

COMPREHEHNSIVE COURSE ON MODERN INDIAN HISTORY

BRITISH CONQUEST- SOCIAL IMPACT

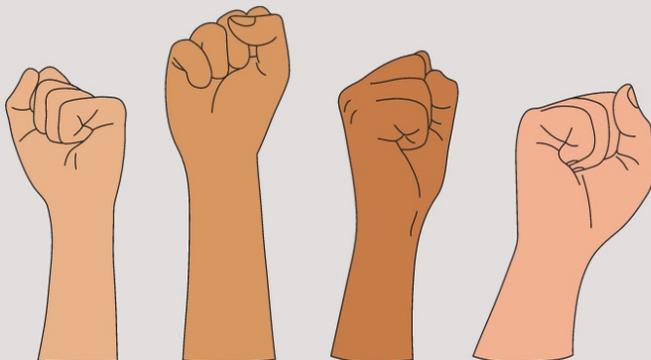


SOCIO-RELIGIOUS REFORM MOVEMENTS



WORKBOOK- CLASS HANDOUT

***By- Pratik Nayak
(PNLIVE)***





PRATIK NAYAK

EDUCATOR- HISTORY, ART &
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10 YEARS TEACHING
EXPERIENCE

BE CIVIL, M. PLANNING (CEPT
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WORKED AT GOVT. OF GUJARAT

Sources of Reading-
Pratik Nayak- Workbook
Running notes of the class

Comprehensive Coverage-
Previous Years Questions

Hello Learners- please find this
workbook containing topics to covered

This workbook contains the compiled
information/facts/analysis sourced from
various sources.

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Background

19th Century Indian Society- Problems & Issues ?

Superstitions → Social Obscurities

Religion was the dominant ideology & it wasn't possible to undertake any social action without coming to grips with it

Hindu meets his religion @ every turn

Drinking, Eating, Sleeping, Standing, Moving etc.....

Adherence to sacred rules

Muslims → Strongly influenced by religious tenets

Women →

Girl Child Birth → Unwelcomed
Dudhpiti/Infanticide

Sati Polygamy

Widowhood- → Inauspicious

Neglected & Humiliated

Child Marriage →
80 years priest had
200 wives. The
youngest was of 8
years

Max Webber → Hinduism became a compound web of magic, cynicism & superstition

Animal Sacrifice, Physical Torture → Replace worship of god

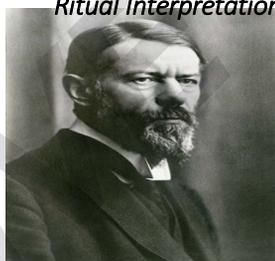
Role of Priests → Encouraged Idolatry

Monopoly of scriptural knowledge

People lived in submission to god (unseen)

Now only on whims & fancies of the priests

Ritual Interpretation



Caste

It sought to maintain system of segregation, hierarchy on basis of ritual status

Bigotry & Blind fatalism

Practices based on faith cannot be challenged without bringing faith into question

RMR → Sati has no religious sanction

No reformation is possible without a renaissance → GWF Hegel

Sati, painted by Balthazar Solvyn, 1813

This was one of the many pictures of sati painted by the European artists who came to India. The practice of sati was seen as evidence of the barbarism of the East

Background

Law against child marriage



With the growth of women's organisations and writings on these issues, the momentum for reform gained strength. People challenged another established custom - that of child marriage. There were a number of Indian legislators in the Central Legislative Assembly who fought to make a law preventing child marriage. In 1929 the Child Marriage Restraint Act was passed without the kind of bitter debates and struggles that earlier laws had seen. According to the Act no man below the age of 18 and woman below the age of 16 could marry. Subsequently these limits were raised to 21 for men and 18 for women.

Fig. 8 - Bride at the age of eight
This is a picture of a child bride at the beginning of the twentieth century. Did you know that even today over 20 per cent of girls in India are married below the age of 18?

1. Caste System
Discrimination
Untouchability

2. Gender
Attitude towards women

Gender Inequality, Polygamy

Discrimination → Nutrition, Education, Culture, Inheritance of Property

Widow Problem, Harsh Condition of Widow

Sati, Purdah System, Dowry, Child Marriage

Why Caste & Women became the focus of Social Reform ?

Western Impact
Earlier Intruders

Absorbed by India & Her culture

British Conquest → Different

Contemporary India

18th Century Europe

18th Century India

Intellectual Currents

Stagnant

Enlightenment

Decaying

Development of S&T

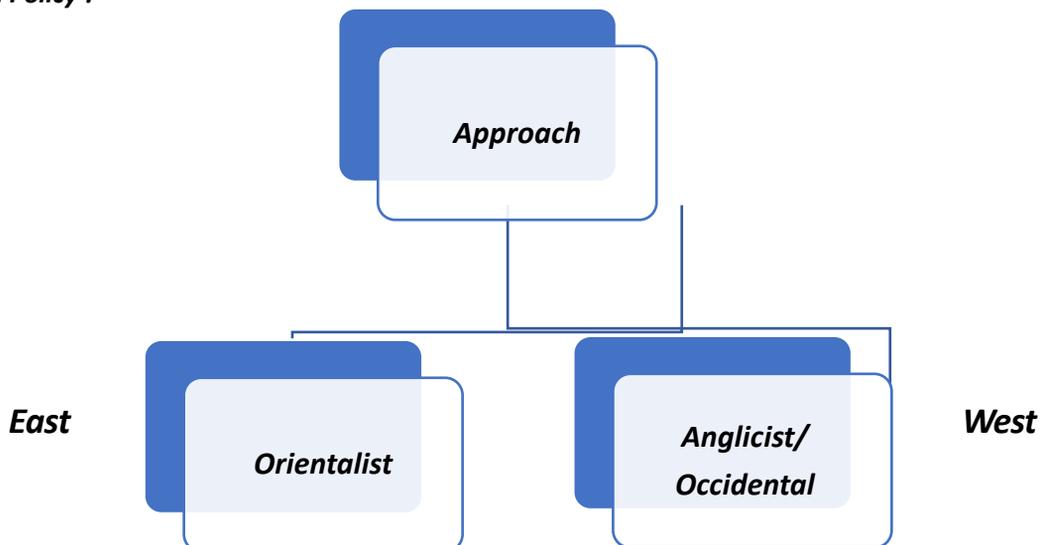
Static Society

Was it really a dark age ?

Affects life in society, polity etc.

1st Time an Invader considered himself racially superior & culturally advanced

Q. British Social Policy ?



SOCIO CULTURAL POLICY & IMPACT

1. Orientalistic Approach (till early 1800s)

Tried to study and portray early image of India (Past and Glory)

Established Connection between Sanskrit, Greek and Latin

Privileged India with and antiquity equal to that of Classical West

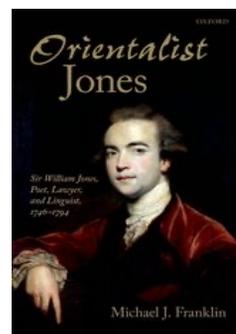
Beginning of Orientalist Tradition:

1781-Calcutta Madrasa- Warren Hastings

1784- Asiatic Society of Bengal- William Jones

1794- Sanskrit College Benaras- Jonathan Duncan

Founding of Institutions



William Jones- Scholar

Mere paas ek pila hai...

Why? British rule had to be legitimise itself in an Indian idiom

Wellesley → Establishment of Fort William College @ Calcutta

Training of Civil Servants @ Indian society, culture, laws etc.



Warren Hastings

Q. What was the correct objective?

Conquered people are to be ruled by their own customs and laws

Q. But was this the correct objective?

There was a hidden motive

Idea of kinship between Indian & British dating back to Classical Past

It will attract & conciliate distant affection

Occidental/Anglicist Approach (1800s onwards)

18th-19th Century Europe New Ideas

New Attitudes of Minds, Manners & Morals were appearing

It had 3 outstanding characteristics

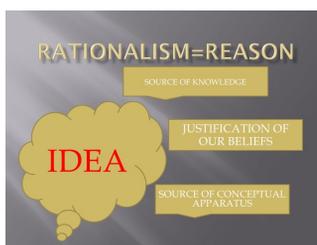
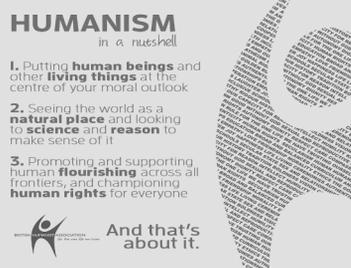
1. Rationalism → Faith in Science and Reasoning

2. Humanism → Love of Man

3. Confidence in the capacity of man to progress

Radical groups in England tried to impose the humanistic and prudential thought

They Believed that by incorporating Modern Ideas, Philosophy and Literature the society of India could be Improved



John Locke Page 5 of 29

Socio Cultural Policy & Impact

Phases of Development

3 Phases were seen

1. 1772-1813

Policy of Neutrality in Socio-Religious Matters

Why? No Interference in traditions, usage and customs

Co. Focus on trade and revenue Wars/ Fighting with native states

Busy in Consolidation Interference in religious and social customs

Fear of British Officials might produce reactions

1. 1772-1813

2. 1813-1857

3. Post 1857

2. 1813-1857

Ideological change in Europe

Industrial Revolution started India can be a big market for British goods

Anglicist Approach

This could not be accomplished by adhering to the policy of keeping peace

Influence from new philosophies

It also required transformation & modernisation of Indian Society

Rationalism

1813- Christian Missionaries

1835- Modern Education

Humanism

Liberalism

3. Post 1857

Change in British Attitude Why?

Indifferent

Hostile

Revolt of 1857

British government regarded reforms brought by them as a factor in revolt

Started promoting Orthodox Elements

As a result there was 'Void' in Social reforms

Lord Wellesley

Lord William Bentinck

Lord Ellenborough

Lord Hardinge

Lord Dalhousie

Lord Canning

Prohibition of Infanticide (1802)

Prohibition of Sati (1829), Charter Act 1833

Abolition of Slavery (1843),
Lex Loci Report 1840

Suppression of Practice of Human Sacrifice

Religious Disabilities Act 1850
Widow Remarriage Act 1856

Indian Penal Code, 1860

Reactions to this Impact

Diverse Reactions can be seen

1. Derizions

Extreme

Indians → English

2. Royists

Reformists

3. Revivalists

Denied western civilisation

Neo Hinduism

- Social & Religious Reforms-**
- Why?- Problems & Issues
 - Who? Leaders- Institutions
 - How?- Approach
 - Outcome?

Nature

Issues

Approach

All wanted to reform-
revive the society of
India

Individual Reformers &
Organisations

Indian Renaissance/ Bengal Renaissance

Religion- New Scientific Outlook

Rationalism

Humanism

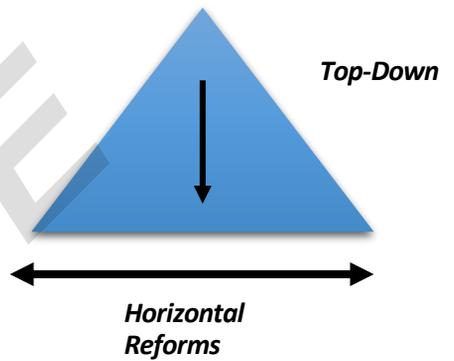
Scrutiny of Indian way of life

Religion, Society

Idolatry, Image Worship, Practice of Pilgrimage

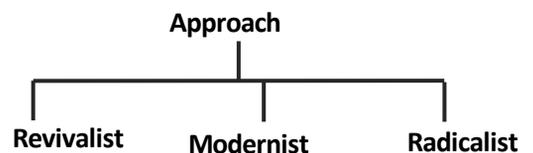
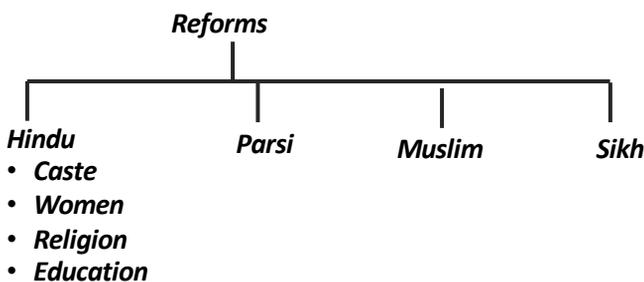
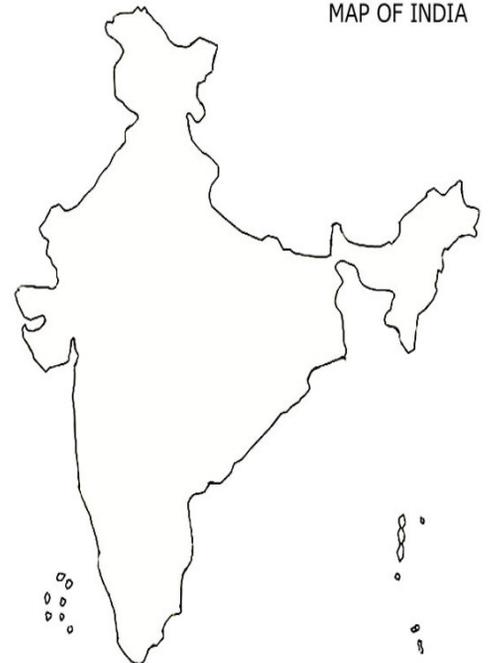
Concept of Secularism

Previously regarded as religious, no longer required as such
Hindu, Muslims, Parsis etc. In all religion reforms took place



Basis of the Social Reforms

MAP OF INDIA



Socio Religious Reform Movements

Nature

They were Social → Gender, Caste

Religious → Approach were different Multireligious

Regional, Urban & Middle Class

Liberal, Rational, Human, Secular, Scientific, Universal etc.

Approaches

1. Radical

Extreme approach

Young Bengal Movement → Henry Vivian Derizio

2. Reformist

Reform the bad aspects of the religion & society

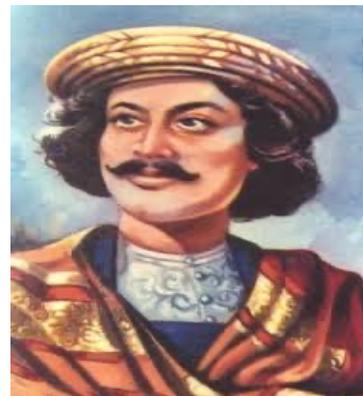
Rajaram Mohanroy, Swami Vivekanand, Sir Syed Ahmed Khan

3. Revivalist

Product of the later incrustation

Critical of western Civilisation, Denying superiority of western culture

Revival of Old System → Swami Dayanand Saraswati, Arya Samaj



Young Bengal Movement

Henry Vivian Derozio (1809-31)

radical, intellectual trend

taught at the Hindu College from 1826 to 1831

inspired his pupils to think freely and rationally, question all authority, love liberty, equality and freedom, and oppose decadent customs and traditions

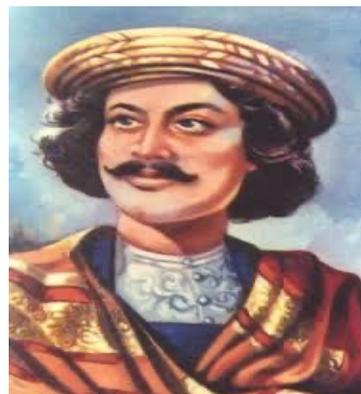
failed to have a long-term impact

carried on public agitation on public questions like freedom of the press, trial by jury, protection of peasants Indians in civil services



Socio Religious Reform Movements

- **Raja Rammohan Roy and Brahma Samaj**
- Born in 1772 at Radhanagar
- first 'modern man'.
- Passed away at Bristol in England in 1833



- **His approach to Social Reforms?**
- **Establishing Institutions**
- **Publishing Newspapers/ Journals**
- **Debating and Discussions**

- **Social Views and Religious Views**

- **Need to understand his life**
- **Belonged to a Zamindar Family**
- **Learned veda and Upanishad from a local guru @ Varanasi**
- **Got in touch with the Christian Missionaries in Bengal**
- **1795, William Carey → the Tantric Saihardana Vidyavagish, → Ram Mohan Roy, who wished to learn English.**
- **Joined EIC as Diwani official → Revenue official in 1797, Worked as a clerk to an EIC official**
- **Got knowledge from Sufi, Hindu and Christian leaders**

father of Indian Renaissance

"Maha Nirvana Tantra" (or "Book of the Great Liberation" → 1797 Unitarian Idea

1814-15- Wrote a letter to Lord Hastings

1814 set up Atmiya Sabha in Calcutta to campaign against idolatry, caste rigidities, meaningless rituals and other social ills

Dwarkanath Tagore and Ram Chandra Vaidya → Disciples

*Samvad Kaumudi
Precepts of Jesus (1820)*

Mirat-ul-Akhbar

*Tuhfat-ul-Muwahidin → Gift to
Monotheists (1803)*

Anti-sati struggle in 1818

Government Regulation in 1829

Supported David Hare's efforts to found the Hindu College in 1817

1825, he established a Vedanta college

1825, a Society for Translating European Sciences was set up

founded the Brahmo Sabha in August 1828; it was later renamed, Brahmo Samaj

long-term agenda of the Brahmo Samaj—to purify Hinduism and to preach monotheism—was based on the twin pillars of reason and the Vedas and Upanishads

Translated Vedas & Upanishads

*Wrote → Anushthan (Interpretation of Vedas)
the Guide to Peace and Happiness*

*Overall contribution of Brahmo Samaj??
denounced polytheism and idol worship*

*discarded faith in divine avataras (Scriptures)
took no definite stand on the doctrine of;karma
Left it to the individual*

criticised the caste system

worked for a respectable status for women

Socio Religious Reform Movements

Raja Rammohan Roy and Brahma Samaj

Internationalist' with a vision beyond his times
 French revolution-
 Liberty equality and fraternity

Great Linguist- persian, Greek, Sanskrit, Arabic,
 English, latin , French and Hebrew

Death in 1833 was a setback for the Samaj's mission

His followers established →
establishment of the
Society for the Acquisition of General Knowledge in 1838.

Condemned oppressive practices of Bengali zamindars and demanded fixation of maximum rents

Reduction on export duties on Indian goods
 Demanded
 Indiansation of civil services
 Separation of power
 Trail by jury

Against Brahma Samaj?
Orthodox Sections
Radaha Kant Deb didn't like the activities of
Brahmo Samaj
Sent petition to the privy council in 1830

Maharishi Debendranath Tagore (1817-1905) gave a new life to Brahma Samaj

Earlier headed the Tattvabodhini Sabha (founded in 1839)
 Tattvabodhini Patrika, a Bengali monthly.

He was joined by Keshub Chandra sen in reforms for the Brahma Samaj & Bijoy Krishna Goswami- spread the movement in East Bengal



Debendranath Tagore

Keshub Chandra Sen and Brahma Samaj

Keshub Chandra Sen was made the acharya by Debendranath Tagore soon after the former joined the Samaj in 1858

Established → Good Will Fraternity, Sangat Sabha earlier
 Was invited to Join Brahma Samaj

Jugalbandhi → Keshub Chandra Sen + Debendranath → Toured India to Srilanka

Published → The Calcutta Mirror, Bambodhini Patrika
 By 1865 had differences with Debendranath Tagore and hence dismissed

Later on Founded Brahma Samaj of India Vs. Adi Brahma Samaj (Debendranath Tagore)
 Brahma Samaj of India became famous after this
 Toured all India → Maharashtra → Prarthana Samaj
 Madras → Given title of Thunderbolt of Bengal
 Campaigned against Child Marriage –
 1872- Native Marriage Act – 14 years for girls & 18 years for boys- age
 Issue with Native Marriage Act ?



Keshab Chandra Sen

Took part in formation of
Prarthna Samaj- offshoot
of Brahma samaj in
Bombay

Cofounded Ved Samaj in
Madras- Brahma Samaj
of South India K.
Sridharalu Naidu

But by , 1878 Keshub's inexplicable act of getting his thirteenyear-old daughter married with the minor Hindu Maharaja of Cooch-Behar

disgusted followers of Keshub set up a new organisation, the Sadharan Brahma Samaj
 Later on Keshub Set up a new organisation → Nay Vidhan (Ternacle of New Dispensation)

Socio Religious Reform Movements

Ishwar Chandra Vidyasagar

blend of Indian and western thought

became the principal of Sanskrit College

devised a new Bengali primer and evolved a new prose style

started a movement in support of widow remarriage

Widow remarriage Act, 1856

Organised 1st Widow remarriage in Bengal

organize thirty five girls' schools many of which he ran at his own expense

Passed out of Sanskrit college- 1841

Given the title of 'vidya sagar'

Joined the Fort William College – head of the Sanskrit department

secretary of Bethune School (established in 1849)

1856- opened a school in Kolkata in the name of Barisha High School



opened 35 schools for women throughout Bengal and was successful in enrolling 1300 students. initiated Nari Siksha Bhandar

even married his son Narayan Chandra to an adolescent widow in 1870

Wrote- Bahibivaah
Shome Prakash

Dayanand Saraswati and Arya Samaj
revivalist in form

Mula Shankara → Original Name

received education from Swami Birajananda at Mathura

first Arya Samaj unit was formally set up by him at Bombay in 1875

Later hq shifted to lahore

- considered the Vedas as eternal and infallible.
- He was against idolatry, ritual and priesthood (in his opinion priests had perverted Hinduism with the help of the Purallas which were full of falsehood).
- He attacked child marriages and denounced Untouchability- caste system based on birth; but favoured Varna System
- encouraged inter-caste marriages and widow remarriage;
- Favoured the spread of western sciences;
- and organised social services during natural calamities, etc.
- Later on- starting of the shuddhi movement



Met- Keshab Chandra Sen, Ishwar Chandra Vidyasagar, Ranade,

The ten guiding principles of the Arya Samaj are—

- God is the primary source of all true knowledge;
- God, as all-truth, all-knowledge, almighty, immortal, creator of Universe, is alone worthy of worship;
- the Vedas are the books of true knowledge;
- an Arya should always be ready to accept truth and abandon untruth;
- dharma, that is, due consideration of right and wrong, should be the guiding principle of all actions;

- the principal aim of the Samaj is to promote world's well-being in the material, spiritual and social sense;
- everybody should be treated with love and justice;
- ignorance is to be dispelled and knowledge increased;
- one's own progress should depend on uplift of all others;
- social well-being of mankind is to be placed above an individual's well-being

Socio Religious Reform Movements

Dayanand Saraswati → Vedas are infallible

wrote three books, viz. *Satyartha Prakash* (in Hindi), *Veda-Bhashya Bhumika* (partly in Hindi and partly in Sanskrit) and *Veda-Bhashya* (in Sanskrit)

ten guiding principles of the Arya Samaj

Classless and casteless society, a united India (religiously, socially and nationally), and an India free from foreign rule, with Aryan religion being the common religion of all

took inspiration from the Vedas

gave the slogan "Back to the Vedas"

death of Dayanand (1883)

differences arose between two sections of the Arya Samaj in 1892

College group vs Mahatma group

Mahatma Group= Swami Shraddhanand, advocated the adoption of the ancient system of Hindu education

Kanya Mahavidyalaya

at Jalandhar in 1896 and sponsored education for widows

By 1893- Pandit Guru Dutt & Pandit Lekh Ram Intensive campaign of Shudhdi started

Starting of Revivalist Movement -

This revivalism can be seen in Bengal also-

1882- Bankim Chandra Chatterjee

Book- *Anand Math*

Compilation of the song- *Bande Matram*

Worshipping Mother India

Became most important slogan during the National Movement

1884- Rukhmabai Case

twenty-two year old Hindu woman belonging to the carpenter caste

taken to Bombay High Court by her husband Dadaji, because she refused to recognise his conjugal rights

Rukhmabai Defence Committee- supported by BM Malabari

Bharat Dharma Mahamandala

All-india organisation of the orthodox educated Hindus

Combination of- Sanathan Dharma Sabha, Dharma Mahandalai, Dharma Maha Parishad

Stood for a defence of orthodox Hinduism against the teachings of

the Arya Samaj, the Theosophists, and the Ramakrishna Mission

Pandit Madan -Mohan Malaviya was a prominent figure- HQ at Varanasi

Arya Samaj was able to give self-respect and selfconfidence to the Hindus

4 s- Swadeshi, Swarajya, Swabhasha, Swadharna

Started the shudhdi (purification) movement to reconvert to Hindu fold the converts to Christianity and Islam

Political Slogan- India for Indians

College group- Lala Lajpat Rai & Lala Hans Raj

spread of English education and established a number of Dayanand Anglo-

Vedic (DAV) schools and colleges both for girls and boys

Many regional leaders emerged

Highlighted Indian Invention & Ancient Knowledge in current system

Sasadhar Tarkachudamoni- began to invent precedents in Ancient India for modern discovery in the west

Published newspaper- *Bangbhashi*

Starting of regional organisations- Bharat Varshiya Aryadharna Pracharaniya Sabha

1890s- Cow Protection became important theme in National movement

Initiated by the Arya Samaj

Emergence of Gaurakshini Sabha- 1893- took part in congress session

Even the Age of Consent Act (1890) was opposed by the revivalist

Socio Religious Reform Movements

The Ramakrishna Movement

Ramkrishna Paramhans →

Gadodhar Chattopadhyay, he was born in 1836

Married to Sarada Devi- divine mother

sought religious salvation in the traditional way of renunciation, meditation and devotion

did not write books, but his conversations with people formed the basis of what were considered his teachings

Universalism- as many faiths, so many paths

Service of man is service of god

Openness of all religions-

Narendranath Datta (1862-1902) → Swami Vivekanand

enrolled at Ishwar Chandra Vidyasagar's Metropolitan Institution, where he went to school until his family moved to Raipur in 1877

joined Keshab Chandra Sen's Nava Vidhan, which was established by Sen after meeting Ramakrishna and reconverting from Christianity to Hinduism

By 1881 → Joined Ramakrishna Paramhansa

compiled a Bengali song anthology named Sangeet Kalpataru with Vaishnav Charan Basak

1886, Narendra and eight other disciples took formal monastic vows established a monastery at Baranagar (1887) after the death of his guru

Between 1888-1893 → Travelled within India

used the Ramakrishna Mission for humanitarian relief and social work

By 1893-1897 → Travelled western world

Knowledge without action is useless

World Parliament of Religions (1893) at Chicago (USA)

visited several cities in Japan, China and Canada en route to the United States

Sponsored by → Raja of Ramnad, when he visited Madurai

Chicago in 1893, Parliament of Religions

keynote of his opening, address → Brothers & Sisters

Brahmo Samaj and the Theosophical Society also invited

Initiative by judge of the Illinois Supreme Court, Charles C. Bonney,

founded the Vedanta Society of New York in 1894

Went to UK

Margaret Elizabeth Noble an Irish woman who would become Sister Nivedita met Max Müller, a noted Indologist from Oxford University

Subhash Chandra Bose-Swami Viveknandas is spiritual father of the modern nationalist movement

Yatra jeev, tatra shiv



subscribed to the Vedanta

teachings of the Upanishads and the Gita and the examples, of the Buddha and Jesus are the basis of Vivekananda's message to the world about human values

Advocated- spiritualism of the east and materialism of the west

Advocated- spiritualism of the east and materialism of the west

Socio Religious Reform Movements

The Ramakrishna Movement

1896 his book *Raja Yoga* was published,

By 1897 → Came back to India via Ceylon

published as *Lectures from Colombo to Almora, Bartaman Bharat*

May 1897 in Calcutta, Vivekananda founded the Ramakrishna Mission @ Belur

other monasteries: one in Mayavati in the Himalayas (near Almora), the Advaita

Ashrama and another in Madras

composed "*Khandana Bhava-Bandhana*", a prayer song dedicated to Ramakrishna,

in 1898

Offered a research chair by Jamshedji Tata

By 1899-1900- second visit to the West

Death by 1902



Prabuddha Bharata in English and Udbhodan in Bengali

The Ramakrishna Movement

Swami Vivekanand

Divine exists within man

recognises the utility and value of image worship

Believes that the philosophy of Vedanta will

make a Christian a better

Christian, and a Hindu a better Hindu

Blend of the materialism of

The west and the spiritualism of the east into a new

harmony to produce happiness for mankind

Two objectives of the movement were—

(i) to bring into existence a band of monks dedicated to a life of renunciation and practical spirituality, from among whom teachers and workers would be sent out to spread the universal message of Vedanta as illustrated in the life of Ramakrishna, and

(ii) In conjunction with lay disciples to carry on preaching, philanthropic and charitable works, looking on all men, women and children, irrespective of caste, creed or colour, as veritable manifestations of the Divine

The Theosophical Movement

Madame H.P. Blavatsky (1831-1891) and Colonel M.S.

"inspired by Indian thought and culture, founded the Theosophical Society in United States in 1875

Movement came to be allied with the Hindu renaissance

Opposed child marriage

Caste discrimination

Widow upliftment

became somewhat popular with the election of Annie Besant (1847-1933)

foundation of the Central Hindu College in Benaras in 1898



Madame Blavatsky

Colonel Olcott

accepted the Hindu beliefs in reincarnation and karma, and drew inspiration from the philosophy of the Upanishads and samkhya, yoga, and Vedanta schools

giving a false sense of pride to the Indians in their outdated and sometimes backward looking traditions and philosophy

impact was limited to a small segment of the westernised class

Bal Shahstri Jhambekar

Social reformer

1st Marathi news paper- Darpan starte in 1832

Took up social issues

Wido remarriage

Also published- Digidarshan-

Founder- Bombay Native General Library

Native Improvement Society

1st professor of Hinidi @ Elphinston College



Manav dharma sabha- 1844

Durgaram Manchharam (1809–78)

group of educated Gujaratis

Dadoba Panderung, Dinmani Shankar, Dalpatram Bhagubai, and Damodar Das

Manav Dharma Sabha at Surat in 1844

short career as an active organisation

Challenged → ?

magicians and the reciters of incantations to demonstrate their skills. They also criticised caste, but took no direct action against this institution



Paramahansa Mandali- 1849

closely linked to the Manav Dharma Sabha and to the leadership of Dadoba Panderung (1814–82).

Dharma Vivechan (1848).

principles denied the polytheism of popular Hinduism, the caste system, and the Brahmanical monopoly of knowledge

By 1849 → Paramhansa Mandali was organized

Ram Bal Krishna Jayakar became president of the Mandali.



THE LATE SHRI RAMBAL KRISHNA JAYAKAR, FELLOW OF THE UNIVERSITY OF BOMBAY.

Prarthana Samaj- 1867

Keshub Chandra Sen visit to Bombay

President- Atmaram Pandurang

prominent leaders

Mahadeo Govind Ranade (1842-1901),

R.G. Bhandarkar (1837-1925) and

N.G. Chandavarkar (1855-1923)

KT Telang- 1st Indian VC of University

four-point social agenda

(i) disapproval of caste system,

(ii) women's education,

(iii) widow remarriage, and

(iv) raising the age

of marriage for both males and

females

MG Ranade- joined - made it popular

All india character

Also founded- Widow Home Association

Education and training to widows

Orientalist approach- translation of ancient sankrit texts

Branches opened in Gujarat, Maharashtra, South India- V Pantalu

But by 1875- Arya Samaj became popular- hence, split of Prarthna Samaj

DD Karve & Vishni Shastri- accomplishes of MG Ranade

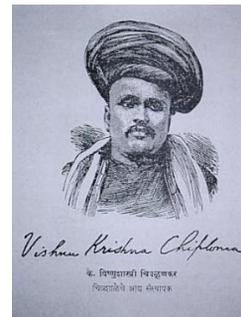
DD Karve- founded widow's home om [ppma

Women's university in 1916



Socio Religious Reform Movements

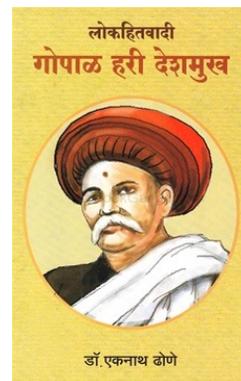
Vishnu Shastri Pandit-
Champion of widow remarriage movement
Vidhva vivah Uttejaka Mandal
Married a widow himself



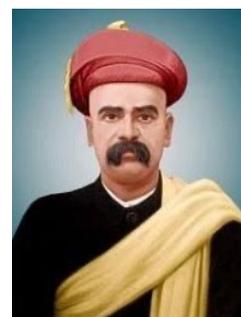
Vishnu Shastri Chiplunkar-
Magazine- Nibandhmala
Co founder- New English School with Tilak
Later on 1884- Deccan Education Society with GG Agarkar

Gopal Hari Deshmukh
popularly known as Lokahitawadi
Leader in Maharashtra
rationalist attacks on
Hindu orthodoxy, and preached religious and social equality.
Magazine- Hitecchu, gyan Prakash, lokhitwadi and Indu Prakash

"If religion does not sanction social reform, then change religion."



Gopal Ganesh Agarkar
rationalist thinkers, opposed to any blind dependence on tradition
founded the Deccan Education Society at Poona in 1884, Tilak also one of the founders
New English school, deccan education society,
First editor of Kesari
Later started own periodical- Sudharak



Indian (National) Social Conference - advocated intercaste marriages and opposed kulinism and polygamy

M.G. Ranade and Raghunath Rao

social reform cell of the Indian National Congress



"Pledge Movement

MG Ranade-
Father of the Social Reform Movement in Maharashtra
Started s lecturer in Elphinstone College
Practised law- later on became Judge of Bombay High Court
Role in setting up Prarthna Samaj
1870- set up Poona Sarvajanik Sabha
Newspaper- Indu Prakash
Cofounded- INSC
Married a child bride- Ramabai Ranade-
Book- Rise of the Maratha Power

Regarded as the 'father of Indian economics',

Believed that India's excessive reliance on agriculture was at the root of its problems

Emphasised on the term "retrograde movement", according to which, from 1871 to 1891, the number of labourers involved in agriculture increased from 56 to 66 percent

Socio Religious Reform Movements

Gopala Krishna Gokhale

member of the Deccan Education Society, but due to differences with Tilak → left
founded the Servants of India Society in 1905, helped by MG Ranade

Journal- Hitavada, later on work carried out by Srinivas Shastri

member of the Bombay Legislative Council

Imperial Legislative Council from 1902 till his death (1915).

president of INC in 1905 in Banaras session



Sarvajanik sabha journal- also written by him
Poona Sarvajanik Sabha

Political master of Gandhiji

Gandhiji wrote a book 'Dharmatma Gokhale'.

to train national missionaries for the service of India; to promote, by all constitutional means, the true interests of the Indian people; and to prepare a cadre of selfless workers who were to devote their lives to the cause of the country in a religious spirit

Seva Sadan 1885

B. M. Malabari along with Diwan Dayaram
Gidumal

specialised in taking care of use women who
were exploited

and then discarded by society

Role- passing of age of consent act, 1891

Rakmabai case

Also published- Indian Spectator



Dev Samaj- founded by Shiv Narayan Agnihotri
Hq at Lahore- earlier follower of Brahma Samaj
Guru-Sishya tradition

Book- Deva Shastra

Voice against- intoxicants, child marriage

Radhaswami Movement

Tulsi Ram → - Shiv
Dayal Singh

consider all religions to be true

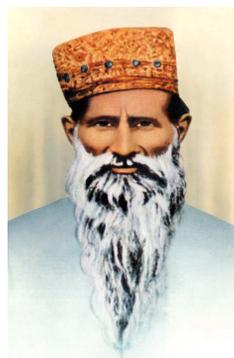
no belief in temples, shrines and sacred places

it considers as necessary duties,
works of faith and charity, service
and prayer

Supremacy of guru

Satsang

Spiritual attainment



Veerasalingam Pantulu

1878- established- Society for Social
Reform

Took up the issue of widow remarriage

1st officiated in 1881- Rajamundhry

By 1891- Widow Remarriage Association



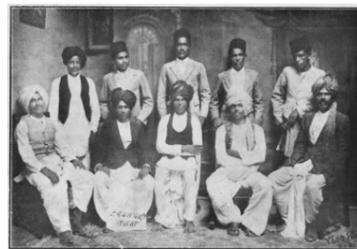
Kisan Faguji Bansod

Mahar origin

Established- Chokhamela Girl's school at Nagpur

Supported bhakti- Prathna samaj and barhmo samaj

Advocated reforms within Hinduism



Journals- Nirashrit Hind Nagrik

Vital Vidhvanshak

Majur Patrika

Secretary- All India Depressed classes conference- 1920

Gopal Baba Walangkar

Aka Gopal Krishna

Mahar family

Served in Army

Influenced by Jyotiba Phule- supported Aryan Invasion theory

Insitution- Anarya Dosh Parihar Mandali

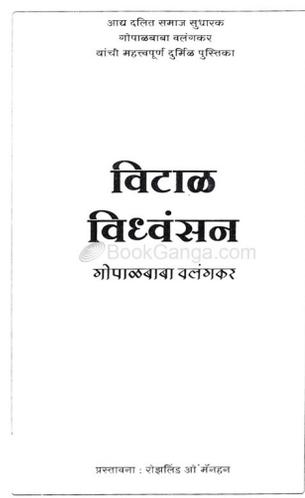
(Society for Removal of Evils among the Non-Aryans)

Voiced against the discontinuation of Mahar regiment in Army

Journal- Vital Vidhvanshak (destroyer of Brahmanical/ceremonial pollution)

Pamphlet- Vital Viduvansan (annihilation of ceremonial pollution)

Wrote- Hindu Dharma Darpan



N.M. Joshi- Social Service league

member of Gokhale's Servants of India Society

1911 → founded the Social Service League at Bombay

Aim → better and reasonable conditions of life and work

Founded → All India Trade Union Congress in 1920 at Bombay

Later on left that body

By 1929 → started the Indian Trades Union Federation



Shri Ram Bajpai

member of the Servants of India Society

founded the Sea Samiti Boy Scouts Association in 1914 at Bombay → Baden Powell

Indianisation of the Boy Scout movement in India



Socio Religious Reform Movements

MAP OF INDIA

CASTE MOVEMENTS

Took place in all regions

South India

North India

West India

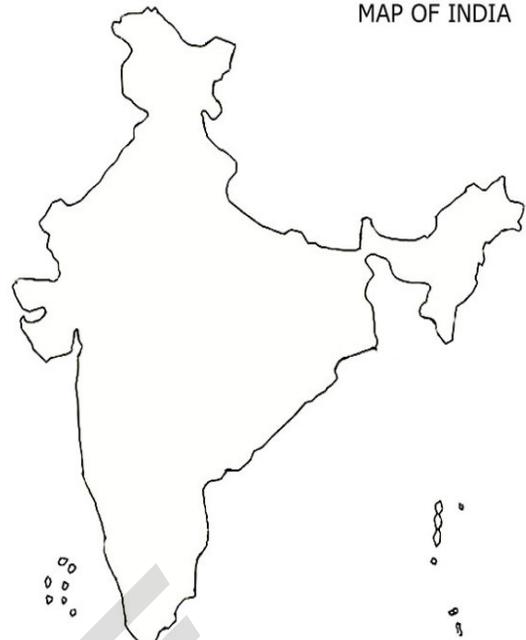
East India

Why Caste Movements ?

Why ?

- *grievances of the educated men belonging to the lower and intermediate Castes*
- *raised their voice against a system which discriminated against them → Justice, Self Respect Movement*
- *lower castes to move upward in the social ladder through the process of sanskritisation*
- *desire of some radical elements to improve the lot of the lower and intermediate castes by attacking Brahmin domination → Mahar, Satyasodhak*
- *the British also contributed to the rise of these movements → Caste Census*
- *British colonial policies- impetus to Non Brahmin Movement*
- *Infrastructure building*

- *2 approaches-*
- *Reformers had revolutionary reorganization of traditional society*
- *Moderate reform approach- return to past society with some modification*

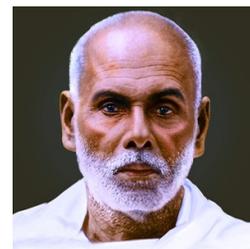


Socio Religious Reform Movements

One Religion, One god, one caste

Sri Narayana Guru Dharma Paripalana (SNDP) 1902

Born in 1856 @ Trivandaram Ezhavas of Kerala called him 'Nanu' disciple of a Sanskrit scholar Raman Pillai Asan



Became a 'Parivrajaka' (one who wanders from place to place in quest of Truth) → Pillathadam cave at the top of the Maruthwamala Hills @ got Enlightenment

Launched- Aravipuram Movement- 1888
Consecrated temple dedicated to lord shiva

uplift the oppressed classes in the caste system.
People of all religions, including Christians and Muslims, respected him origin of the Sree Narayana Dharma Paripalana Yogam (SNDP movement)-1903 Izhavas were considered as unapproachable, so much so that they had to maintain a distance of at least 34 feet from the Nambudri Brahmins

Temple at Kalavancode, he kept mirrors instead of idols

simplified system of rituals regarding worship, marriage and funeral established Brahma Vidhyalaya

SNDP took of admission to public schools uitment to :government services, (iii) access to roads and entriliesz movement was an example of a regional movement born out of conflict between the depressed, classes and upper non-Brahmin castes

Temple Entry Movement

1924, Vaikom Satyagraha led by K.P. Kesava & K Kelappan launched in Kerala demanding the throwing open of Hindu temples and roads to the untouchables

Gandhiji undertook a tour of Kerala in support, support from Akali Dal

Guruvayur Satyagarha- KP Kesava- 1931
1936, the gates of the temple were opened for all

Justice Movement → 1915-16

C.N. Mudaliar, T.M. Nair and P. Tyagaraja

Tamil Vellalas, Mudaliars and Chettiars; Telugu Reddis, Kammas and Baliza Naidus; and Malayali Nair's

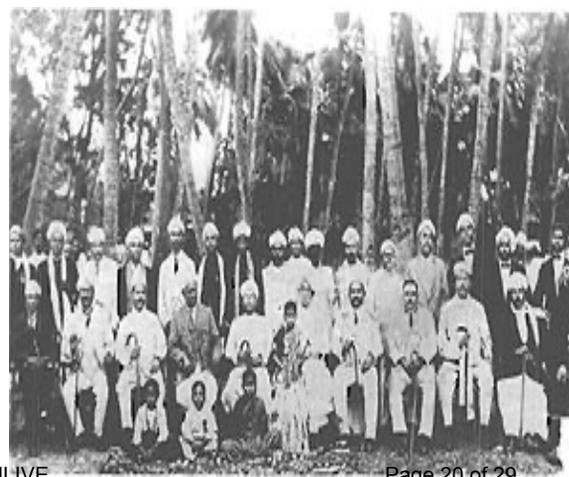
Founding of a political party, known as the 'Justice Party' which exhibited its loyalty to the British government in the hope of getting more government jobs and representation in the new legislatures

Proponent of Advaitism- Monism
Shankaracharya – advaita
Vedanta

Publication- Not Many, But One-
poetry translated in English

Impact - ? Temple entry
Movement
Samadhi in 1928- Sivagiri

No religion, No god, no caste-
Sahodaran Ayyapan



Self-Respect Movement

E.V. Ramaswamy Naicker

- *radical social reformer of Tamil Nadu*
- *Birth at Madras, 1879*
- *Witnessed numerous incidents of caste and gender discrimination*
- *Rational ideas → one of the duties in his life to warn people against superstitions and priests*
- *active in the freedom struggle for sometime → NCM*
- *Participated in NCM, Joined Vaikom Satyagraha*
- *1929 to 1932 he toured British Malaya, Europe, and Russia*
- *became the head of the Justice Party and later in 1944 changed its name to Dravidar Kazhagam*
- *awarded by the UNESCO described him as “the prophet of the new age, the Socrates of South East Asia (- Authenticity- ?)*
- *Tamil journal, Kudi Arasa*



Periyar on women

Periyar wrote:

Only with the arrival of words such as Thara Mukurtham our women had become puppets in the hands of their husbands ... we ended up with such fathers who advise their daughters ... that they had been gifted away to their husbands and they belong to their husband's place. This is the ... result of our association with Sanskrit.

Periyar, cited in Periyar Chintahnaikal

Iconoclast, tarring caste names on public places, cutting off religious threads, deities disregarded, burning of scriptures

Started- self respect marriages-
 Marriages solemnised without brahmin priest
 Vow- husband-wife as equal partners
 Advocated women emancipation – right to marriage, re-marriage, divorce and birth control

Created impact on other regions

Self Respect Movement in Andhra-
 Kammas, Reddis, Balijas and Velamas

Headed by Tripuranenin Ramaswami Choudhary
 Kurukshetra sangrama
 Sambuka vadha
 Vivah kidhi-

Intercaste dining and inter caste marriages

Karnataka- Vokkalingas and Lingayat Associations
 Community Leadership demanded reforms
 Went to Mysore Marharaja
 Establishment of Leslie Miller Committee
 Representation in public service



Sir Leslie Creevy Miller, Kt., C.B.E.

Justice Miller Committee-

Lesley Miller- CJ of Mysore High Court
Professional education for backward classes
Government job for backward classes- for 7 years

Free education
Free books
Relaxed admission procedures for backward classes

Implmented in mysore state in 1919
Maharaja- Krishnaraja Wadeyar
Diwan- Kantharaja Urs

Opposed by many orthodox sections

complete abolition of the caste system and socio-economic inequalities; he was against Sanskrit Hinduism

.Satyashodhak Samaj and Jyotiba Phule
Jyotiba Phule belonged to the Mali (gardener) community
movement against upper caste domination

Satyashodhak Samaj (Truth Seekers' Society) in 1873
main aims of the movement

(i) social service, and (ii) spread of education among women and lower caste people

Started Girls School in 1848



Jyotiba Phule

- 1827 → Birth at Satara → 'mali' caste
- admission in the Scottish Mission's High School, Poona.
- reading Thomas Paine's famous book 'The Rights of Man',
- that enlightenment of the women and lower caste people was the only solution to combat the social evils
- 1851, he established a girls' school and asked his wife to teach the girls in the school
- opened two more schools for the girls and a separate school for the lower castes
- Opened an orphanage as well
- 1873, Jyotiba Phule formed the Satya Shodhak Samaj (Society of Seekers of Truth)
- Critical of congress
- More of a social rebel- rejected existing system
- Dailt term introduced by Phule
- Given Mahatma title 1888 by- Virhalrao Krishnaji Vandekar

The **Satnami movement in Central India was founded by Ghasidas** who worked among the leatherworkers and organised a movement to improve their social status.

In **eastern Bengal, Haridas Thakur's Matua sect** worked among Chandala cultivators.

Haridas questioned Brahmanical texts that supported the caste system.

“Me here and you over there”

Phule was also critical of the anti-colonial nationalism that was preached by upper-caste leaders. He wrote:

The Brahmans have hidden away the sword of their religion which has cut the throat of the peoples' prosperity and now go about posing as great patriots of their country. They ... give this advice to ... our Shudra, Muslim and Parsi youth that unless we put away all quarrelling amongst ourselves about the divisions between high and low in our country and come together, our ... country will never make any progress ... It will be unity to serve their purposes, and then it will be me here and you over there again.

Jyotiba Phule, The Cultivator's Whipcord

Wrote a book → Ghulam Giri

Deen bandhu- aryan vedic tradition criticised
Shekaryancha Asuda/ Cultivators Whipcord
Isara (Warning) – concern of agrarian classes
Sarvajanik Satyadharm

Savitribai Phule

- Birth @ Satara– 1831
- Belonged to mali community
- Opening of Girls School
- Set up- Balhatya Pratibandhak griha (infanticide)
- Barber strike-
- Took over the reigns of satya shodhak samaj after jyotiba's death
- Savitribai's poems and other writings
- poems Kavya Phule and Bavan Kashi Subodh Ratnakar

Satyashodhak Samaj- also formed in Kohlapur
Formed by Chhatrapati Shahu Maharaj of Kohlaur



Socio Religious Reform Movements

Mahar Movement

leadership of Dr B.R. Ambedkar
demands included the right to use public drinking water tanks and enter temples, abolition of the mahar watan (traditional services to village chiefs), and separate representation in the legislative councils

Bhimrao Ramji → Name
Birth @ Mhow
Father in British Army
took his surname 'Ambavadekar'
1913 → Went to Columbia University
Problem of Indian Rupee
1916 → Completed Studies
Went to London for further study but had to come back
1921 → Went to London again for Studies
Completed law
1924 → Started legal practise @ Bombay



“We are also human beings”

In 1927, Ambedkar said:

We now want to go to the Tank only to prove that like others, we are also human beings ... Hindu society should be reorganised on two main principles – equality and absence of casteism.

Mahar Movement

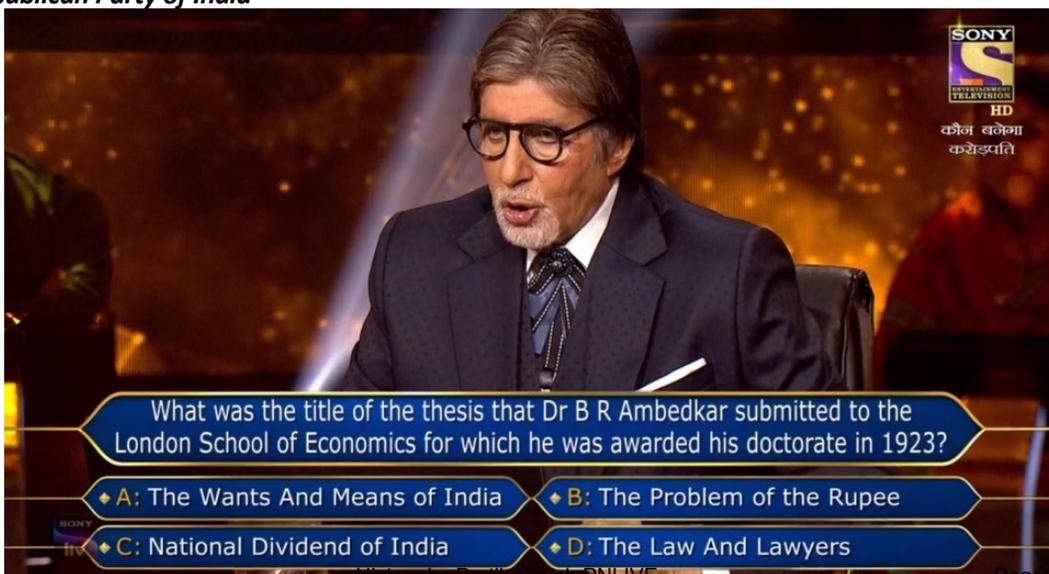
leadership of Dr B.R. Ambedkar
1924 → Established Bahishkrit Hitkarni Sabha
Bahishkrit Bharat, Janata → Journal

1927 → Samta Samajh Sangh
Started Satyagraha → Mahar Satyagraha @
Right to use water body
1930 → Kalaram Mandir Satyagraha @ Nashik

nominated member (1926-34) of the Bombay Legislative Council
Took part in all three RTCs-1930 to 1932
1932 → Poona Pact- Gandhi vs Ambedkar debate
1936 → Independent Labour Party
1942 → All India Scheduled Castes Federation
1945 → People's Education Society
1947 → Republican Party of India

1926- met young-Hilton commission
Recommendation of RBI

Books →
Annihilation of Caste
Who were the Shudras
The problem of Indian Rupee – thesis- LSE
National dividend of India- thesis
Mook Nayak(Journal)
Federation versus Freedom
Pakistan or Partition of India
Buddha and his Dhamma



What was the title of the thesis that Dr B R Ambedkar submitted to the London School of Economics for which he was awarded his doctorate in 1923?

- ◆ A: The Wants And Means of India
- ◆ B: The Problem of the Rupee
- ◆ C: National Dividend of India
- ◆ D: The Law And Lawyers

Socio Religious Reform Movements

Pandita Ramabai

Original Name → Ramabai Dongre

- Parents passed away at young age
- Taste for reading enabled her to become the first woman in India to earn the titles of pandita and Sarasvati at the age of 20 → University of Calcutta
- Got married but Husband passed away
- founded the Arya Mahila Samaj
- her first book in Marathi called *Stri Dharma Niti*
- Went to England for further study → the study of Christianity
- travelled on to the USA to attend the graduation from the Women's Medical College → Anandibai Jose
- Stayed in USA for sometime
- 1888- Came back to India
- founded her Sharada Sadan or Home for Learning and Mukti Sadan
- She was seen as part of the Christian missionary effort



**Tarabai Shinde- 1882-
Book published- A
comparison between
Women & Men**

Once a woman's husband has died...

In her book, *Stripurushtulna*, Tarabai Shinde wrote:

Isn't a woman's life as dear to her as yours is to you? It's as if women are meant to be made of something different from men altogether, made from dust from earth or rock or rusted iron whereas you and your lives are made from the purest gold. ... You're asking me what I mean. I mean once a woman's husband has died, ... what's in store for her? The barber comes to shave all the curls and hair off her head, just to cool your eyes. ... She is shut out from going to weddings, receptions and other auspicious occasions that married women go to. And why all these restrictions? Because her husband has died. She is unlucky: ill fate is written on her forehead. Her face is not to be seen, it's a bad omen.

Tarabai Shinde, *Stripurushtulna*

Begum Rokeya Sakhawat Hossain started schools for Muslim girls in Patna and Calcutta fearless critic of conservative ideas, arguing that religious leaders of every faith accorded an inferior place to women

Mumtaz Ali reinterpreted verses from the Koran to argue for women's education.

The first Urdu novels began to be written from the late nineteenth century. Amongst other things, these were meant to encourage women to read about religion and domestic management in a language they could understand

Rashundari Devi (1800–1890), who was born in West Bengal, some 200 years ago.

At the age of 60, she wrote her autobiography in Bangla. Her book titled *Amar Jiban* is the first known autobiography written by an Indian woman.

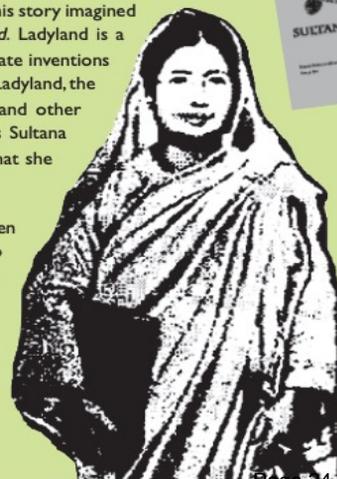
Rashundari Devi was a housewife from a rich landlord's family. At that time, it was believed that if a woman learnt to read and write, she would bring bad luck to her husband and become a widow! Despite this, she taught herself how to read and write in secret, well after her marriage.

- *Life of Chaitanya Bhagabat*

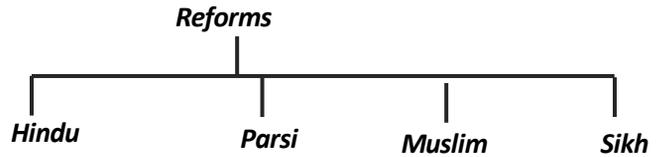
Rokeya Sakhawat Hossain and her dreams about 'Ladyland'

Rokeya Sakhawat Hossain was born into a rich family who owned a lot of land. Though she knew how to read and write Urdu, she was stopped from learning Bangla and English. In those days, English was seen as a language that would expose girls to new ideas, which people thought were not correct for them. Therefore, it was mostly boys who were taught English. Rokeya learnt to read and write Bangla and English with the support of her elder brother and an elder sister. She went on to become a writer. She wrote a remarkable story titled *Sultana's Dream* in 1905 to practise her English skills when she was merely 25 years old. This story imagined a woman called Sultana who reaches a place called *Ladyland*. Ladyland is a place where women had the freedom to study, work, and create inventions like controlling rain from the clouds and flying air cars. In this Ladyland, the men had been sent into seclusion – their aggressive guns and other weapons of war defeated by the brain-power of women. As Sultana travels in Ladyland with Sister Sarah, she awakes to realise that she was only dreaming.

As you can see, Rokeya Sakhawat Hossain was dreaming of women flying planes and cars even before girls were being allowed to go to school! This was the way in which education and learning had changed Rokeya's own life. Rokeya did not stop at getting education just for herself. Her education gave her the power not only to dream and write, but also to do more – to help other girls go to school and to build their own dreams. In 1910, she started a school for girls in Kolkata, and to this day, the school is still functioning.



Socio Religious Reform Movements



Parsi Reform Movement

936 CE- Came from Iran – Landed @ Gujarat

Zoroastrians Community

Closed Community → Place of worship → Silence towers

No foreign contact

By 1846 → Division in the community

'Kadmi' (ancient section) as opposed to the 'Shahanshahis' (royalists)

By 20th Century → Community flourished → Businessmen and Merchants

Came in contact with Other people including Christian Missionaries

Therefore, some people initiated reforms within the community



Nauroji Firdounji → published Fam-i-Famshid, Tarikh-e-farthest

By 1851 → Rahnumai Mazdayasnan Sabha (Parsis' Reform Society)

K.R. Cama, Furdunji Nauroji became its president and S.S. Bengali, the secretary

Journal → Rast Goftar (The Truth Teller)

SS Bengalee → Jagat Mitra (Friend of the World), Jagat Premi (Lover of the World)

infant marriage and the use of astrology

Later on one more split → Raheastnumai Mazdayasnan Sabha



Rahnumai Mazdayasnan Sabha

Jiyo Parsi Campaign - Phase - II

"We can't have children. It's just money."

Hey, what if your parents had said that?

JIYO PARSI

The most amazing gift you can ever give your child.

A sibling.

JIYO PARSI

You need to move out after your marriage.

Neither do your parents.

JIYO PARSI

"Getting married early and having babies is so regressive."

Thankfully, she wasn't listening.

JIYO PARSI

Socio Religious Reform Movements

Sikh Reform Movement

Sikh Reform Movement

Nirankari

Founder → Baba Dayal Das → Baba Darbara Singh (Son) → Rattan Chand (Bro) → Gurdit Singh (Son)
 why? → Adi Granth
 return of Sikhism to its origins and emphasised the worship of God as nirankar (formless)

rejection of idols, rituals associated with idolatry, and the priests who conducted these rituals

Issue hukamnamas
 appointed biredars (leaders)

Sikh Reform Movement

Singh Sabhas

1. Amritsar

Namdhari unrest, Arya Samaj, Christian conversions
 1873 → Formation of Singh Sabha
 Founders → Thakur Singh Sandhwalia, Gianin Gain Singh

Restoring of Sikhism to its past purity
 preparation of a definitive text of the Dasam Granth

Sikh Reform Movement

Akali Movement

- purify the management of the Sikh gurudwaras or shrines by removing the corrupt and selfish mahants (priests)

Master Sunder Singh Lyallpuri

- Sikh Gurudwaras Act by the British in 1925

- Shiromani Gurudwara Prabandhak Committee (SGPC)

Sikh Reforms

Nirankaris

Namdhari

Singh Sabha

Akali

Sikh Reform Movement

Namdhari

Founder → Baba Ram Singh (1816–85)
 Disciple of Baba Balak Singh (seen as reincarnation of Gobind Singh) →
 Kuka Movement
 Balak Singh chose Ram Singh as his successor

recitation of gurbani (hymns from the Granth Sahib), ardas (the Sikh prayer), a flag, and baptism
 the 5 vows → kakka
 But no sword → athi

Also took up the issue of cow protection

wore white clothes with a white turban
 abstaining from idol worship and other falsehoods

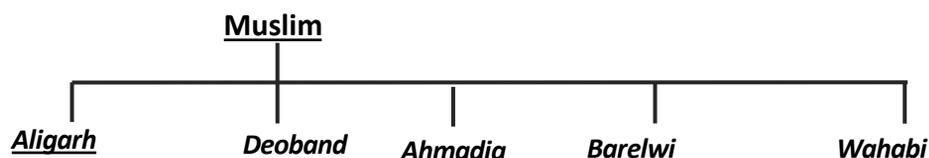
2. Lahore

Diwan Buta Singh, and Bhai Gurmukh Singh
 more democratic and accepted members from all castes including untouchables

1919 → Golden Temple at Amritsar had honoured General Dyer with a Saropa (robe of honour). The clergy officially declared him to be a Sikh

1921 → Nanakana Sahib Tragedy
 more than 260 Sikhs were killed, the youngest of them being a little short of eight years, Sardar Darbara Singh, son of Sardar Kehar Singh, by the Mahant and his mercenaries

Socio Religious Reform Movements

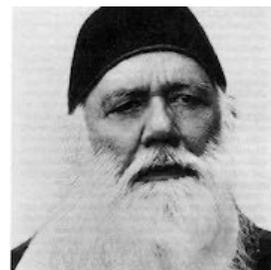


Aligarh Movement

started by Sir Syed Ahmad Khan (1817–98)

medieval obscurantism through his journal Tahzib-ul-Akhlaq, and advocated a rational approach towards religion-‘practical morality

rejected blind adherence to religious law
 reinterpretation of the Quran
 promote English education
 Muhammadan Anglo-Oriental College
 founded the Muhammadan Educational Conference
 Member of legislative council-
 Opposed political activity by Muslims



Wrote @ Asbab-e-bagawat e Hind → 1857 revolt

Wahabi Movement → religious, military and political

Founder → Syed Ahamad of Bareilly in 1820

Teachings of Abdul Wahab of Saudi Arabia

remove the religious corruptions and abuses that had crept into Islamic society in India.
 movement to revive and restore Muslim power in India
 Training of the Wahabis in the use of arms

Initially fought against the Sikh in Punjab (1826-31)

Death in battle of Balakot in 1831

anticipated modern Islamists in waging jihad
 supporterignated him Amir al-Mu'minin ("Commander of the Believers"), and Shaheed ("martyr")

Titu Mir's Movement (Rebellion)

Syed Mir Nisar Ali

Disciple of Syed Ahmed Barevli

Muslim peasantry against the hindu zamindars

Later on titu killed in 1831

Faraizi Movement- Haji Shariatullah

Un Islamic practices to be removed

Continued by his son- Dudu Mian

Became revolutionary

Peasant vs zamindars

By 1860's suppressed

Deoband Movement

1866 → foundation of the Dar-ul-Ulum – Muhammad Qasim Nanautavi & Rashid Ahmad Gangohi

Maulana Husain Ahmab

resuscitating classical Islam and improving the spiritual and moral conditions of the Muslims

Against the Aligarh Movement fatwa issued

Role In Freedom Struggle → political awakening

Maulana Abul Kalam Azad

Ahmadia Movement

Founder → Mirza Ghulam Ahmad (1837-1908) @ Qaidani-Punjab

objective of reforming Islam

modern industrial and technological progress

As of now many do not accept them as part of Islam

Assessment**Socio Religious Reform Movements**Positive

Liberation of individual from conformity out of fear psychosis

Challenged existing order- hence reformers seen as rebels

self-respect gained, mixture of west & east

Fostered secular outlook- Universal Universalism

Rational outlook- modernisation

Ended India's cultural, intellectual isolation

Foundation of national consciousness

Negative

Narrow social base- urban base/elite class

Indirectly encouraged mysticism

Hindus confined their praise to ancient Indian history- greatness of the past

Compartmentalisation of sects/ institutions Even aroused caste consciousness

Muslims to medieval history Increased communal consciousness

More focus on religious and philosophical aspects hence not much evolved w.r.t- art, architecture, science & tech

The women's questions arose in modern India as a part of the 19th century social reform movement. What are the major issues and debates concerning women in that period? (2017)

Examine the linkages between the nineteenth century's "Indian Renaissance" and the emergence of national identity. (2019)

Trace the rise and growth of socio-religious reform movements with special reference to Young Bengal and Brahmo Samaj. (2021)

Customs and traditions suppress reason leading to obscurantism. Do you agree?

(रीती-रिवाजों एवं परम्पराओं द्वारा तर्क को दबाने से प्रगतिविरोध उत्पन्न हुआ है क्या आप इससे सहमत हैं ?) 2020 15m, 250words

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