

CULTURE AWAKENING, RELIGIOUS AND SOCIAL REFORMS

The Western Impact. The impact of British rule on Indian society and culture was widely different from what India had known before. Most of the earlier intruders who came to India had settled within her frontiers, were absorbed by her superior culture and had become one of the land and its people. However, British conquest was different. Eighteenth century Europe had experienced novel intellectual currents and created the Age of Enlightenment. A new spirit of rationalism and enquiry had given a new dynamism to European society. The development of science and scientific outlook had affected every aspect of activity-political, military, economic and even religious. In contrast to Europe, which was in the vanguard of civilization in the 18th century, India presented the picture of a stagnant civilization and a static and decadent society. Thus, for the first time, India encountered an invader who considered himself racially superior and culturally more advanced.

For some time it seemed that India was completely bowled over by new Western ideas and western values in life. It seemed that India had lagged behind in the case for civilisation. This produced diverse reactions. Some English –educated Bengali youth (known as Derozions) developed a revusions against Hindu religion and culture, gave up old religious idea and traditions and deliberately adopted practices most offensive to Hindu sentiments, such as drinking wine and eating beef. More mature minds led by Rammohan Roys were certainly stimulated by Western ideas and western values but refused to break away from Hinduism: their approach was to reform Hindu religion and society and they saw the path of progress in an acceptance of the best of the East and the west. Another current was to deny the superiority of Western culture and prevent India from becoming a colour less copy of Europe; they drew inspiration from India’s past heritage and reinterpreted it in the light of modern rationalism. This new-Hinduism preached that European had much to learn from India’s spiritualism.

EXCELL CAREER INDIA

The new scientific outlook, the doctrine of rationalism and humanism particularly impressed the English –educated class. The India leaders, stimulated by the new knowledge, sought to reform sought Hinduism from within and sought to purge it of superstitious pilgrimages came up for close scrutiny and consequent reform.

The new concept of secularization was born. The term secularization implies that what was previously regarded as religious was no longer regarded as such. The magic wand was moved by rationalism i.e., the emergence of a tendency to regulate individual religious and social life in accordance with the principles of reason and to discard traditional beliefs and practices which cannot stand the test of modern knowledge. This approach brought a great change in the concept of ‘purity and pollution’ which formed an integral part of traditional Hindu religious. The educated persons could see no logic behind labeling certain forbidden vegetables such as garlic, ginger, onion, beet root as impure; rather food value of vegetables received more importance. Further, ferment of puberty by girls was no longer an occasion for elaborate rituals: it began to be looked upon as a natural stage in the process of growth. Urbanisation, modernization, new trends in eating at tables and restaurants promoted new outlook and erosion of orthodox way of living.

The Ferment of ideas an expansive touch of Indian Culture . A spirit of renaissance pervaded the whole country. Indian intellectuals closely scrutinized the country’s past and found that many beliefs and practices were no longer of any use and needed to be discarded; they also discovered that many aspects of Indian’s culture heritage were of intrinsic value to India’s cultural awakening. The result was the birth of many socio-religious reforms movements touching almost every segments Indian society.

Two Categories of Reforms Movements. The reforms movements fall in two broad categories One, Reformist movements like that Brahma Samaj, the prarthana Samaj and the Aligarh movements Two, Revivalists movements like the Arya Samaj, the Ramakrishna Mission and band movement Both the reformist and revivalist movement depended on a varying degree on a appeal to the lost purity of the religion they sought to

reform. The only difference one reform movement and the other lay in the degree to which it relied on tradition or on reason and conscience.

Another significant aspects of all the reform movements was their emphasis on both religious and social reforms. This link was primarily due to two main reasons. (a) Almost every social custom and institution in India derived sustenance from religious injunctions and sanctions. This meant that no social reform could be undertaken unless the existing religious notions which sustained the social customs were also reformed. (b) Indian reformers well understood the close interrelation reforms must precede demand for social reforms or political rights.

The Brahmo samaj (The society of God)

The Brahmo samaj was the earliest reform movement of the modern type which was greatly influenced by modern Western ideas. Ram mohan (1774-1833) was the founder of Brahmo Samaj. He was a very well-read man. He studied Oriental languages like Arabic, Persian and Sanskrit and attained proficiency in European languages like English French, Latin, Greek and Hebrew. His extensive studies free his mind from the bigotry that characterized Bengali.

Although Rammohan Roy was a man of versatile genius, the governing passion of his life was religious reforms. At a time when the Bengali youth under the influence of Western learning was drifting towards Christianity, Rammohan Roy proved to be champion of Hinduism. While he defended Hinduism against the hostile criticism of the missionaries, he sought to purge Hinduism of the abuse that had crept into it. At the early age of fifteen he had criticized idolatry and supported his view point by quotations from the Vedas. He-reinterpreted Hindu doctrines and found ample spiritual basis for his humanitarianism in the Upanishads. He started a campaign for the abolition of sati, condemned polygamy and concubinage, denounced casteism, advocated the rights of Hindu widows to remarry. He rejected Christianity . denied the divinity of Jesus Christ , but accepted the humanism of Europe Thus, Rammohan Roy sought to effect a cultural synthesis between the East and the West. Even today he is recognized as the forerunner of Modern India

EXCELL CAREER INDIA

and a great path-finder of his century, for he embodied the new spirit of enquiry, thirst for knowledge, broad humanitarianism-all to be achieved in the Indian setting . In the words of Dr.Macnicol:”Rammohan Roy was the herald of new age” and the fire he kindled in India has burnt ever since.

Rammohan Roy accepted the concept of one God as propounded by the Upanishads. For him God was shapeless , invisible, omnipresent and omnipotent, but the guiding spirit of the universe and omniscient. In August 1828, Roy founded the Brahma Sabha which was later renamed Brahma samaj. The Trust Deed executed in 1830 explained the object of the Brahma samaj as “the worship and adoration of the Eternal ; unsearchable Immutable, Being who is the Author and Preserver of the Univeras noe”. The Samaj declared its opposition to idol worship and portrait or the like ness of anything was to allowed in the samaj building There was no place for priesthood in the samaj building. There was no place for priesthood in the Samaj nor sacrifices of any kind were allowed. The worship was performed through prayers and mediation and reading from the Upanishads. Great emphasis was laid on “promotion of charity, morality, benevolence, virtue and strengthening of the bounds of union between men of all religious persuasions and creeds”

It should be clearly understood that Rammohan Roy never intended to establish a new religion. He only wanted to purge Hinduism of the evil practices that had crept into it. Roy remained a devout Hindu till the end of his and always wore the sacred thread.

From the beginning the appeal of the Brahma samaj had remained limited to the intellectuals and educationally enlightened Bengalis living in the towns . The orthodox Hindus led by Raja Radhakahat Deb organised the Dharma Sabha with the object of countering the propaganda of Brahmin o samaj . The early death of Rammohan in 1833 left the Brahma Samaj without the guiding soul and a steady decline set in.

It was left to Debendranath Tagor (1817-1905) to infuse new life into the Brahma Samaj and give the theist movement a definite form and shape. Tagore joined the Samaj in 1842. Earlier, Tagore headed the Tattvabodhini

EXCELL CAREER INDIA

(founded in (1839) which was engaged in search of spiritual truth. The informal association of the Two Sabhas gave a new strength in membership and purpose to the Brahma samaj. Tagore worked on two fronts. Within Hinduism the Brahma Samaj was a reformist \ movements, outside the resolutely opposed the Christian missionaries for their criticism of Hinduism and their attempts at conversion. Tagore condemned idol worship, discouraged pilgrimages, ceremonies and penances among the Brahmos. Under his leadership branches of the samaj were established in various towns and the Brahma message spread in the countryside of Bengal.

Keshab Chandra Sen joined the Brahma Samaj in 1858. Soon after Tagore appointed him the Acharya of the Brahma Samaj. The energy, vigour and persuasive eloquence of Keshab popularized the movement and the branches of the Samaj were opened Bengal, in the U.P, the panjab, Bombay , Madras and other towns . In Bengal itself there were 54 branches in 1865. However, Keshab's liberal and cosmopolitan outlook brought about a split in the Samaj. Under Keshab's influences the Samaj began to Cut itself from hindu mornings; hence forth religious scriptures of every sect and every people including the Christians, Muslims, Parsis began to be read in the Brahma Samaj meetings. On the social fronts, Keshab spoke against the caste sytem and even advocated intercaste marriages. To Debendranth these by virtue of his postion as the sole trustee of the dismissed Keshab from the office of the Acharya in 1865. Keshab and his followed left the parent body in 1866 and formed the Brahma Samaj of India. Debendranath's Samaj hence for the came to known as the Adi Brahma Samaj.

The further split in Keshab's Brahma Samaj of India came in 1878. Some close disciples of Keshab's began to regard Keshab as an incarnation. This was not liked by his progressive followers. Further, Keshab began to be accused of authoritarianism. All along Keshab Chandra had advocated a minimum age for marriage of Brahmos, but did not follow his own precepts. In 1878 Keshab married his Thirteen-Year old daughter with minor Hindu Maharaja of Cooch-Bihar with all the orthodox was the will of God and that he had acted on intuition. Most of Keshab's followers felt disgusted and setup a new organization called the Sadharan Brahma Samaj.t

EXCELL CAREER INDIA

The Brahma Samaj has played a notable role in the Indian Renaissance. H.C.E.Zacharias writes: "Rammohan Roy and his Brahma Samaj form the starting point for all the various Reform Movements –whether in Hindu religion, society or politics-which have agitated Modern India". The intellectual mind which had been cut off its morning by the Christian Propaganda found a way out in the Brahma Samaj. In the Field of religious reform the main significance of Brahma samaj lay not in what it retained of traditional Hinduism but what it discarded of the old beliefs of Hinduism. Its contribution may be summed up thus: (i) it discarded faith in divine Avatars;(ii) it denied that any could enjoy the status of ultimate authority transcending human reason and conscience (iii) it denounced polytheism and idol-worship;(iv) it criticized the caste system;(v)it took no definite stand on the doctrine of Karma and transmigration of soul and left it to individual Brahmos to believe either way.

In matters of social reform. Brahma Samaj has influenced Hindu Society . It attacked many dogmas and superstitions. It condemned the prevailing Hindu prejudice against going abroad. It worked for a respectable status for woman in society- condemned sati, worked for abolition of Purdah system, discouraged child marriages and polygamy, crushed for widows remarriage, provision of educational facilities etc. It also attacked casteism and untouchability though in these matters it attained limited success..

YOUNG BENGAL

About this time new and radical ideas began to be propagated by a band of young Bengali intellectuals known as the Young Bengal. This movement was largely initiated by an Anglo-Indian teacher of the Hindu College, Henry Vivian Derozio (1809-1831). A free thinker and a rationalist, he helped promote a radical and critical outlook among his students who questioned all authority, loved liberty and worshipped truth. His followers known as the Derozians attacked old and decadent customs and traditions, and began to question the whole fabric of Hindu society and religion. The Derozians, the followers of Derozio, were staunch rationalists; they measured everything with the yardstick of reason. Derozio was dismissed from the Hindu college in 1831 because of his radical views, and shortly afterwards he died of cholera at the young age of 22.

EARLY PHASE OF NINETEENTH, CENTURY

The first soundings of intellectual revolt in Maharashtra were heard in the early decades of the 19th century. Among the early intellectuals who initiated and led the movement, the most prominent were Bal Shastri Jambhekar (1812-1846), Dadoba Pandurang Tarkhadkar (1814-1882) and Bhasker Pandurang Tarkhadkar (1816-1847) Gopal Hari Deshmukh better known as 'Lokahitwadi' (1823-1882) and Vishnu Bhikaji Gokhale (1825-1873), popularly known as Vishnubawa Brahmachari, for he remained a life-long bachelor.

Jambhekar was the pioneer of the intellectual movement in Maharashtra. He laid its foundations through his numerous writings, in the early 1830s. Dadoba gave it an organisational shape; he founded the Paramhansa Sabha in 1840, the first reform organisation of nineteenth century Maharashtra.

Bhaskar Pandurang distinguished himself as the militant nationalist critic of the colonial rule in India. It was he who first articulated the exploitative character of the British rule in India. He wrote in 1841 a series of eight long letters in the Bombay Gazette, one of the oldest newspapers in the Presidency, and exposed nearly every aspect of colonial domination.

The main contribution of Lokahitwadi was in broadening the scope of the movement. In the Prabhakar, a Marathi Weekly, he wrote his hundred letters, the famous 'Shatapatren', between 1848 and 1850. This constituted the magnum opus of the early intellectual endeavours in Maharashtra. These letters taken together are all-encompassing in dimension; there is hardly any aspect of the society which is left untouched.

Brahmachari was against caste distinctions and believed in the oneness of humanity. Although himself a Brahmin, he employed a Muslim cook and ate food served by anyone. He thus openly challenged the rigidity of the caste system and worked for an equitable social order.

In Bengal the movement had begun with a religious and philosophical note, in Maharashtra strictly social issues came to occupy a prominent place in the scheme of reform. The early intellectuals of Maharashtra were not essentially religious thinkers, concerned with the philosophical subtleties. Their approach was

EXCELL CAREER INDIA

much practical in nature. For example, the Paramhansa Sabha's principal objective was the demolition of all caste distinctions. Each new recruit to the Sabha had to undergo initiation ceremony, and take the pledge that he would not observe any caste distinctions. He had to eat a slice of bread baked by a Christian and drink water at the hands of a Muslim. The Sabha was, however, a secret society; its meetings were conducted in the strictest secrecy for fear of facing the wrath of the orthodox. The challenge to the caste system and other social evils thus remained limited to the participation of its few members only.

LATER PHASE OF NINETEENTH CENTURY

The reform movement gained strength during the second half of the century. A host of towering personalities emerged on the intellectual scene. The most notable among them were Vishnu Parashuram Shastri Pandit (1827-1876), Jyotiba Phule (1827-1890), Ramkrishna Gopal Bhandarkar (1837-1925), Narayan Mahadev Permanand (1838-1893), Mahadev Gobind Ranade (1842-1901), Vishnushastri Chiplunkar (1850-1882), K.T. Telang (1850-1893), Ganesh Vasudev Joshi (1851-1911), Narayan Ganesh Chandavarkar (1855-1923) and Gopal Ganesh Agarkar (1856-1895).

Pandit began his public career with the advocacy of widow-marriage. He was a leading figure in the sphere of the agitation for female emancipation. He started the Vidhava Vivaha Uttejaka Mandal (Society for Encouragement of Widow Marriage) in 1865 and worked as its Secretary. He set an example by marrying a widow in 1875. Phule, born in the Mali caste, emerged as a champion of the depressed sections of the society. He was the first Indian to start a school for the untouchables in 1854. He also championed the cause of the liberation of Indian women. In 1851 he and his wife started a girls' school at Poona.

By his profound scholarship Bhandarkar earned the title of 'Maharshi' for himself.- In the teeth of conservative opposition he allowed and arranged the marriage of his widow-daughter in 1891. He was one of the very few to strongly advocate Hindu Muslim unity. Paramanand, writing under the pen name of the 'Political recluse', was one of the constructive critics of the British administration, besides being a great social reformer.

Ranade was a man of many-sided activity. A product of the Elphinstone College, Bombay, he was Judge of the Bombay High Court during 1891-1901. He

EXCELL CAREER INDIA

held that the caste distinction was the main blot on Indian social system. He realised that social reform movement could not move the people unless it assimilated religious reform. Under his guidance the Paramhansa Sabha was reorganised in 1867 under the name Prarthana Samaj. He guided the movement in Maharashtra with intellectual strength and pragmatism till the end of his life. The Prarthana Samaj preached monotheism and denounced priestly domination and caste distinctions. Its activities also spread to South India through the efforts of the Telugu reformer, Veeresalingam.

Chiplunkar started his famous Nibandhmala in 1874, a monthly Marathi magazine, devoted to the cause of social reform. He died very young at the age of 32. Telang was instrumental in introducing compulsory primary education in Bombay. He was the first Indian Vice-Chancellor. Joshi greatly identified himself in the sphere of politics. He provided a brilliant critique of the economic policy of the British government. He was, however, one with other intellectuals in emphasising education to be the most effective agent of social change.

Chandavarkar, basically a philosopher, was a great leader of the Prarthana Samaj. Agarkar was an iconoclast and uncompromising rationalist. He was very pungent in his denunciation of any blind dependence on tradition or false deification of India's past.

Other reformers in Bombay were Naoroji Furdonji, Dadabhai Naoroji and S.S. Bengalee. In 1851 they started a religious association called the Rehnumai Mazadayasan Sabha. It stood for the modernisation of Parsi religion and social customs. It launched a struggle for the introduction and spread of education among women, grant of a legal status to them and for uniform laws of inheritance and marriage for the Parsi community.

The Brahmo Ideas in Maharashtra or the Prarthana Samaj

The Brahmo ideas spread in Maharashtra where the Paramahansa Sabha was founded in 1849. In 1867, under the guidance of Keshab the Prarthana Samaj never “looked upon themselves as adherents of new religion or of a new sect, outside and alongside of the general Hindu body, but simply as a movement within it” Apart from the worship of one God, in Western India the main emphasis has been on social reform, upon ‘works’ rather than ‘faith’.

EXCELL CAREER INDIA

They believed that the true love of God lay in the service of God's children. Their approach was not confrontation with Hindu orthodoxy, but they relied on education and persuasion.

In the field of social reform the focus was on four objects: (i) Disapproval of caste system, (ii) Raising the age of marriage for males and females, (iii) Widow remarriage, (iv) Women education.

The prominent leaders of the Samaj were Justice Mahadev Govinda Ranade (1842-1901), R.G. Bhadarker (1837-1925) and N.G. Chandavarkar (1855-1923). The Depressed Classes Mission, the Social Service League and the Deccan Education Society have done creditable work in the field of social and educational reforms.

A number of Brahmo Samaj centres were opened in the Madras state. In the Punjab the Dayal Singh Trust sought to implant Brahmo ideas by the opening of Dayal Singh College at Lahore in 1910.

The Arya Samaj

The Arya Samaj movement was an outcome of reaction to Western influences. It was revivalist in form though not in content. The founder, Swami Dayanand, rejected Western ideas and sought to revive the ancient religion of the Aryans.

Mulshanker (1824-83) popularly known as Dayanand was born in a Brahmin family living in the old Morvi state in Gujarat. His father, a great Vedic literature, logic, Philosophy, ethics etc. Dayanand's quest for the truth goaded him to yogabhyas (contemplation or communion) and to learn Yoga it was necessary to leave home. For fifteen years (1845-60) Dayanand wandered as an ascetic in the whole of India studying Yoga. In 1875 he formally organised the first Arya Samaj unit at Bombay. But few years later the headquarters of the Arya Samaj were established at Lahore. For the rest of his life, Dayanand extensively toured India for the propagation of his ideas.

Dayanand's ideal was to unite India religiously, socially and nationally-Aryan religions to be the common religion of all, a classless and casteless society, and an India free from foreign rule. He looked on the Vedas'. He

EXCELL CAREER INDIA

gave his own interpretation of the Vedas. He disregarded the authority of the later Hindu scriptures like the puranas and described them as the work of lesser men a responsible for the evil practices of idol worship and other superstitious beliefs in hindu religion. Dayanand condemned kidol worship and preached unity of Godhead. His views were published in his famous work Satyarthaa Prakash (The True Exposition).

Dayanand launched a frontal attack on the numerous abuses (like idolatry, polytheism, belief in magic , charms , animalssacrifies, feeding the dead through sraddhas etc.) that had crept into Hindu religion in the 19th century. He rejected the popular Hindu philosophy which held that the physical world where evil existed and to seek union with God. Against this belief, Dayanand held that God , soul and matter(prakriti) were distict and eternal entities and every individual had to work out his own salvation in the light of the eternal principles governing human conduct. In rejecting monism, Dayanand also dealt a severve blow at the popular belief in pre-determination. The swami contended that human beings were not playthings of fate and as such no one could avoid responsibility for his actions on the plea that human deeds were predetermined. Dayanand accepted the deoctrine of karna, but rejected the theory of niyati (destiny). He explained that the world is a battlefield where every individual has to work out his salvation by right deeds.

Dayanand challenged the dominant position of the Brahmi priestly class in the spiritual and social life of the Hindus. He ridiculed the claim of the priests that they could act as intermediaries between man and God . The swami asserted every Hindu's right to read and interpret the Vedas. He strongly condemned the caste system based on birth , thought he subscribed to the vedic notion of the four-varuna system in which a person was not born in any varuna (caste), but was identification as a Brahmin, Kshatriya, Vaishya or Shudra according to the occupation he followed . The swami was also a strong advocate of equal status between man and woman; he pleaded for widow remarriage and condemned child marriages. In a sarcastic languages he described the Hindu race as “ the children of children”.

EXCELL CAREER INDIA

It should be clearly understood that Dayanand's slogan of 'Back to the Vedic' was a call for revival of Vedic learning and Vedic purity of religion and not revival of Vedic times, He accepted modernity and displayed patriotic attitude to national problems.

The creed and principles of the Arya Samaj first defined at Bombay in 1875 were revised at Lahore in 1877. The Ten Principles were approved by Dayanand and have remained unaltered to this day. The principles are: (1) Good is the primary source of all true knowledge. (2) God who is All-truth, All-knowledge, Almighty, Immortal, creator of universe, alone is worthy of worship. (3) The Vedas are the books of true knowledge. (4) An Arya should always be ready to accept truth and abandon untruth. (5) All actions must conform to dharma, that means after due consideration of right and wrong. (6) The principles aim of this Samaj is to promote the world's well-being, material, spiritual and social. (7) All persons should be treated with love and justice. (8) Ignorance should be dispelled and knowledge increased. (9) Everybody should consider his own progress to depend on the uplift of all others. (10) Social well-being of mankind should be placed above the individuals' well-being.

Perhaps the most phenomenal achievement of the Arya Samaj has been in the field of social reform and spread of education. The Samaj based its social programme entirely on the authority of the Vedas, of course conditioned by rationalism and utilitarianism. The Arya Samaj's social ideals comprise, among others, the Fatherhood of God and the brotherhood. The Arya Samaj's social ideals comprise, among others, the Fatherhood of God and the brotherhood of man, the equality of sexes, absolute justice and fairplay between man and man and nation and nation and love and charity towards all. The Arya Samaj lays great emphasis on education and enjoins on all Arya Samajists to endeavour "to diffuse knowledge and dispel ignorance". The D.A.V institutions spread over the length and breadth of the country are a standing proof of the educational achievements of the Samaj. The nucleus for this movement was provided by the Anglo Vedic School established at Lahore in 1886. The education imparted in D.V.A Institutions combines the best of the modern and classical Indian studies. The orthodox

opinion in the Arya Samaj which stands for the revival of Vedic ideal in modern life set up the Gurukala Pathsala at Hardwar in 1902.

The Arya Samaj movement gave “proud “ self –confidence and self-reliance to the Hindus and undermined the belief in the superiority of the White Race and western culture. As a disciplined Hindu organization, it succeeded in protecting Hindu society from the onslaught of Islam and Christianity. Rather, the Samaj started the shudhi movement to convert non-Hindu to Hinduism Further; it infused a spirit of intense patriotism. The Samaj always remained in the forefront of political movement and produced leaders of the eminence of Lal Hans Raj, pandit Guru Dutt and Lal Lajput Rai. Dayanand’s political slogan was ‘India for the Indians’

While the Brahmo Samaj and the Theosophical Society appealed to English educated elite only, Dayananad’s message was for the masses of India also. The Arya Samaj movement has taken deep roots in the Panjab, Haryana, the Uttar Pradesh, Bihar and Rajasthan.

The Ramakrishna Movement

The didactic rationalism of the Brahmo Samaj appealed more to the intellectual elite in Bengal, while the average Bengali found more emotional satisfaction in the cult of bhakti and Yoga. The teaching of Ramakrishna Mission are based on ancient and traditional concepts amidst increasing westernization and modernization. The Mission was conceived and founded by swami Vivekananda in 1897, eleven years after the death of Ramkrishna.

Ramakrishna Paramahansa (1834-86) was a poor priest at the Kali temple in Dakshineswar near Calcutta. His thinking was rooted deeply in Indian thought and culture, although he recognized the Truth I n all religions. He considered and emphasized that Krishna, Hari , Rama, Christ, Allah are different names for the same God. Unlike the Arya Samaj, Ramakrishna Mission recognizes the utility and value of image worship in developing spiritual fervor and worship of the Eternal Omnipotent God. However, Ramakrishna put his emphasis on the essential spirit, not the symbols or rituals. He stood for selfless devotion to God with a view to the

EXCELL CAREER INDIA

ultimate absorption in Him. This spiritually and compassion for suffering humanity inspired those who listened to him.

It was left to Swami Vivekananda (Narendranath Datta, 1862-1902) to give an interpretation to the teaching of Ramakrishna and render them in an easily understandable language to the modern man.

Vivekananda emerged as the preacher of neo-Hinduism. He attended the Parliament of Religions held at Chicago in 1893 and made great impression by his learned interpretations. The keynote of his opening address was the need for a healthy balance between spiritualism and materialism. He envisaged a new culture for the whole world where the materialism of the west and the spiritualism of the East would be blended into New Harmony produce happiness for mankind.

The Swami decried untouchability and the caste system. He strongly condemned the touchame –not attitude of Hindus in religious matters. He regretted that Hinduism had been confined to the kitchen. He frowned at religions tacit approval to the oppression of the poor by the rich. He believed that it was an insult to God and humanity to teach religions to a starving man. Once he said, “ Him I call a Mahatma whose heart bleeds for the poor, otherwise he is a Duratma. SO long as millions live in hunger and ignorance I hold every man a traitor who while educated at their expense, pays not the least heed to man.” The, Vivekanand emphasized the fundamental postulate of his Master that the best worship of God is through service of humanity. In this way he gave a new social purpose to Hinduism.

Ever since inception the Ramakrishna Mission has been in the forefront of social reform in the country. It runs a number of charitable dispensaries and hospitals, offer help to the afflicted in times of natural calamities like famines, floods, epidemics.

Vivekanand never gave any political message. All the same, through his speeches and writings he infused into the new generation a sence of pride in India’s past, a new faith in India’s culture and a rare sense of self-confidence in India’s future. He was a patriot and worked for the uplift of the

EXCELL CAREER INDIA

people. “ So far as Bengal is concerned’ writes Subhas Bose” Vivekanand may be regarded as the spiritual father of the modern nationalist movement.

The Theosophical Movement

The Theosophical Society was founded by westerners who drew inspiration from Indian thought and culture. Madame H.P Blavatsky (1831-1891) of Russo –German birth laid the foundation of the movement in the United states in 1875. Later Colonel M.S Olcott (1832-1907) of the U.S Army joined her. In 1882 they shifted their headquarters to India at Adyar, an outskirt of Madras. The members of that his society believe that a special relationship can be established between a person’s soul and God by comtemplation, prayer , revelations etc. The Society accepts the Hindu beliefs in reincarnation. Krma and draws inspiration from the philosophy of the Upanishads and Samkhya, Yoga and Vedanta school of though. It aims to work for universal Brotherhood of Humanity without distinction of race, creed., sex, caste or colour. The Society also seeks to investigate the unexplained laws of nature and the powers latent in man. The Theosophical Movement came to b allied with Hindu Renaissance.

In India the movement became somewhat popular with the election of Mrs. Annie Besant (1847-1933) as its President after the death of Olcott in 1907. Early in her life Mrs. Besant lost all faith in Christianity, divorced her husband , an Anglican clergyman, and came in contact with theosophy (1882). In (1889) she formally joined theosophical Society. After the death of Madame Blavatsky in 1891, Mrs. Besant felt lonely and decided to come to India. Mrs. Besant was well acquainted with Indian thought and culture and her approach was Vedantic as is very evident from her remarkable translation of the Bhagvat Gita. Madame Blavatsky’s main emphasis had been on the occult than spiritualism. Mrs. Besant found a bridege between matter and mind. Gradually Mrs. Besant turned a Hindu, not only in her views but also in her dress, food, company and social manners. In India, under the guidance, Theosophy became a movement of Hindu Revival.

Talking of the Indian problem, Annie Besant once said: “The Indian work is , first of all, the revival, strengthening and uplifting of the ancient

religions. This has brought with it a new self-respect, a pride in the past, a beliefs in the future, and as an inevitable result, a great wave of patriotic life, the beginning of the rebuilding a nation.” Besant laid the foundation of the Central Hindu College in Benares in 1898 where both the Hindu religion and western scientific subjects were taught. The College became the nucleus for the formation of Benares Hindu University in 1916. Mrs. Besant also did much for the cause of female education. She also formed the home Rule League on the patterns of the Irish Home Rule movement.

The Theosophical Society provided a common denominator for the various sects and fulfilled the urge of educated hindus. However to the average Indian the philosophy of Theosophical Movement seemed rather vague and positive programmed and as such its impact was limited to a small segment of the westernized class.

Muslim Reform Movements

If Hindu mind had responded to western influences with a desire to learn, the first reaction of the Muslim community was to shut themselves in a shell and resist Western impact.

The Wahabi Movement

The earliest organised Muslim response to Western influences appeared in the form of the Wahabi Movement (which may more aptly be called the Walliullah Movement). It was essentially a revivalist movement. Shah Walliullah (1702-62) was the first Indian Muslims leaders of the 18th century who expressed concern at the degeneration which had set in among Indian Muslims. He voiced his anguish at the ugly departures from the purity of Islam. His contribution to the Muslim reform movment was twofold. (a) He urged the desirability of creating a harmony among the four of Muslims jurisdence which had divided the Indian Muslims . He sought to intergrate the best elements of the four schools. (b) He emphasized the role of indiviual conscience in religion. He held that in cases where the Qoran and the Hadis could be liable to confliction interpretation, the individuals could make a decision on the basis of his own judgement and conscience.

EXCELL CAREER INDIA

Shah Abdul Aziz and Syed Ahmed Bareilvi popularized the teaching of walliullah but also gave them a political colour. They aimed at creating a homeland for the Muslims. The beginning was made by a Fatwa (ruling) given by Abdual Aziz declaring India to be dar-ul-harb (land of the kafirs) and the need to make it dar-ul-harb the Punjab in 1849, the movement was directed against the British . The movement was Crushed by the superior military force of the British in the 1870s.

The Aligarh Movement

A Legacy of the Revolt of 1857 was the official impression that the Muslims were the arch conspirators in 1857-58. The Wahabi political activities of 1860 s and 1870s confirmed such suspicions. However, a wind of change was perceptible in the 1870s. W.W. Hunter's book the Indian Musalman made a vigorous plea for receonciling and "rallying the Muslims". Round the British government through thourghtful concessions. A section of Muslims community led by Syed Ahmned Khan was prepared to accept this stance of official patronage. These Muslims felt that the Muslims community would forgo its rightful share in the administratiove service if they shut themselves in a shell and resist modern ideas.

Sir syed Ahmed Khan's (1817 -98) name stands out conspicuous among the Muslims reformers of the nineteenth century. Born in Delhi in 1817 in a respectable Muslim family, he received education in the traditional Muslim style. He was in the judicial service of the company at the time of the Rebellion of 1857 and stood loyal to the Government. He retired from service in 1876. In 1878 he became a member of the Imperial Legislative Council. His loyalty earned him a knighthood in 1888. Syed Ahmed tried to modernize the outlook of the Muslims . He tried to reconcile his co-religionists to modern scientific thought and to the British rule and urged them to accept service under the Government. In this objective, he achieved great success.

Sir syed also tried to reform the social abuses in the Muslims community . He condemned the system of piri and muridi. The pirs and faqirs claimed to be followers of the Sufi school and passed mystic words to

their disciplines (murids). He also condemned the institutions of slavery and described in un-Islamic. His progressive social ideas were propogated through his magazines Tahdhib-ul-Akhd (Improvement of Manners and Morals).

In his masterly work Commentaries on the Qoram, Sir Syed criticized the narrow outlook of traditional interpreters and gave his own views in the light of comtemporany rationalism and scientific knowledge. His emphasis was on the study of Koran. The word of God, he said, should be interpreted by the work of God Which lies open before all to see.

In the field of education, Sir, Syed opened the M.A.D College at Aligarh in 1875 , where instruction was imparted both in western arts and sciences and Muslims religions. Soon Aligarh became the centre of religious and cultural revival of the muslim community. The school became the nucleaus for the formation of the Muslim University in 1920.

The Deoband school

The orthodox section among the Muslim ulema who were the standard bearers of traditional Islamic learning organised the Deoband movement. It was a revivalist movement whose twin objectives were: (i) to propagate among the Muslims the pure teaching of the Koran and the Hadis and (ii) to keep alive the spirit of Jihad against the foreign rulers,

The ulema under the leadership of Muhannad Qasim Wanotavi(1832-80) and Rashid Ahamd Gangohi (1828-1905) founded the school at Deoband in the Saharanpur district of the U.P in 1866. The object was to train religious leaders for the Muslims community. The school curricula shut out English education and Western culture. The instruction imparted was in original Islamic religion and the aim was moral and religious regeneration for the Muslim community through Western education and support of the British Government ,the Deoband school did not prepare its students for governments jobs or worldly careers but for preaching of Islamic faith . It was for its religious instructions that the Deoband school attracted students not only from all parts of India but from the neighboring Muslim countries also.

EXCELL CAREER INDIA

In politics, the Deoband school welcomed the formation of the Indian National Congress in 1885. In 1888 the Deoband ulema issued a religious decree (fatwa) against Syed Ahmed Khan's organisations 'the United Patriotic Association, and 'The Muhammeden Anglo-Oriental Association'. Some critics observe that the Deoband Ulemas' support did not stem from any positive political philosophy or any opposition to British Government but was mainly influenced by their determination to oppose Sir Syed Ahmed's Activities.

The new Deoband leader Mahmud-ul-Hasan (1851-1920) sought to impart a political and intellectual content to the religious ideas of the school. He worked out a synthesis of Islamic Principles and national aspirations. The Jamiat-ul-Ulema gave a concrete shape to Hasan's ideas of protection of the religious and political rights of the Muslims in the overall context of Indian unity and national objectives.

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Sikh Reform Movements

The rationalist and progressive ideas of 19th century also influenced the Sikh community. In 1873 the Singh Sabha movement was founded at Amritsar, Its objective was twofold. It planned to bring to the Sikh community the benefits of Western enlightenment through modern education. It also countered the proselytizing activities of the Christian missionaries as well as Hindu revivalists. The Sabha opened a network of Khalsa school and colleges throughout the Punjab.

The Akali movement was an offshoot of the Singh Sabha movement. The Akali movement aimed to liberate the Sikh gurdwaras (temples) from the control of corrupt mahants who enjoyed the support of the government. In 1921 the Akalis launched a non-violent, non-cooperation sikhraha movement

EXCELL CAREER INDIA

against themahants. The Government resorted to repressive but had to bow before popular opinion and pass the Sikh Gurdawaras and pass the Sikh Gurdawaras Achts in 1922, which was later amended in 1925.

The Akali movement was a secretarian or a regional movement but not a communal movement . The Akali leaders played a notable role in the national liberation struggle through some dissenting voices were heard occasionally.

Paris Reform Movements

The Paris community could not remain unaffected by the wind of change that swept India. In 1851 al socgroup of English-educated Paris set up the Rahnumani Mazdayam Sabha or Religious Reform Association for the object of “ the regeneration of the social condition of the pariss and the restoration of the Zoroastrian religions to its pristine purity.” Naroaj Furdonji, Dadabhai Naoraji, K.R.Came were in the fore front of the movement. The newspaper Rast- Gofster (truth-teller) propagated the message of the Association. Paris religious rituals and practices were reformed and Parsi creed redefined. In the field of social reform, attention was focused on improvemet of lot of parsi women in society like removal of Purdah system , raising the age of marriage and education of women. Gradually the Parsis emerged as the most westernised section of Indian society.

An Overview

The Various reform movements gave the much needed confidence to educated Indians who had been demoralized and uprooted from the mornings by propaganda of western cultural superiority. These reform movement reassured Indians about the greatness of their ancient religious and their rich cultural heritage. The intelligentsia got a new identity which was badly needed.

The reform atmosphere helped Indian to discard many obsolete rites and practices and adjust their religious beliefs to the new environment of rationalist and scientific thought. Above all, a new securlar and nationalist outlook also developed.

The reforms movements suffered from some retrograde features also. Many reformists desired and worked for social uplift within the framework of imperialism and openly preached loyalty to the British. Again, these reformists held western society as an ideal while combating inadequacies of their own. Another limitation was that most of these reform movements confined their activities to upper and middle classes in towns, leaving out of purview the backward classed and countless millions living in India's villages. Still another negative aspect was the growth of religious chauvinism. The over-emphasis on superiority of one's own religions and social set-up generated narrow communal outlook. The Imperial rulers were quick to take advantages of this communal divide and used it to weaken the Indian national movement.

Social reform Movement in the 19th and 20th centuries

The same set of circumstances the impact modern educational, rational humanitarian and scientific approach to life- which ushered in-both in action and reaction, reform movement in religions were largely responsible reform movements in the 19th and 20th centuries Rammohan Roy, a pioneer in movement religious reform movement in Indian, was also the morning Star of modern social reform movement in the country. Social reform became an integral part of religious reform India and this was equally true of Brahma Samaj, Parathan Samaj, Arya Samaj, Ramakrishana mission, Theosophical Society in Hinduism as also Muslims, the Parsis and the Sikhs..

C.H. Heimsanth in an excellent analysis of the Hindu social reform movement has indicated three distinct phases in the history of social reform India, viz, first phase of individual revolt and reform together with strong religious links from Rammohun to the early 1880s; the second phase was marked by the elevation of social reform movement to a national plane as exemplified by the efforts of reforms was identified with regeneration of the traditional spirit of the nation and is popularly associated with activities of extremist leaders of the early 20th century. To it may be added the fourth phase under the leadership of Mahatma Gandhi when social reform became a main plank in the all round regeneration of Indian society.

EXCELL CAREER INDIA

The social reform movement in India have aimed at uprooting social evils, and inculcating men and women the spirit of sacrifice for the general good of the society . The first and foremost social problem that attracted enlightened opinion was the need for a better deal for women in society in the abolition of the cruel rites of sati and infanticide, in the condemnation of child marriage and poly gamy and popularization of widow remarriage, in the abolition of Purhda, in provision of education facilities for women and economic openings to make them self-supporting and finally and equal share for women in the political life of the country enfranchisement. Another social evil that was a major concern of the English educated and Hindu intelligentsia was the caste restriction in Hindu society and the degrading position of the lower castes especially the untouchables . Of these two great evils, those connected with the positions of women received greater attention in the 19th century, while the problems of the untouchables (Harijiand) came in sharp focus in the 20th century because of its political overtones.

Sati. The terms sati literally means a 'pure and virtuous woman'. It was applied in case of a devoted wife who contemplated perpetual and uninterrupted conjugal union with her husband life after life and as proof therof of burnt herself with the dead body of her husband . Englightened Indian rulers like Akbar, the Peshwas had imposed restrictions on its performance . Thought the East India Company early Governors-General like Cornwills, Minto and Lord Hastings had taken siome steps to restrict the practice of sati by discourging compulsion, forbidding administration of intoxicating drungs to the sorrow-stricken widows, putting a ban of the sati of pregnantwomen or widows below of age of 16 years and , above all, making compulsory the presense of police officials at the time of sacrifice who were to see that no compulsion was used , How ever, these restriction proved inadequate and achieved limited success.

Enlightened Indian reformed led by Rammohan Ray Launched a frontal attact on the evil of sati. With an eye, to the coming Charcter debates in the British Partilament and anxious to get a renewal of its character for another 20 years by presenting a creditable image of its activities in India, the Court of Directors encouraged William Bentick to enact legislation to suppress sati.

EXCELL CAREER INDIA

Regulation XVII of December 1829 declared the practice of sati, or burning or burying alive of widows, illegal and punishable by criminal courts as culpable homicide. The Regulation of 1829 was applicable in the first instance to Bengal Presidency alone, but was extended slightly modified forms to Madras and Bombay Presidencies in 1830. Thus, the evil practice of sati on any scale was wiped out though stray cases might have occurred here and there.

Infanticide. Another horrible and cruel rite particularly common among the Bengalis and the Rajputs was of killing their infant daughters at birth, taking female children to be a great economic liability. Further, if the parents could not arrange marriage for their daughters, it was considered a social disgrace and a violation of religious injunctions. Some socially backward tribes followed the practice of killing their infant daughters at their birth; this was done by the mother by deliberately neglecting the feeding of a female child to administering poisonous drugs to the child through the nipples of the mother's breast. Maharaja Dalip Singh, son of Ranjit Singh, mentions that "he had actually seen when he was child at Lahore, his sisters put into a sack and thrown into the rivers".

Enlightened British and Indian opinion was unanimous in condemning infanticide. When persuasion alone could not help, the Bengal Regulations XXI of 1804 declared infanticide illegal and equivalent to committing a murder. Pressure was exerted through Political Residents and Agents in Indian states to eradicate this evil rite. As a precautionary measure, the Government of India passed an Act in 1870 making it compulsory for parents to register the birth of all babies and providing for verification of female children for some years after birth, particularly in areas where the custom was resorted to in utmost privacy.

Widow Remarriage and Prohibition of Child marriage. The lot of women in society could not be improved merely by negative steps of suppression of *sati* and infanticide but by positive action in popularizing widow remarriage of girls. The Brahmo Samaj debated the question of widow remarriage and popularized it among the Brahmos. The efforts of Pt. Ishwar Chandra Vidya Sagar (1820-91) Principal of Sanskrit College, deserve special

EXCELL CAREER INDIA

mention. He dug up old Sanskrit references and proved that Vedic texts sanctioned widow remarriage. He sent a petition signed by 987 persons to the Government of India urging it for legislative action. His efforts were rewarded when the Hindu Widows' Remarriage Act (Act XV of 1856) legalized marriage of widows and declared issues from such marriages as legitimate. However, in Bengal the widow remarriage reform achieved very limited success.

In western india, Prof. D. K. Karve took up the cause of widow remarriage and in Madras Veerasalingam Pantulu made herculean efforts in the same direction. Prof. Karve started his career as teacher in a Girls' school at Bombay and seven years later in 1891 became a Professor at Fergusson College. In the meantime he become a widower. He refused to marry a teenager and married a Brahmin widow in 1893. Karve devoted his life to the uplift of Hindu widows and became the secretary of the Widow Remarriage Accosiciation. In 1899 he opened a Widow' Home in Poona with the object of giving high-caste widow an interest in life by providing them openings in the profession of teachers, doctors and nurses and making them, at the same time, self-supporting. He crowned his work by setting up an Indian Women's University at Bombay in 1916.

Legislative action in prohibiting child-marriage came in 1872 when by the Negative Marrige Act (popularly known as Civil Marrige Act) marriage of girls below the age of 14 and boys below 18 years were forbidden. However, this act was not applicable to Hindus, Muslims and other recognized faiths and as such had very limited impact on Indian society. B. M. Malabari, a Parsi reformer of the 19th century, started a crusade against child marriage and his efforts were crowned by the enactment of the age of Consent Act (1891) which forbade the marriages of girls below the age of 12. The sharda Act (1930) further pushed up marriage age and provided for penal action in marriages of boys under 18 and girls under 14 years of age. A improvement was made by the Child Marriage Restraint (Amendment) Act, 1978 which raised the age of marriage for from 15 to 18 years and for boys 18 to 21.

EXCELL CAREER INDIA

Education of Women. Hindu society in the 19th century suffered from false religious illusions that Hindu scriptures did not sanction female education that education of girls wrought wrath of gods leading to their widowhood.

The Christian missionaries, whatever their motive, were the first to set up the Calcutta Female Juvenile society in 1819. However, the celebrated name of J. E. D. Bethune, President of the council of Education, will always be remembered with respect. In 1849 he founded a Girls' School in Calcutta. Pt. Ishwar Chandra Vidyasagar also did a lot in popularizing the cause of female education and was associated with no less than thirty-five girls' schools in Bengal. In Bombay the students of Elphinstone Institute became the spearhead of the movement for women education and founded the Students literary and Scientific Society. Charles Wood's despatch on Education(1854) laid great stress on the need for female education. In the broad perspective, women education became a part of the general campaign for amelioration of the plight of women in society.

Abolition of a Slavery. Slavery of the Greek or Roman or American negro type did not exist in India. Slavery in India was more akin to what may be termed as bonded-servant, bonded-labour type and slaves in India were treated in humane manner unknown to western countries. In this context the observation of the Committee of circuit deserves to be quoted. It reads, "The ideas of slavery, borrowed from our American colonies, will make every modification of it appear in the eyes of our countrymen in England a horrible evil. But it is far otherwise in this country; here slaves are treated as children of the families to which they belong and often acquire a much happier state by their slavery than that could have hoped for by the enjoyment of liberty." If in northern India slaves generally served as domestic servants, in south India slaves were employed in cultivation. Of course, European slave-owners in India treated their slaves in the same inhuman manner characteristic of Western slave-owners.

Slavery was abolished in the British empire in 1833 and a clause was inserted in the Charter act of 1833 requiring the Governor-General-in-Council to abolish slavery in India as soon as it could be safely and conveniently

EXCELL CAREER INDIA

carried out. Act V of 1843 declared slavery illegal in India and all existing slaves were emancipated without any compensation to the slave-owners. The Penal Code of 1860 also declared trade in slavery illegal. Bonded-labour in one or the other form, however, lingers on in India even now.

SOUTH INDIA

In the South of India a leading light of the social reform movement in the early stages was Kandukuri Veeresalingam (1848-1919). Unlike many of his contemporaries in the social reform movement in Calcutta or Bombay, Veeresalingam was born in a poor family; by profession he was a school teacher for the major part of his life. Prolific in writing, he produced a large number of tracts and pamphlets on social reform in the Telugu language. Hence he is claimed to be the father of modern Telugu prose literature. His missionary zeal on issues like re-marriage of widows, female education and generally on the upliftment of women and removal of social vices, made him the father-figure of the later generation of Andhra social reformers.

In what was then called the Madras Presidency the response to the all-India wave of social reform was given a distinctive hue by the presence of caste associations and caste mobility movements of various kinds. By the turn of the century a number of caste associations began to play a significant role in 'reform movements' which were often not unconnected with the social elevation of the caste concerned. This was to be observed in the case of, for example, the Kongu Vellala Sangam of the Gounder Caste in Tamil Nadu, the Vokkaliga and Lingayat Associations in Mysore, the S.N.D.P. Yogam of the Iravas of Kerala, etc. The caste leaders of the caste movements formed elite, often in non-traditional careers, who stressed a common heritage of caste members and pushed forward changes in social and ritual-practices. A notable feature was that caste associations, originally concerned with internal reforms, slowly graduated into the form of strong political forces. We cannot pursue here this course of development which matured in the 20th century.

EXCELL CAREER INDIA

Social Reform in the 20th Century

The history and course of social reform movement in the 20th century is marked by the coming into existence of the number of social organizations both at the all-India and provincial levels. The Indian National Social Conference founded in 1887 by M. G. Ranade had limited objectives and achieved limited success. In 1903 the Bombay social Reform Association was founded and in Madras Mrs. Anni Besant set up the Hindu Association. In September 1932 the All-India anti-Untouchability League was founded, later renamed as Harijan Sevak Sangh. Further, the social reform movement lost its exclusive male and upper caste basis and orientation; women themselves crusaded for an equal status in society and organised the first All India women's conference in 1926 while the lower castes founded All India Depressed Classes Association (March 1918) and All India Depressed Classes Federation.

Though many social evils like drinking, beggary etc., received the attention of social reformers in the 20th century, the twin problems of improvement of the lot of women and Depressed Classes received greater attention partly because of the dynamic leadership of Gandhiji and partly due to the political overtones of the problem of Depressed Classes.

Attacking the *pardah* system among women Gandhiji said, "The sight of the screen made me sad. It pained and humiliated me deeply...Let us not live with one limb completely or partially paralysed...Let us tear down the *pardah* with one might effort." The All India women conference also denounced *pardah*. Gandhiji appealed to women to come out to the *pardah* and participate in the nationalist struggle by picketing and spinning. In the Civil Disobedience Movement, launched by Gandhiji in 1930 women participated and courted arrest in large numbers to evoke a comment from a foreign observer that if the civil Disobedience Movement accomplished nothing else but the emancipation of women in India, it would have fully justified itself.

When the Muslim League obtained separate and taunted the Hindu that the depressed Classes were not part of the Hindu community but constituted

a separate community deserving representation in its own rights, the political ambition of the Depressed Classes was touched and they realized their bargaining potential in the fast changing political scene. The Indian national congress and Hindu social organizations saw the political-cum-social aspect of the problem of the lower castes and made some determined efforts to keep them within the fold of Hinduism. In 1928 the Indian National Social Conference adopted a resolution that “the present caste system is a great obstacle to the unification of the Hindu society, therefore resolves that its abolition should be expedited by (a) encouraging true interdinig , (b) promoting intercaste marriages and (c) removing untouchability and all disabilities arising therefrom wherever they exist.” Gandhiji organised the Harijan Sevak sangh with headquarters at Delhi which has done some useful work. Dr. B. R. Ambedkar, a politically-conscious leader of the Depressed classes, was not satisfied with half-harted moves and blamed the Harijan Sevak sangh as a wing of the congress with the “real aim of ensuring the Untouchables and to make them the camp-followers of the Hindu and the Congress”. In 1945 Dr. Ambedkar criticised Gandhiji in his famous book, *What Congress and Gandhi have done to the Untouchables* and advised his fellow untouchables to embrace Buddhism.

The constitution of the Indian republic has abolished ‘untouchability’ and forbidden its practice in any form , while reservation of seats for scheduled castes and scheduled tribes in the Lok Sabha and State Vidhan Sabhas, apart from reservation of seats for them in the services, are steps in the right direction. Caste disabilities are fast crumbling under the new democratic set up and economic pressures and the scheduled Castes are increasingly playing their due role in the national life.

The kind of questions which can be asked in the preliminary.

1. Which was not an inspiration for the various social and religious reform movements that took place in India during the 19th century?
a) **Democracy** b) Individualism c) Nationalism d) Socialism
2. Which was a unique feature of the social reform movement of Arya samaj?
a) Opposition to Purdah system c) Opposition to ritualism

EXCELL CAREER INDIA

- b) **Starting of the Shudhi Movement** d) Opposition to casteism
3. Which among the following social and religious reform organizations of the Hindus in the 19th century, has been described as ‘Militant Hinduism’?
- a) Brahma Samaj c) **Arya Samaj**
b) Theosophical Society d) Prarthana Samaj
4. What were the twin pillars on which the Brahma Sabha was based?
- a) Humanism and Reason c) **Reason, Vedas and Upanishads**
b) Humanism and Vedas d) Humanism, Ramayana and Mahabharata
5. What was the main aim of the Akali Movement?
- a) To propagate the tenets of Guru Nanak and Guru Gobind Singh.
b) **To purify the management of gurudwaras**
c) To spread awareness among the Sikhs about the national movement against the British
d) None of the above
6. Theosophists believed in:
- a) Revival of strengthening of Hinduism, Zoroastrianism and Buddhism
b) The doctrine of the transmigration of the soul
c) The universal brotherhood of man.
d) **All of the above**
7. Which one of the not correct about the tenets of Brahma Samaj?
- a) Humanism b) Rationality c) Monotheism d) **Revival of Vedas**
8. Consider the following facts about Raja Ram Mohan Roy. Which ones are correct?
- A. He despised Christianity outright in total
B. He supported the ethics of Christianity
C. He believed Jesus as a God
D. He didn't believe in Avatars
- a) **B, D are correct** b) A, B, C, D all are correct

EXCELL CAREER INDIA

- c) A & D are correct d) A, C, D are correct.
9. What were Dayanand's ideals
- A. Unite India religiously
 - B. Socially
 - C. Nationally
- a) A & B only b) B & C only c) A & C only **d) A, B & C**
10. What are the exact tenets of Dayanand and what he stressed as uppermost importance?
- A. Believed in Puranas
 - B. Only Vedas
 - C. Smiritis
 - D. Idolatory
- a) A, B, C, D only **b) A, B, C only** c) B Only d) None of the above