

Socio-Religious Reform Movements

in the 19th Century:

Brahmo Samaj, Arya Samaj,
Ramakrishna Mission, and Aligarh Movement



Brahmo Samaj
Raja Rammohan Roy



Arya Samaj
Swami Dayananda Saraswati



**Ramakrishna
Mission**
Sri Ramakrishna



**Aligarh
Movement**
Sir Syed Ahmad Khan



Socio-Religious Reform Movements in the 19th Century:

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What are Socio-Religious Reform Movements?

- Movements aimed at reforming social practices and religious beliefs in Indian society.
- Sought to remove social evils, superstitions and rigid traditions.
- Attempted to reinterpret religious teachings in a rational and humanitarian way.
- Played a key role in the intellectual, social and cultural awakening of modern India.

Why did they Arise?

- Decline in moral and social values due to rigid customs and orthodoxy.
- Impact of British rule and exposure to Western education and ideas.
- Growth of rational and scientific thinking.
- Influence of Christian missionaries and their critique of Indian society.
- Need to address social evils like sati, child marriage, caste rigidity and women's subordination.

Key Features

- Emphasis on social and religious reform.
- Use of reason, humanism and modern ideas.
- Opposition to idolatry, superstition and caste discrimination.
- Advocated equality, social justice and women's upliftment.
- Promoted modern education and scientific outlook.
- Laid the foundation for the Indian Renaissance.

Introduction



Major Movements

- Brahmo Samaj (founded by Raja Ram Mohan Roy)
- Arya Samaj (founded by Swami Dayananda Saraswati)
- Ramakrishna Mission (founded by Swami Vivekananda)
- Aligarh Movement (led by Sir Syed Ahmad Khan)

Areas of Reform

- **Social Practices:** Sati, child marriage, caste discrimination, purdah, polygamy etc.
- **Women's Upliftment:** Education, widow remarriage, equal rights.
- **Religious Reforms:** Opposed idolatry, ritualism and superstition; emphasised true and rational religion.
- **Education:** Encouraged modern, scientific and secular education.
- **Social Equality:** Worked for the upliftment of lower castes and marginalized communities.

Significance

- Removed many social evils and irrational practices.
- Created awareness about social justice and equality.
- Empowered women and marginalized sections.
- Introduced modern education and rational thinking.
- Contributed to the growth of Indian nationalism.
- Helped in the formation of a modern, progressive and inclusive Indian society.

Socio-Religious Reform Movements in the 19th Century:

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1. Decline in Social and Moral Values

- Prevalence of social evils like sati, child marriage, caste rigidity, purdah and polygamy.
- Rigid customs and orthodoxy created social inequality.
- Need for reform to restore moral and ethical values in society.

2. Impact of British Rule

- Introduction of new administration, law and modern institutions.
- Exposure to Western culture, ideas and values.
- Disruption of traditional social and economic structures.
- Sense of comparison between Western progress and Indian backwardness.



3. Western Education and Modern Ideas

- Introduction of modern education system.
- Spread of ideas of liberty, equality, rationalism and humanism.
- Influence of Enlightenment thinkers like Rousseau, Voltaire and John Stuart Mill.
- Development of scientific temper and logical thinking.



1. Factors Behind the Rise of Reform Movements



4. Influence of Christian Missionaries

- Christian missionaries criticised Hindu social practices like idolatry, caste system and sati.
- Their efforts led to a defensive reaction among educated Indians.
- Inspired Indians to reform their own religion and society.



5. Indian Renaissance and Intellectual Awakening

- Growth of modern Indian intelligentsia.
- Rediscovery of India's rich cultural and spiritual heritage.
- Rise of print media, journals and public debates.
- Development of a new, reformist leadership.



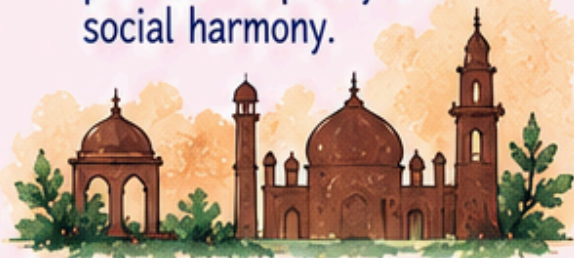
6. Socio-Economic Changes

- Decline of traditional economic system.
- Rise of a new middle class (educated professionals, traders, government employees).
- Urbanisation and growth of modern occupations.
- Need to adapt to changing social and economic realities.



7. Reform within Religious Traditions

- Need to purify and reinterpret religious teachings.
- Emphasis on the essential and rational aspects of religion.
- Rejection of blind faith, ritualism and superstition.
- Influence of earlier Bhakti and Sufi traditions, which promoted equality and social harmony.



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Why in Eastern India?

- Bengal was the first region to come under British rule (Battle of Plassey, 1757).
- Early exposure to Western education and ideas.
- Presence of urban centres like Calcutta, a hub of new intellectual and social thinking.
- Growth of a new educated middle class (Bengali bhadralok).

Main Reformers and Movements

- **Raja Ram Mohan Roy** and the Brahmo Samaj
- **Young Bengal Movement** (Henry Louis Vivian Derozio)
- **Ishwar Chandra Vidyasagar**
- Other contemporary reformers and thinkers

Key Features

- Focus on social and religious reform.
- Emphasis on rationalism, humanism and modern education.
- Opposition to social evils like sati, child marriage, polygamy and caste rigidity.
- Promotion of women's education and upliftment.
- Blend of Indian spiritual traditions with modern ideas.

2. Hindu Reform Movements: Eastern India



Areas of Reform

- Abolition of sati.
- Widow remarriage.
- Women's education.
- Critique of caste system and social discrimination.
- Promotion of monotheism and ethical religion.
- Modern, scientific and secular education.

Impact on Indian Society

- Created a new social and intellectual awakening in India (Indian Renaissance).
- Laid the foundation for modern Indian thought.
- Increased awareness about social justice and equality.
- Inspired reform movements in other parts of India.

Eastern India (Key Region)



Socio-Religious Reform Movements in the 19th Century:

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Early Life and Background

- Born: 22 May 1772, Radhanagar (Bengal).
- Came from a wealthy and influential family.
- Well-versed in Sanskrit, Persian, Arabic, Bengali and English.
- Studied different religions and developed a rational and liberal outlook.

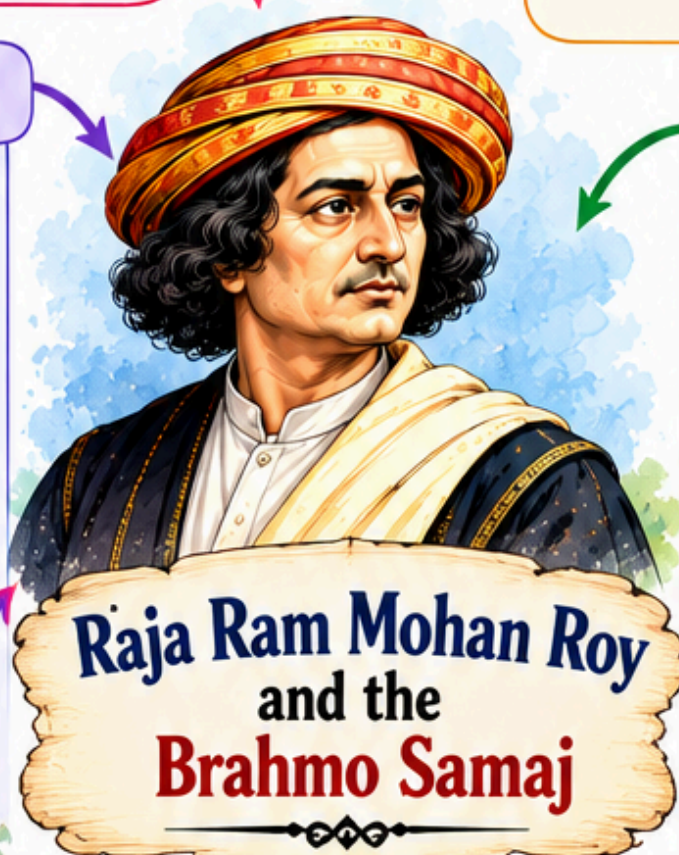
Major Ideas and Beliefs

- Believed in one Supreme God (monotheism).
- Opposed idol worship and ritualism.
- Emphasised reason, rationality and ethical religion.
- Advocated universal religion based on common moral principles.
- Supported social reform and modern education.



Formation of Brahmo Samaj

- Founded in 1828 in Calcutta.
- Aimed to purify Hindu religion and remove superstitions.
- Promoted monotheism, ethical teachings and social reform.
- Later became a major centre of socio-religious reform in India.



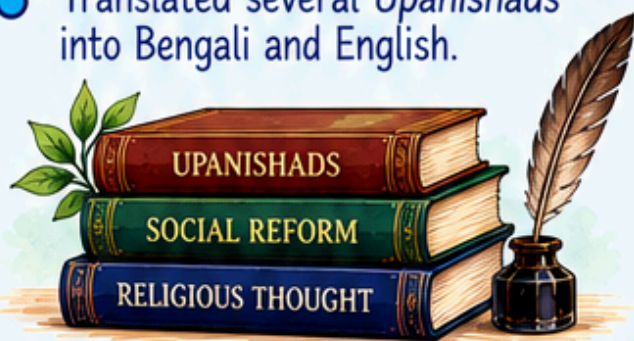
**Raja Ram Mohan Roy
and the
Brahmo Samaj**

Social Reform Activities

- Campaigned against sati and played a key role in its abolition (Regulation XVII of 1829).
- Opposed child marriage, polygamy and caste discrimination.
- Supported widow remarriage and women's education.
- Worked for freedom of press and expression.
- Advocated modern, scientific and secular education.

Writings and Works

- *Tuhfat-ul-Muwahhidin* (Gift to Monotheists) – criticised idolatry.
- *The Precepts of Jesus* – highlighted the moral teachings of Christianity.
- *Dialogues between an Advocate and an Opponent of the Practice of Burning Widows* – against sati.
- Translated several *Upanishads* into Bengali and English.



Associations and Other Initiatives

- Founded Atmiya Sabha (1815) for religious and intellectual discussions.
- Associated with the British and Indian liberal intellectuals.
- Supported modern education and the establishment of Hindu College (1817).
- Worked for the cause of Indian rights and administrative reforms.

Legacy and Impact

- Known as the "Father of the Indian Renaissance".
- Laid the foundation for modern Indian thought and social reform.
- Influenced later reformers like Ishwar Chandra Vidyasagar, Keshab Chandra Sen, etc.
- Helped in the development of a modern, rational and progressive outlook in Indian society.



Socio-Religious Reform Movements in the 19th Century:

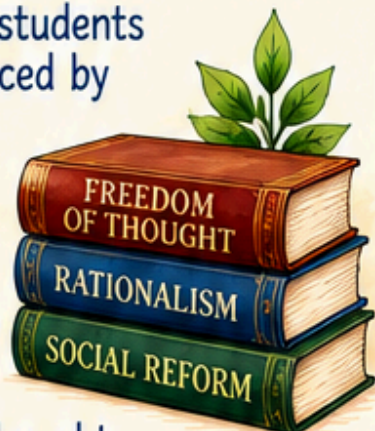
Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

Who was Henry Louis Vivian Derozio?

- **Born:** 18 April 1809, Calcutta (to a Portuguese father and Indian mother).
- **Died:** 26 December 1831 (at a young age of 22).
- Poet, teacher and a radical thinker.
- Joined Hindu College, Calcutta, as a teacher in 1826.
- Inspired a group of brilliant and progressive students with his liberal and rational ideas.

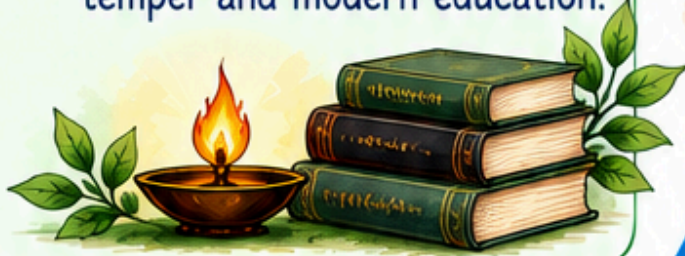
Young Bengal Movement

- A group of progressive students of Hindu College influenced by Derozio's ideas.
- Also known as the 'Derozians'.
- Rejected orthodox customs, superstitions and blind faith.
- Advocated freedom of thought, rationalism and individual liberty.
- Criticised caste system, idolatry and social evils.



Key Ideas and Teachings

- Use of reason and logic in all matters.
- Questioning of traditional beliefs and social practices.
- Emphasis on liberty, equality and humanitarian values.
- Influence of Enlightenment thinkers like Rousseau.
- Promotion of scientific temper and modern education.



Young Bengal Movement

(Henry Louis Vivian Derozio)



Major Activities

- Organised discussions and debates on social, religious and political issues.
- Encouraged free thinking and critical reasoning.
- Highlighted the need for women's education and social reform.
- Inspired students to reject orthodox practices.
- Spread modern and liberal ideas through poetry, writings and teaching.

Impact

- Created a new generation of rational and liberal thinkers in India.
- Challenged orthodoxy and traditional social practices.
- Influenced later reformers and the Indian Renaissance.
- Laid the intellectual foundation for modern Indian thought.



Reasons for Limited Success

- Derozio's early death (at the age of 22).
- Limited to a small group of educated elite students of Hindu College.
- Lack of mass support.
- Strong opposition from orthodox sections of society.
- Movement declined after Derozio's removal from Hindu College in 1831.

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Early Life and Education

- **Born:** 26 September 1820, Birsingha (Midnapore, Bengal).
- Came from a humble family.
- Received traditional Sanskrit education and became a scholar in Sanskrit.
- Known for his simplicity, integrity and compassion.

Major Roles and Positions

- Worked as a teacher and later became Principal of Sanskrit College, Calcutta.
- Played a key role in modernising the Sanskrit College.
- Associated with the Education Department of the Government of Bengal.
- Wrote several textbooks to promote modern and practical education.



Social Reform Activities

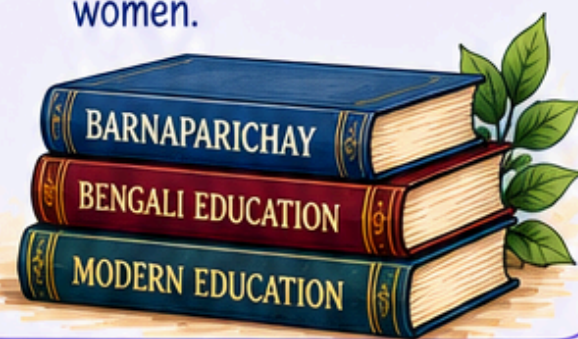
- Strongly advocated for widow remarriage.
- Opposed polygamy, child marriage and caste discrimination.
- Worked for the upliftment of women and the marginalized sections.
- Campaigned for social justice and human equality.



Ishwar Chandra Vidyasagar
(1820 – 1891)

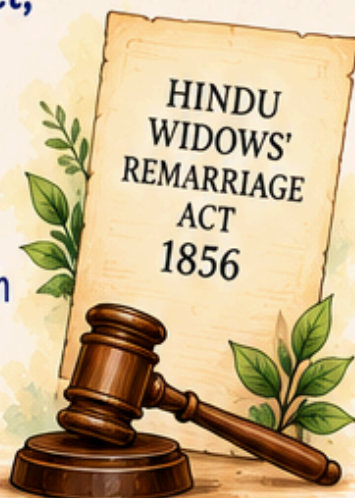
Contributions to Education

- Believed in modern, scientific and practical education.
- Wrote Bengali textbooks such as **Barnaparichay** (Part I & II), which became extremely popular.
- Simplified the Bengali language to make education accessible.
- Promoted education for women.



Important Initiatives and Acts

- Played a key role in the passage of the **Hindu Widows' Remarriage Act, 1856**.
- Worked to improve the condition of women in society.
- Supported education for girls and the spread of modern education in Bengal.
- Contributed to the development of a rational and humane society.



Legacy and Significance

- Remembered as a great social reformer, educationist and humanitarian.
- Earned the title "**Vidyasagar**" (meaning 'Ocean of Learning') for his vast knowledge and scholarship.
- His efforts laid the foundation for women's education and social reform in modern India.
- Continues to inspire for his compassion, rational thinking and dedication to social justice.

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Why in Western & Southern India?

- Spread of Western education in Bombay and Madras.
- Growth of new middle class and educated elites.
- Influence of Christian missionaries and modern ideas.
- Need to reform social and religious practices within Hindu society.

Major Regions and Centres

- Western India: Maharashtra, Gujarat, Bombay (Mumbai).
- Southern India: Madras (Chennai), Kerala, Karnataka, Andhra region.
- Important centres: Bombay, Poona, Ahmedabad, Madras.



Key Features

- Emphasis on revival and reform of Hindu religion.
- Combining ancient Indian traditions with modern ideas.
- Critique of social evils like caste discrimination, child marriage and untouchability.
- Promotion of education, self-reliance and social upliftment.



3. Hindu Reform Movements: Western & Southern India



Prominent Movements and Leaders

- Prarthana Samaj (Atmaram Pandurang).
- Satyashodhak Samaj (Jyotirao Phule).
- Theosophical Society (Blavatsky and Olcott).
- Others: efforts by regional reformers for social and religious change.



Main Objectives

- Religious and social reform within Hindu society.
- Removal of caste barriers and untouchability.
- Promotion of women's education and rights.
- Spread of modern and scientific education.
- Building a progressive and self-reliant society.

Impact and Legacy

- Created a strong reformist tradition in western and southern India.
- Inspired social movements for caste equality and women's upliftment.
- Contributed to the growth of modern education and public awareness.
- Laid the foundation for later nationalist and social reform movements.



Socio-Religious Reform Movements in the 19th Century:

Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement



Origin and Formation

- Founded in 1867 in Bombay (Mumbai).
- Influenced by the ideas of the Brahmo Samaj.
- Established by Dr. Atmaram Pandurang along with other like-minded reformers.
- Aimed to promote socio-religious reform within Hindu society.

Key Leaders

- Dr. Atmaram Pandurang (founder).
- Mahadev Govind Ranade (prominent leader).
- R. G. Bhandarkar.
- N. G. Chandavarkar.
- Supported by other liberal intellectuals of Bombay.



Dr. Atmaram Pandurang

Main Beliefs and Teachings

- Belief in one Supreme God (monotheism).
- Rejection of idol worship and ritualism.
- Emphasis on prayer (prarthana), moral living and social service.
- Acceptance of the essential truths of all religions.
- Opposed caste discrimination, child marriage and other social evils.

Social Reform Activities

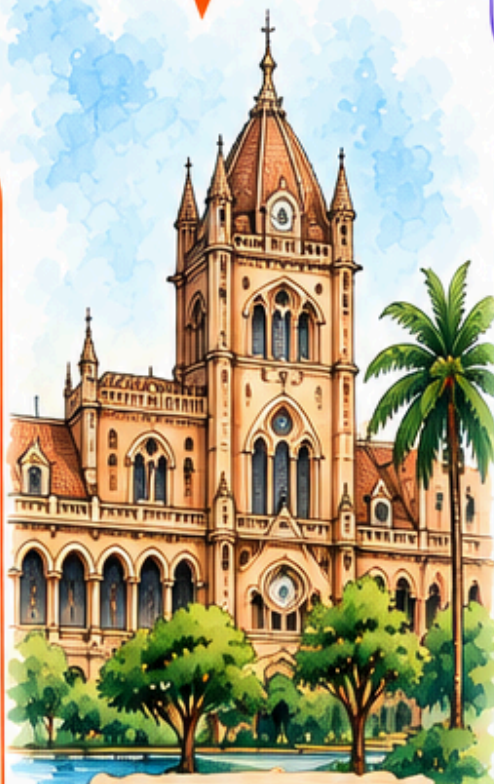
- Worked for the abolition of child marriage.
- Supported widow remarriage.
- Opposed caste discrimination and untouchability.
- Promoted women's education and upliftment.
- Encouraged social service and ethical living.

Influence and Nature

- Influenced by Western liberal ideas and the Brahmo Samaj.
- Adopted a moderate and pragmatic approach to reform.
- Focused more on social reform than religious revival.
- Attracted the educated middle class of western India.



Prarthana Samaj (1867)



Bombay (Mumbai)

Impact and Legacy

- Played a significant role in socio-religious reform in western India.
- Inspired other reform movements in Maharashtra and beyond.
- Contributed to the growth of a modern, liberal and reformist outlook in Hindu society.
- Helped in the spread of education, rational thinking and social justice.

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Who was Jyotirao Phule?

- **Born:** 11 April 1827, Pune (Maharashtra).
- Came from a Mali (gardener) community, considered a lower caste.
- Social reformer, thinker and educationist.
- Known for his strong opposition to caste oppression and his work for the upliftment of Shudras, Atishudras and women.

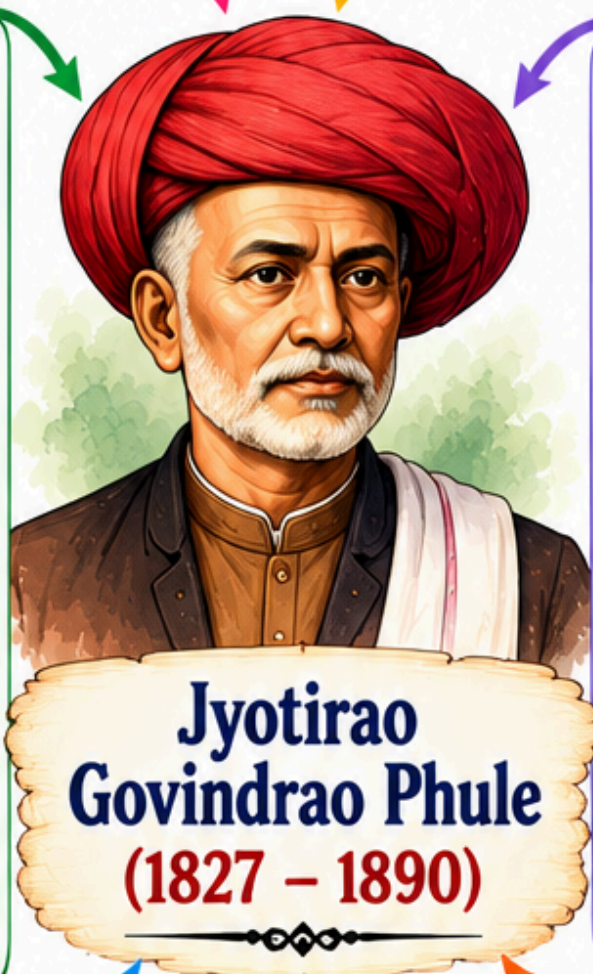
Satyashodhak Samaj

- Founded in 1873 by Jyotirao Phule in Pune.
- **Meaning:** "Society of Truth Seekers".
- Aimed to establish a casteless and egalitarian society.
- Rejected Brahmanical dominance and ritualistic practices.
- Promoted rational thinking, social justice and equality.
- Open to all, especially Shudras, Atishudras and women.



Key Ideas and Teachings

- Criticised the caste system and Brahmanical social order.
- Advocated equality, liberty and fraternity.
- Believed in education as a tool for social transformation.
- Opposed idolatry, superstition and blind faith.
- Worked for the rights of peasants, labourers, women and the oppressed classes.



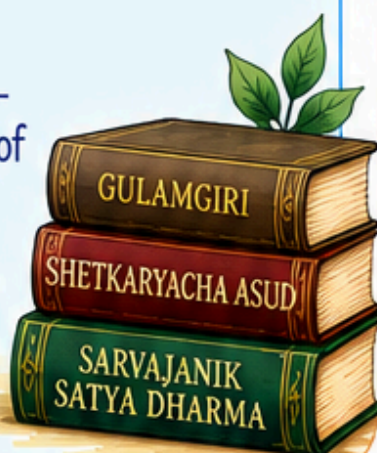
Jyotirao Govindrao Phule
(1827 – 1890)

Social Reform Initiatives

- Opened the first school for girls in Pune in 1848 (with Savitribai Phule).
- Worked for women's education and empowerment.
- Campaigned against child marriage and caste discrimination.
- Supported widow remarriage.
- Established shelters for widows, pregnant women and victims of social abuse.
- Criticised the exploitation of peasants by upper castes and British policies.

Major Works

- *Gulamgiri* (1873) – exposed caste oppression and drew parallels with slavery.
- *Shetkaryacha Asud* (1881) – highlighted the exploitation of peasants.
- *Sarvajanik Satya Dharma* – outlined his ideas on a just society.



Impact and Legacy

- Became a pioneer of anti-caste movement in India.
- Inspired later social reformers and the non-Brahmin movement in Maharashtra.
- Laid the foundation for modern education and women's rights movements.
- Remembered as a champion of social justice, equality and the rights of the marginalised.

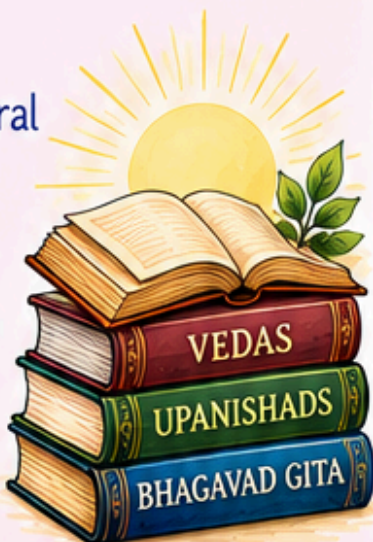


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What are Revivalist Movements?

- Movements that sought to revive and reinterpret the ancient religious and cultural traditions of India.
- Arise as a response to Western criticism and the perceived decline of Indian traditions.
- Aimed to restore pride in Indian religion, philosophy and culture.
- Combined elements of reform and revival.



Need and Background

- Growing influence of Christian missionaries and Western education.
- Criticism of Hinduism as idolatrous, ritualistic and backward.
- Loss of confidence among Indians about their own traditions.
- Desire to defend and revive the glories of ancient Indian religion and culture.
- Need to unite Indian society and restore moral and spiritual strength.

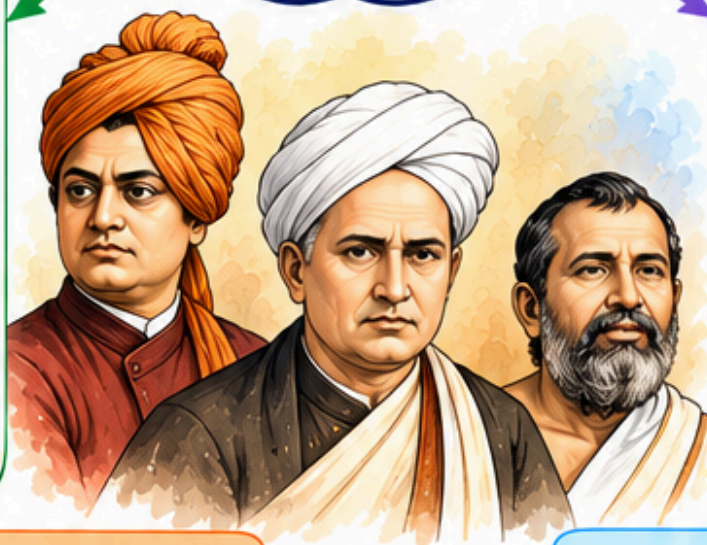


Key Features

- Emphasis on revival of ancient scriptures and values.
- Reinterpretation of tradition to meet modern challenges.
- Critique of social evils and degenerate practices.
- Cultivation of national pride and self-respect.
- Use of education, preaching and organisation.



4. The Great Revivalist Movements



Major Revivalist Movements

- **Arya Samaj**
Founded by Swami Dayananda Saraswati (1875)
Slogan: "Back to the Vedas"
- **Ramakrishna Mission**
Founded by Swami Vivekananda (1897)
Emphasis on spiritual universalism and service to humanity.
- **Other revivalist efforts**
Neo-Vedantic ideas, spiritual renaissance and cultural nationalism.

Methods and Approaches

- Preaching and lectures to spread ideas.
- Establishment of organisations and institutions.
- Publication of books, magazines and journals.
- Emphasis on education and character building.
- Reinterpretation of scriptures in the light of reason and modern needs.



Impact and Significance

- Restored self-confidence and cultural pride among Indians.
- Inspired a sense of national unity and identity.
- Contributed to the larger Indian renaissance.
- Influenced freedom movement by creating a spirit of self-respect.
- Left a lasting legacy in the form of educational, social and spiritual institutions.



Socio-Religious Reform Movements in the 19th Century:

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Life and Background

- **Born:** 12 February 1824, Tankara (in present-day Gujarat).
- Original name: Mool Shankar.
- Deeply influenced by the teachings of the Vedas.
- Renounced worldly life and became a wandering monk.
- Adopted the name Dayanand Saraswati.
- Extensive travels across India to spread Vedic knowledge.

Founding of Arya Samaj

- Founded in 1875 in Bombay (later headquarters at Lahore).
- A socio-religious reform movement based on Vedic principles.
- **Slogan:** "Back to the Vedas".
- Aimed at the regeneration of Hindu society through the revival of true Vedic teachings.



Key Works

- **Satyarth Prakash** (1875) – his most important work.
- **Vedic Bhashya** (commentary on Vedas).
- **Sanskar Vidhi**.
- Other writings on social, religious and educational reforms.



Core Beliefs and Teachings

- Vedas are the supreme and infallible source of knowledge.
- Rejection of idol worship, ritualism and superstition.
- Belief in one formless God (Om).
- Advocated rational thinking and moral living.
- Emphasis on truth, self-discipline and social service.
- Opposed caste discrimination (by birth).
- Believed in the equality of all human beings.



**Swami Dayanand
Saraswati
and the Arya Samaj
(1875)**

Social Reform Initiatives

- Opposed child marriage.
- Supported widow remarriage.
- Advocated women's education and upliftment.
- Criticised untouchability and caste discrimination.
- Worked for the purification movement (Shuddhi) to reintegrate those who had left Hinduism.
- Promoted inter-caste dining and social harmony.

Educational Contributions

- Established the Dayanand Anglo-Vedic (DAV) schools and colleges (first DAV school in Lahore, 1886).
- Aimed to combine Vedic values with modern education.
- Played a major role in spreading education among the masses.
- DAV institutions became important centres for nationalist thought.



Impact and Legacy

- Revived pride in Hinduism and Vedic culture.
- Inspired a spirit of social and religious reform.
- Contributed to the rise of Hindu nationalism.
- Influenced the freedom movement through education and social awakening.
- DAV institutions had a lasting impact on Indian society.
- Remembered as one of the most influential reformers of modern India.



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Ramakrishna Paramahansa (1836 – 1886)

- Born in Kamarpukur, Bengal (in present-day West Bengal).
- A spiritual saint and mystic.
- Preached the realization of God through love, devotion and self-surrender.
- Practised and accepted all religions as different paths to the same truth.
- Emphasised direct spiritual experience over ritualism and dogma.
- His simple life and teachings deeply influenced Swami Vivekananda.



Ramakrishna
Paramahansa

Swami Vivekananda (1863 – 1902)

- Born as Narendra Nath Dutta in Kolkata.
- Chief disciple of Ramakrishna Paramahansa.
- Played a key role in popularising Ramakrishna's teachings.
- Represented Hinduism at the **World's Parliament of Religions in Chicago (1893)**.
- Emphasised practical Vedanta, service to humanity and nation-building.
- Inspired the youth to develop character, strength and self-confidence.



Swami
Vivekananda

Formation of Ramakrishna Mission

- Ramakrishna Mission was founded in 1897 by Swami Vivekananda in Kolkata.
- Based on the teachings of Ramakrishna Paramahansa.
- **Motto:** "Atmano Mokshartham Jagat Hitaya Cha" (For one's own liberation and for the welfare of the world).
- **Headquarters:** Belur Math, Kolkata.



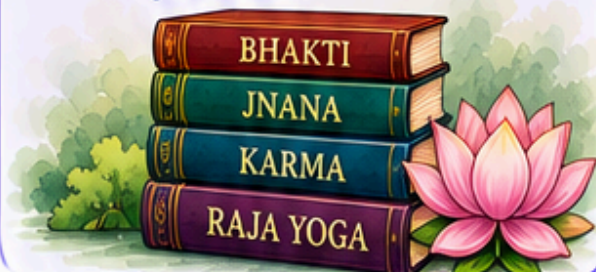
Belur Math, Kolkata

Ramakrishna Paramahansa and Swami Vivekananda (Ramakrishna Mission)



Key Teachings

- Unity of all religions.
- Realisation of God through different paths (Bhakti, Jnana, Karma, Raja Yoga).
- Service to humanity is service to God.
- Practical Vedanta in daily life.
- Harmony of religion and modern science.
- Need for character building, self-discipline and national regeneration.



Major Activities

- Establishment of schools, colleges and hostels.
- Running hospitals, dispensaries and relief work during natural calamities.
- Spreading spiritual and moral values through literature and lectures.
- Working for the upliftment of the poor, tribals and marginalized sections.
- Promotion of education, hygiene and self-reliance.



Impact and Legacy

- Gave a new spiritual and cultural confidence to Indians.
- Helped in the revival of Hindu philosophy in a modern and rational form.
- Inspired the freedom movement and nationalism.
- Influenced social reform and the idea of selfless service.
- Ramakrishna Mission continues to work globally in education, healthcare and humanitarian service.



Socio-Religious Reform Movements in the 19th Century:

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Origin and Founders

- Founded in 1875 in New York, USA.
- Founded by Helena Petrovna Blavatsky and Colonel Henry Steel Olcott.
- Aim was to study ancient religions, philosophy and the hidden laws of nature.
- Sought to promote a universal brotherhood beyond distinctions of race, religion, caste, creed or gender.

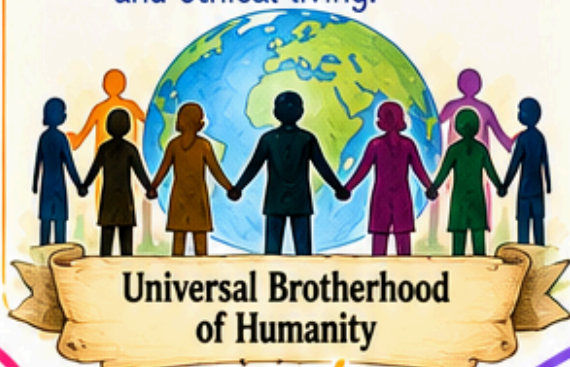


Helena Petrovna
Blavatsky
(1831 – 1891)

Colonel Henry
Steel Olcott
(1832 – 1907)

Main Objectives

- To form a nucleus of the universal brotherhood of humanity.
- To encourage the study of comparative religion, philosophy and science.
- To investigate the unexplained laws of nature and the latent powers in human beings.
- To promote tolerance, truth and ethical living.



Arrival in India

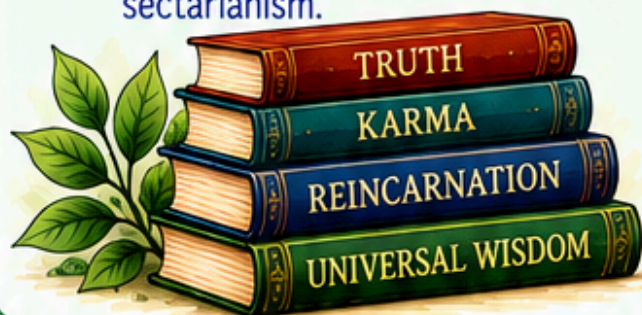
- Helena Blavatsky and Henry Olcott visited India in 1879.
- The headquarters was shifted to Adyar (Madras/Chennai) in 1882.
- Adyar became the international headquarters of the Theosophical Society, which continues to function today.



Adyar, Chennai
(International Headquarters)

Key Beliefs and Teachings

- All religions have a common spiritual truth.
- Reincarnation and the law of karma.
- Existence of a universal spiritual wisdom (Ancient Wisdom Tradition).
- Harmony between science, religion and philosophy.
- Spiritual evolution and development of latent powers in human beings.
- Rejection of dogmatism and sectarianism.



The Theosophical Society



Important Personalities

- Helena Petrovna Blavatsky – co-founder, a key thinker and writer.
- Colonel Henry Steel Olcott – co-founder, worked for the growth of the Society in India.
- Annie Besant (1847 – 1933) – joined in 1889, became a prominent leader. Contributed to education, self-governance and Indian nationalism.



Annie Besant
(1847 – 1933)

Activities in India

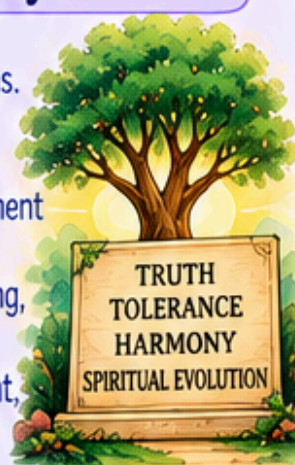
- Promoted the study of Indian religions, philosophy and culture.
- Worked for the revival of ancient Indian wisdom and values.
- Established educational institutions, most notably the Central Hindu College (in Varanasi, 1898) which later became a part of Banaras Hindu University.
- Supported social and educational reforms.
- Inspired Indian nationalism and the freedom movement.



Central Hindu College
(Varanasi, 1898)

Impact and Legacy

- Helped in the revival of interest in Indian spiritual and cultural traditions.
- Influenced many Indian leaders, including Annie Besant, who became a key figure in the Home Rule Movement and Indian nationalism.
- Promoted inter-religious understanding, tolerance and universal brotherhood.
- Left a lasting impact on Indian thought, education and socio-religious reform.



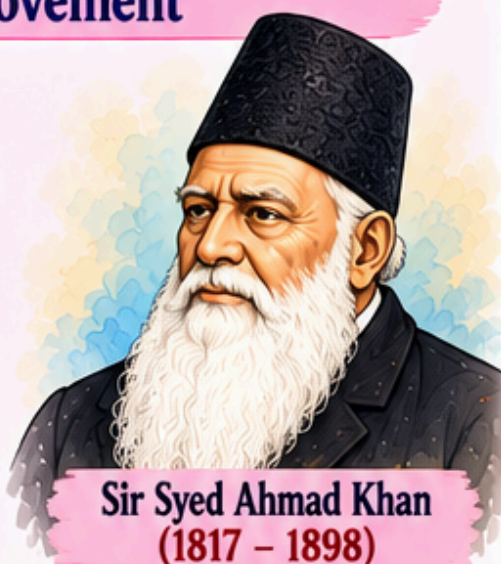
Socio-Religious Reform Movements in the 19th Century:

Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

A. Sir Syed Ahmad Khan and the Aligarh Movement

Who was he?

- Prominent Muslim thinker, educationist and social reformer.
- Worked for the intellectual, educational and socio-economic upliftment of Indian Muslims after 1857.
- Believed in modern education, scientific outlook and rational interpretation of Islam.



Sir Syed Ahmad Khan
(1817 – 1898)

Modernizing Approach

- Sought to bring Muslims out of educational and economic backwardness.
- Emphasised modern Western education and scientific reasoning.
- Believed that Islam and modern science are not in conflict.



Key Institutions and Initiatives

- **The Scientific Society (1864)**
 - to translate major English scientific works into Urdu.
- **Tahzib-ul-Akhlaq (1870)**
 - a monthly periodical to promote social reform and remove superstitions.
- **Muhammadan Anglo-Oriental (MAO) College (1875)**
 - established at Aligarh to impart modern and liberal education along with Islamic studies (later became Aligarh Muslim University in 1920).



MAO College, Aligarh

Political Outlook

- Advocated loyalty to the British government to safeguard the educational and civil interests of Muslims.
- Discouraged Muslim participation in the Indian National Congress.



B. The Deoband School (Revivalist Movement)

Foundation

- Established in 1866 at Darul Uloom, Deoband (in present-day Saharanpur, Uttar Pradesh).
- Founded by Muhammad Qasim Nanautawi and Rashid Ahmad Gangohi.

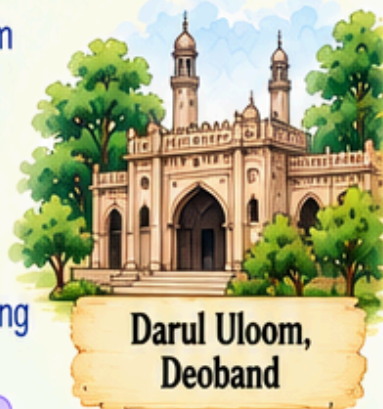


Muhammad Qasim
Nanautawi

Rashid Ahmad
Gangohi

Ideological Features

- Orthodox Islamic revivalism based on strict adherence to the Quran and Hadith.
- Opposed Western culture and modernist influences.
- Focused on preservation of traditional Islamic learning and values.



Darul Uloom,
Deoband

Political Stance

- Anti-British in outlook.
- Supported the Indian National Congress.
- Issued a fatwa against Sir Syed's loyalist organizations.

5. Muslim Socio-Religious Reform Movements

C. Other Islamic Reform Movements

Faraizi Movement (1819)



Haji
Shariatullah

- Founded in East Bengal by Haji Shariatullah.
- Aimed to enforce the fundamental duties (Faraiz) of Islam.
- Later carried forward by his son Dudu Miyan.
- Took the form of an agrarian resistance movement against oppressive zamindars.



Ahmadiyya Movement (1889)

- Founded by Mirza Ghulam Ahmad of Qadian (Punjab).
- Advocated universal tolerance and inter-faith dialogue.
- Emphasised peaceful propagation of Islam.
- Opposed armed religious conflict and promoted harmony among religions.



Mirza Ghulam Ahmad
(of Qadian)

Socio-Religious Reform Movements in the 19th Century:

Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

Reform Among Sikhs

Background

- After the decline of the Sikh Empire (1849), there was a need to revive Sikh religious, social and educational traditions.
- British rule and Christian missionary activities also created a need to reaffirm the Sikh identity.



Main Reform Initiatives

- Singh Sabha Movement (1873, Amritsar)** – to purify Sikhism and promote its teachings.
- Emphasis on Gurus' teachings and rejection of superstitions and practices not in accordance with Sikh tradition.
- Promotion of Sikh education through Khalsa schools and colleges.
- Publication of Sikh literature and propagation of the Gurmukhi script.
- Reform in social practices and removal of missionary influence.

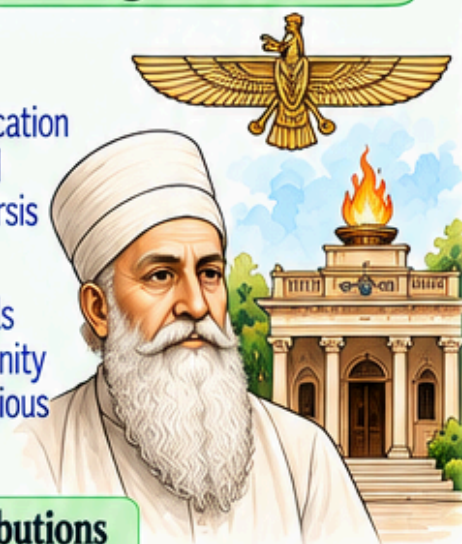
Key Personalities

- Giani Ditt Singh
- Bhai Kahn Singh Nabha
- Bhai Vir Singh

Reform Among Parsis

Background

- Contact with Western education and ideas led to social and religious reform among Parsis in the 19th century.
- Need to remove social evils and modernize the community while preserving their religious identity.



Key Reforms and Contributions

- Rational interpretation of Zoroastrian teachings.
- Reform of social customs and opposition to blind rituals.
- Promotion of modern education, especially for women.
- Establishment of schools, colleges and charitable institutions.
- Active participation in social and philanthropic work.
- Adoption of modern ideas while retaining Parsi religious identity.

Key Personalities

- Dadabhai Naoroji
- K.R. Cama
- Sir Pherozeshah Mehta
- Behramji Malabari



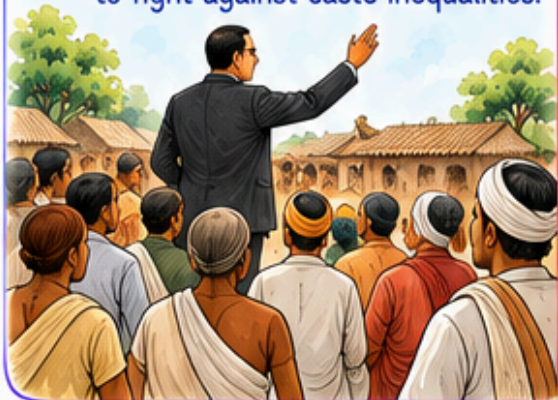
Parsi General Hospital, Mumbai (1845)

6. Reforms Among Sikhs, Parsis, and Lower-Caste Movements

Lower-Caste Movements

Background

- Rigid caste system led to social discrimination and exclusion of lower castes from education, temples and public resources.
- Influence of modern education, western ideas and social reform movements inspired leaders to fight against caste inequalities.



Major Movements and Leaders

- Jyotirao Phule and the Satyashodhak Samaj (1873, Maharashtra)**
 - Worked for the rights of Shudras and Ati-Shudras.
 - Opposed Brahmanical dominance and caste discrimination.
 - Promoted education for lower castes and women.
- Sri Narayana Guru (Kerala)**
 - Preached social equality and the message "One Caste, One Religion, One God for Man".
 - Worked for the upliftment of Ezhavas and other backward communities.
- Ayya Vaikunda Swami (Tamil Nadu)**
 - Fought against caste oppression and social injustice in Travancore.
 - Inspired marginalised communities to assert their rights.
- Other Leaders**
 - Ayyankali (Kerala) – for the rights of Dalits.
 - Periyar E.V. Ramasamy (Tamil Nadu) – against caste hierarchy and for self-respect movement.

Key Features

- Demand for social equality and end of caste discrimination.
- Promotion of education among lower castes.
- Rejection of untouchability and oppressive social practices.
- Assertion of dignity and self-respect.
- Use of modern ideas to challenge orthodox traditions.



Socio-Religious Reform Movements in the 19th Century:

Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

1 Regulation XVII of 1829 (Abolition of Sati)

- Banned the practice of Sati in Bengal Presidency (later extended to entire India).
- Introduced by Lord William Bentinck.
- Strongly supported by Raja Ram Mohan Roy.
- Declared Sati a punishable offence (homicide).



2 The Hindu Widow Remarriage Act, 1856

- Legalised the remarriage of Hindu widows.
- Championed by Ishwar Chandra Vidyasagar.
- Aimed to improve the social status of widows and remove social stigma.
- Faced strong opposition from orthodox sections of society.



3 The Age of Consent Act, 1891

- Raised the age of consent for girls from 10 to 12 years.
- Aimed to prevent child marriage and protect the health of young girls.
- Supported by social reformers like Behramji Malabari.
- Faced opposition from conservative sections who viewed it as interference in religious and social customs.



4 The Indian Slavery Act, 1843

- Declared slavery illegal in British India.
- Prohibited the buying and selling of slaves.
- Aimed to end various forms of servitude prevalent in Indian society.



7. Major Social Reform Legislations under British Rule



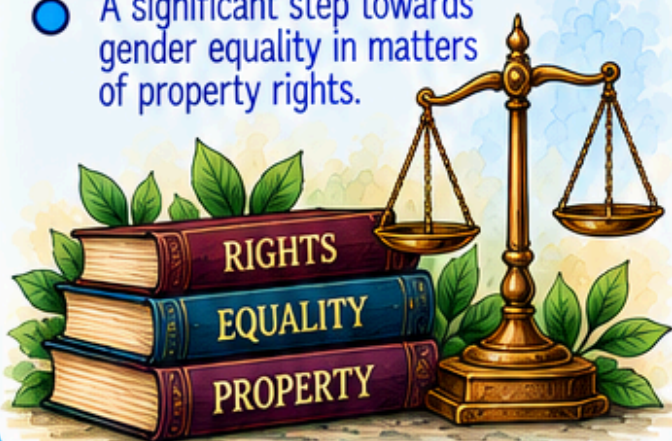
5 The Special Marriage Act, 1872

- Provided a legal framework for civil marriage regardless of religion.
- Allowed marriage without the need for religious rituals.
- Aimed to promote inter-caste and inter-religious marriages.



6 The Hindu Women's Right to Property Act, 1937

- Gave Hindu widows the right to inherit a share in their husband's property.
- Aimed to improve the economic status of Hindu women.
- A significant step towards gender equality in matters of property rights.



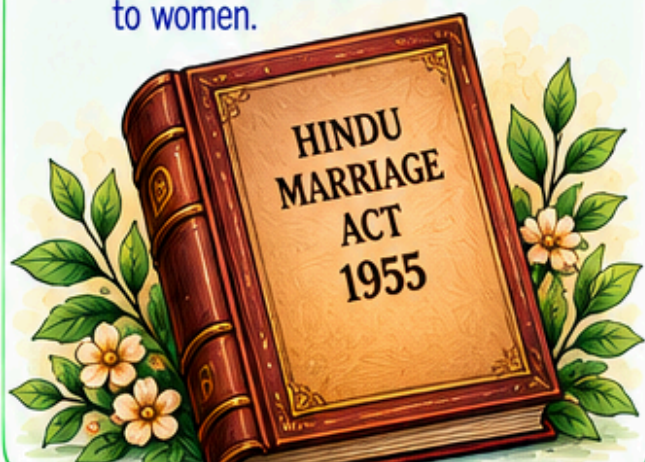
7 The Child Marriage Restraint Act, 1929 (Sarda Act)

- Fixed the minimum age of marriage at 14 years for boys and 12 years for girls (later amended).
- Aimed to prevent child marriage and promote social reform.
- Named after Harbilas Sarda, who introduced the bill.



8 The Hindu Marriage Act, 1955

- Legalised monogamy among Hindus.
- Provided for divorce, judicial separation and other reforms in Hindu personal law.
- Gave greater rights and protection to women.



7. Major Social Reform Legislations under British Rule

Legislation	Year Passed	Governor-General / Viceroy	Key Reform Enacted
Bengal Sati Regulation (Regulation XVII) 	1829	Lord William Bentinck	- Declared the practice of Sati illegal and punishable as culpable homicide. - Championed by Raja Ram Mohan Roy.
Abolition of Slavery Act (Act V) 	1843	Lord Ellenborough	- Abolished the legal recognition of slavery across East India Company territories. - Ended various forms of servitude prevalent in Indian society.
Hindu Widows' Remarriage Act (Act XV) 	1856	Lord Canning (Drafted by Dalhousie)	- Legalized Hindu widow remarriage. - Legitimized the heirs from such marriages. - Championed by Ishwar Chandra Vidyasagar.
Indian Penal Code (IPC) 	1860	Lord Canning	- Codified criminal laws, including provisions against various social evils. - Included sections to curb practices like infanticide, bigamy and cruelty.
Female Infanticide Prevention Act 	1870	Lord Mayo	- Aimed to prevent the practice of female infanticide, particularly in communities like the Rajputs. - Provided for stricter surveillance and punishment.
Native Marriage Act (Civil Marriage Act) 	1872	Lord Northbrook	- Prohibited child marriage and polygamy. - Provided for civil marriage irrespective of religion. - Fixed minimum marriage age (14 for girls, 18 for boys) for secular marriages.
The Age of Consent Act 	1891	Lord Lansdowne	- Raised the age of consent for girls from 10 to 12 years. - Aimed to prevent child marriage and protect the health of young girls. - Spearheaded by B.M. Malabari.
Child Marriage Restraint Act (Sarda Act) 	1929	Lord Irwin	- Fixed the legal minimum marriage age at 14 for girls and 18 for boys across all communities. - Aimed to check child marriage and promote social reform. - Introduced by Harbilas Sarda.
The Hindu Women's Right to Property Act 	1937	Lord Linlithgow	- Gave Hindu widows the right to inherit a share in their husband's property. - Aimed to improve the economic status of Hindu women. - An important step towards gender equality in property rights.
The Hindu Marriage Act 	1955	Lord Willingdon	- Legalised monogamy among Hindus. - Provided for divorce, judicial separation and other reforms in Hindu personal law. - Gave greater rights and protection to women.

Significance

- Helped in the abolition of harmful and regressive social practices.
- Improved the status and rights of women in Indian society.
- Aimed to protect children and promote social welfare.
- Reflected the growing influence of social reformers and modern humanist ideas.
- Laid the foundation for further social and legal reforms in independent India.

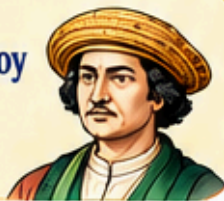


Socio-Religious Reform Movements in the 19th Century: Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

QUICK EXAMINATION FACTS

1 "Father of the Indian Renaissance"

Raja Ram Mohan Roy
(1772 – 1833)



2 Year & Founder of Atmiya Sabha

1815,
Raja Ram Mohan Roy
in Calcutta



3 Year & Venue of Brahmo Samaj Founding

August 20, 1828
(Renamed Brahmo Samaj
in 1830)
at Calcutta



4 Regulation Abolishing Sati

Regulation XVII
of 1829 CE
(Lord William Bentinck)



5 Newspapers of Raja Ram Mohan Roy

Sambad Kaumudi
(Bengali, 1821) &
Mirat-ul-Akhbar
(Persian, 1822)



6 Title 'Raja' Bestowed By

Mughal Emperor
Akbar II



7 Founder of Young Bengal Movement

Henry Louis
Vivian Derozio
(Hindu College,
Calcutta)



8 Act Legalizing Hindu Widow Remarriage

Act XV of 1856 CE
(Lord Canning;
advocated by
Vidyasagar)



9 Founder of Satyashodhak Samaj



Mahatma Jyotirao Phule
(1873; authored
Gulamgiri in 1873)

10 First Indigenous Girls' School

Bhide Wada, Pune
(1848, by Jyotirao &
Savitribai Phule)



11 Founder of Arya Samaj & Core Motto

Swami Dayanand Saraswati
(1875, Bombay;
"Go Back to the Vedas")



12 First Thinker to Propound "Swaraj"

Swami Dayanand Saraswati
in Satyarth Prakash
(1875)



13 Swami Vivekananda's Chicago Address

September 11, 1893 CE
(World's Parliament
of Religions)



14 Founder & Headquarters of Ramakrishna Mission

Swami Vivekananda
(1897;
Belur Math,
West Bengal)



15 Founder of MAO College Aligarh

Sir Syed Ahmad Khan
(1895;
upgraded to AMU
in 1920)



16 Periodical Founded by Sir Syed Ahmad Khan

Tahzib-ul-Akhlaq
(1870)



17 Founders of Deoband Movement

Muhammad Qasim
Nanautawi &
Rashid Ahmad Gangohi
(1866)



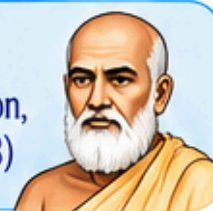
18 Parsi Reform Journal 'Rast Goftar'

Dadabhai Naoroji &
Naoroji Furdunji
(1851)



19 Universal Slogan on Human Unity

Sri Narayana Guru
("One Caste, One Religion,
One God for Man", 1888)



20 Minimum Age under Sarda Act (1929)



14 years for girls
and 18 years for boys

Socio-Religious Reform Movements in the 19th Century: Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

MCQs

1 Who among the following is known as the “Father of the Indian Renaissance”?

- A Swami Dayanand Saraswati
- B Raja Ram Mohan Roy
- C Sir Syed Ahmad Khan
- D Swami Vivekananda

Correct Answer

B

Explanation

Raja Ram Mohan Roy is known as the “Father of the Indian Renaissance” for his pioneering efforts in social and religious reform, modern education and intellectual awakening in India.



2 The practice of Sati was abolished in India through which of the following?

- A Regulating Act of 1773
- B Charter Act of 1813
- C Regulation XVII of 1829
- D Government of India Act of 1858

Correct Answer

C

Explanation

Sati was abolished by Regulation XVII of 1829 during the governorship of Lord William Bentinck, with active support from Raja Ram Mohan Roy.



3 The first girls' school in India was established at Bhide Wada in Pune by:

- A Savitribai Phule
- B Jyotirao Phule and Savitribai Phule
- C Pandita Ramabai
- D Anandibai Joshi

Correct Answer

B

Explanation

The first indigenous girls' school was established in 1848 at Bhide Wada, Pune, by Jyotirao Phule and Savitribai Phule. It was a landmark step towards women's education and social equality.



4 The Aligarh Movement was led by:

- A Raja Ram Mohan Roy
- B Sir Syed Ahmad Khan
- C Maulana Abul Kalam Azad
- D Sayyid Ahmad Barelvi

Correct Answer

B

Explanation

The Aligarh Movement was led by Sir Syed Ahmad Khan, who established the Muhammadan Anglo-Oriental (MAO) College in 1875, which later became Aligarh Muslim University (1920).



5 The Ramakrishna Mission was founded by:

- A Raja Ram Mohan Roy
- B Swami Dayanand Saraswati
- C Swami Vivekananda
- D Mahatma Jyotirao Phule

Correct Answer

C

Explanation

Ramakrishna Mission was founded by Swami Vivekananda in 1897 at Belur Math (West Bengal) to spread the teachings of Ramakrishna Paramahansa and to work for the spiritual and social upliftment of humanity.



Socio-Religious Reform Movements in the 19th Century: Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

6

Which of the following periodicals was founded by Sir Syed Ahmad Khan?

- A Sambad Kaumudi
- B Tahzib-ul-Akhlaq
- C Rast Goftar
- D Mirat-ul-Akhbar



Correct Answer

B

Explanation

Sir Syed Ahmad Khan founded Tahzib-ul-Akhlaq in 1870, a Urdu journal, to promote modern education, rational thinking and social reform among Indian Muslims.



7

Who were the founders of the Deoband Movement?

- A Maulana Abul Kalam Azad and Muhammad Iqbal
- B Muhammad Qasim Nanautawi and Rashid Ahmad Gangohi
- C Sir Syed Ahmad Khan and Chiragh Ali
- D Sayyid Ahmad Barelvi and Shah Waliullah



Correct Answer

B

Explanation

The Deoband Movement was founded in 1866 by Muhammad Qasim Nanautawi and Rashid Ahmad Gangohi. It aimed at the revival of Islamic learning and opposed western influence in religious education.



8

The 'Rast Goftar' journal associated with the Parsi reform movement was founded by:

- A Dadabhai Naoroji and Naoroji Furdunji
- B Pherozeshah Mehta and Badruddin Tyabji
- C Jamsetji Tata and Dadabhai Naoroji
- D M.G. Ranade and Gopal Krishna Gokhale



Correct Answer

A

Explanation

Rast Goftar was founded in 1851 by Dadabhai Naoroji and Naoroji Furdunji to promote social and religious reform among the Parsi community and to address social issues rationally.



9

What was the universal slogan on human unity given by Sri Narayana Guru?

- A One Nation, One People, One Religion
- B One Caste, One Religion, One God for Man
- C Unity in Diversity
- D Service, Education, Progress

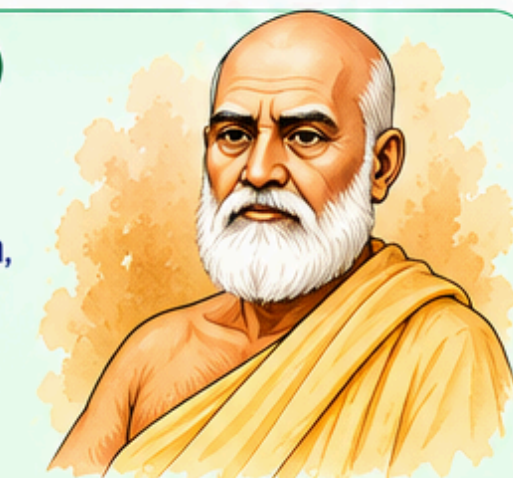


Correct Answer

B

Explanation

Sri Narayana Guru gave the slogan "One Caste, One Religion, One God for Man" (1888). He worked for social equality and the upliftment of marginalized communities, especially the Ezhavas, in Kerala.



10

The minimum age for marriage under the Sarda Act (Child Marriage Restraint Act, 1929) was:

- A 12 years for girls and 16 years for boys
- B 14 years for girls and 18 years for boys
- C 16 years for girls and 18 years for boys
- D 15 years for girls and 20 years for boys

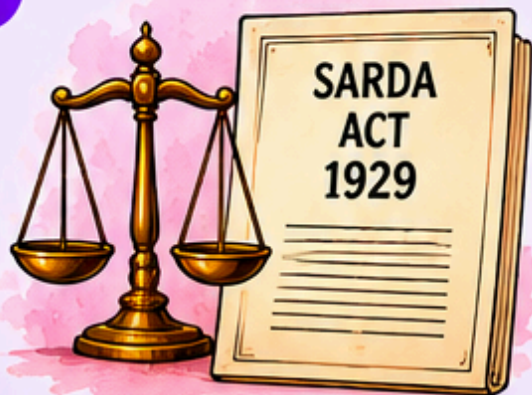


Correct Answer

B

Explanation

The Sarda Act, 1929 (Child Marriage Restraint Act) fixed the minimum age for marriage at 14 years for girls and 18 years for boys. It was an important step towards preventing child marriage in India.



Socio-Religious Reform Movements in the 19th Century: Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

11

The Atmiya Sabha, which later laid the foundation for the Brahmo Samaj, was established in:

- A 1813
- B 1815
- C 1820
- D 1830



Correct Answer

B

Explanation

The Atmiya Sabha was established in 1815 in Calcutta by Raja Ram Mohan Roy. It was an early platform for discussing religious and social reforms, which later led to the formation of the Brahmo Samaj.



12

Which of the following was written by Mahatma Jyotirao Phule?

- A Satyarth Prakash
- B Gulamgiri
- C Tahzib-ul-Akhlaq
- D Annihilation of Caste



Correct Answer

B

Explanation

Gulamgiri (1873) was written by Mahatma Jyotirao Phule. In this book, he criticised caste discrimination and compared the condition of lower castes in India with the enslavement of African people.



13

The 'World's Parliament of Religions', where Swami Vivekananda delivered his famous address, was held in:

- A London (1890)
- B Chicago (1893)
- C New York (1895)
- D Paris (1900)



Correct Answer

B

Explanation

Swami Vivekananda delivered his historic speech at the World's Parliament of Religions in **Chicago** on 11 September 1893. His address highlighted the universal message of tolerance and harmony.



14

Which of the following was the main aim of the Arya Samaj?

- A Revival of Buddhism in India
- B Promotion of monotheism and return to Vedic values
- C Spread of Christianity in India
- D Establishment of a separate Muslim identity



Correct Answer

B

Explanation

The Arya Samaj, founded by Swami Dayanand Saraswati in 1875, aimed to promote monotheism, remove social evils and encourage a return to the Vedas as the true source of knowledge.



15

Which of the following statements about Sir Syed Ahmad Khan is correct?

- A He founded the Deoband Movement.
- B He established the MAO College in 1875.
- C He was the founder of the Satyashodhak Samaj.
- D He led the Prarthana Samaj.



Correct Answer

B

Explanation

Sir Syed Ahmad Khan established the Muhammadan Anglo-Oriental (MAO) College in 1875 at Aligarh, which later became Aligarh Muslim University (AMU) in 1920. He worked for the modern education of Indian Muslims and social reform.



Socio-Religious Reform Movements in the 19th Century: Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

16 Who among the following started the periodical *Sambad Kaumudi*?

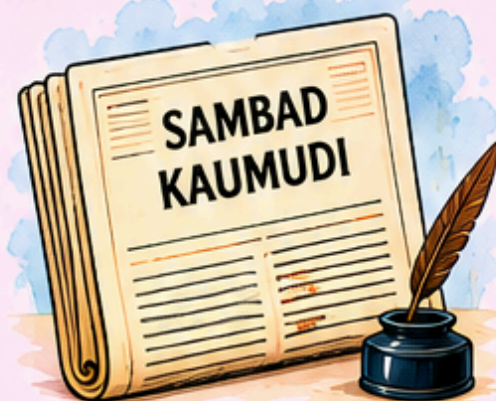
- A Iswar Chandra Vidyasagar
- B Raja Ram Mohan Roy
- C Bal Gangadhar Tilak
- D Gopal Hari Deshmukh

 **Correct Answer**

B

Explanation

Raja Ram Mohan Roy started the newspaper *Sambad Kaumudi* in 1821 in Bengali to spread social and religious reformist ideas and to create awareness on contemporary issues.



17 Which of the following reformers strongly advocated for Hindu widow remarriage?

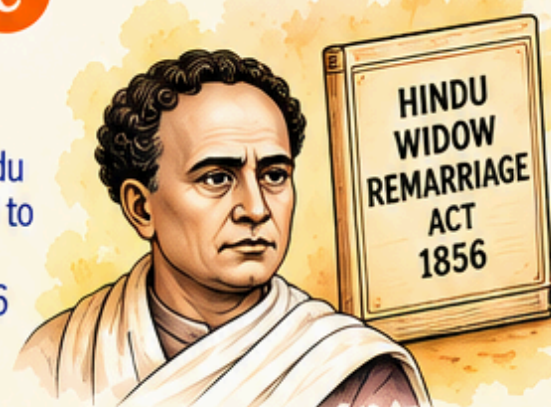
- A Raja Ram Mohan Roy
- B Swami Dayanand Saraswati
- C Ishwar Chandra Vidyasagar
- D Swami Vivekananda

 **Correct Answer**

C

Explanation

Ishwar Chandra Vidyasagar strongly campaigned for Hindu widow remarriage, which led to the enactment of the Hindu Widow Remarriage Act, 1856 during the governorship of Lord Canning.



18 The Satyashodhak Samaj was founded by which of the following?

- A Raja Ram Mohan Roy
- B Swami Dayanand Saraswati
- C Mahatma Jyotirao Phule
- D Narayana Guru

 **Correct Answer**

C

Explanation

The Satyashodhak Samaj was founded in 1873 by Mahatma Jyotirao Phule to fight against caste discrimination, Brahminical supremacy and social inequalities, and to promote the rights of marginalized communities.



19 Which of the following was a key feature of the teachings of the Ramakrishna Mission?

- A Revival of Vedic rituals and rejection of idol worship
- B Promotion of education and service to humanity
- C Political resistance against British rule
- D Establishment of a separate Muslim political identity

 **Correct Answer**

B

Explanation

The Ramakrishna Mission, founded by Swami Vivekananda in 1897, emphasised the principles of self-realization, universal brotherhood, and service to humanity, especially through education, healthcare and social welfare activities.



20 Which of the following statements about the Arya Samaj is correct?

- A It was founded in 1828 in Calcutta.
- B It believed in the supremacy of the Quran.
- C It was founded by Swami Dayanand Saraswati in 1875.
- D It advocated complete Westernization of Indian society.

 **Correct Answer**

C

Explanation

The Arya Samaj was founded by Swami Dayanand Saraswati in 1875 at Bombay. It aimed to promote a return to the Vedas, remove social evils, and encourage monotheism, education and social reform.



Socio-Religious Reform Movements in the 19th Century: Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

21 Who established the first indigenous girls' school at Bhide Wada, Pune in 1848?

- A Raja Ram Mohan Roy
- B Jyotirao Phule and Savitribai Phule
- C Swami Dayanand Saraswati
- D Sir Syed Ahmad Khan

Correct Answer

B

Explanation

Jyotirao Phule and Savitribai Phule established the first indigenous girls' school at Bhide Wada, Pune in 1848. It was a pioneering step towards women's education and social equality in India.



22 Which of the following correctly matches the reformer with his work?

- A Raja Ram Mohan Roy – Satyarth Prakash
- B Swami Dayanand Saraswati – Sambad Kaumudi
- C Sir Syed Ahmad Khan – Tahzib-ul-Akhlaq
- D Mahatma Jyotirao Phule – Rast Goftar

Correct Answer

C

Explanation

Sir Syed Ahmad Khan founded the journal *Tahzib-ul-Akhlaq* in 1870 to promote modern education, rational thinking and social reform among Indian Muslims.



23 Who was associated with the principle of "One Caste, One Religion, One God for Man"?

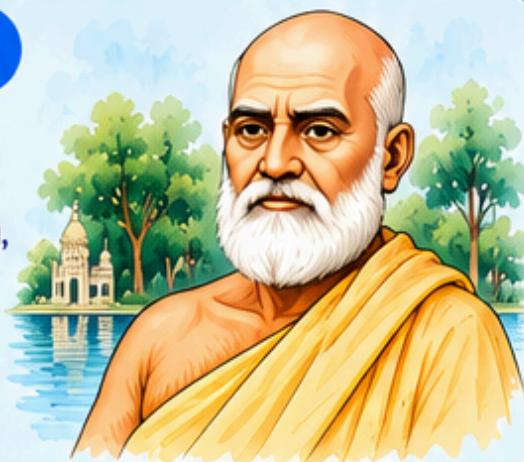
- A Raja Ram Mohan Roy
- B Sri Narayana Guru
- C Swami Vivekananda
- D Ishwar Chandra Vidyasagar

Correct Answer

B

Explanation

Sri Narayana Guru gave the slogan "One Caste, One Religion, One God for Man" (1888). He worked for social equality, the upliftment of marginalized communities and the removal of caste discrimination.



24 The title 'Raja' was conferred on Raja Ram Mohan Roy by which of the following?

- A Lord William Bentinck
- B Mughal Emperor Akbar II
- C British Parliament
- D Manav Dharma Sabha

Correct Answer

B

Explanation

The title 'Raja' was bestowed on Raja Ram Mohan Roy by the Mughal Emperor Akbar II in recognition of his services and for representing the emperor's interests in England.



25 Which of the following accurately describes the main aim of the Aligarh Movement?

- A Revival of Vedic learning
- B Promotion of Western education among Muslims
- C Abolition of the caste system
- D Establishment of the Deoband Movement

Correct Answer

B

Explanation

The Aligarh Movement, led by Sir Syed Ahmad Khan, aimed to promote modern and Western education among Indian Muslims to help them adapt to the changing times and to uplift their social, educational and political conditions.



Socio-Religious Reform Movements in the 19th Century: Brahmo Samaj, Arya Samaj, Ramakrishna Mission, and Aligarh Movement

26 Which of the following was a key teaching of the Arya Samaj?

- A Idol worship as a means to salvation
- B Infallibility of the Vedas
- C Religious pluralism and universal brotherhood
- D Synthesis of Hinduism and Islam

 **Correct Answer**

B

Explanation

The Arya Samaj, founded by Swami Dayanand Saraswati, believed in the infallibility of the Vedas and advocated a return to Vedic values. It opposed idol worship and superstitions and promoted social reform.



27 Which movement specifically aimed to modernize the education of Muslims in India?

- A Brahmo Samaj
- B Arya Samaj
- C Ramakrishna Mission
- D Aligarh Movement

 **Correct Answer**

D

Explanation

The Aligarh Movement, led by Sir Syed Ahmad Khan, aimed to modernize the education of Indian Muslims by establishing the Muhammadan Anglo-Oriental College in 1875, which later became Aligarh Muslim University.



28 Who succeeded Raja Ram Mohan Roy as the leader of the Brahmo Samaj?

- A Keshab Chandra Sen
- B Debendranath Tagore
- C Ishwar Chandra Vidyasagar
- D Ramakrishna Paramahansa

 **Correct Answer**

B

Explanation

Debendranath Tagore succeeded Raja Ram Mohan Roy as the leader of the Brahmo Samaj. He further consolidated the movement and gave it a more organized form through the Tattvabodhini Sabha and Tattvabodhini Patrika.



29 Which of the following was a contribution of the Ramakrishna Mission?

- A Revival of Vedic rituals and Sanskrit learning
- B Promotion of modern scientific education
- C Service to humanity and establishment of schools, hospitals and relief work
- D Spread of Islamic education among Indian Muslims

 **Correct Answer**

C

Explanation

The Ramakrishna Mission, founded by Swami Vivekananda in 1897, emphasised service to humanity as a form of worship. It established schools, hospitals, relief work and other social welfare activities.



30 Which of the following journals was associated with the Brahmo Samaj?

- A Tahzib-ul-Akhlaq
- B Rast Goftar
- C Sambad Kaumudi
- D Al-Hilal

 **Correct Answer**

C

Explanation

Sambad Kaumudi was a Bengali newspaper started by Raja Ram Mohan Roy in 1821. It played an important role in spreading social and religious reform ideas and generating public opinion on contemporary issues.





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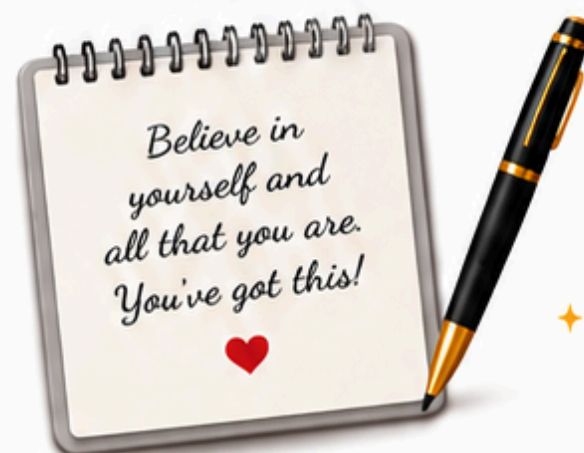
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