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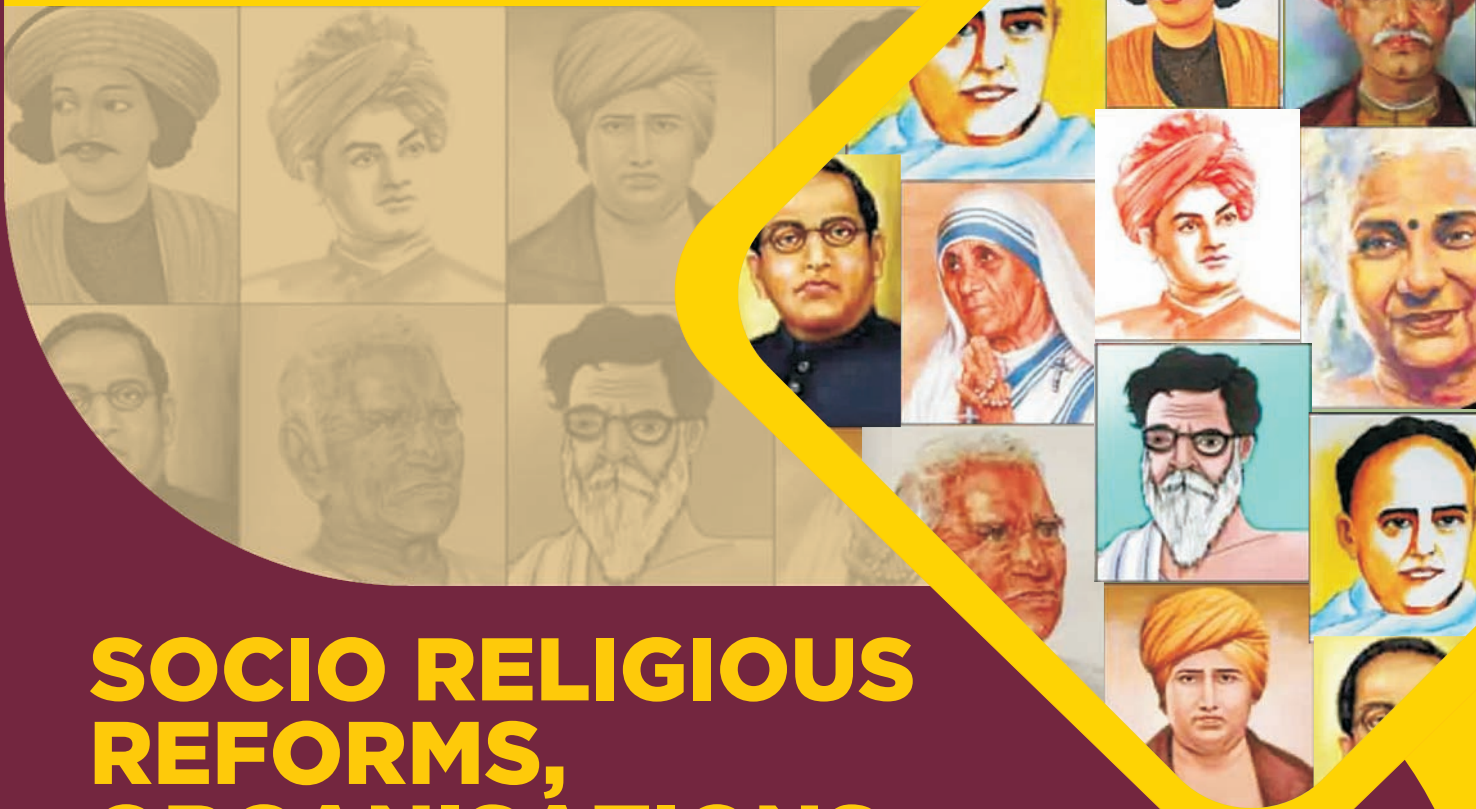
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**PRELIMS
SAMPORNA**

FACT FILE

HISTORY

01



**SOCIO RELIGIOUS
REFORMS,
ORGANISATIONS
& MOVEMENTS**

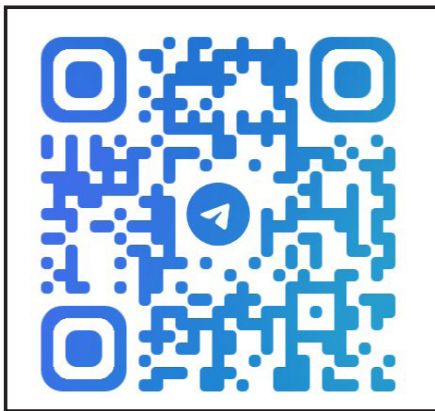
PRELIMS SAMPOORNA

The **UPSC CSE Prelims** exam necessitates the retention of fundamental and pertinent information, crucial from an examination perspective. It's vital to emphasize that candidates should have the **capacity to acquire and review all information** in a unified manner.

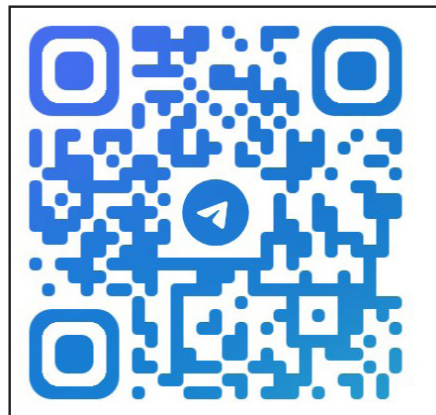
To facilitate this procedure, we have organized all significant and pertinent details according to diverse themes spanning all subjects. The **PRELIMS FACT FILE** series will encompass:

- * Categorization of subjects into assorted themes.
- * Essential and current facts and statistics categorized under each theme.
- * Swift recapitulation of facts.

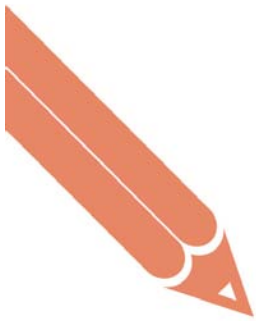
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UPSC CSE Current Affairs



SOCIO RELIGIOUS REFORMS ORGANISATION AND MOVEMENTS

ORGANISATIONS	FOUNDER	SALIENT FEATURE
Atmiya Sabha (1814)	Raja Rammohan Roy- a pioneering 19th-century Indian reformer, campaigned against social issues like sati and championed modern education, rational thought, and religious reforms, laying foundations for India's socio-cultural transformation.	<ul style="list-style-type: none">Atmiya Sabha (or Society of Friends), 1814 was set up by Raja Rammohan Roy in Calcutta to propagate the monotheistic ideals of the Vedanta and to campaign against idolatry, caste rigidities, meaningless rituals and other social ills.
Brahmo Samaj (1828)	Raja Ram Mohan Roy	<ul style="list-style-type: none">The Samaj was opposed to idolatry and meaningless rituals.The long-term agenda of the Brahmo Samaj—to purify Hinduism and to preach monotheism—was based on the twin pillars of reason and the Vedas and Upanishads.The Brahmo Samaj had the issue of widow remarriage high on its agenda and did much to popularise it.
Young Bengal Movement (1820s and late 1830s)	Henry Vivian Derozio- an Indian poet and assistant headmaster of Hindu College, Kolkata.	<ul style="list-style-type: none">The Young Bengal Movement was characterized by its fervent pursuit of social reform and intellectual inquiry.It advocated for rationalism, women's rights, and modern education, challenging traditional norms.It fostered a spirit of radical thought, aiming to reshape societal outlooks and promote progressive ideals.
Dharma Sabha (1830)	Radhakant Deb- a Bengali reformer and cultural nationalist who dedicated his life to the preservation of orthodox Hinduism.	<ul style="list-style-type: none">It was an orthodox society which stood for the preservation of the status quo in socio-religious matters, opposing even the abolition of sati.

		<ul style="list-style-type: none"> Since the Sabha organized its defense of the indigenous culture against alien intrusion and used collective political means to articulate its position, it became modern India's first proto-nationalist movement. However, it favoured the promotion of Western education, even for girls.
Tattvabodhini Sabha (1839)	Debendranath Tagore - philosopher and religious reformer, active in the Brahmo Samaj	<ul style="list-style-type: none"> The main aim was to reform Hinduism and Indian society. It worked as a splinter group of Brahmo Samaj. It propagated the ideas of Ram Mohan Roy. They were also known as searching society or truth propagating.
Bombay Native General Library	Balshastri Jambheka - also known as Father of Marathi journalism for his efforts in starting journalism in Marathi language with the first newspaper in the language named 'Darpan' in the early days of British Rule in India.	<ul style="list-style-type: none"> The library also fostered the growth of intellectual discussions and exchange of ideas. It provided a space for scholars and enthusiasts to come together, share knowledge, and engage in conversations that contributed to the development of various fields of study.
Native Improvement Society	Balshastri Jambheka	<ul style="list-style-type: none"> The society focused on a range of initiatives that aimed to uplift and improve the lives of the native population, particularly in the context of colonial rule and its effects on society.
Manav Dharma Sabha (1844)	Mehtaji Durgaram Manchharam	<ul style="list-style-type: none"> The first reform association of Gujarat, at Surat in 1844. Manav Dharma Sabha, a social organization, promotes ethical values, communal harmony, and humanitarianism. The main cause behind the foundation of the Sabha was the fire against the conversion of a Parsi student to Christianity.
The Bethune School (1849)	John Elliot Drinkwater Bethune - with the financial support of Dakshinaranjan Mukherjee .	<ul style="list-style-type: none"> The Bethune School founded at Calcutta was the first fruit of a powerful movement for education of women which arose in the 1840s and 1850s. Ishwar Chandra Vidyasagar was associated as Secretary with Hindu Female School which later came to be known as Bethune Female School.

<p>Parmahansa Mandali (1849)</p>	<p>Dadoba Panderung- a social reformer and linguistic from Bombay.</p>	<ul style="list-style-type: none"> ◦ The Parmahansa Mandali was founded in Poona, Satara and other towns of Maharashtra. ◦ The Mandali denied the polytheism of popular Hinduism, the caste system and the Brahmanical monopoly of knowledge. ◦ Rejected any religion which claimed that it had the infallible record of God's revelation to man`.
<p>Rehnumai Mazdayasan Sabha or Religious Reform Association (1851)</p>	<p>Nauroji Furdoonji, Dadabhai Naoroji, S.S. Bengalee and others.</p>	<ul style="list-style-type: none"> ◦ Religious reform began among the Parsis in Mumbai in the middle of the 19th century. ◦ A prominent religious and cultural organization for Zoroastrians in India. Founded to preserve and promote Zoroastrian heritage, it offers community support, religious education, and cultural events.
<p>Widow Remarriage Association (1856)</p>	<p>Vishnu Shastri Pandit- a pioneer among the social reformers who worked for the salvation of women throughout his life</p>	<ul style="list-style-type: none"> ◦ Founded at Bombay, advocated for social reform by supporting the remarriage of widows in India.

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Radhaswami Movement (1861)	Tulsi Ram , a banker from Agra, also known as Shiv Dayal Saheb, founded this movement	<ul style="list-style-type: none"> ◦ The Radhaswamis believe in one Supreme Being, supremacy of the guru, a company of pious people (satsang), and a simple social life. ◦ They consider all religions to be true. While the sect has no belief in temples, shrines and sacred places, it considers as necessary duties, works of faith and charity, service and prayer.
Mohammedan Literary Society (1863)	Nawab Abdul Latif - a Bengali Muslim aristocrat, educator and social worker	<ul style="list-style-type: none"> ◦ Founded in Calcutta, aimed to promote education and cultural awareness among Muslims in India. ◦ It fostered intellectual growth, encouraged literature, and provided a platform for discussions on social and educational issues.
Veda Samaj (1864)	Chembeti Sridharalu Naidu - most popular leader of the Veda Samaj. He translated books of the Veda Samaj in Tamil and Telugu.	<ul style="list-style-type: none"> ◦ Founded in Madras, advocated discarding of caste distinctions and promotion of widow remarriage and women's education. ◦ It condemned the superstitions and rituals of orthodox Hinduism and propagated belief in one supreme God.
The Deoband School (Darul Uloom) (1866)	Mohammad Qasim Nanotavi (1832-80) and Rashid Ahmed Gangohi (1828-1905)	<ul style="list-style-type: none"> ◦ It was founded at Saharanpur district in Uttar Pradesh. It has the twin objectives of propagating pure teachings of the Quran and Hadis among Muslims and keeping alive the spirit of jihad against the foreign rulers. ◦ Deoband School welcomed the formation of the Indian National Congress and in 1888 issued a fatwa (religious decree) against Syed Ahmed Khan's organisations, the United Patriotic Association and the Mohammedan Anglo-Oriental Association.
Brahmo Samaj of India (1866)	Keshub Chandra Sen - an Indian intellectual, philosopher and socio-religious reformer.	<ul style="list-style-type: none"> ◦ Established in Calcutta, this reformist movement aimed to promote a monotheistic form of Hinduism and advocate for social and religious reform in Indian society.

<p>Adi Brahma Samaj (1866)</p>	<p>Debendranath Tagore- an Indian philosopher and religious reformer. He joined the Brahma Samaj in 1842, which was founded by Raja Rammohan Roy in 1828.</p>	<ul style="list-style-type: none"> It was a reformist religious and social movement in India that aimed to purify and simplify Hinduism, emphasizing monotheism and discarding idol worship. It laid the foundation for the broader Brahmo Samaj movement, which sought to modernize and rationalize religious practices.
<p>Poona Sarvajanik Sabha (1870)</p>	<p>Mahadev Govind Ranade- Popularly referred to as Nyayamurti Ranade or Justice Ranade, was an Indian scholar, social reformer, judge and author.</p>	<ul style="list-style-type: none"> Founded in Poona, it was a sociopolitical organisation in British Raj which started with the aim of working as a mediating body between the government and people of India and to popularise the peasants' legal rights.
<p>Prarthana Samaj (1867)</p>	<p>Atmaram Pandurang - an Indian physician and social reformer</p>	<ul style="list-style-type: none"> It was a reformist movement in Bombay. It aimed to promote monotheism, rational worship, and social reform within Hinduism. The movement advocated for education, women's rights, and the eradication of caste discrimination, contributing to India's socio-religious transformation.
<p>Singh Sabhas Movement (1873)</p>		<ul style="list-style-type: none"> It aimed to revitalize Sikhism by promoting traditional practices, ethical conduct, and education. The movement countered Western influences and sought to preserve Sikh identity and culture, ultimately contributing to the resurgence of Sikh values and principles.
<p>Satya Shodhak Samaj (1873)</p>	<p>Jyotiba Phule- an Indian social activist, businessman, anti-caste social reformer and writer from Maharashtra</p>	<ul style="list-style-type: none"> It was founded in Pune, Maharashtra, The main objective of Satyashodhak Samaj was liberating the lower castes and protecting them from exploitation and atrocities. The main aims of the movement were (i) social service, and (ii) spread of education among women and lower caste people.

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CONCEPT MAPPING WORKBOOK

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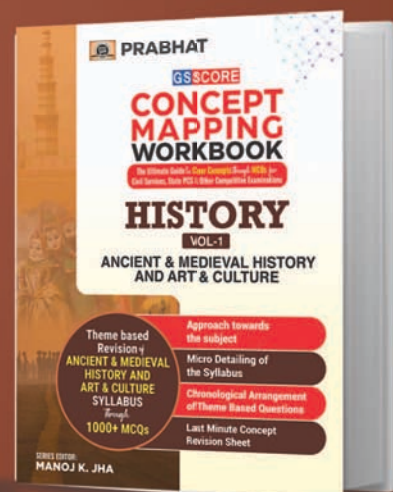
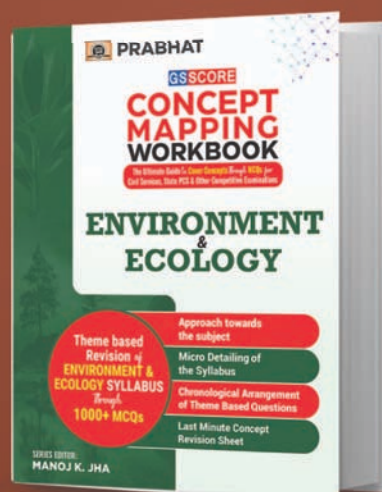
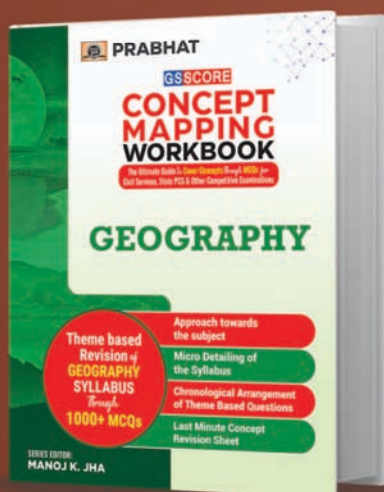
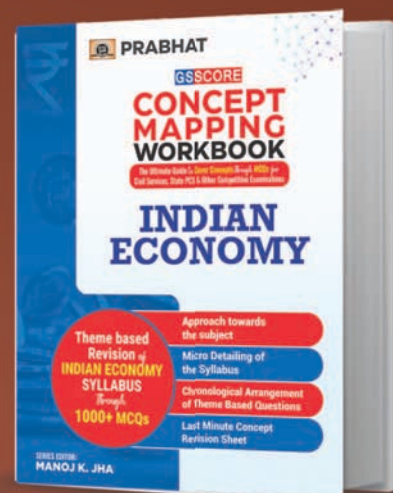
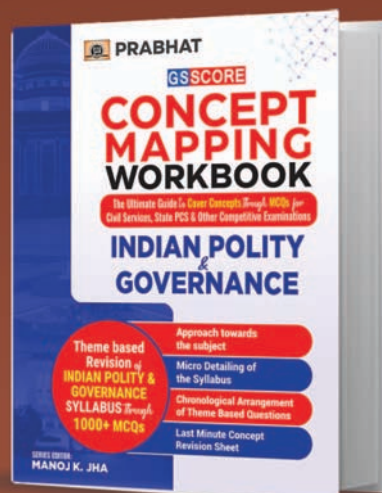
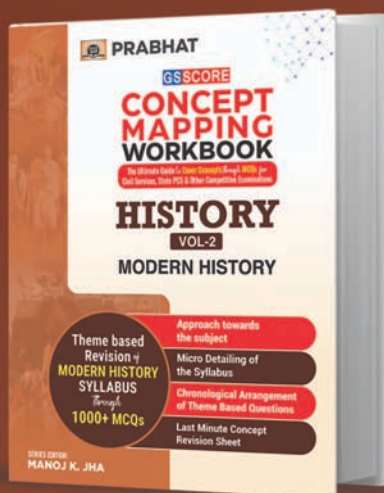
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<p>Arya Samaj (1875)</p>	<p>Swami Dayanand Saraswati - one of the most radical socio-religious reformers in the history of India, propagated egalitarian approach of the Vedas</p>	<ul style="list-style-type: none"> ◦ The first Arya Samaj unit was formally set up by him at Bombay in 1875 and later the headquarters of the Samaj were established at Lahore. ◦ It started the Shuddhi Movement to bring back those Hindus who had converted to Islam and Christianity. Satyarth Prakash was his most important book. ◦ Arya Samaj advocated social reform and worked to improve the condition of women. It fought untouchability and the rigidities of the hereditary caste system and promoted social equality.
<p>College Party (some sources say 'Culture' Party) and Mahatma Party</p>		<ul style="list-style-type: none"> ◦ A difference of opinion between two groups in the Arya Samaj arose over the curriculum of the D.A.V. College. ◦ One group was known as the College Party (some sources say 'Culture' Party), among whose leaders were Lala Hansraj, Lala Lal Chand and Lala Lajpat Rai, and the other was the Mahatma (later Gurukul) Party led by Guru Datta Vidyarthi and Lala Munshi Ram (who later came to be known as Swami Shraddhanand). ◦ While the College Party favoured the government curriculum and English education to meet economic and professional needs, the Mahatma Party was interested in introducing the study of Sanskrit and Vedic philosophy in the tradition of ancient gurukuls.
<p>Theosophical Society (1875)</p>	<p>Madame H.P. Blavatsky and an American Col. H.S. Olcott.</p>	<ul style="list-style-type: none"> ◦ The Theosophical Society was founded in New York City. ◦ Its headquarters were set up at Adyar near Madras in 1886. ◦ It aimed to promote spiritual and philosophical exploration, with a focus on the study of comparative religion, philosophy, and science. ◦ The society played a role in the spread of Eastern spiritual teachings in the West and influenced various spiritual and philosophical movements.

Mohammedan Anglo-Oriental College (1875)	Sir Syed Ahmed Khan	<ul style="list-style-type: none"> It was founded in Aligarh. It was meant to be a centre for spreading Western sciences and culture. Later, this college grew into the Aligarh Muslim University.
Sadharan Brahmo Samaj (1878)	Ananda Mohan Bose, Umesh Chandra Dutta, Sivnath Sastri	<ul style="list-style-type: none"> It was founded in Kolkata. It aimed to modernize Hinduism through monotheism and social reform. It advocated for women's education, remarriage of widows, and eradication of caste distinctions.
Arya Mahila Samaj (1881)	Pandita Ramabai Saraswati	<ul style="list-style-type: none"> In Maharashtra, Pandita Ramabai Saraswati, a renowned social reformer, fought for the rights of women and spoke against the practice of child marriage. She promoted girls education and started the Arya Mahila Samaj in 1881, in Pune, to improve the condition of women, especially child widows.

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Deccan Education Society (1884)	Mahavdev Govind Ranade founded the Deccan Education Society in 1884 along with Gopal Ganesh Agarkar and V.G. Chibdonkar	
Dev Samaj (1887)	Shiv Narayan Agnihotri	<ul style="list-style-type: none"> ◦ The society emphasised on the eternity of the soul, the supremacy of the guru, and the need for good action. ◦ It called for an ideal social behaviour such as not accepting bribes, avoiding intoxicants and non-vegetarian food, etc. ◦ Its teachings were compiled in a book, Deva Shastra. Agnihotri spoke against child marriage.
Indian Social Conference (1887)	M.G. Ranade and Raghunath Rao	<ul style="list-style-type: none"> ◦ The Indian Social Conference met annually from its first session in Madras in 1887 at the same time and venue as the Indian National Congress. ◦ It could be called the social reform cell of the Indian National Congress, in fact. The conference advocated inter-caste marriages, opposed polygamy and kulinism. ◦ It launched the 'Pledge Movement' to inspire people to take a pledge against child marriage.
Sharda Sadan (1889)	Pandita Ramabai Saraswati	<ul style="list-style-type: none"> ◦ Sharda Sadan provided housing, education, vocational training and medical services to widows, orphans and the visually challenged. ◦ She designed this institution to provide security and education for Hindu women who were widowed young
Mukti Mission (1889)	Pandita Ramabai	<ul style="list-style-type: none"> ◦ It was founded in Pune as a refuge for young widows who had been deserted and abused by their families. ◦ In 1903, a group of concerned Australians joined together to support the work of Ramabai Mukti Mission to offer shelter, access to food and water, health care and education to children and women made destitute by famine in India.

Madras Hindu Association (1892)	Viresialingam Pantulu	<ul style="list-style-type: none"> It was founded in in Madras. It launched missions against the devadasi system and oppression of widows.
The Ramakrishna Mission (1897)	Swami Vivekananda	<ul style="list-style-type: none"> The headquarters of the Ramakrishna Math and Mission are at Belur near Calcutta. It is a philanthropic and spiritual organization dedicated to the teachings of Sri Ramakrishna Paramahansa and his principle disciple, Swami Vivekananda. The mission aims to serve humanity through various educational, medical, and social welfare activities while promoting the spiritual and ethical values of Vedanta.
Ahmadiyya Movement (1899)	Mirza Ghulam Ahmed	<ul style="list-style-type: none"> It identifies itself as a revivalist movement within Islam, emphasizing the peaceful propagation of Islamic teachings, interfaith dialogue, and loyalty to one's country.

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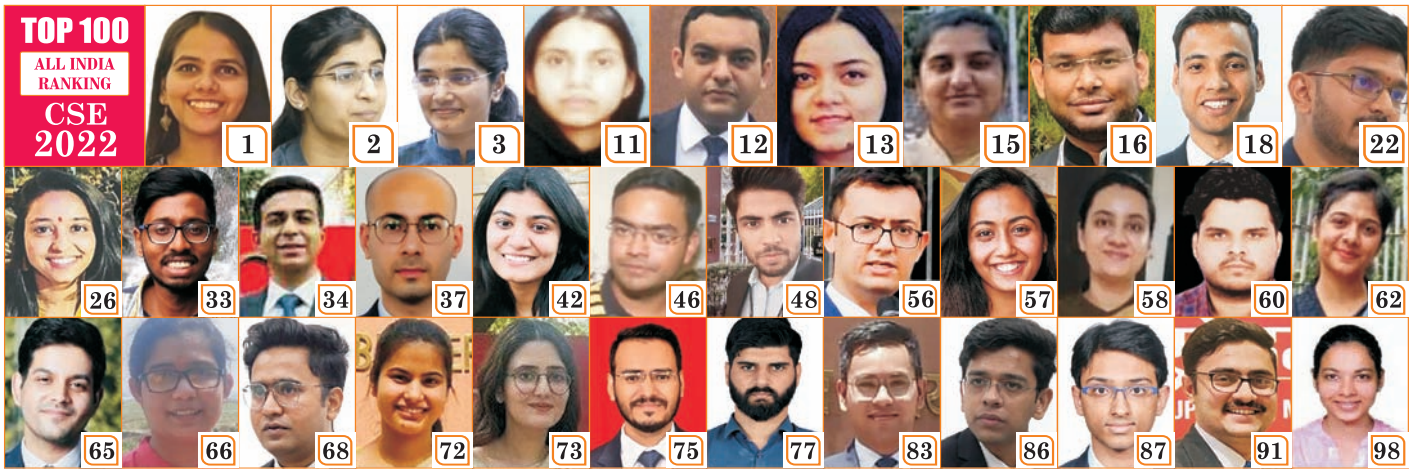
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**Quick
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Material**

Bharat Dharma Mahamandala (1887)	Pandit Din Dayalu Sharma	<ul style="list-style-type: none"> ◦ An all-India organisation of the orthodox educated Hindus, it stood for a defence of orthodox Hinduism against the teachings of the Arya Samajists, the Theosophists, and the Ramakrishna Mission
Shree Narayana Dharma Paripalana Yogam (SNDP) (1856- 1928)	Sree Narayana Guru Swamy	<ul style="list-style-type: none"> ◦ The SNDP movement was an example of a regional movement born out of conflict between the depressed classes and upper castes. ◦ The movement (Aruvippuram movement) drew the famous poet Kumaran Asan as a disciple of Narayana Guru. In 1889, the Aruvippuram Kshetra Yogam was formed.
Servants of India Society (1905)	Gopal Krishna Gokhale	<ul style="list-style-type: none"> ◦ The Servants of India Society was formed in Pune, Maharashtra. ◦ The aim of the society was to train national missionaries for the service of India; to promote, by all constitutional means, the true interests of the Indian people; and to prepare a cadre of selfless workers
Vokkaliga Sangha (1905)		<ul style="list-style-type: none"> ◦ The Vokkaliga Sangha in Mysore launched an anti-brahmin movement.
Seva Sadan (1908)	Parsi social reformer Shri Behramji Malbari and Diwan Dayaram Gidumal.	<ul style="list-style-type: none"> ◦ It focuses on women's education, vocational training, and social reform. It played a significant role in promoting women's empowerment, widow remarriage, and fighting against social issues like child marriage. Seva Sadan continues to contribute to women's welfare and education.
Bharat Stree Mahamandal (1910)	Sarla Devi Chaudhurani	<ul style="list-style-type: none"> ◦ Considered as the first major Indian women's organisation set up by a woman, its objectives included promotion of education for women, abolition of the purdah system and improvement in the socio-economic & political status of women all over India.

Nishkam Karma Math (1910)	Dhondo Keshav Karve	<ul style="list-style-type: none"> It was founded in Pune. It worked for Educational progress of women and improving widows' condition. He also founded a women's university in Pune.
Social Service League (1911)	Narayan Malhar Joshi	<ul style="list-style-type: none"> It was established in Bombay with an aim to secure for the masses better and reasonable conditions of life and work.
Seva Samiti	Hridayanath Kunzru	<ul style="list-style-type: none"> It was founded in Allahabd. It worked to improve the status of the suffering classes through social service, education.
Madras Presidency Association (1917)	Prominent leaders of the association were E. V. Ramasamy, V. Kalyanasundaram, P. Varadarajulu Naidu and Gooty Kesava Pillai.	<ul style="list-style-type: none"> It was formed which demanded separate representation for the lower castes in the legislature. Madras Presidency Association was a faction within the Indian National Congress.
All India Harijan Sangh (1932)	Mahatma Gandhi	<ul style="list-style-type: none"> It aimed to uplift the marginalized and oppressed Dalit community, formerly referred to as "Harijans" or "Untouchables," by advocating for their rights, social equality, and the eradication of caste discrimination.
Self-Respect Movement (1925)	E.V. Ramaswamy Naicker	<ul style="list-style-type: none"> It was formed in Tamil Nadu It was an egalitarian movement that propagated the ideologies of breaking down of the Brahminical hegemony, equal rights for the backward classes and women in the society. It also aimed for the revitalization of the Dravidian languages.
Faraizi Movement (1818-1820)	Haji Shariatullah	<ul style="list-style-type: none"> It was formed in the Bengal region of British India (now Bangladesh). It aimed to reform Islam and address socio-economic issues in the region. The movement emphasized monotheism, social justice, and education, while also resisting British colonial oppression.
Parsi Reform Movements (1851)	Naoroji Furdonji, Dadabhai Naoroji, K.R. Cama and S.S.Bengalee were its leaders.	<ul style="list-style-type: none"> It aimed towards regeneration of the social conditions of the Parsis and the restoration of the Zoroastrian religion to its pristine purity. The newspaper Rast Gofar (Truth-Teller) helped in the spreading of its ideas.





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