

YA Government Degree college for
women chirala.

Department of History

Student Project work

Semester-III

Topic

• Social Reformers

Academic year

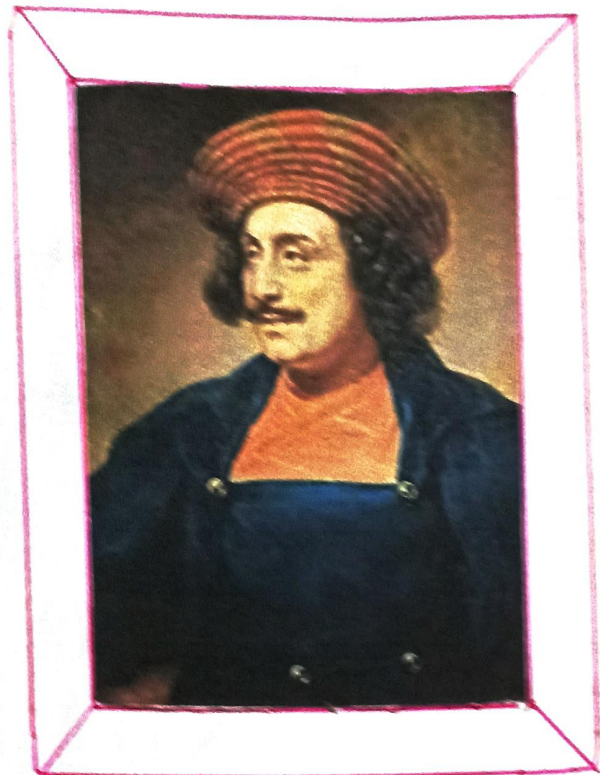
• 2020-21

List of Students :

1. cy. parvithra
2. N. Surmita
3. R. Keretti [Kokila]
4. cy. Sireesha
5. cy. Loupa
6. Ch-Swarupa Rani



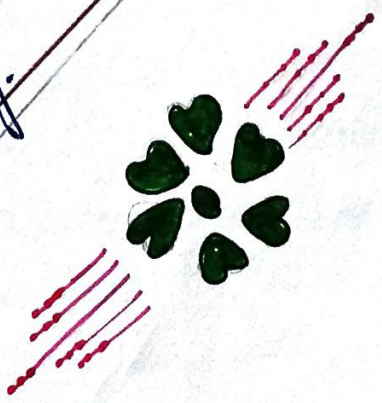
Rajr Kam Mohan Rai





Raja. Ram Mohan Roy

Raja Ram Mohan Roy was 22 May 1772-27 September 1833 was an Indian Bengali who was one of the founder of the Brahmo Sabha, the precursor of the Brahmo Samaj, a social-religious reform movement in the Indian subcontinent. He was given the title of Raja by Akbar II, the Mughal Emperor. His influence was apparent in the fields of politics, public administration, education to abolish the practices of Sati and child marriage. Roy is considered to be the "father of the Bengal Renaissance" by many historians. In 2004, Roy was the ranked number 10 in BBC's poll of the "greatest Bengali of all time". His father Ramkranta, was a Vaishnavite, while his mother, Tarini Devi, was from a Shrivite family.



Middle "Brahmo" period (1820 to 1830)

This was Ram Mohan's most controversial period. Commenting on his published works Sivarath Sarbu writes.

"The period between 1820 and 1830 was also the eventful from a literary point of view, as will be manifest from the following list of his publications during that period.

- * Second Appeal to the Christian public, Brahmanical magazine - parts I, II and III, with Bengali translation and a new Bengali newspaper called Samak.

- * A Persian paper called Mirat-ul-Akbar contained a tract entitled Brief Remarks on Ancient Female Rights and a book in Bengali called in 1822.

- * Third and final appeal to the Christian public, a memorial to the King of England on the subject of the liberty of the press, Ramdoss paper relating to Christian controversy, Brahmanical magazine.

- * A letter to Rev. H. Ware on the "prospects of Christianity in India" and an "Appeal for female-smitten natives in southern India" in 1824.

- * A tract on the different modes of worship in 1825.

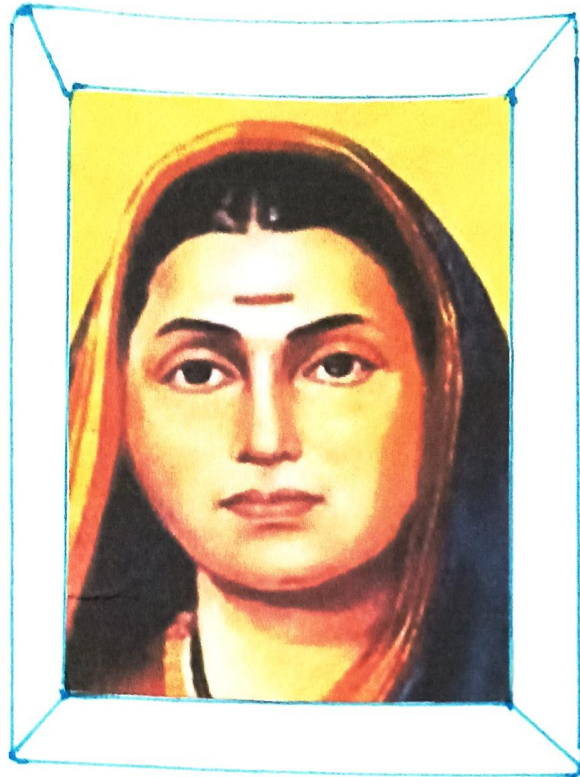
- * A Bengali tract on the qualifications of a God-loving householder, a tract in Bengali on a controversy with a Kayastha, and a grammar of the Bengali language in English, in 1826.

Early Life and Education :- Ram mohan Roy was born in Radhanagar, Hooghly District, Bengal presidency. His great grandfather Krishnakanta Bandyopadhyay was a Rarhi Kulin Brahmin. Among Kulin Brahmins - descendants of the sex families of Brahmins imported from Kannauj by Ballal Sen in the 12 century - those from the Rarhi district of west Bengal were notorious in the 17th century for living off dowries by marrying several women. Kulinism was a synonym for polygamy and the dowry system, both of which Rammohan campaigned against. His father, Ramkanta, was a vaishnavite, while his mother, Tarini Devi, was from a shivite family. He was a great scholar of Sanskrit, Persian and English languages and also knew Arabic, Latin and Greek. One parent prepared him for the occupation of a Scholar, the 'Shastri', while the other secured for him all the worldly advantage needed to launch a career in the secular or worldly sphere of public administration torn between these two parental ideals from early childhood, Ram mohan vacillated between the two for the rest of his life.

Ram mohan Roy was married three times. His first wife died early. He had two sons, Radhaprasad in 1800, and Ramaprasad in 1812 with his second wife, who died in 1824. Roy's third wife outlived him.

The nature and content of Ram mohan Roy's early education is disputed. One view is that 'Ram mohan started his formal education in the village pathshala where he learned Bengali and some Sanskrit and Persian. Later he is said to have studied Persian.

Saritraibai phule



Savitribai phule

Savitribai phule January 1831-10 March 1897 was an Indian social reformer, educationalist, and poet from Maharashtra. Along with her husband, in Maharashtra, she played an important and vital role in improving women's rights in India. She is considered to be the pioneer of Indian's feminist movement. Savitribai and her husband founded one of the first modern girls school in Pune, at Bhide wada in 1848. She worked to abolish the discrimination and unfair treatment of people based on caste and gender. She is regarded as an important figure of the social reform movement in Maharashtra. It is said when Yashwantrao was about to get married, no one was willing to give him.

Early Life :-

Sanitribai phule was born on 3 January 1830 in the village of Nagoon in Satara district, Maharashtra. Her birthplace was about fifteen km. from Shival and about 50 km from Pune. Sanitribai phule was the youngest daughter of Lakshmi and Khondor Navare Patil, both of whom belonged to the mail community. She had three siblings. Sanitribai was married to her husband Jyotirao phule at the age of 9 or 10. Sanitribai was married to her. Sanitribai and Jyotirao had no children of their own. It is said that they adopted Yashwantrao, a son born to a Brahmin widow.

However, there is no original evidence available yet to support this. It is said when the evidence available yet to support this. It is said when Yashwantrao was about to get married, no one was willing to give him a girl because he was born to a widow. Hence Sanitribai arranged his marriage to her organization's worker Dnyanoba Sarane's daughter in February 1889.

Education :-

Sanitribai was illiterate at the time of her marriage. Jyotirao educated Sanitribai and Sagunabai Shirasgar, his cousin sister at their home along with working at their farm. After completing her primary education with Jyotirao, her father education was the responsibility of his friend, Sacharam Bhavalkar.

She also enrolled herself in two teacher's training programs; the first was at institution run by an American missionary, Cynthia Farrow, in Ahmednagar, and the second course was at a Normal School in Pune. Given her training, Savitribai may have been the first Indian women teacher and headmistress.

In popular culture :-

* Savitri Jyoti, an Marathi drama television series based on the life and work of Savitribai Phule and Jyoti Phule was aired on Sony Marathi in 2019-2020

* Savitri Bai Phule, an Indian Kannada-language biopic was made about Phule in 2018, Krantijyoti Savitribai Phule, an Indian drama television series based on her life was aired on DD National in 2016

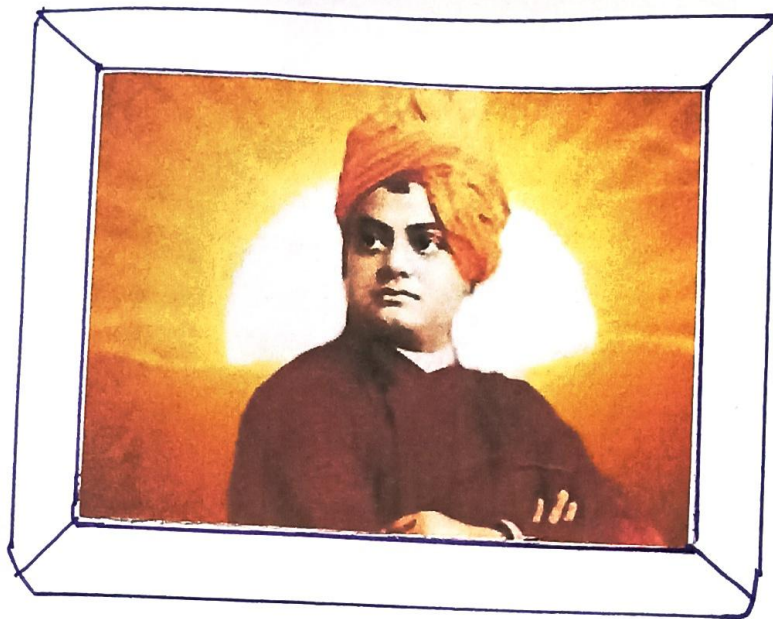
* In 2021, Pune University created a 12.5 foot, life-size bronze metal statue of Phule.

Death :-

Savitribai and her adopted son, Yashwantrao, opened a clinic to treat those affected by the world wide Third pandemic of the bubonic plague when it appeared in the area around Malabar in 1897. The clinic was established at the outskirts of Pune, in an area free of infection.

Savitribai died a heroic death trying to save the son of Pandurang Babaji Gokhale. Upon learning that Gokhale's son had contracted the plague in the Mahab settlement outside of Pune, Savitribai Phule rushed!

Saumi Vivekhananda

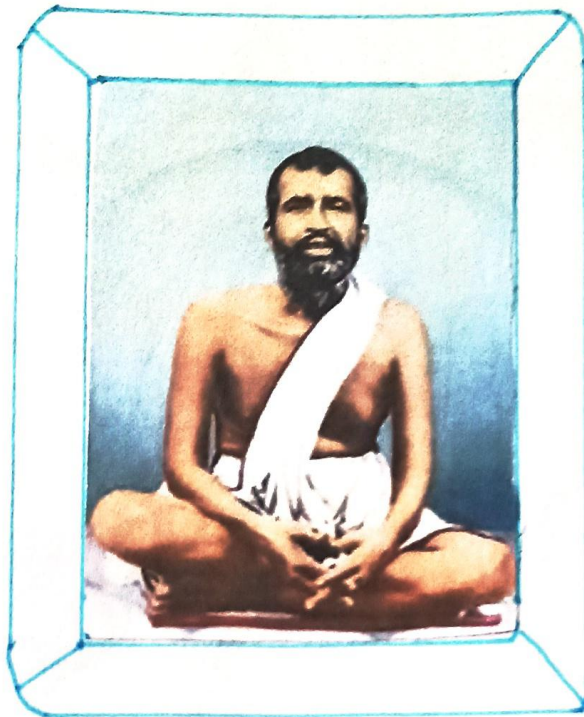


Early life (1863-1888) :- Vivekananda was born Narendranath Datta in a Bengali family at his ancestral home at 3 Choudhury Mukherjee Street in Calcutta, the capital of British India, on 12 January, 1863 during the Makar Sankranti festival. He belonged to a traditional family and was one of nine siblings. His father, Vishwanath Datta, was an attorney at the Calcutta High Court. Durgacharan Datta, Narendra's grandfather was a Sanskrit and Persian scholar who left his family and became a monk at age twenty-five. His mother, Bhuvaneshwari Devi, was a devout housewife.

The progressive, rational attitude of Narendra's father and the religious temperament of his mother helped shape his thinking and personality. Narendranath was interested in spirituality from a young age and used to meditate before the images of deities such as Shiva, Rama, Sita, and Mahanir Hanuman. He was fascinated by wandering ascetics and monks. Narendra was naughty and restless as a child, and his parents often had to difficulty controlling him. His mother said, "I prayed to Shiva for a son, and he has sent me one of his demons."

Education :- In 1871, at the age of eight, Narendranath enrolled at Ishwar Chandra Vidyasagar's Metropolitan Institution, where he went to school until his family moved to Raipur in 1877. In 1879, after his family return to Calcutta, he was the only student to receive first-division marks in the Presidency College Entrance Examination. He was an avid reader in a wide range of subjects.

Rama Krishna Paramahansa





Kama Krishna paramahansa

Kamatishna paramahansa was ab
1836-16. August 1886, his gadadhar chattr
padharyaya, was an indian hindu mystic
and religious leader, who lived in 19th
century bengal. Kamatishna appeared
his religious life through the path of the
devotion to the goddess kali, and of the
observance of various elements from tantra
vaishnav shakti, and shakta vedanta
as well as dalliances with christianity
and islam. After earnest practice of
various religious traditions represented
"so many paths to reach one and the
same goal. His followers came to regard
him as an avatara, or divine incarnation
as did some of the prominent hindu
scholars of his day.



Spiritual Inclination :-

Mool Shankar was attracted towards the spiritual realm after the death of his sister when he was 14 years-old. He began asking questions about life, death and the after life to his parents to which they had no answers. On being asked to get married following societal tradition, Mool Shankar ran away from home.

He wandered all over the country for the next 20 years visiting temples, shrines and holy places. He met with yogis living in the mountains or forests, asked them of his dilemmas, but nobody could provide him with the perfect answer.

Spiritual Beliefs :- Maharishi Dayanand was a believer in Hinduism just as the Vedas have outlined, devoid of any corruption and embellishments. Preserving the purity of the faith was of utmost importance to him. He strongly advocated the concepts of Shastra which he believed to be free.

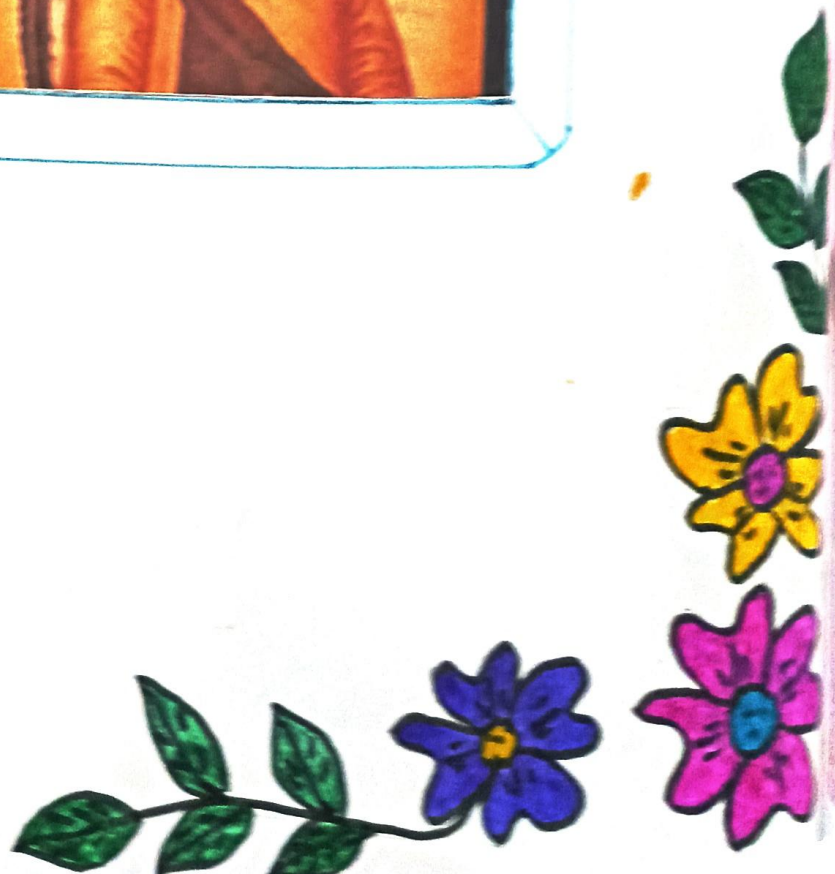
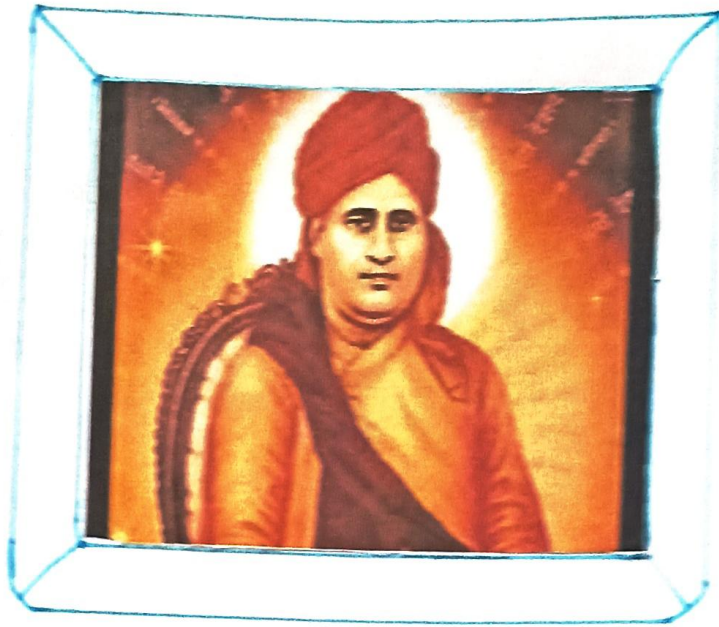
Dayananda Saraswati & Arya Samaj :- On 7 April, 1875 Dayananda Saraswati joined the Arya Samaj at Bombay. It was a Hindu reforms movement, meaning "society of the nobles". The purpose of the Samaj was to move the Hindu religion away from the fictitious beliefs 'Kriyam to Vishvam Ayam' was the motto of the Samaj, which means, "make this world noble". The ten tenets of the Arya Samaj are as follow

* God is the efficient cause of all true knowledge and all that is known through knowledge.

Influence and legacy :- Ramakrishna is considered an important figure in the Bengali Renaissance of 19-20th century. Several organisations have been established in his name. The Ramakrishna Math and Mission is the main organisation founded by Swami Vivekananda in 1897. The mission conducts extensive work in health care, disaster relief, rural management, tribal welfare, elementary and higher education. The movement is considered one of the revitalisation movements of India. Arup Sen writes that Vivekananda's "social services gospel" stemmed from direct inspiration from the Ramakrishna and rests substantially on the "lived quality" of the master's message.

Reception and teachings :- Ramakrishna's religious practice and world view contained elements of Bhakti, Tantra and Vedanta. Ramakrishna emphasised God-realisation, stating that 'to realize God is the one goal in life. Ramakrishna found that Hinduism, Christianity and Islam all move towards the same God or divine, though using different ways. So many religions, so many paths to reach one and the same goal, "namely to experience God or Divine". Ramakrishna further said, "All scriptures - the Vedas, the Puranas, the Tantras - seek him alone and no one else. The vedic phrase "Truth is one; became a stock phrase to express Ramakrishna's inclusivism. The god desires of god wants to get eat sugar, and not to become sugar."

Dayananda Saraswati



* Dayananda Saraswati *

Swami Dayananda
Saraswati.

Date of Birth :- February 12, 1824

place of Birth :- Tankard,
Ajjart

parent's :- Karshaji Lalji,
Tiwari and Geshodhai

Education :- Self-taught

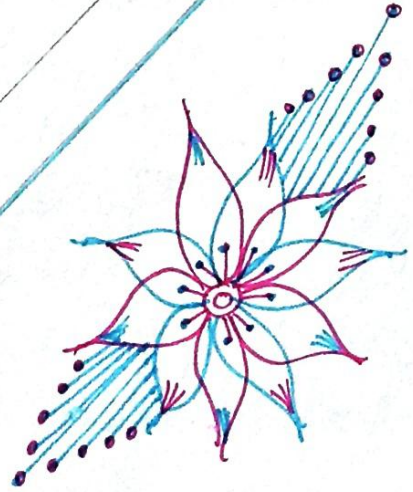
Movement :- Arya Samaj, Shuddhi
movement.

Religious
views :- Hinduism

publications :- Satyarth Prakash
(1875 & 1884) Sansar-
vidhi (1877 & 1884).

Death :- October 30, 1883

place of Death :- Ajmer, Rajasthan



Jagadeeshwar Prasad Saradswami was more than a religious leader of India who left deep impact on the Indian society. He founded the Arya Samaj that brought about changes in the religious perception of Indians. He voiced his opinions against idolatry and the caste system. He emphasised on empty ritualism, and made books that women are not allowed to read the Vedas. His idea of denouncing the caste system inherited by the self in lieu of their birth was nothing short of radical. He brought about a complete overhaul of the education system by introducing Anglo-vedic schools. Offer Indian students an updated curriculum.

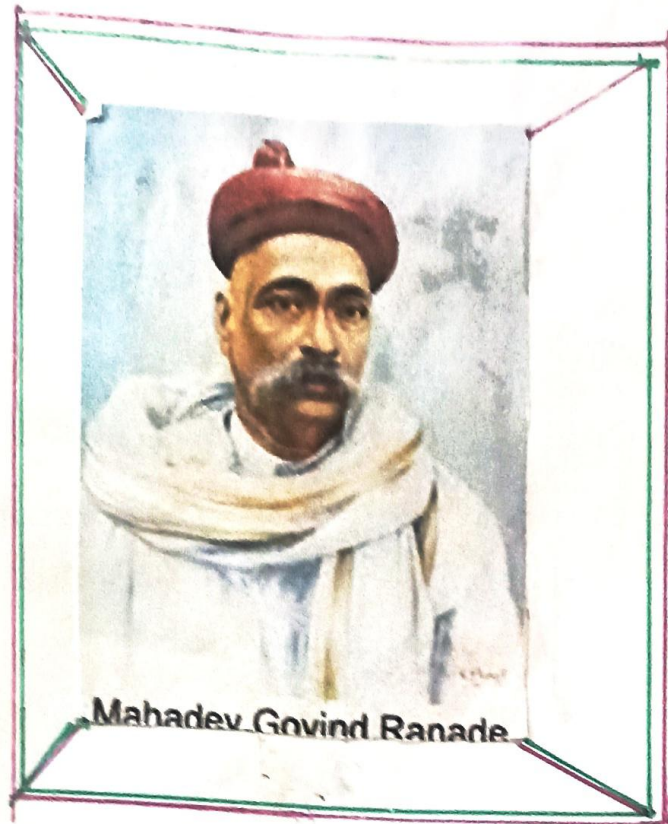
Early Life and Education:

Jagadeeshwar Prasad Saradswami was born on February 12, 1859 in Bankura, Gujarat as Mohan Shankar to Karshidharji Lalji Thakur and Yashodabai. His affluent and influential Brahmin family was an ardent follower of Lord Shiva. The family being deeply religious, rituals, piety, and purity, importance of fasting from a very early age. The Yajnopavit ceremony, or the investiture of the 'twice-born' was performed, when he was 8 and that initiated Mohan Shankar into the world of Brahmanism.

He would observe these rituals with much austerity. On the occasion of Shivaratri, Mohan Shankar would stay awake the whole night in obedience to Lord Shiva. On one such night, he saw a mouse eating the offerings to the God and running over the idol's body. After seeing this, he questioned himself against a little mouse then how could he be the follower of the native world.

Including philosophy, religion, history, social science, art and literature. He was also interested in Hindu scriptures, including the vedas, the upanishads, the Bhagavad gita, the Ramayana, the Mahabharata and the puranas. Narendra was trained in Indian classical music, and regularly participated in physical exercise, sports and organised activities. Narendra studied western logic, western philosophy and Europeans history the general Assembly's Institution. In 1881, he passed the fine art examination, and completed a Bachelor of Art degree in 1884. While studying western philosophies, he also learned Sanskrit scriptures and Bengali literature.

Death :- On 4 July 1902 Vivekananda awoke early, went to the monastery at Belur Math and meditated for three hours. He taught Shukla-Yajur Veda, Sanskrit grammar and the philosophy of yoga Sanskrit to pupils, later discussing with colleagues a planned vedic college in the Ramakrishna Math. At 7:00 pm Vivekananda went to his room, asking not to be disturbed, he died at 9:20 pm while meditating. According to his disciples, Vivekananda attained mahatamadhi, the rupture of a blood vessel in his brain was reported as a possible cause of death. His disciples believed that the rupture was due to his brahmarandhra being pierced when he attained mahatamadhi. Vivekananda fulfilled his prophecy that he would not live forty years. He was cremated on a sandal wood funeral pyre on the bank of the Ganga in Belur, opposite where Ramakrishna was cremated 16 years earlier.



Mahadev Govind Ranade



Working Committee Members

The Working Committee (also known as the Executive Committee) is responsible for the overall management of the Bank. It is composed of members from the various departments of the Bank, including the Finance, Administration, and Technical departments. The Working Committee is responsible for the day-to-day operations of the Bank and for the implementation of the policies and decisions of the Board of Directors. It also has the authority to recommend the appointment and removal of senior management personnel.

Chairman

18 January 1972

Nicholas (Anthony) Poulton, *Chairman*

1st

6 January 1972 (1972-73)

Anthony Poulton, *1st*

2nd

1972-73

3rd

Chairman of the Bank

4th

Chairman of the Bank

5th

Chairman of the Bank

Political Party : Indian National Congress.

Spouse(s) : Ramabai Ranade

As a well known public figure, his personality as a calm and patient optimist influenced his attitude towards dealings with Britain as well as reformer in India. During his life he helped to establish the varvottvottak sabha, the poona sarvajanic sabha, maharashtra Grantho ttejak sabha, and the prarthana samaj, and edited a Bombay Anglo-marathi daily paper, the Induprakash, founded on his ideology of social and religious reform.

Early life and family:-

Madhav Govind Ranade was born into a chitpavan Brahmin family in Niphad, a taluka town in Nashik district. He studied in a marathi school in Kolhapur and later shifted to an English-medium school. At age 14, he went to study at Elphinstone College, Bombay. He belonged to the first batch of students at the University of Bombay. He obtained a BA degree in 1862 and four years later obtained his LLB.

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. It is shown that the structure of the atom is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are in agreement with the experimental facts.

2. In the second part of the paper, the author discusses the problem of the structure of the nucleus. It is shown that the structure of the nucleus is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are in agreement with the experimental facts. The author also discusses the problem of the structure of the nucleon, and shows that the structure of the nucleon is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are in agreement with the experimental facts.

3. The third part of the paper is devoted to a discussion of the problem of the structure of the electron. It is shown that the structure of the electron is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are in agreement with the experimental facts.

4. The fourth part of the paper is devoted to a discussion of the problem of the structure of the photon. It is shown that the structure of the photon is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are in agreement with the experimental facts. The author also discusses the problem of the structure of the neutrino, and shows that the structure of the neutrino is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are in agreement with the experimental facts.

In 1861 when he was still a teenager, Ranade co-founded the 'widow marriage Association' which promoted marriage for Hindu widows and acted as native compradors for the colonial government's project of passing a law permitting such marriages, which were forbidden in Hinduism. He chose to take prayaschitta in the Panch-hood mission case rather than insisting on his opinions.

Girl's education:-

In 1885 Ranade, Varman Abaji Modak, and historian Dr. R. G. Bhandarkar established the Maharashtra Girl's Education Society and Huzurpaga, the oldest girl's high school in Maharashtra.

Personal life:-

Ranade was already into his 30s when his first wife died. His family wanted him to marry again, especially since he had no children. His reform-minded friends expected that Ranade, who had co-founded the "widow marriage Association" as far back as 1861, would certainly act in accordance with his own sermons and marry a widow. This did not happen. Ranade yielded to his family's wishes and conformed with convention to marry Ramabai, a girl who was barely ten years old and who was fully twenty-one years younger than him. Indeed, Ramabai

meeting with Ramakrishna:-

Vidya Sagar was liberal in his outlook even though he was born in an orthodox Hindu Brahmin family. Also he was highly educated and influenced by oriental thoughts and ideas. Ramakrishna in contrast, did not have a formal education. Yet they had a nice relation between them. When Ramakrishna met Vidyasagar, he praised Vidyasagar as the ocean of wisdom. Ramakrishna, with profound humbleness & respect, replied that the water of general sea might be salty, but not the water of the sea of wisdom.

Accolades:-

Shortly after Vidyasagar's death, Rabindranath Tagore reverently wrote about him, "one wonders how God, in the process of producing forty million Bengalis, produced a man."

1. In 2004, Vidyasagar was ranked number 9 in BBC's poll of the "Greatest Bengali of all time."

2. Rectitude and courage were the hallmarks of Vidyasagar's character and he was certainly ahead of his time. His scholarship and cultural work the government designated Vidyasagar a companion of the Indian Empire in 1877.