Muslim community and the British Raj.

He is considered the first man in modern India to start a reform movement among the Muslims. For educating the Muslim society, Ahmad Khan established an English Medium School at Ghazipur in 1864. Later on he established 'Vegan Samaj' for translating English books to impart scientific knowledge to the Muslims. He also established Mohammedan Anglo-Oriental College at Aligarh which developed into Aligarh University in 1890. The Aligarh Movement was instrumental in spreading western education among the Muslims.

He organized a Mohammedan Educational Conference which fostered unity among the Muslims and spread western education among them.

In 1893, he formed the Mohammedan Anglo-Oriental Defense Association of India and limited its leadership only to the Muslims. By this, he wanted to keep the Muslims away from politics.

Savitribai Jyotirao Phule (1831 –1897)



She was born into a family of farmers. She was married at the age of nine to 13-year old Jyotirao Phule (or Jyotibha Phule). She was taught to read and write by her husband. Savitribai Phule was among the country's first women to speak up for the rights of women.

She, along with her husband founded the first girls' school run by native Indians at Bhidewada, Pune in 1848. She was also the first woman teacher and also a pioneer in modern Marathi poetry.

She worked to against caste and gender discrimination. She was an important figure of the social reform movement in Maharashtra.

Even after death of Jyotirao Phule in 1890, she carried on the social work. She died while serving people suffering from bubonic plague in Maharashtra in 1897.

Practice Questions

1. During the period of the Indian freedom struggle, who among the following started the Central Hindu School?

- (a) Annie Besant
- (b) Bhikaji Cama
- (c) M.G. Ranade
- (d) Madan Mohan Malviya

2. Which one among the following was a newspaper founded and edited by Raja Ram Mohan Roy?

- (a) The Calcutta Gazette
- (b) Mirat-ul Akhbar
- (c) Harijan
- (d) The Bharat Mihir

3. Which one of the following pairs is correctly matched?

- (a) Surendra Nath Banerjee—Home Rule Movement
- (b) Lala Hardayal—Organised an army in Europe for India's freedom
- (c) Raja Radhakant Deb—Opposed the abolition of the practice of Sati
- (d) Sayed Ahmed khan—Founder of the Muslim League in 1906

4. Who among the following founded the Rajahmundri Social Reform Association in 1878 in support of widow remarriage?

- (a) Vishanshastri Pandit
- (b) Ishwar Chandra Vidyasagar
- (c) Pandita Ramabai
- (d) Veeresalingam Pantulu

5. Which of the following colleges was the first to be established?

- (a) Hindu College, Calcutta
- (b) Delhi College
- (c) Mayo College
- (d) Muslim Anglo-Oriental College

• Note: The Hindu College was formally opened in 1817 at Kolkata. The College was established in 1817 by Raja Ram Mohan Roy, Radhakanta Deb, David Hare, etc. The purpose was to provide liberal education to the children of the members of the Hindu Community. Presently, it is known as Presidency University, Kolkata and is a state university.

6. Which one of the following pairs is not correctly matched?

- (a) Jamnalal Bajaj–Satyagraha Ashram at Wardha
- (b) Dadabhai Naoroji–Bombay Association
- (c) Lala Lajpat Rai–National School at Lahore
- (d) Bal Gangadhar Tilak–Satya Shodhak Sabha

7. After the death of Raja Ram Mohan Roy, the Brahmo Samaj split into two sections; the Brahmo Samaj of India and the Adi Brahmo Samaj. Who were the leaders of the two sections respectively?

- (a) Keshub Chandra Sen and Debendranath Tagore
- (b) Radhakanta Deb and Debendranath Tagore
- (c) Keshub Chandra Sen and Radhakanta Deb
- (d) Debendranath Tagore and Radhakanta Deb

8. During the Indian Freedom Struggle, who of the following founded the Prarthana Samaj?

- (a) Atmaram Pandurang
- (b) Gopal Hari Deshmukh
- (c) Ishwar Chandra Vidyasagar
- (d) Keshab Chandra Sen

9. Who among the following established the Calcutta Unitarian Committee?

- (a) Raja Ram Mohan Roy

- (b) Ishwar Chandra Vidyasagar
- (c) Keshab Chandra Sen
- (d) Rabindra Nath Tagore

10. Due to whose efforts were the legal obstacles to the remarriage of widows removed through law in the year 1856?

- (a) Raja Ram Mohan Roy
- (b) Keshab Chandra Sen
- (c) Ishwar Chandra Vidyasagar
- (d) Debendranath Tagore

11. Who among the following was offered Membership of the Royal Asiatic Society of Paris?

- (a) Dadabhai Naoroji
- (b) Michael Madhusudan Dutta
- (c) Raja Ram Mohan Roy
- (d) Vivekanand

• Note: Michael Madhusudan Dutt or Michael Madhusudan Dutta was a popular 19th century Bengali poet and dramatist. His famous work Meghnad Vadh Kavya is a tragic epic. He also wrote poems about the sorrows and afflictions of love as spoken by women.

12. Who among the following founded the Theosophical Society in India?

- (a) Madame Blavatsky and Annie Besant
- (b) Madam Blavatsky and H.S. Olcott
- (c) H.S. Olcott and Annie Besant
- (d) A.O. Hume and Annie Besant

13. The compilation of lectures of Swami Vivekananda is known as

- (a) Lectures from Paris to Chicago
- (b) Lectures from East to West
- (c) Lectures from India to America
- (d) Lectures from Colombo to Almora

14. Which political party published the newspaper 'Justice'?

- (a) Muslim League
- (b) South Indian Liberal Federation
- (c) Bahujan Samaj Party
- (d) Communist Party

15. Who was the writer of the book Satyarthha Prakash?

- (a) Swami Dayanand Saraswati

(b) Raja Ram Mohan Roy

(c) Aurobindo Ghosh

(d) Swami Vivekanand

16. When Raja Ram Mohan Roy died in 1833, who of the following took over the leadership of Brahmo Samaj?

(a) Bijoy Krishna Goswami

(b) Debendranath Tagore

(c) Ishwar Chandra Vidyasagar

(d) Keshub Chandra Sen

17. What did the 'Tanzeem' and 'Tabligh' Movements aim for?

(a) To create a nationalistic militant force among Muslims.

(b) To have communal consolidation and do religious conversions.

(c) To impart liberal ideology among Muslim youth.

(d) To fight for the formation of an independent Pakistan.

18. An important landmark in the history of women's higher education in Bengal was the foundation of a school in Calcutta in May 1849. Who among the following was its founder?

(a) Hodgson Prett

(b) J. E. D. Bethune

(c) Swami Vivekanand

(d) Raja Baidyanath Roy

19. Who of the following founded the 'Independent Labour Party' in 1936?

(a) Dr. B. R. Ambedkar

(b) M.C. Rajah

(c) Jagjivan Ram

(d) Jayaprakash Narayan

20. Who among the following played an important role for passing the Native Marriage Act of 1872?

(a) Devendranath Tagore

(b) Ishwar Chandra Vidyasagar

(c) Keshub Chandra Sen

(d) Shyam Chandra Dass

21. Who founded the Paramahansa Sabha in Poona in 1840?

(a) Bal Shastri Jambhekar

(b) Mahadev Govind Ranade

(c) Ganesh Vasudeo Joshi

(d) Dadoba Pandurang Tarkhedkar

22. In 1890, who among the following started 'Indian Social Reformer'?

- (a) Ishwar Chandra Vidyasagar
- (b) Veeresalingam Pantulu
- (c) K. N. Natarajan
- (d) M.G. Ranade

• Note: The Indian Social Reformer was founded in Madras in 1890 by Kamakashi Natarajan, an associate of that great campaigning journalist and founder of The Hindu, G. Subramaniam Iyer. The Indian Social Reformer was a weekly on various social issues.

23. Which Reformer does the following passage relate to?

He insisted on the cooperation of the Muslims with the British Government and looked at all political movements with distrust. Thus, when the Indian National Congress was formed, he opposed it. He regarded education and education alone as the means of national progress.

Select the correct answer from the options given below:

- (a) Keshub Chandra Sen
- (b) Lord Macaulay
- (c) Sir Syed Ahmad Khan
- (d) Badruddin Tyabji

24. Consider the following statements:

Keshub Chandra Sen supported

- 1. Anti-child marriage.
- 2. Empowerment of women.
- 3. Caste norms.

Which of the statements given above is/are correct?

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

25. Consider the following statements about Syed Ahmed Khan, the founder of Muhammadan Anglo-Oriental College, Aligarh:

- 1. He was a staunch supporter of Indian National Congress.
- 2. Muhammadan Anglo-Oriental College was set up with the objective of promoting learning of Islamic education among the Muslims.

Which of the statements given above is/are correct?

- (a) 1 only

- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

26. Consider the following statements:

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

Which of the statements given above are correct?

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

27. Consider the following statements:

1. Dayanand Saraswati founded the Arya Samaj in 1875.
2. The Arya Samaj repudiated the authority of the caste system.
3. Dayanand Saraswati was born in a Brahman family.

Which of the statements given above are correct?

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

28. Consider the following statements:

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

Which of the statements is/are correct?

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

29. Consider the following statements about Tabernacle of New Dispensation:

1. It was a temple also known as Bharatvarshiya Brahmo Mandir.
2. It was meant to signify a new faith combining best practices of Christianity and Hinduism.

3. It was built under Swami Vivekanand to portray his idea of link between west and east.
Select the correct answer using the codes given below:

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

30. Which of the following was/were established by Sir Syed Ahmed Ali Khan?

- 1. Mohammedan Anglo-Oriental College
- 2. United Indian Patriotic Association
- 3. Mohammedan Anglo-Oriental Defence Association

Select the correct answer using the code given below:

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

31. Consider the following the statements:

- 1. Raja Ram Mohan Roy arranged for the first inter-caste marriage under the Brahmo Samaj.
- 2. Keshub Chandra Sen enunciated the basic tenets of Brahmo Samaj in his book Brahmo dharma.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

• Note: Brahmo Dharma was codified by Maharshi Debendranath Tagore.

Perfecting Past Prelims

1. Lectures from Colombo to Almora is based on the experiences of which one of the following? (2006)

- (a) Veer Savarkar
- (b) Annie Besant
- (c) Ramkrishna Paramhansa
- (d) Swami Vivekanand

2. Who among the following started the newspaper Shome Prakash? (2007)

- (a) Dayanand Saraswati

- (b) Ishwar Chandra Vidyasagar
- (c) Raja Ram Mohan Roy
- (d) Surendranath Banerjee

• Note: Dwarkanath Vidyabhusan was an Indian scholar, editor and publisher. Dwarkanath joined Sanskrit College, Kolkata in 1832, and studied there up to 1845, winning many prizes and earning fame as a scholar. He won the title of Vidyabhusan in his last examination.

He had a short stint as a teacher in Fort William College and then joined Sanskrit College as a librarian. He later rose to the position of a professor and also assisted Ishwar Chandra Vidyasagar, when he was principal of the college. Ishwar Chandra Vidyasagar proposed the publication of a weekly newspaper Shome Prakash. The entire responsibility of editing and publishing the newspaper vested in Vidyabhusan.

3. Who among the following wrote the book Bahuvivah? (2007)

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

4. In collaboration with David Hare and Alexander Duff, who of the following established Hindu College at Calcutta? (2009)

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

5. Which of the following statements is/are correct regarding Brahmo Samaj? (2012)

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

Select the correct answer using the codes given below:

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

6. Which of the following parties were established by Dr. B.R. Ambedkar? (2012)

- 1. The Peasants and Workers Party of India
- 2. All India Scheduled Castes Federation

3. The Independent Labour Party

Select the correct answer using the codes given below:

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

7. Satya Shodhak Samaj organized (2016)

- (a) A movement for upliftment of tribals in Bihar
- (b) A temple-entry movement in Gujarat
- (c) An anti-caste movement in Maharashtra
- (d) A peasant movement in Punjab

8. Consider the following: (2016)

- 1. Calcutta Unitarian Committee
- 2. Tabernacle of New Dispensation
- 3. Indian Reforms Association

Keshub Chandra Sen is associated with the establishment of which of the above?

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

9. In the context of Indian history, the Rakhmabai case of 1884 revolved around (2020)

- 1. women's right to gain education
- 2. age of consent
- 3. restitution of conjugal rights

Select the correct answer using the code given below:

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

10. The Vital-Vidhvansak, the first monthly journal to have the untouchable people as its target audience was published by (2020)

- (a) Gopal Baba Walangkar
- (b) Jyotiba Phule
- (c) Mohandas Karamchand Gandhi
- (d) Bhimrao Ramji Ambedkar

11. Who among the following was associated as Secretary with Hindu Female School which later came to be known as Bethune Female School? (2021)

- (a) Annie Besant
- (b) Debendranath Tagore
- (c) Ishwar Chandra Vidyasagar
- (d) Sarojini Naidu

ANSWER KEYS

Practice Questions

1. (a)	2. (b)	3. (c)	4. (d)	5. (a)
6. (d)	7. (a)	8. (a)	9. (a)	10. (c)
11. (b)	12. (b)	13. (d)	14. (b)	15. (a)
16. (b)	17. (b)	18. (b)	19. (a)	20. (c)
21. (d)	22. (c)	23. (c)	24. (b)	25. (d)
26. (b)	27. (d)	28. (b)	29. (b)	30. (d)
31. (d)				

Perfecting Past Prelims

1. (d)	2. (b)	3. (b)	4. (d)	5. (b)
6. (b)	7. (c)	8. (b)	9. (b)	10. (a)
11. (c)				

Solutions

Practice Questions

2. (b) Raja Ram Mohan Roy worked for female education, widow remarriage and against child marriage and polygamy. To propagate his message against Sati, Rammohan Roy founded first Bengali weekly newspaper in 1821 called Sambad Kaumudi. He also founded a Persian language newspaper Mirat-ul-Akbar in 1822. He used these newspapers to enlighten the Indian society, to apprise them of the social evils and how to eradicate them.

3. (c) Raja Radhakant Deb was a strong upholder of social conservatism. He came forward to defend the custom when the Government contemplated its abolition. When Lord William Bentinck's government had finally abolished sati by a regulation in December, in 1829, Radhakanta Deb protested against this measure by presenting a petition to the Governor General on behalf of the orthodox section of the Hindu community.

6. (d) Satya Shodhak Sabha was found by Jyotibha Phule in 1873 in Maharashtra. Satyashodhak Samaj was anti-Brahmanic lower caste movement aimed to liberate untouchables or Shudra classes from exploitation and oppression.

7. (a) Keshub Chandra Sen led the Brahmo Samaj of India and Debendranath Tagore assumed the leadership of Adi Brahmo Samaj.

9. (a) Calcutta Unitarian Committee was established by Ram Mohan Roy in 1823, with the objective of asserting that there is only one god.

12. (b) In 1878, Madam Blavatsky and Col. Olcott left New York and arrived in India. They established the Headquarters of the Society in Bombay and the Colonel lectured in Bombay and elsewhere to overflowing audiences.

In 1879 they toured North India, and were warmly welcomed everywhere. They published The Theosophist, the first issue of which appeared on 1 October 1879.

13. (d) After visiting the West, Vivekananda also went to Colombo, Sri Lanka. Upon Vivekananda's arrival in India, he travelled extensively and visited many Indian states including Almora. These lectures delivered by him in this period were compiled in Lectures from Colombo to Almora. It contains reports of his 17 lectures.

17. (b) Due to rise of communal violence after the end of Non-Cooperation Movement, Muslim leaders launched 'Tanzeem' and 'Tabligh' Movements to organize Muslims on religious lines and even undertake religious conversions into Islam.

Tanzeem advocated the implementation of the Quran and Sunnah in various spheres of life and refuted of the misleading thoughts and philosophy of modernity.

Tabligh is a Sunni Islamic missionary movement that focuses on urging muslims to return to primary Sunni Islam, particularly, in matters of ritual, dress and personal behavior.

19. (a) In 1936, Dr. B. R. Ambedkar formed Independent Labour Party (ILP) against the Brahmanical and capitalist structures in the society. ILP argued for rights of Indian labour class while also stressing on the need for annihilation of caste system.

20. (c) The Native Marriage Act (Act III) was passed in 1872. This Act legalized the unorthodox inter-caste marriages. It banned polygamy. It fixed the minimum marriageable age of girls at 14 and of boys at 18.

23. (c) The passage relates to Sir Syed Ahmed Khan. Aligarh Movement was founded by Sir Syed Ahmed Khan with two-fold objectives: modernization of Muslims through modern western education and liberalization of Islam.

His distrust towards the congress was evident when he founded United Patriotic Association and persuaded Muslims to join United Patriotic Association rather than Congress. He also insisted on cooperation with the British.

25. (d) Statement 1 is incorrect. Sir Syed Ahmad Khan founded a political organization called the United Patriotic Association. It was opposed to the Indian National Congress.

Statement 2 is incorrect. He established Mohammedan Anglo-Oriental College at Aligarh which developed into Aligarh University in 1890. The Aligarh Movement was instrumental in spreading western education among the Muslims.

26. (b) Statement 1 is incorrect. Lala Lajpat Rai supported the appeal of Arya Samaj to the authority of Vedas because he was a strong believer in the Hindu philosophy and Vedas on which the Hindu philosophy is based.

Statement 3 is correct. After the martyrdom of Mahatma Gandhi, Vinoba Bhave initiated the formation of the Sarvodaya Samaj, a world-wide organization of all those who believed in Gandhi's principle of the purity of means. The first task he undertook was the care and rehabilitation of refugees of the Indo-Pak partition.

28. (b) Statement 1 is correct: Ishwar Chandra Vidyasagar supported John Elliot Drinkwater Bethune to establish the first permanent girls' school in India, the Bethune School.

29. (b) Statement 3 is incorrect. Tabernacle of New Dispensation was built under the leadership of Keshub Chandra Sen.

31. (d) Statement 1 is incorrect. Raja Ram Mohan Roy was an ardent supporter of Inter-caste marriages, but the first inter-caste marriage was performed in secret by K.C. Sen and his followers. However, the first recorded inter-caste marriage was performed by Jyotiba Phule in 1889.

Perfecting Past Prelims

5. (b) Statement 3 is incorrect. Arya Samaj popularized the doctrine that the Vedas are infallible.

6. (b) Statement 1 is incorrect. The Workers and Peasants Party (WPP) was a political party in India, which worked inside the Indian National Congress 1925–29. It became an important front organization for the Communist Party of India and an influential force in the Bombay labour movement. The party was able to muster some success in making alliances with other left elements inside the Congress Party, amongst them was Jawaharlal Nehru. However, the communists at international level deserted the WPP. The WPP was

wound up, as its leadership was arrested by the British authorities in March 1929.

8. (b) Statement 1 is incorrect. Calcutta Unitarian committee was found by Raja Ram Mohan Roy.

Statement 3 is correct. The Indian Reform Association was formed in 1870 with Keshub Chandra Sen as president. It represented the secular side of the Brahmo Samaj and included many others who did not belong to the Brahmo Samaj.

9. (b) 2 and 3 only

Statement 1 is incorrect: Rakhmabai case did not revolve around the women's right to education. Rakhmabai was allowed to complete her education and the case was brought forward by her husband seeking restitution of conjugal rights.

Statement 2 is correct: The Rakhmabai case led to intense debates on the child marriage and age of consent. It eventually led to the age of consent act of 1891.

Statement 3 is correct: The case was filed by Mr Dadaji (married to Rakhmabai when he was 19 years old and Rakhmabai was 11 years old) seeking restitution of conjugal rights.