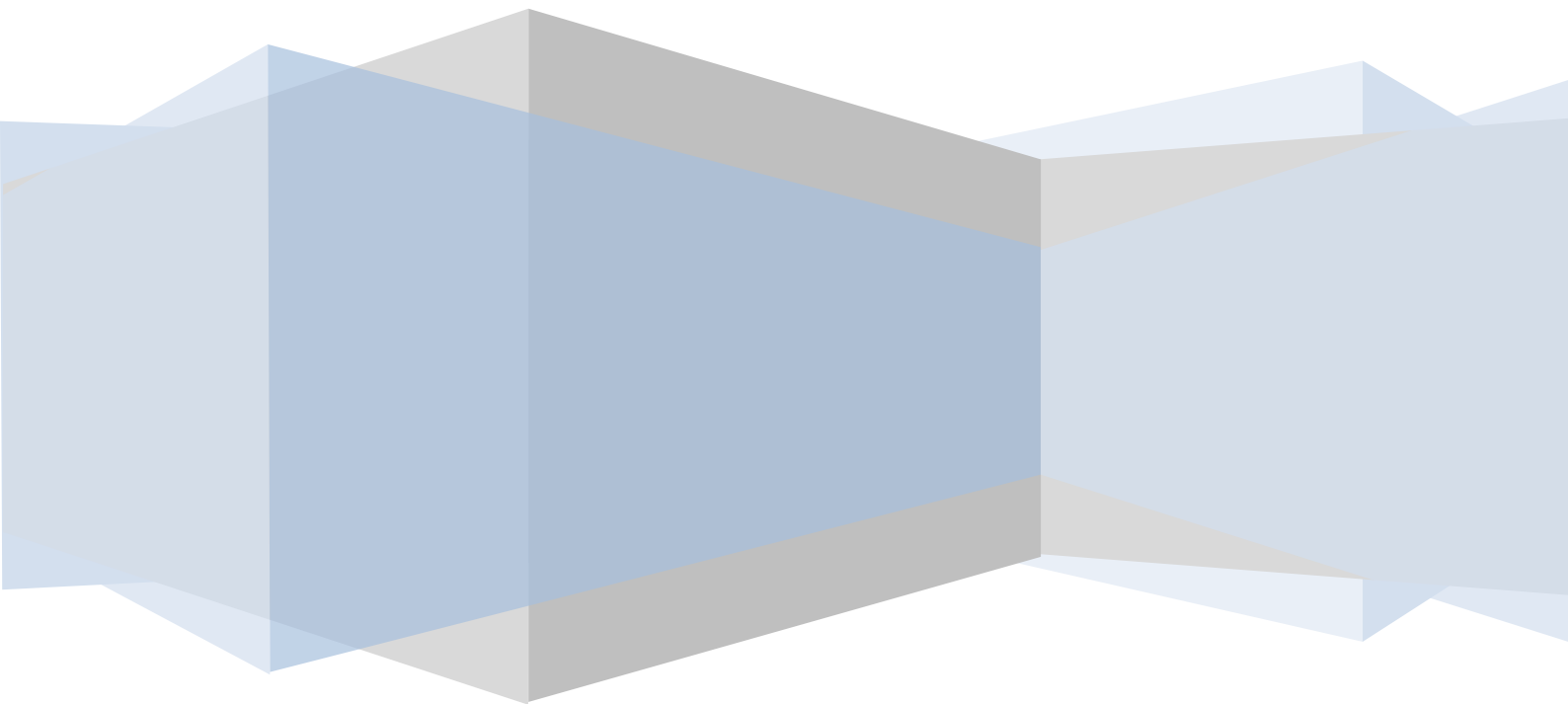


# Chapter 3: Early Nationalists

## Short Answers

### CSM 02: History of India and Indian National Movement

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**This chapter contains:**

- Socio-Religious Reform Movement
- Swami Dayanand Saraswati
- Early Nationalist
- Indian Civil Service Act
- Indian League- Before INC
- East India Association
- Indian National Association
- Leaders of Moderate Phase
- Surendranath Banerjee
- Vernacular Press Act

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# 1. Socio-Religious Reform Movement (SRRM)

**Social and religious reform movements** occurred throughout all Indian communities. They fought against intolerance, superstition, and the power of the clergy elite. They campaigned for the **removal of castes and untouchability**, as well as the **purdah system, sati, child marriage, socioeconomic disparities, and illiteracy**. Some of these reformers were directly or indirectly sponsored by British authorities, and some of the reformers also supported reformative measures and laws formulated by the British Government.

## 1.1 Socio-Religious Reform Movements

- In the first part of the nineteenth century, Indian society was caste-ridden, decadent, and strict.
- It followed some activities that were contrary to humanitarian emotions or beliefs but were nonetheless carried out in the name of religion.
- Some enlightened Indians, such as **Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati**, and others, began to implement reforms in society in order for it to confront the challenges of the West.
- Reform movements may be roughly divided into two types:
  - **Reformist movements**
  - **Revivalist movements**
- Examples of reformist movements are **Brahmo Samaj, the Prarthana Samaj, and the Aligarh Movement**.
- **Arya Samaj** and the **Deoband movement** are examples of revivalist movements.
- To differing degrees, both the reformist and revivalist movements relied on an appeal to the lost purity of the religion they wanted to improve.
- The only distinction between reform movements was the extent to which they relied on tradition vs reason and conscience.

## 1.2 Factors Influencing the Rise of Socio-Religious Reform Movements

- The presence of a **colonial government on Indian territory**; when the British arrived in India, they brought with them the English language as well as some contemporary ideals.
- These concepts, which included **liberty, social and economic equality, fraternity, democracy, and justice**, had a significant effect on Indian society.
- In the **nineteenth century**, Indian society was entangled in a terrible web of **religious beliefs and social obscurantism**.
- **Women's Depressing Situation**: The position of women was the most disturbing.
- Female newborns were often killed upon birth.
- In society, **child marriage** was common.
- **Polygamy** was common in various sections of the country.
- **Widow remarriage was not permitted** and sati pratha was often practiced.
- **Education and Global Awareness**: Beginning in the late nineteenth century, a number of European and Indian researchers began studying ancient India's **history, philosophy, science, religions, and literature**.

- The Indian people gained pride in their civilization as they gained a better understanding of India's former splendor.
- It also aided religious and social reformers in their fight against all kinds of cruel practices, superstitions, and so forth.
- **International / global Thinking:** The increasing tide of nationalism and democracy found expression in initiatives to reform and democratize the Indian people's social structures and religious viewpoints throughout the later decades of the nineteenth century.
- Factors such as the rise of **nationalist feelings**, the creation of new economic forces, the **expansion of education**, the influence of contemporary Western ideas and culture, and enhanced global awareness intensified the drive to reform.

### 1.3 Important Hindu Socio-Religious Reform Movements

Socio-Religious Reform Movement	Leaders	Significance
Brahmo Samaj	Raja Rammohan Roy, Keshub Chandra Sen, led by Debendranath Tagore.	<ul style="list-style-type: none"> <li>• Its primary goal was to worship the eternal God.</li> <li>• It was opposed to the priesthood, ceremonies, and sacrifices.</li> <li>• It centered on prayers, meditation, and scripture reading. It was a firm believer in the oneness of all religions.</li> <li>• It was contemporary India's first intellectual reform movement.</li> <li>• It resulted in the rise of rationality and enlightenment in India, which aided the nationalist cause indirectly.</li> <li>• It was the progenitor of all contemporary India's social, religious, and political movements.</li> <li>• In 1866, it separated into two organizations: the Brahmo Samaj of India, led by Keshub Chandra Sen, and the Adi Brahmo Samaj, led by Debendranath Tagore.</li> </ul>
Atmiya Sabha	Raja Rammohan Roy	<ul style="list-style-type: none"> <li>• To promote Vedanta's monotheistic ideas and to fight idolatry, caste rigidities, useless rituals, and other societal problems.</li> <li>• Raja Ram Mohan Roy, who was heavily inspired by rationalist beliefs, said that Vedanta is founded on reason and that, if reason demanded it, even deviation from the scriptures is allowed.</li> </ul>
Tattvabodhini	Debendranath Tagore	<ul style="list-style-type: none"> <li>• Tattvabodhini Sabha was founded in 1839</li> </ul>

Sabha		<p>by Debendranath Tagore, the father of Rabindranath Tagore.</p> <ul style="list-style-type: none"> <li>• When he joined the Brahmo Samaj in 1842, he gave it fresh vitality.</li> <li>• He committed himself to a methodical and reasonable study of India's past.</li> <li>• He spread Roy's views.</li> </ul>
Prarthana Samaj	Atmaram Pandurang, Keshab Chandra Sen	<ul style="list-style-type: none"> <li>• Keshab Chandra Sen assisted Atmaram Pandurang in establishing the Prarthana Samaj in Bombay in 1867.</li> <li>• The Paramahansa Sabha, a kind of secret club that promoted liberal ideals and encouraged the dissolution of caste and communal boundaries, was a forerunner of the Prarthana Samaj.</li> <li>• The samaj's strategy was based on teaching and persuasion rather than conflict with Hindu orthodoxy.</li> <li>• Along with Ranade, Dhondo Keshav Karve and Vishnu Shastri were social reformers.</li> </ul>
Young Bengal Movement	Henry Vivian Derozio	<ul style="list-style-type: none"> <li>• The Hindu College of Calcutta intellectuals were at the forefront of the new Bengal movement.</li> <li>• These philosophers were also referred to as Derozians.</li> <li>• Derozio supported radical views through his teaching and by forming a debate and discussion group on literature, philosophy, history, and science.</li> <li>• They revered the ideas of the French Revolution (1789 A.D.) and British liberalism.</li> <li>• The Derozians were also advocates for women's rights and education.</li> </ul>
Arya Samaj	Swami Dayanand Saraswati	<ul style="list-style-type: none"> <li>• The Arya Samaj focused on the mission of modernizing Hinduism in western and northern India.</li> <li>• Swami Dayanand thought that greedy and stupid priests had distorted Hinduism with the help of the Puranas, which he said contained erroneous doctrines.</li> <li>• Swami Dayanand sought inspiration from the Vedas, which he believed infallible as the divine word of God and the font of all</li> </ul>

		<p>knowledge.</p> <ul style="list-style-type: none"> <li>• Some of Swami Dayanand's disciples eventually established a network of schools and universities around the country to provide western-style education.</li> <li>• Lala Hansraj was a driving force behind this endeavor.</li> </ul>
Ramakrishna Mission	Swami Vivekananda	<ul style="list-style-type: none"> <li>• Ramakrishna's religious lessons were popularised through Vivekananda.</li> <li>• He attempted to adapt it to the demands of current Indian society.</li> <li>• Simultaneously, he was convinced of the superiority of the Indian philosophical tradition's approach.</li> <li>• Vivekananda chastised Indians for becoming static and mummified after losing contact with the rest of the world.</li> <li>• Vivekananda was an outspoken opponent of the caste system and the Hindu emphasis on rituals and superstitions.</li> </ul>

#### 1.4 Important Muslim Socio-Religious Reform Movements

Socio-Religious Reform Movements	Leaders	Significance
Wahabi Movement	Syed Ahmed	<ul style="list-style-type: none"> <li>• Syed Ahmed criticized Western influences on Islam and argued for the restoration of genuine Islam and Arabian culture as it was during the Prophet's time.</li> <li>• Syed Ahmed was hailed as the ideal leader (Imam).</li> <li>• A nationwide organization was established, with an extensive secret code for operating under spiritual vice-regents (Khalifas).</li> <li>• The Wahabis played a significant role in instilling anti-British attitudes.</li> <li>• A series of British military assaults on the Wahabi base at Sithana in the 1860s, as well as many court proceedings of sedition against the Wahabis, weakened the Wahabi resistance, while intermittent interactions with the government</li> </ul>

		lasted until the 1880s and 1890s.
Ahmadiyya Movement	Mirza Ghulam Ahmad	<ul style="list-style-type: none"> <li>• The Ahmadiyya are a Muslim group that emerged in India.</li> <li>• It referred to itself as the standard-bearer of the Mohammedan Renaissance.</li> <li>• Like the Brahmo Samaj, it was founded on the ideas of universal religion for all humanity, rejecting jihad (holy war against non-Muslims).</li> <li>• The initiative provided Indian Muslims with Western liberal education.</li> <li>• The Ahmadiyya community is the only Islamic group that believes the Messiah, Mirza Ghulam Ahmad, came to end religious strife and bloodshed and to restore morality, peace, and justice.</li> </ul>
Aligarh Movement	Syed Ahmad Khan	<ul style="list-style-type: none"> <li>• Syed Ahmad Khan was a fervent believer in religion's essential underlying oneness, often known as 'practical morality.'</li> <li>• He also spoke on the inherent similarities between Hindu and Muslim objectives.</li> <li>• In 1862, he founded the Scientific Society to translate English literature on science and other subjects into Urdu.</li> <li>• He also founded an English-Urdu periodical through which he propagated ideas for social transformation.</li> <li>• His endeavor led in the founding of the Mohammedan Oriental College, which expanded into the Aligarh Muslim University.</li> </ul>
Deoband Movement	Muhammad Qasim Nanautavi, Rashid Ahmad Gangohi	<ul style="list-style-type: none"> <li>• Deobandis saw Islam as having two primary points: Shariat (law based on texts and religious knowledge) and tariqah (religious knowledge)</li> <li>• As a result, they embraced Sufism and its different kinds of discipline, as well as the function of the ulama in interpreting Islamic law's four schools.</li> <li>• While they accepted Sufism, the Deobandis rejected certain rites as well as the authority of pirs who claimed holiness via lineage rather than learning.</li> </ul>
Barelvi Movement	Syed Ahmad Rai Barelvi	<ul style="list-style-type: none"> <li>• Syed Ahmad Rai Barelvi was India's leading Wahhabi exponent, a firm proponent of puritanical extremism and physical jihadism.</li> <li>• Sufi organizations and silsilas such as</li> </ul>



		<p>Naqsyabandiyah, Chishtiya, and Qadriyah first influenced him.</p> <ul style="list-style-type: none"> <li>• For Indian Muslims, Syed Ahmad's Mujahidin movement is now gone, but his religious exhortations for jihad as "an act of devotion greater than spiritual prayer in merit and rewards" continue to impact millions.</li> <li>• As a result, some extreme jihadist organizations have declared the resurrection of Rai Barelvi's Mujahidin movement in the subcontinent.</li> </ul>
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## 1.5 Important Sikh Socio-Religious Reform Movements

Sikh Socio-Religious Reform Movement	Leader	Significance
Akali Movement	<ul style="list-style-type: none"> <li>• The Akali Movement (also known as the Gurdwara Reform Movement) sprang out of the Singh Sabha Movement.</li> <li>• Its goal was to free the Sikh gurdwaras from the grip of corrupt Udasi mahants (the position had become hereditary).</li> <li>• These mahants were a faithful and conservative bunch who benefited from official favor.</li> <li>• It passed the Sikh Gurdwaras Act in 1922 (amended in 1925), which gave the Sikh masses control of gurdwaras to be administered through the Shiromani Gurdwara Prabandhak Committee (SGPC) as the apex body.</li> </ul>	
Nirankari	Baba Dayal Das	<ul style="list-style-type: none"> <li>• The Nirankaris emphasized appropriate religious practice,</li> </ul>

Movement		<p>producing hukamnamas to clarify what was acceptable and establishing a network of worship centers staffed by their own priests.</p> <ul style="list-style-type: none"> <li>• They did not clash or fight the British but grew as a result of British control in Punjab, which liberated them from the restraints of the Sikh government.</li> <li>• As a result, the Nirankaris became a permanent subgroup of the Sikh faith, assisting in the clarification of the lines that separate Sikhs from Hindus.</li> </ul>
Namdhari Movement	Baba Ram Singh	<ul style="list-style-type: none"> <li>• Initially, the movement followed a series of ceremonies fashioned by Guru Gobind Singh's foundation of Khalsa.</li> <li>• With the exception of the Kripan, the Namdharis were compelled to wear the five Sikhism insignia (sword). They were, however, forced to carry a Lathi (bamboo staff).</li> <li>• The Namdharis repudiated the worship of gods, goddesses, idols, cemeteries, tombs, trees, and snakes, as well as popular saints and ceremonies performed by Brahman priests.</li> <li>• The Namdharis also opposed the authority of the hereditary caretakers of Sikh Gurdwaras (places of worship).</li> </ul>
Singh Sabha	Thakur Singh Sandhwalia and Gian Singh	<ul style="list-style-type: none"> <li>• The Sabha's goals were to restore Sikhism to its original purity, to print historical religious literature and magazines, spread information, to sing Punjabi, to return Sikh apostles to their religion, and enlist Englishmen in the Sikh educational program.</li> <li>• Later, the Amritsar Singh Sabha</li> </ul>

		<p>was imitated by a newer, more democratic institution, the Lahore Singh Sabha.</p> <ul style="list-style-type: none"> <li>• After a time, the Singh Sabhas were swamped by other organizations like Khalsa Diwani and, in 1920, a fight for control over Sikh places of worship.</li> </ul>
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## 1.6 Socio Religious Reform Movements in South India

Socio Religious Reform movement	Leaders	Significance
SNDP (Sree Narayana Guru Dharma Paripalana Movement)	Sree Narayana Guru, Dr. Padmanabhan Palpu	<ul style="list-style-type: none"> <li>• Sree Narayana Guru Dharma Paripalana Movement (SNDP) was a Kerala-based regional movement founded by Shree Narayan Guru Swami.</li> <li>• This movement was fueled by antagonism between the lower and upper castes.</li> <li>• He maintained mirrors instead of idols in one of the temples he dedicated at Kalavancode.</li> <li>• This represented his message that the divine existed inside every one of us.</li> <li>• In Kalady, he also established an Advaita Ashram.</li> </ul>
Vokkaligara Sangha	<ul style="list-style-type: none"> <li>• In Mysore, the Vokkaligara Sangha started an anti-Brahmin movement in 1905.</li> <li>• It is an Indian caste from the state of Karnataka.</li> <li>• As a warrior and farmer community, they have traditionally wielded tremendous demographic, political, and economic</li> </ul>	

	dominance in Old Mysore.	
Justice Movement	C.N. Mudaliar, T.M.Nair, P. Tyagaraja	<ul style="list-style-type: none"> <li>• It started in the Madras Presidency to secure jobs and participation in the parliament for non-brahmins</li> <li>• In 1917, the Madras Presidency Association was created to urge that the lower classes be given distinct representation in the legislature.</li> </ul>
Self Respect Movement	E.V. Ramaswamy Naicker	<ul style="list-style-type: none"> <li>• It was an egalitarian movement that advocated for the abolition of Brahminical rule, equal rights for backward groups and women in society, and the resuscitation of Dravidian languages such as Telugu, Tamil, Kannada, and Malayalam.</li> <li>• The Self-Respect Movement's aims have been articulated and stated in two booklets, "Namathu Kurikkol" and "Tiravitakkalaka Lateiyam."</li> <li>• The movement seeks to eliminate societal structures in which one class of people claims to be superior to another and some males claim to be of higher birth than others.</li> </ul>

### 1.7 Wahabi Movement (1830-1861)

**Wahabi Movement**, also known as the '**Walliullah Movement**,' was a Muslim socio-religious reform movement which began in response to western influences and was inspired by the teachings of **Shah Walliullah**, considered the **first Indian Muslim leader**. The Wahabi Movement in India was founded by **Sayyid Ahmad (1786-1831)** of Rae Bareilly. The entire movement revolved around Islam's legacy — "**Quran and Hadis**." The Wahabi movement sought to purify Islam and return to the simplicity of religion. This article will explain to you about the **Wahabi Movement** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

## 1.8 Background

- The **Wahabi Movement** in India was founded by **Sayyid Ahmad (1786-1831)** of Rae Bareli.
- **Sayyid Ahmad's** writings demonstrate an awareness of the growing British presence in the country, and he viewed British India as a daru'l harb (abode of war).
- In 1826, he migrated to the North Western Frontier area and established an operational base in the independent tribal belt.
- After his death in the battle of Balakot, the Movement slowed for a while, but his followers, particularly **Wilayet Ali** and **Enayat Ali of Patna**, revitalized the work and broadened its scope.
- The **Ambala War (1863)**, in which the English army suffered heavy losses at the hands of the Wahhabis, marked the culmination of the Movement.
- As a result, the government took harsh measures to suppress the Movement.
- Investigations were launched, the leaders were apprehended and sentenced to long-term incarceration, and their properties were confiscated.
- The Movement's back was broken, but it remained a potential source of trouble for the government.

## 1.9 Wahabi Movement

- The teachings of **Abdul Wahab** of Arabia and the sermons of **Shah Waliullah (1702–63)** inspired this essentially revivalist reaction to Western influences and the degeneration that had set in among Indian Muslims, calling for a return to the true spirit of Islam.
- He was the first Indian Muslim leader of the 18th century to organize Muslims around the two-fold ideals of this movement:
  - the desire for **harmony among the four schools of Muslim** jurisprudence than had divided Indian Muslims (he sought to integrate the best elements of the four schools); and
  - recognition of the **role of individual conscience in religion** in situations where conflicting interpretations of the Quran and the Hadis were derived.
- Waliullah's teachings were popularised further by **Shah Abdul Aziz** and **Syed Ahmad Barelvi**, who also gave them a political context.
- Un-Islamic practices that had infiltrated Muslim society were intended to eliminate.
- Syed Ahmad advocated for a return to pure Islam and the type of society that existed in Arabia during the Prophet's time.
- **Dar-ul-Harb** (the land of the kafirs) was considered India, and it needed to be converted to **Dar-ul-Islam** (land of Islam).
- Initially, the movement was aimed at the Sikhs of Punjab, but following the British annexation of Punjab (1849), the movement shifted its focus to the British.
- During the **1857 Revolt**, the Wahabi's played a significant role in instilling anti-British sentiment.
- The Wahabi Movement faded away in the face of British military might in the 1870s.

## 1.10 Suppression of Wahabi Movement

- During the 1857 Revolt, the Wahabi's played a significant role in spreading anti-British sentiments.
- The British rulers of India saw the potential danger of the Wahabi's base of operations from Sithana in the context of a possible war between the United Kingdom and Afghanistan or Russia.
- In the 1860s, the government launched a multi-pronged attack on the Wahabi base of operations in Sithana by organizing a series of military operations, while a number of court cases for sedition were filed against Wahabis in India.
- **General Bakht Khan**, the leader of the mutineers in Delhi during the 1857 revolt, was also a Wahabi.
- In the 1870s, the British military superiority crushed the movement.
- Between 1863 and 1865, there were a series of trials in which all of the main leaders of the Wahabi movement were arrested.
- The **Ambala trial in 1864** and the **Patna trial in 1865** were inextricably linked.
- Though the Wahabi fanatics continued to assist the frontier hill tribes in their encounters with the English in the 1880s and 1890s, the movement lost its vitality.

### 1.11 Ramakrishna Mission (Swami Vivekananda)

The **Ramakrishna Mission** is a Hindu religious and spiritual organization that is at the heart of the **Ramakrishna Movement**, also known as the **Vedanta Movement**. The mission was created on **May 1, 1897**, by **Ramakrishna Paramahansa's principal follower Swami Vivekananda**, and is named after and inspired by the Indian spiritual Guru Ramakrishna Paramahansa. The organization primarily promotes **Advaita Vedanta**, a Hindu philosophy, as well as **four yogic ideals: Jnana, Bhakti, Karma, and Raja yoga**. This article will explain to you about the **Ramakrishna Mission (Swami Vivekananda)** which will be helpful in Modern Indian History preparation for the UPSC Civil service exam.

### 1.12 Background

- **Swami Vivekananda** established the **Ramakrishna Mission in 1897**.
- **Vivekananda** was a renowned humanitarian who used the Ramakrishna Mission to help people in need.
- The Mission is an organization dedicated to religious and social improvement.
- **Vivekananda** preached the doctrine of service, which he defined as the service of all creatures.
- **The worship of Siva** is the service of **jiva (living objects)**. Life is religion in and of itself. The Divine resides inside man via service.
- Vivekananda advocated for the application of technology and contemporary science to the **benefit of humanity**.
- **At Baranagar**, the first Math was founded. Another math was established in **Belur in 1899**, and it became the central math.
- It is responsible for the organizing and operation of all maths' located across India and even beyond the country.
- It is also the educational center for the **Ramakrishna Mission's saints**.

- The Mission has attracted everyone to the values and principles of Sri **Ramakrishna's life and teachings**.
- Ramakrishna's childhood name was **Gadadhar Chattopadhyay**, and he was born into an impoverished Brahmin household.
- He is recognized as one of India's most illustrious spiritual gurus. He resided and worshipped in the **Dakshineswar temple** as a devotee of **Goddess Kali**.

### 1.13 Features

- The mission's goals included **assisting the impoverished, improving women's situation, combating untouchability and superstition**, and overhauling the **educational system**.
- **Swami Vivekananda** emphasized the **Hindu religion's and culture's primacy**.
- **Hinduism**, he said, would be centered on **spiritual ideals**, whereas western culture and civilization would be materialistic.
- He was a firm believer in the equality and oneness of all religions.
- In terms of economics, he favored agro-based small-scale enterprises.
- His religious, spiritual, and social ideals were all based on humanism.
- **Ramakrishna Mission** made **monasticism** socially relevant and spiritually relevant to ordinary people's lives.
- **Vivekananda** was the first to request that priests make it their mission to alleviate **human suffering**.
- He thought that Indian nationalism might be built on four pillars: awareness of India's past splendor, the awakening of countrymen, development of moral and physical strength, and unity based on similar spiritual concepts.
- He wished for the Indian young to **come up, awaken, and struggle** to end **hunger and illiteracy** in the country.

### 1.14 Significance

- **Vivekananda** was a renowned humanitarian who used the Ramakrishna Mission to help people in need.
- The Mission is an organization dedicated to religious and social improvement.
- Vivekananda preached the **doctrine of service**, which he defined as the service of all creatures.
- **Vivekananda advocated** for the use of technology and contemporary science to benefit humanity.
- The Mission has operated a variety of schools, hospitals, and clinics since its founding.
- It assists those who are affected by natural disasters like earthquakes, famines, floods, and diseases.
- The Mission has grown into a **global organization**. It is a strongly religious organization, yet it is not a proselytizing organization.
- Unlike the **Arya Samaj**, the Mission recognizes the importance of image worship in cultivating spiritual ardor and worship of the **eternal Almighty God**, however, it places a greater focus on the vital spirit rather than symbols or rituals.

- It claims that **Vedanta philosophy** will help a Christian become a better Christian and a Hindu become a better Hindu.
- **Swami Vivekananda** purchased a big plot of land in Belur in 1898, where the **Ramakrishna Math** was ultimately relocated and registered.
- All males are welcome to join the monastic order, regardless of their caste or belief.

### 1.15 Ramakrishna Parmahamsa

- **Gadadhar Chattopadhyaya**, a poor Brahmin priest who later became known as **Ramakrishna Paramahamsa**.
- On the **18th of February 1836**, **Sri Ramakrishna** was born into a poor Brahmana family in the Bengali hamlet of Kamarpukur.
- **Khudiram Chatterjee**, his father, was a man of tremendous **piety and moral uprightness**.
- **Chandramani Devi**, his mother, was also a model of feminine characteristics.
- He had no formal education in philosophy or Shastras, and his schooling ended at the primary level.
- Ramakrishna was a priest at the **Dakshineswar Kali Temple** who drew a large number of monastic and lay followers.
- He schooled himself in a deeper sense by understanding the Hindu epics, emulating **India's great spiritual values** by listening to academics recite and explain them, and, most of all, by going directly to Nature to observe men and things.
- **Sarada Devi**, Ramakrishna Paramahamsa's spiritual companion, was also his **wife**.
- **Narendra Nath Datta** (1863-1902), later known as **Swami Vivekananda**, was Ramakrishna Paramahamsa's most ardent disciple who spread Ramakrishna's teachings throughout the world, particularly in America and Europe.
- On Christmas Eve in 1886, after Ramakrishna's death, the young followers took informal monastic vows.

### 1.16 Swami Vivekananda

- On **January 12, 1863**, he was born **Narendranath Datta**.
- Every year, **National Youth Day** is observed to commemorate Swami Vivekananda's birth anniversary.
- In 1893, he acquired the name '**Vivekananda**' at the invitation of **Maharaja Ajit Singh of the Khetri State**.
- Vivekananda was the first spiritual leader to consider issues other than religious change.
- He believed that the Indian masses needed secular as well as spiritual understanding to be able to trust in themselves.
- Vivekananda named the **Ramakrishna Mission** after his master, **Ramakrishna Paramahamsa**.
- He conveyed the essence of **Hindu culture** and religion via his talks and writings. He believed in the spirit of **Vedanta** as well as the fundamental unity and equality of all religions.



- In 1893, he attended the **All World Religious Conference (Parliament of Religions)** in **Chicago, Illinois, USA**. He contended that Vedanta was a religion for all people, not only Hindus.
- He was the principal disciple of **Ramakrishna Paramahansa**, a 19th-century saint, and founded the Ramakrishna Mission in 1897.
- **Ramakrishna Mission** is a non-profit organization that works in the areas of **value-based education, culture, health, women's empowerment**, youth and tribal welfare, as well as relief and rehabilitation.
- In 1899, he founded the **Belur Math**, which became his permanent residence. He died in 1902 in Belur Math.
- Ramakrishna Math & Ramakrishna Mission's headquarters are in Belur Math, West Bengal.

### 1.17 Swami Vivekananda - Contributions

- Introduced the Indian ideas of **Vedanta and Yoga** to the rest of the world.
- He advocated '**neo-Vedanta**,' a Westernised view of Hinduism, and believed in blending spirituality with material advancement.
- Placed the greatest focus on education in order to regenerate our homeland. Advocated for a character-building, man-making education.
- His most famous address was given before the **World Parliament of Religions in Chicago in 1893**.
- In his works, he outlined four paths to liberation from worldly pleasure and attachment: **Raja-yoga, Karma-yoga, Jnana-yoga, and Bhakti-yoga**.
- Vivekananda was dubbed the "**creator of modern India**" by **Netaji Subhas Chandra Bose**.

### 1.18 Significance

#### Positive Aspect

- The orthodox parts of society were unable to accept the **socio-religious rebels'** scientific **ideological attack**.
  - As a result, the reactionaries subjected the reformers to insults, persecution, fatwas, and even **assassination attempts**.
  - Despite the opposition, these groups were able to contribute to the emancipation of the individual from **fear-based obedience** and unquestioning surrender to exploitation by priests and other classes.
- Worship became a more personal experience with the translation of religious writings into common languages, the focus on **each individual's right to interpret the scriptures**, and the simplicity of rituals.
- The movements emphasized the ability of the human intellect to think and reason.
- The **reformers allowed** their adherents to confront the official criticism that their faiths and culture were decadent and inferior by clearing out corrupt aspects, religious beliefs, and behaviors.

- The reform movements provided the burgeoning middle classes with much-needed cultural roots to adhere to, as well as a means of alleviating the sense of humiliation caused by a foreign **power's annexation**.
- A **fundamental contribution** of these reform movements was recognizing the unique demands of modern times, particularly in terms of scientific knowledge, and so encouraging a modern, **this-worldly, secular, and rational attitude**.
- Socially, this attitude was mirrored in a fundamental shift in the concepts of 'pollution and purity.'
- Although traditional beliefs and practices were a primary focus of reformers' attacks, the reformers sought **modernization** rather than outright westernization based on mindless imitation of alien Western cultural ideals.
- Indeed, reform movements tried to foster a favorable social atmosphere for **modernization**.

### Negative Aspects

- One of the primary disadvantages of religious reform movements was that they had a small social basis, notably the **educated and urban middle classes**, while the great majority of peasants and urban poor were disregarded.
- The reformers' proclivity to appeal to the glories of the past and to depend on biblical authority **encouraged mysticism** in new guises and fostered pseudo-scientific thinking while putting a brake on full recognition of the necessity for a contemporary scientific approach.
- Above all, these inclinations contributed, to some extent, to the compartmentalization of **Hindus, Muslims, Sikhs, and Parsis**, as well as the alienation of high-caste **Hindus from low-caste Hindus**.
- The **emergence of a composite culture**, which had been seen throughout Indian history, appeared to be stalled with the growth of another type of awareness, community consciousness, alongside national consciousness among the middle classes.
- Many other causes were likely responsible for the rebirth of communalism in contemporary times, but the character of religious reform organizations also played a role.
- Overall, regardless of the net outcome of these reform movements, it was through this **battle that a new society emerged** in India.

### 1.19 Impact

- The British intended to satisfy the top crust of society. As a result, just two **significant pieces of legislation** were enacted.
- Some legal measures were enacted to improve women's standing. Sati, for example, was **banned (1829)**. **Infanticide** has been made illegal.
- Legislation approved in 1856 allowed widow remarriage. A law passed in 1860 elevated the marriageable age of females to 10.
- Inter-caste and inter-communal marriages were legalized in 1872 by legislation.
- The other regulation, enacted in 1891, was intended to discourage underage marriage.

- The **Sharda Act was enacted in 1929** to discourage child marriage. It said that a girl under the age of 14 and a boy under the age of 18 could not marry.
- The Indian national movement became the primary propagator of social reform in the twentieth century, particularly after 1919.
- To reach the masses, the reformers increasingly relied on propaganda in the Indian language.
- They also employed **books, plays, short tales, poetry**, the press, and, in the 1930s, a film to promote their message.
- Numerous people, **reform societies, and religious organizations** worked hard to expand education among women, prevent young children from marrying, bring women out of the purdah, **enforce monogamy**, and enable middle-class women to enter professions or public service.
- As a result of all of these efforts, **Indian women played** an active and essential part in the country's war for independence.
- As a consequence, many **superstitions vanished**, and many more were on their way out. Traveling to other nations was no longer a sin.

## 1.20 Conclusion

In the 1800s and 1900s, more and more individuals appreciated the benefits of Indian culture, but they were also loud in rejecting its negative aspects. Many leaders arose in order to change Indian society. They mostly wished to instill contemporary principles in Indian society. These concepts, which included liberty, social and economic equality, fraternity, democracy, and justice, had a significant effect on Indian society. Fortunately for our nation, there were some enlightened Indians like Raja Ram Mohan Roy, Dayanand Saraswati, and many more who were willing to struggle and bring about social changes in order for our country to confront the challenges of the West.

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## 2. Swami Dayanand Saraswati

**Swami Dayanand Saraswati** founded the **Arya Samaj**, a Vedic dharma reform movement, and was an Indian philosopher and social leader. He was the first to demand Swaraj as "**India for Indians**" in 1876, a call that Lokmanya Tilak later echoed. While opposing idolatry and ceremonial devotion, he attempted to resurrect Vedic principles. This article focuses on the life and ideologies of Swami Dayanand Saraswati.

### 2.1 Background

- Swami Dayananda Saraswati, a social and religious reformer, was born on February 12, 1824.
- He was born in the town of Tankara, Gujarat.
- Karanji Lalji Kapadia, a tax collector, and his wife Yashodabai raised him in a well-to-do household.
- In his childhood, he learned Sanskrit and the Vedas.
- After his sister and uncle died, he began to explore the purpose of life. He was engaged to be married when he was in his teens but decided to embrace an ascetic life and ran away from home.
- He wandered the Himalayas and other religious sites in northern India for 25 years as a traveling ascetic.
- He was seeking the truth about life and had given up all of his earthly possessions in order to pursue it. During this time, he also began practicing Yoga.
- Dayananda recognized that **Hinduism** has deviated from its origins. He promised his Guru that he would do everything in his power to restore the Vedas to their due place in Hindu religion and culture.
- He also took on prominent intellectuals and won disputes against them using the Vedas as a weapon.
- He was a fervent opponent of superstitions and rituals.
- Some of the reforms incorporated in the Indian Constitution were influenced by Dayananda, according to **S Radhakrishnan**.
- Dayananda was poisoned while staying at the palace of the Maharaja of Jodhpur, **Jaswant Singh II**, and **died on October 26, 1883**, at Ajmer, where he was transported for medical treatment. He was 59 years old at the time.

### 2.2 Ideology

- He was a firm believer in the Vedas' infallibility.
- Dayananda was a proponent of the karma and reincarnation theories.
- He emphasized the Vedic values of brahmacharya, such as celibacy and devotion to God.
- He claimed that divergence from the Vedic basic principles had degraded Hinduism and that the priesthood had misled Hindus for the priests' personal self-aggrandizement.

### 2.3 Contributions

Swami Dayananda attempted to reform Hindu society and religion through the Arya Samaj.

### Religious Reforms

- The **Arya Samaj** emphasized Hindu society's liberation. Only the Vedas, according to Dayananda, were the repositories of true knowledge, and the only religion was the religion of the Vedas.
- The Vedas contain principles of economics, politics, social sciences, and humanities.
- His clarion call to "**Return to the Vedas**" raised awareness among the people. Other scriptures and Puranas were rejected by him.
- He was vehemently opposed to idol worship, ritualism, animal sacrifice, the concept of polytheism, the concept of heaven and hell, and fatalism.
- The Arya Samaj distilled Hinduism and made Hindus aware of their glorious heritage and the superior value of Vedic knowledge. Hindus should not seek guidance from Christianity, Islam, or Western culture.
- The Arya Samaj, by emphasizing Hinduism's superiority, could counteract Islamic and Christian propaganda against it.
- Dayananda founded the "**Shuddhi Movement**" to convert people of other religions to Hinduism and to re-convert those who had converted from Hinduism to other religions. This campaign discouraged low-caste Hindus from converting to Christianity or Islam.
- The Shuddhi Movement opposed Christian missionaries who attempted to convert Hindus who were uneducated, poor, and depressed.

### Social Reforms

- The Arya Samaj provided valuable services to Hindu society by opposing various social evils. He was an outspoken opponent of the caste system and the Brahmins' social superiority.
- He also questioned the Brahmins' monopoly on reading the Vedas and advocated for the right of all people, regardless of caste, creed, or color, to study the Vedas.
- Dayananda was also a vocal opponent of the practice of untouchability. He advocated for female education and protested against women's injustices.
- He was adamantly opposed to child marriages, polygamy, purdah, and the practice of '**Sati**,' among other things. He demonstrated that women should have equal rights with men by citing Vedic teachings.
- Members of the Arya Samaj engaged in intercaste marriages and interdining.
- For the education of both males and females, the Arya Samaj established a number of educational institutions such as Gurukuls, Kanya Gurukuls, D.A.V. Schools, and Colleges.
- These educational institutions safeguarded Hindu religion and society while also promoting the advancement of knowledge and education in the modern scientific line.
- Though Arya Samaj did not actively participate in politics, it did indirectly contribute to the advancement of national consciousness. Dayananda was the first to advocate "**Swadeshi**," or the rejection of foreign goods.

- He aided the development of an all-India national spirit by recognizing Hindi as the national language.
- He also coined the term '**Swaraj**' to refer to a state founded on Vedic principles before any Indian national leader did.
- As a result, Arya Samaj became a fervent supporter of Hinduism and an organ of militant Hinduism. Because of such militancy, the spread of extremism within the All India National Congress was made possible.
- The Arya Samaj was instrumental in bringing about socio-religious changes in pre-independence India.
- Though Dayananda was criticized as a conservative and sectarian activist who claimed Hinduism's superiority over all other religions, he was one of the architects of modern India.
- In truth, he was not opposed to Christianity or Islam, but rather to the evil practices of all religions.

### **Arya Samaj**

- Arya Samaj is an Indian monotheistic Hindu reform movement that promotes principles and practices based on the indisputable authority of the Vedas.
- The samaj was founded on April 10, 1875, by sannyasi Dayanand Saraswati.
- The Arya Samaj was the first Hindu organization to engage in proselytization.
- Since 1800, the organization has also worked to advance India's civil rights struggle.

## **2.4 Conclusion**

Every year, Maharishi Dayanand Saraswati Jayanti is observed to commemorate the birth anniversary of Maharishi Dayanand Saraswati. Dayanand Saraswati fought to abolish many evils from our society and through Arya Samaj worked to promote female education and intercaste marriage, built missions, orphanages, and widow homes, established a network of schools and colleges, and provided famine relief and medical care.

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### 3. Early Nationalists

The **early nationalists**, also known as the **moderates**, made a crucial contribution to India's independence struggle. Though the moderates believed in British justice and were loyal to them, they made constant efforts to demand political representation and better governance, which caused the **development of anti-British sentiments** among the masses. They resorted to **constitutional means for raising their protest, through petitioning and non-violent protest**. G.K Gokhale, W.C Banerjee, Feroz Shah Mehta, etc. were some of the most prominent names among the early nationalists. This article will deal with the **major contributions made by these national leaders** in the freedom struggle which will be helpful for UPSC exam preparation.

#### 3.1 Contributions by the Early Nationalists

##### Economic Critique of British Imperialism

- Early nationalists such as **Dadabhai Naoroji, R.C. Dutt, Dinshaw Wacha**, and others carefully examined the political economy of British rule in India and proposed the "**drain theory**" to explain British exploitation of India.
- They were opposed to the transformation of an essentially self-sufficient Indian economy into a colonial economy.
- As a result, the Moderates were able to create an all-India public opinion that British rule in India was a major cause of poverty and economic backwardness in India.

##### Constitutional Reforms

- Until 1920, India's legislative councils had no real official power. Nonetheless, the work done in them by nationalists aided the growth of the national movement.
- The **Imperial Legislative Council**, established by the **Indian Councils Act (1861)**, was an impotent body whose purpose was to disguise official measures as having been passed by a representative body.
- Only 45 Indians were nominated to it in the 30 years from 1862 to 1892, with the majority of them being wealthy, landed, and with loyalist interests.
- Only a few political figures and independent intellectuals were nominated, including **Syed Ahmed Khan, Kristodas Pal, V.N. Mandlik, K.L. Nulkar, and Rashbehari Ghosh**.

##### Campaign for Administrative Reforms

- Indianisation of Government service.
- Demand that judicial and executive functions be separated.
- Criticism of a **tyrannical and oppressive bureaucracy**, as well as an expensive and time-consuming judicial system.
- Criticism of an **aggressive foreign policy** that resulted in the annexation of Burma, an attack on Afghanistan, and the suppression of tribals in the North West—all of which cost the Indian treasury a lot of money.

- Demand an **increase in spending on welfare** (such as health and sanitation), education, irrigation projects, and agricultural development, among other things.

### **Defence of Civil Rights**

- Civil rights included the **freedom of expression, thought, association**, and the press.
- The nationalists were able to spread modern democratic ideas through an unending campaign, and soon the defense of civil rights became an integral part of the freedom struggle.
- The arrest of Tilak and several other leaders and journalists in 1897, as well as the arrest and deportation of the Natu brothers without a trial, sparked widespread public outrage.

### **3.2 Conclusion**

The early nationalists aimed for democratic self-government as a long-term goal. They aided in the extension of councils, i.e., greater participation of Indians in councils, as well as the reform of councils, i.e., giving councils additional authority, particularly over money. They criticized a totalitarian and repressive bureaucracy, as well as an expensive and time-consuming judicial system. Through constitutional means and constant petitioning, the moderates kept demanding the British government for better governance and political participation.

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## 4. Indian Civil Service Act, 1861

Indian Services Act, 1861 reserved certain positions for covenanted civil servants, but the examinations were held in England in English, based on classical Greek and Latin learning. The Indian Civil Services Act was enacted in 1861 **during Lord Canning's Viceroyalty**. It provided for the reservation of certain key positions for covenant service members. As a result, the Principal positions were reserved for the British. **Satyendra Nath Tagore** was the first Indian to qualify for the Indian Civil Service in 1863. In this article, we will discuss the **Indian Civil Service Act, 1861** which will be helpful for UPSC exam preparation.

### 4.1 Historical Perspective

- Civil servants for the East India Company were nominated by the company's directors, trained at Haileybury College in London, and then sent to India.
- In 1854, the concept of a merit-based modern civil service in India has introduced in response to Lord Macaulay's Report of the Select Committee of the British Parliament.
- The report recommended that the East India Company's patronage-based system be replaced by a permanent Civil Service based on merit, with entry through competitive examinations.
- A Civil Service Commission was established in London in 1854 for this purpose, and competitive examinations began in 1855. Initially, Indian Civil Service examinations were only held in London.
- The maximum age was 23 years old, and the minimum age was 18 years old. The syllabus was designed in such a way that European Classics received a disproportionate share of the marks.
- All of this made it difficult for Indian candidates to compete. Nonetheless, the first Indian, Shri Satyendranath Tagore, the brother of Shri Rabindranath Tagore, succeeded in 1864.
- Three years later, four more Indians were successful. Throughout the next 50 years, Indians petitioned for simultaneous examinations to be held in India, but they were denied because the British government did not want many Indians to succeed and enter the ICS.

### 4.2 Background

- Following the demise of the East India Company's rule in India in 1858, the British civil service assumed administrative responsibilities.
- The Indian Rebellion of 1857, which came dangerously close to overthrowing British rule in the country, prompted the change in governance.
- In 1853, a competitive examination was held, but Indians were barred from participating.
- However, in 1858, the system of reserving principal posts for members of the covenant service (meaning British) was implemented.

- The Indian Civil Services Act of 1861 validated a number of irregular appointments made in India to meet the needs of the company's service in India, despite the restriction that all offices in the civil cadre of the company's service in India were reserved for the civil services of the Presidency.
- The civil service recruitment was scheduled, as was the number of appointments to be filled "only by members of the covenanted Civil Service in the future."
- As a result, the Principal positions were reserved for British citizens.

### **4.3 Features**

- The civil services act of 1861 stated that any person, whether Indian or European, could be appointed to any of the offices (specified in the schedule annexed) if he had lived in India for a minimum of seven years.
- The individual was required to pass an exam in the vernacular language of the district in which he worked.
- The appointment was also made conditional on passing departmental tests or meeting other qualifications.
- All appointments were now to be reported to the Secretary of State and, if not approved within twelve months, were declared null and void.
- The maximum permissible age gradually decreased from 23 (in 1859) to 22 (in 1860), 21 (in 1866), and 19 (in 1878).

### **4.4 Conclusion**

The Indian Civil Service (ICS), officially known as the Imperial Civil Service, was the British Empire's highest civil service in India between 1858 and 1947. Civil services were classified into two types: covenanted and uncovenanted. The covenanted civil service was made up of British civil servants who held positions of power in the government. The uncovenanted civil service was established to facilitate the entry of Indians into lower-level administration positions. The provisions of this Act clearly did not satisfy the Indian public's growing demand for the Indianisation of services. The Act essentially remained a 'dead letter,' partly due to authorities' unwillingness to give it effect, and largely due to the inherent difficulty in implementing the Act's recruitment requirements.

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## 5. Indian League (1875) - Political Associations before Indian National Congress

The **Indian League** was founded in **1875** by **Sisir Kumar Ghosh** with the goal of "**stimulating a sense of nationalism among the people**" and encouraging political education. This organization was **associated with nationalist leaders** such as Ananda Mohan Bose, Durgamohan Das, Nabagopal Mitra, Surendranath Banerjee, and others.

### 5.1 About Sisir Kumar Ghosh

- Sisir Kumar Ghosh (1840–1911) was a well-known Indian journalist, the **founder** of the **Amrita Bazar Patrika**, a well-known **Bengali language newspaper** in 1868, and a **Bengali freedom fighter**.
- In 1875, he founded the Indian League with the goal of instilling a **sense of nationalism in the people**.
- He was also a **Vaishnavite**, best known for his writings on the mystic-saint Lord Chaitanya, and he published **Lord Gauranga or Salvation for All in 1897**.
- He was among the first students to pass Calcutta University's first entrance examination in 1857.

### 5.2 Indian League - Features

- In the late sixties and early seventies of the 19th century, the Indian National Movement became more broad-based and received wider publicity through the medium of the press.
- In 1868, Sisir Kumar Ghosh published the Amrita Bazar Patrika, the most powerful organ of national opinion.
- Describing the misrule of the English, he wrote on 31st December 1868, "The Bengalis are determined to oppose the tyranny of Englishmen at every step".
- In some of the articles published in 1870, he held out the parliamentary government in India as the only solution to the problem.
- Sisir Kumar Ghosh along with a group of progressive leaders founded the India League in 1875.
- The League aspired to represent not only the middle class but the masses as well and to stimulate a sense of nationalism among the people.

### 5.3 Conclusion

The Indian National Congress was not India's first political organization. However, wealthy and aristocratic elements dominated most political associations in the early half of the nineteenth century. In Bengal, there were numerous political organizations. Sisir Kumar Ghosh founded the Indian League in 1875. Later, in 1876, the India League of Sisir Kumar Ghosh was superseded by the Indian National Association, which was founded by Surendranath Banerjee and Ananda Mohan Bose.

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## 6. East India Association

The **East India Association** was established by **Dadabhai Naoroji** in **London** in **1866**. It established its branches in various Indian cities such as **Bombay, Kolkata, and Madras** in **1869**. The main goal of the association was to **raise awareness among British people about the conditions in India** and to generate popular support for Indian welfare. This organization is also known as the **predecessor to Indian National Congress**. In this article, we will learn about **east India association** which will be helpful for the preparation for the UPSC exam.

### 6.1 What is the East India Association?

- The East India Association was formed to **focus on the problem and questions pertaining to India** and to influence the British leaders to undertake the development of India seriously.
- This association advocated promoting public interests and the welfare of Indians.
- It worked towards presenting a **correct picture of India** to the British Public and voicing Indian concerns in the British press.
- The **Ethnological Society of London** attempted to prove Asians were inferior to Europeans in 1866. The East India Association's work aimed to challenge this notion as well.

### 6.2 Features of East India Association

- The **London Indian Society** formed by drawing inspiration from Dadabhai Naoroji was superseded by the East Indian Association. **Lord Lyveden** became the **first president of the organization**.
- Initially, the organization had around 1000 members but only after 1912, females were allowed to be admitted into it.
- It advocated its ideology about India to the British public through two journals as **Journal of East India Association** and the **Asiatic Quarterly Review**.
- Various papers and proceedings of the association were produced in the Asiatic Quarterly Review which superseded the Journal of the East India Association.
- The East India Association involved a wide range of audiences, for instance, the association would listen to lectures from various Indian and British men and women on diverse matters such as the economic development of Indian literature to suffrage.
- This Association incorporated within its ambit the **National Indian Association in 1949** and became the Britain, India, and Pakistan Association.
- It merged with the former India Society, now Royal India, Pakistan, and Ceylon Society, to become the **Royal Society for India, Pakistan, and Ceylon in 1966**.

### 6.3 Conclusion

The East India Association was formed by Dadabhai Naroji with a view to awakening the British population to a due sense of their responsibilities as rulers of India, and therefore, most of the endeavors of the organization were guided to the dissipation of that colossal

ignorance of India. It wanted to promote public interests and the welfare of Indians by presenting a correct picture of India to the British population.

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## 7. Indian National Association (1876)

The Indian National Association was established in 1876 as one of the first nationalist organizations by Surendranath Banerjee and Anand Mohan Bose. It is also known as the Indian Association of Calcutta. It advocated for the promotion of various legitimate means such as the political, intellectual, and material advancement of the people of India. The Indian Association was the most powerful of the pre-Congress organizations. This article will discuss the various aspects of the Indian National Association which are important for aspirants preparing for the UPSC examination.

### 7.1 What is the Indian National Association?

- The Indian National Association was originally established as **Bharat Sabha** and held its **first annual conference in Calcutta**.
- This association later **merged with the Indian National Congress in 1886**.
- Indian National Association was formed amid the growing political consciousness leading to the emergence of political associations and national movements to attain independence.
- Various nationalist leaders were associated with the organization such as Anand Mohan Bose, Durga Mohan Das, Nabagopal Mitra, Surendranath Banerjee, etc.
- **Its main objectives were:**
  - build a strong public opinion on political issues; and
  - unite Indians behind a common political agenda.

### 7.2 Evolution

- Social and economic changes started occurring in the 19th century that also led to an increase in the political consciousness leading to the birth of political associations and national movements for independence.
- **In 1875 Sisir Kumar Ghosh and Sambhu Charan Mukherjee** founded the '**The India League**' to represent the middle class and work towards a sense of nationalism among the people.
- However, the League was dismembered and afterward, Surendranath Banerjee founded the Indian Association along with his friend Ananda Mohan Bose on 26 July 1876.

### 7.3 Features

- It represented the **interests of the middle class** and worked to promote a sense of nationalism among the people and encourage political education.
- This association had a broad outlook due to which the leaders kept the organization above narrow political and communal interests.
- They worked towards **political unity** among the educated middle class of India.
- The association advocated for the creation of a strong body of public opinion in the country.

- It wanted to bring about the unity of the Indian races and peoples on the basis of common political interests and aspirations
- It **promoted brotherhood** among the two communities of Hindus and Muslims.
- It ensured the **inclusion of the masses** in the great public movement of that time.
- It **objected to the removal of the age limit** for candidates for the Indian Civil Service examination in 1877.
- The association advocated for simultaneous civil service examinations in England and India, as well as the Indianization of higher administrative positions.
- It spearheaded a campaign to **repeal the repressive Arms Act and the Vernacular Press Act.**
- The association established branches in other towns and cities throughout Bengal, as well as outside of Bengal.
- The **membership fee was kept low** in order to attract members from the poorer sections of society.
- The association sponsored the **first all-India conference**, which was held in **Calcutta from December 28 to 30, 1883**. More than a hundred delegates from across the country attended.

#### 7.4 Conclusion

As an all-India nationalist organization, the association was, in some ways, a forerunner of the Indian National Congress. It envisioned creating a strong body of public opinion in the country and bringing about the unity of the Indian races and peoples on the basis of common political interests and aspirations. In 1886, it merged with the Indian National Congress.

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## 8. Leaders of Moderate Phase

The **national leaders** who dominated Congress policies during the early period (**1885–1905**), such as **Dadabhai Naoroji, Pherozeshah Mehta, D.E. Wacha, W.C. Bonnerjea, and S.N. Banerjea**, were staunch believers in '**liberalism**' and '**moderate**' politics and came to be referred to as Moderates to distinguish them from the neo-nationalists of the early twentieth century. The moderates made significant contributions to the Indian freedom struggle. The Moderates' main goal was to **achieve self-government within the British Empire**. They chose a middle path rather than an extreme path against the British Empire. In this article, we will learn about **important leaders of the moderate phase** which will be helpful for the preparation for the UPSC exam.

### 8.1 Important Leaders of Moderate Phase

#### Dadabhai Naoroji

- He is known as **India's Grand Old Man** and the **country's Unofficial Ambassador**.
- He was the first Indian to be elected to the British House of Commons.
- He was a **founding member of the Indian National Congress** and served as president of three congress sessions.
- In his book '**Poverty and Un-British Rule in India**,' he proposed the **drain theory** and explained the British exploitation of India.

#### Pherozeshah Mehta

- He was dubbed the "**Lion of Bombay**."
- He was elected **president of the Indian National Congress** in **1890**.
- He founded the **Bombay Chronicle**, an English weekly newspaper, in **1910**.
- For his legal services, he was **knighted by the British**.

#### P. Ananda Charlu

- P. Ananda Charlu was a well-known public figure in South India who was in charge of organizing several political campaigns prior to the arrival of the Indian National Congress.
- In **1884**, with the assistance of his associates (M. Viraraghavachari and G. Subramaniya Aiyer), he established the **Madras Mahajan Sabha**, a political organization aimed at creating public opinion.
- The efforts of leaders such as P. Ananda Charlu laid the groundwork for the formation of the Indian National Congress, an all-India organization.
- In fact, P. Ananda Charli was one of the 72 delegates (**dubbed the "brave-72"**) who attended the INC's first session (held in 1885 in Bombay) and established the organization's goals and objectives.
- In 1891, he presided over the Congress's annual session in Nagpur. He served on the Madras Legislative Council from 1903 to 1905.

#### Surendranath Banerjea



- He was also known as Rashtraguru.
- In order to bring about political reforms, he founded the **Indian National Association in 1876**.
- He founded **The Bengalee**, a newspaper.
- In 1869 and 1871, he passed the Indian civil service examination.
- He was barred in 1869 due to an age dispute, and he was fired in 1871 due to racial discrimination.
- He advocated for the civil disobedience movement.

### **Romesh Chandra Dutt**

- Ishanchandra and Thakamani Dutt had a son named Romesh Chunder Dutt.
- They belonged to one of the Calcutta families that had prospered as a result of their commercial ties with the British East India Company.
- In 1868, he traveled to Britain in secret with two friends, Bihari Lal Gupta and Surendranath Banerjea.
- In 1871, Dutt was admitted to University College in London and sat for the **Indian Civil Service examination**. In the same year, Dutt was called to the Bar at the Middle Temple.
- He became an **assistant magistrate and collector** in the Indian Civil Service.
- He was the **first Indian to be appointed district magistrate in 1883**, and after serving in many districts throughout Bengal, he was appointed divisional commissioner, first in Burdwan and later in Kolkata.

### **Ananda Mohan Bose**

- Ananda Mohan Bose, India's first **Wrangler**, Brahmo Samaj leader, freedom fighter, educationist, and social reformer was born on **September 23, 1847**, in **Mymensingh, Bengal** to an upper-middle-class family.
- After finishing his education, he moved to England and enrolled as a student of Higher Mathematics at Christ Church College, Cambridge. In 1874, he was called to the Bar at the same time.
- When he returned home, he launched his political career alongside **Surendranath Banerjea and Sivanath Sastri**.
- During this time, he was also influenced by **Devendranath Tagore and Keshab Chandra Sen**, both of whom he held in high regard.
- Bose's interest in India's political scene can be traced back to 1871 when he first met Surendranath Banerjea in England.
- From his return to India in 1874 to the days of the Swadeshi movement in 1905, the two were inseparably linked in all of their political endeavors.

### **G.K Gokhale**

- Gopal Krishna Gokhale was born on **May 9, 1866**, in Kotluk village, Maharashtra (then part of the Bombay Presidency), to a Brahmin family.

- For three decades, Gokhale worked for social empowerment, education expansion, and the struggle for freedom in India, and he rejected the use of reactionary or revolutionary methods.
- Between 1899 and 1902, he was a member of the **Bombay Legislative Council**, and from 1902 until his death, he worked at the **Imperial Legislative Council (1915)**.
- Gokhale was a key figure in the Morley-Minto reforms of 1909, which were drafted in the Imperial legislature.
- He was a member of the Indian National Congress's Moderate Group (joined in 1889).
- In the Banaras session of 1905, he was elected president of the INC.
- He founded the **Servants of Indian Society**.
- He advocated for Indian self-government.

### **Badruddin Tyabji**

- On October 10, 1844, Badruddin Tyabji (Tyab Ali) was born in Bombay. His father descended from an old Cambay emigrant Arab family.
- He joined the Middle Temple after passing the London matriculation, became a Barrister in April 1867 - **the first Indian Barrister in Bombay** - and rose quickly in the profession.
- In **July 1871**, he was a leading figure in the campaign for an elective Bombay Municipal Corporation, and he was at the top of the list of those subsequently elected to that body.
- Badruddin Tyabji, Pherozeshah Mehta, and Kashinath Telang became known as '**The Triumvirate**' or '**The Three Stars**' of Bombay's public life.
- In 1882, he was elected to the Bombay Legislative Council but due to health reasons resigned in 1886.

## **8.2 Conclusion**

These leaders were dubbed moderates because they made public declarations of loyalty to the British Raj through petitions, speeches, and articles. Moderates served as a safety valve between the masses and the British. However, their Indian blood rejuvenated over time, and their leaders urged them to overthrow the British through an institutional method.

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## 9. Surendranath Banerjea

Surendranath Banerjea was also known as Rashtraguru. In order to bring about political reforms, he founded the Indian National Association in 1876. He founded The Bengalee, a newspaper. In 1869 and 1871, he passed the Indian civil service examination. He was barred in 1869 due to an age dispute, and he was fired in 1871 due to racial discrimination. He advocated for the civil disobedience movement. In this article we will learn about Surendranath Banerjea which will be helpful for preparation of UPSC exam.

### 9.1 Background

- **Sir Surendranath Banerjea was born in Calcutta on November 10, 1848.**
- He attended the **Parental Academic Institution**, which was primarily attended by Anglo-Indian boys. In **1868**, he graduated from Calcutta University and went to England to compete for the Indian Civil Services.
- He passed the competitive examination, but because there was some confusion about his exact age, he was disqualified.
- Banerjea began his new career as a **Professor of English** upon his return to India in **June 1875**.

### 9.2 Contribution & Achievements

- He made full use of his teaching position to instill a new spirit in Indian students. He was India's most eloquent speaker up to that point.
- This shift in Bengali youth interest and energy toward national regeneration is his first significant contribution to India's national cause.
- His second major contribution was the establishment of the **Indian Association on July 26, 1876**, with the intention of serving as the focal point of an all-India political movement.
- For the first time, the concept of India as a political unit emerged.
- Thus, he had set the stage for a more practical demonstration of the newly awakened sense of political unity in the form of an all-India political conference sponsored by the Indian Association.
- More than a hundred delegates from various parts of India attended the first session of the **National Conference**, which was held in Calcutta on **December 28-30, 1883**.
- The **second session** was more representative than the first, and the plan to hold annual Conference sessions in different parts of India was approved.
- For the first time in history, a realistic picture of India's political unity was presented to the public, effectively putting an end to the Indian National Congress.
- The first session of the Indian National Congress was held in Bombay immediately following the conclusion of the second session of the National Conference in Calcutta (December 28, 1885).

- The **Congress's Calcutta session in 1886** marked a significant advance in its tone and spirit, and from then on, he played a leading role in the National Congress, becoming its **President twice in 1895 and 1902**.
- In 1906, he reached the pinnacle of his political career and then began to decline.

### 9.3 Conclusion

The schism between the Moderates and the Extremists resulted in the steady decline of the Moderate Party, of which Surendranath Banerjea was the most powerful pillar. The Home Rule League and the emergence of Gandhi ji caused people to lose faith in the Moderate Party's program, and the publication of the Montagu Chelmsford Report signaled the start of a war between the Moderates and the rest. With the passage of time, Banerjea's political sensibilities became more moderate. He left Congress after the **Montagu-Chelmsford reforms of 1919** because he supported the reforms rather than Gandhi's non-cooperation. In **1919**, he accepted a **knighthood from the British**.

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## 10. Vernacular Press Act

The **Vernacular Press Act (1878)** was enacted in **British India** to limit the **freedom of the Indian press** and prevent the expression of criticism toward British policies, particularly the opposition that had grown since the start of the Second Anglo-Afghan War (1878–80). **Lytton, then Viceroy of India, proposed the Act**, which was unanimously approved by the Viceroy's Council on March 14, 1878. The Vernacular Press Act (VPA) was enacted in order to "**better control**" the vernacular press and effectively punish and **repress "seditious writing"** in "publications in oriental languages." As a result, the British treated the (non-English language) Indian press with complete hostility. In this article, we will discuss the **Vernacular Press Act, 1878** which will be helpful for UPSC exam preparation.

### 10.1 Background

- The racial animosity between the ruler and the ruled was a bitter legacy of the 1857 revolt.
- Following 1858, the European press always supported the government in political controversies, whereas the vernacular press was critical of the government.
- There was a strong public backlash against Lytton's imperialistic policies, which were exacerbated by a terrible famine (1876–77), on the one hand, and lavish spending on the imperial Delhi Durbar, on the other.
- The country's vernacular press expanded dramatically in the latter half of the nineteenth century, and newspapers served as a catalyst for the new socio-political consciousness.
- Previously, newspapers were only published in Calcutta, Madras, Bombay, and Allahabad, but later, newspapers began to be published in smaller towns as well.
- Because most of the newspapers were published in small towns, they were all written in vernacular languages.
- When this act was passed in 1878, there were 20 English newspapers and 200 vernacular newspapers.
- People became more aware of political issues as a result of these vernacular newspapers, and they gradually began to ask questions about their rights.
- As a result, **Lord Lytton** enacted the Vernacular Press Act in 1878 in the best interests of the government.

### 10.2 Provisions

- The magistrates of the districts were empowered by this act to call upon a printer and publisher of any kind to enter into a bond, undertaking not to publish anything that might "rouse" feelings of dissatisfaction against the government without the prior permission of the government.
- The magistrate was also given the authority to deposit a security deposit, which could be confiscated if the printer violated the Bond. If a printer commits the same offense again, his press may be seized.
- The magistrate's decision was final, and there could be no appeal in a court of law.
- A vernacular newspaper could obtain an exemption from the Act's application by submitting proof to a government censor.

### 10.3 Impact

- The act became known as "**the Gagging Act.**"
- The most heinous aspects of this act were:
  - discrimination between English and vernacular press, and
  - no right of appeal.
- Som Prakash, Bharat Mihir, Dacca Prakash, and Samachar were charged under the VPA.
- Incidentally, to avoid the VPA, the **Amrita Bazar Patrika** morphed overnight into an English newspaper.
- Later, the pre-censorship clause was repealed, and a press commissioner was appointed to provide the press with authentic and accurate news.
- The act was met with strong opposition, and **Ripon eventually repealed it in 1882.**

### 10.4 Conclusion

As a result of the Vernacular Press Act of 1878, the press was silenced, and some vernacular press people were prosecuted. There was now a widespread public outcry against this act. Lord Ripon, who succeeded Lord Lytton, later repealed the act. However, the resentment it engendered among Indians became one of the driving forces behind India's growing independence movement.

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