

10th Social Science Lesson 1 Questions in English**1] Social and Religious Reform Movements in the 19th Century**

1. Match the following

- | | |
|------------------------|---------------|
| I. Jyotiba Phule | 1. Kerala |
| II. Ayyankali | 2. Pune |
| III. Vaikunda Swamikal | 3. Tamil Nadu |
- a) 3, 2, 1
b) 2, 3, 1
c) 2, 1, 3
d) 1, 3, 2

Explanation

There were attempts to challenge the oppressive social structure by Jyotiba Phule in Pune, Narayana Guru and Ayyankali in Kerala and Ramalinga Adigal and Vaikunda Swamikal of Tamil Nadu.

2. Which of the following is not a reformist movement?

- a) Brahmo Samaj
b) Aligarh Movement
c) Prarthana Samaj
d) **Arya Samaj**

Explanation

The reform movements of nineteenth century in the realm of religion fall under two broad categories: reformist movements like the Brahmo Samaj, the Prarthana Samaj and the Aligarh Movement; and the revivalist movements such as the Arya Samaj, the Ramakrishna Mission and the Deoband Movement.

3. Which of the following statement is correct?

- 1) Rammohan Roy was one of the earlier reformers influenced by the Western ideas to initiate reforms.
2) Based on his interpretation of the Upanishads, he argued that all the ancient texts of the Hindus preached monotheism or worship of one God
3) In his religio-philosophical social outlook, he was deeply influenced by monotheism and anti-idolatry.
- a) 1, 2
b) 2, 3
c) **1, 2, 3**

d) None

Explanation

Rammohan Roy (1772–1833) was one of the earlier reformers influenced by the Western ideas to initiate reforms. He was a great scholar, well-versed in Sanskrit, Arabic, Persian, and English apart from his knowledge in his mother tongue, Bengali. Rammohan Roy was opposed to meaningless religious ceremonies and all forms of pernicious social customs. Yet he wanted to preserve continuity with the past. In his religio–philosophical social outlook, he was deeply influenced by monotheism and anti-idolatry. Based on his interpretation of the Upanishads, he argued that all the ancient texts of the Hindus preached monotheism or worship of one God.

4. Who among the following was the Governor general of India when Sati was abolished?

- a) William Bentick
- b) Lord Dalhousie
- c) Lord Canning
- d) Sir John Shore

Explanation

Raja Rammohan Roy visited the crematorium of Calcutta to try and persuade the relatives of widows to give up their plan of self-immolation. His campaign played a key role in forcing the Governor-General William Bentinck's legislation abolishing sati in 1829.

5. Which of the following was/were advocated by Raja Rammohan Roy?

- 1) rights of widows to remarry
 - 2) wanted polygamy to end
 - 3) was against sati and child marriage
- a) 2, 3
 - b) 3 alone
 - c) 1, 2
 - d) 1, 2, 3

Explanation

Deeply concerned with the prevailing customs of sati, child marriage, and polygamy Raja Rammohan Roy published tracts against them and petitioned the government to legislate against them. He advocated the rights of widows to remarry. He wanted polygamy to end. His opinions were resisted fiercely by orthodox Hindus. He appealed to reason and humanity and compassion of the people

6. Who founded Brahmo Samaj?

- a) Keshab Chandra Sen

- b) **Rammohan Roy**
- c) Dr. Atma Ram Pandurang
- d) M.G. Ranade

Explanation

Rammohan Roy founded the Brahmo Samaj in 1828. On 20 August 1828 he opened a temple in Calcutta, where there was no image. There he laid down that 'no religion should be reviled or slightly or contemptuously spoken off or alluded to.' The Samaj forbade idol-worship and condemned meaningless religious rites and ceremonies.

7. Who was the founder of Adi Brahmo Samaj?

- a) Ishwar Chandra Vidyasagar
- b) **Keshab Chandra Sen**
- c) Maharishi Debendranath Tagore
- d) Dr. Atma Ram Pandurang

Explanation

Keshab left the Samaj and founded a new organization. Debendranath's organization, thereafter, came to be known as Adi Brahmo Samaj. After Keshab had his fourteen-year-old daughter married to an Indian prince, in contravention of the Samaj's condemnation of child marriages, the opponents of child marriage left the Brahmo Samaj of India and started the Sadharan Samaj, which developed anti-Christian tendencies.

8. Who's effort resulted in the Widows' Remarriage Reform Act?

- a) Dr. Atma Ram Pandurang
- b) M.G. Ranade
- c) Swami Dayanand Saraswati
- d) **Ishwar Chandra Vidyasagar**

Explanation

Ishwar Chandra Vidyasagar played a leading role in promoting education of girls and helped them in setting up a number of schools. He dedicated his whole life for the betterment of the child widows of the Hindu society. The movement led by Vidyasagar, resulted in the Widows' Remarriage Reform Act of 1856. This Act was intended to improve the lot of child widows and save them from perpetual widowhood.

9. In which year Prarthana Samaj was founded?

- a) 1884
- b) **1867**
- c) 1875

d) 1894

Explanation

A movement similar to the Brahmo Samaj, but founded in Bombay in 1867, was Prarthana Samaj. Its founder was Dr. Atma Ram Pandurang (1825–1898). The two distinguished members of this Samaj were R.C. Bhandarkar and Justice Mahadev Govind Ranade. They devoted themselves to activities such as intercaste dining, inter-caste marriage, widow remarriage and improvement of women and depressed classes.

10. Match the following

- | | | |
|------|----------------------------|---------|
| I. | Widow Marriage Association | 1. 1884 |
| II. | Poona Sarvajanik Sabha | 2. 1861 |
| III. | Deccan Education Society | 3. 1870 |
- a) 3, 1, 2
b) 2, 1, 3
c) **2, 3, 1**
d) 1, 3, 2

Explanation

Ranade (1842–1901) was the founder of the Widow Marriage Association (1861), the Poona Sarvajanik Sabha (1870) and the Deccan Education Society (1884).

11. Who founded Arya Samaj?

- a) Ramakrishna, 1875
b) **Swami Dayanand Saraswati, 1875**
c) Swami Vivekananda, 1885
d) Iswar Chandra Vidyasagar, 1885

Explanation

In the Punjab, the reform movement was spearheaded by the Arya Samaj. It was founded (1875) by a wandering ascetic in the western Gangetic plain, Swami Dayanand Saraswati (1824–83). Swami Dayanand later settled in the Punjab to preach his ideas.

12. Who advocated “go back to Vedas”?

- a) Ramakrishna
b) Swami Vivekananda
c) **Swami Dayanand Saraswati**
d) Jyotiba Phule

Explanation

The positive principles enunciated by Dayanand were: strict monotheism, condemnation of idolatry, and rejection of Brahman domination of ritual and social practices. He also rejected superstitious beliefs in Hinduism, especially Puranic literature and his cry was “go back to Vedas.”

13. Which of the following statement about Arya samaj is correct?

- 1) Arya Samaj attempted to check the incidence of religious conversion in British India
 - 2) The Samaj started a number of Dayananda Anglo–Vedic schools and colleges.
 - 3) Swami Dayanand Saraswati's book, Gulamgiri, enjoyed wide circulation.
- a) 2, 3
 - b) 1, 2**
 - c) 1, 2, 3
 - d) 1, 3

Explanation

Swami Dayanand Saraswati book, Satyarthaprakash, enjoyed wide circulation. Arya Samaj attempted to check the incidence of religious conversion in British India. One of its main objectives was counter-conversion, prescribing a purificatory ceremony called suddhi, directed at Hindus who had converted to Islam and Christianity. The primary achievements of the Arya Samaj were in the field of social reform and spread of education. The Samaj started a number of Dayananda Anglo–Vedic schools and colleges.

14. Who accused the group running the DAV School of being too Westernized and thereby ignoring the founder's ideology?

- a) Swami Dayanand Saraswati
- b) Swami Shraddhananda**
- c) Ramakrishna
- d) Swami Vivekananda

Explanation

In 1893 Arya Samaj split over the question of doctrinal purity. Swami Shraddhananda (1857–1926), a charismatic figure after Dayananda, accused the group running the DAV School of being too Westernized and thereby ignoring the founder's ideology. From 1900 onward, he established his own network of schools, the Gurukulas, which were outwardly modelled after ancient Hindu seats of learning, emphasising the study of the Vedas.

15. “Jiva is Siva” is said by_____

- a) Swami Dayanand Saraswati
- b) Swami Shraddhananda
- c) Ramakrishna**

d) Swami Vivekananda

Explanation

As we saw earlier, the Brahmo Samaj, as a response to Christian and rationalist criticism had criticised idolatry and other orthodox Hindu practices. The popularity that Ramakrishna (1836–86), a simple priest of Dakshineswar near Kolkata, gained in the latter half of the nineteenth century was a response to this. He said, “Jiva is Siva” (all living beings are God).

16. What was the early name of Swami Vivekananda?

- a) **Narendra Nath Datta**
- b) Narendra Badthra
- c) Narendra singh domer
- d) Visvesvar Iyer

Explanation

Narendra Nath Datta (1863–1902), later known as Swami Vivekananda, was the prime follower of Ramakrishna Paramahansa. An educated youth, he was drawn to Ramakrishna's message. Dissatisfied with conventional philosophical positions and practices, he advocated the practical Vedanta of service to humanity and attacked the tendency to defend every institution simply because it was connected with religion.

17. In which year Vivekananda address Hinduism World Congress of Religions in Chicago?

- a) **1893**
- b) 1883
- c) 1887
- d) 1873

Explanation

Swami Vivekananda emphasized a cultural nationalism and made a call to Indian youth to regenerate Hindu society. His ideas bred a sense of self confidence among Indians who felt inferior in relation to the materialist achievements of the West. He became famous for his addresses on Hinduism at the 1893 World Congress of Religions in Chicago. Despite his fame, he was condemned by orthodox Hindus for suggesting that the lower.

18. Theosophical Society was founded by_____

- a) **Madame H.P. Blavatsky and Colonel H.S Olcott**
- b) Madame H.P. Blavatsky
- c) Colonel H.S Olcott
- d) Annie Besant

Explanation

The Theosophical Society, founded by Madame H.P. Blavatsky (1831–1891) and Colonel H.S. Olcott (1832–1907) played a key role in this. Founded in the USA in 1875, it later shifted to India at Adyar, Chennai in 1886.

19. Who was elected as president of Theosophical society after Colonel H.S. Olcott?

- a) Madame H.P. Blavatsky
- b) Annie Besant**
- c) Lala Lajput Roy
- d) Bipin Chandra Pal

Explanation

In India Theosophical movement became further popular with the election of Annie Besant (1847–1933) as its president after the death of Olcott.

20. Annie Besant spread Theosophical ideas through_____ newspapers

- 1) New India
 - 2) Kesari
 - 3) Commonweal
- a) 1, 3**
 - b) 1, 2
 - c) 1, 2, 3
 - d) 1 alone

Explanation

Annie Besant played a role in Indian nationalist politics, and formed the Home Rule League demanding home rule to India on the lines of Ireland. Annie Besant spread Theosophical ideas through her newspapers called New India and Commonweal.

21. Who opened the first school for “untouchables”?

- a) Ayyankali
- b) Periyar
- c) Jyotiba Phule**
- d) Swami Vivekananda

Explanation

Jyotiba Govindrao Phule was born in 1827 in Maharashtra. Phule is chiefly known as the earliest leader of the non-Brahman movement. He opened the first school for “untouchables” in 1852 in Poona.

22. The Book Gulamgiri was written by_____

- a) Ayyankali
- b) Narayana Guru
- c) **Jyotiba Phule**
- d) Savitribai Phule

Explanation

Jyotiba and his wife Savitribai Phule devoted their lives for the uplift of the depressed classes and women. Jyotiba opened orphanages and homes for widows. Unlike many contemporary nationalists he welcomed British rule and missionary activities on the ground that British rule enabled lower castes to challenge the supremacy of Brahmins. His work, Gulamgiri (Slavery) is an important text that summarized many of his radical ideas.

23. Which of the following statement about Narayana Guru is true?

- 1) He established a grand temple at Aruvipuram and dedicated it to all
 - 2) He was a member of Sri Narayana Dharma Paripalana Yogam, an organization to work for the uplift of the "depressed classes"
- a) **1 alone**
 - b) 2 alone
 - c) 1, 2
 - d) None

Explanation

Disturbed by the terrible caste tyranny, that the lower caste people suffered, Narayana Guru dedicated his whole life for the betterment of the oppressed. He set up the Sri Narayana Dharma Paripalana Yogam, an organization to work for the uplift of the "depressed classes". He established a grand temple at Aruvipuram and dedicated it to all. His movement inspired a radical transformation of Kerala society, especially among the Ezhavas. Thinkers and writers such as Kumaran Asan and Dr Palpu were influenced by his ideas and carried forward the movement.

24. Match the following correctly

- | | |
|--|------------------|
| I. Satyashodak Samaj | 1. Ayyankali |
| II. Sri Narayana Dharma Paripalana Yogam | 2. Jyotiba Phule |
| III. Sadhu Jana Paripalana Sangam | 3. Narayana Guru |
- a) 2, 1, 3
 - b) **2, 3, 1**
 - c) 1, 3, 2
 - d) 3, 1, 2

Explanation

Inspired by Sree Narayana Guru, Ayyankali founded the Sadhu Jana Paripalana Sangam (Association for the Protection of the Poor) in 1907 which campaigned and raised funds to educate the lower caste Pulaya people. Jyotiba Phule launched the Satyashodak Samaj (Truth-Seekers Society) in 1870 to stir the non-Brahman masses to self-respect and ambition. Narayana Guru set up the Sri Narayana Dharma Paripalana Yogam, an organization to work for the uplift of the "depressed classes".

25. Which of the following statement is true about Ayyankali?

- 1) he wore clothes associated with upper castes that were prohibited for lower castes.
- 2) He rode on an ox-cart challenging the 'ban' on untouchables from accessing public roads used by caste Hindus
- 3) Ayyankali was born in 1863 at Venganoor in Thiruvananthapuram then in the princely state of Travancore.
 - a) 1, 2
 - b) 2, 3
 - c) 1, 2, 3
 - d) 1, 3

Explanation

Ayyankali was born in 1863 at Venganoor in Thiruvananthapuram then in the princely state of Travancore. The discrimination he faced as a child turned him into a leader of an anti-caste movement and who later fought for basic rights including access to public spaces and entry to schools. Ayyankali challenged many caste conventions such as clothing style; he wore clothes associated with upper castes that were prohibited for lower castes. He rode on an ox-cart challenging the 'ban' on untouchables from accessing public roads used by caste Hindus.

26. Assertion(A): After the suppression of great revolt of 1857 Indian Muslims looked to

Western culture with suspicion

Reason(R): The community feared that Western education, Western culture and Western ideas would endanger their religion

- a) A and R are correct and R is correct explanation of A
- b) A and R are correct
- c) A is correct and R is incorrect
- d) A is incorrect and R is correct

Explanation

After the suppression of great revolt of 1857 Indian Muslims looked to Western culture with suspicion. The community feared that Western education, Western culture and Western ideas

would endanger their religion. Therefore, only a small section of Muslims accepted the new avenues for modern education. Consequently, Indian Muslims as a community lagged behind in comparison to the Hindu elite of various parts of India.

27. Who founded a scientific society translated many English books, especially science books into Urdu?

- a) Sayyid Ahmed Khan
- b) Rashid Ahmad Gangotri
- c) QasimWanotavi
- d) Maulana Mahmud-ul-Hassan

Explanation

Sir Sayyid Ahmed Khan exhorted the Muslims to accept Western science and take up government services. He founded a scientific society and translated many English books, especially science books into Urdu. He believed that the interest of the Muslims would be best served if they bonded with the British Government rather than pitch in with the rising nationalist movement. So, he advised the Muslims to take to English education and to concentrate on it.

28. Which of the following statement is correct?

- 1) Sir Sayyid Ahmed Khan's movement, the "Aligarh movement" is so called because it was centred around the Aligarh Mohammedan Anglo-Oriental college
 - 2) He founded Aligarh Mohammedan Anglo-Oriental college
 - 3) The college was raised to the status of a university in 1920
- a) 1, 3
 - b) 2, 3
 - c) 1, 2, 3
 - d) 1, 2

Explanation

Sir Sayyid Ahmed Khan's movement, the "Aligarh movement" is so called because it was centred around the Aligarh Mohammedan Anglo-Oriental college founded by him in 1875, which is a landmark in the history of Indian Muslim education. The college was raised to the status of a university in 1920. Aligarh produced a huge body of intelligentsia over successive generations who played a key role in public life.

29. Which of the following statement about Deoband Movement is correct?

- 1) Deoband was a revivalist movement with the twin objectives of propagating the pure teachings of the Quran and the Hadith

- 2) The Ulema under the leadership of Muhammad QasimWanotavi and Rashid Ahmad Gangotri founded the school at Deoband in the Saharanpur district of the U.P in 1866.
- a) 1 alone
 - b) 2 alone
 - c) 1, 2
 - d) None

Explanation

Deoband was a revivalist movement organized by the orthodox Muslim Ulema with the twin objectives of propagating the pure teachings of the Quran and the Hadith as well as encouraging the spirit of Jihad against the foreign and un-Islamic elements. The Ulema under the leadership of Muhammad QasimWanotavi (1832-80) and Rashid Ahmad Gangotri (1828-1905) founded the school at Deoband in the Saharanpur district of the U.P in 1866.

30. Rast Goftar (The Truth Teller) was the main voice of_____

- a) Aligarh Movement
- b) Deoband Movement
- c) **Parsi Reform Movement**
- d) Sikh Reform Movement

Explanation

Rast Goftar (The Truth Teller) was the main voice of the Parsi Reform movement. The leaders of the Sabha criticized elaborate ceremonies at betrothals, marriages and funeral.

31. Match the following

- | | |
|--|--------|
| I. Deoband School welcomed the formation of INC | 1.1851 |
| II. Rahnumai Mazdayasnan Sabha | 2.1885 |
| III. Deoband Ulema issued fatwa against Syed Ahmed Khan's Org. | 3.1888 |
| a) 3, 1, 2 | |
| b) 2, 1, 3 | |
| c) 2, 3, 1 | |
| d) 1, 3, 2 | |

Explanation

In politics, the Deoband School welcomed the formation of the Indian National Congress in 1885. In 1888 the Deoband Ulema issued a religious decree (fatwa) against Syed Ahmed Khan's Organisation called "The United Patriotic Association" and "The Muhammadan Anglo – Oriental Association. In the middle of the nineteenth century the reform activities of the educated Parsis (the Zoroastrians who had fled from Iran in the tenth century in the face of religious persecution) began in Mumbai. Furdunji Naoroji founded the Rahnumai Mazdayasnan Sabha (Parsis' Reform Society) in 1851.

32. Which of the following statement about Parsi Reform Movement is incorrect?

- 1) Behrramji Malabari organized a campaign for legislation against the practice of child marriage
- 2) The community produced many leaders such as Pherozechah Mehta and Dinshaw Wacha who played a big role in the early Congress.
 - a) 1 alone
 - b) 2 alone
 - c) 1, 2
 - d) None

Explanation

Parsi Reform Movement opposed both infant marriage and the use of astrology. Behrramji Malabari organized a campaign for legislation against the practice of child marriage. The community produced many leaders such as Pherozechah Mehta and Dinshaw Wacha who played a big role in the early Congress.

33. Match the following

- | | |
|-----------------------|---------------------------------|
| I. Nirankari Movement | 1. Baba Ram Singh |
| II. Namdhari Movement | 2. forerunner of Akali Movement |
| III. Singh Sabha | 3. Baba Dayal Das |
- a) 3, 2, 1
 - b) 2, 1, 3
 - c) 3, 1, 2
 - d) 1, 3, 2

Explanation

Baba Dayal Das, founder of the Nirankari Movement, stressed the worship of god as Nirankar (formless). The Namdhari Movement, founded by Baba Ram Singh, was another socio-religious movement among the Sikhs. Singh Sabha was a forerunner of Akali Movement.

34. Who established Khalsa College with help of British?

- a) Nirankari Sabha
- b) Namdhari Sabha
- c) Arya Samaj
- d) Singh Sabha

Explanation

In the wake of the gathering influence of Arya Samaj and the Christian missionaries, the Singh Sabha of Amritsar was established. Its main objective was to restore the purity of Sikhism. With the support of British, it established Khalsa College for the Sikhs in Amritsar.

35. Instead of carrying kirpan who asked his followers to carry lathi?

- a) **Baba Ram Singh**
- b) Baba Dayal Das
- c) Furdunji Naoroji
- d) Behrramji Malabari

Explanation

The Namdharis insisted on wearing the symbols of Sikhism except the kirpan (sword). Instead Baba Ram Singh wanted his followers to carry a lathi. It considered both men and women equal and accepted widow remarriage. It prohibited the dowry system and child marriage.

36. Which of the following statement about Ramalinga Adigal is correct?

- 1. Ramalinga Adigal was born in Marudhur, a village near Chidambaram.
 - 2. His compassion and mercy on all living beings including plants is called jeevakarunya.
 - 3. After his father's death, his family moved to his brother's house at Chennai.
- a) 1, 3
 - b) 2, 3
 - c) **1, 2, 3**
 - d) 1, 2

Explanation

Popularly known as Vallalar, Ramalinga Swamigal or Ramalinga Adigal (1823–1874), was born in Marudhur, a village near Chidambaram. After his father's death, his family moved to his brother's house at Chennai. Despite having no formal education he gained immense scholarship. Ramalinga emphasised the bonds of responsibility and compassion between living beings. He expressed the view that 'those who lack compassion for suffering beings are hardhearted, their wisdom clouded'. He showed his compassion and mercy on all living beings including plants. This he called jeevakarunya.

37. Match the following

- | | |
|--------------------------------------|---------|
| I. Samarasa Vedha Sanmarga Sangam | 1. 1865 |
| II. free feeding house by Ramalingam | 2. 1866 |
| III. terrible famine in south India | 3. 1867 |
- a) 2, 1, 3
 - b) **1, 3, 2**
 - c) 2, 3, 1

d) 3, 2, 1

Explanation

Ramalinga Swamigal established the Samarasa Vedha Sanmarga Sangam in 1865 and it was renamed "Samarasa Suddha Sanmarga Satya Sanga" which means "Society for Pure Truth in Universal self-hood". Ramalinga also established a free feeding house for everyone irrespective of caste at Vadalur (1867), in the wake of a terrible famine in south India in 1866.

38. The title Thiruvartuppa means_____

- a) **Songs of Grace**
- b) Songs of love
- c) Songs of ignorance
- d) Songs of deliverance

Explanation

Ramalinga Swamigal's voluminous songs were compiled and published under the title Thiruvartuppa (Songs of Grace). His radical views deeply disturbed Saiva orthodoxy, who condemned his writings as Marutpa (songs of ignorance).

39. Vaikunda Swamikal born in_____

- a) Marudhur
- b) **Samithoppu**
- c) Chidambaram
- d) Tiruchendur

Explanation

Vaikunda Swami (1809–1851), one of the earliest crusaders for social justice in south India was born at Sasthan Koil Vilai, the present Samithoppu, a village near Kanyakumari.

40. What was the early name of Vaikunda Swamikal_____

- a) **Mudichudum Perumal**
- b) Muthukutty
- c) Vivekananda
- d) Ramalingam

Explanation

Vaikunda Swamikal original name Mudichudum Perumal was changed to Muthukutty by his parents due to objection raised by the upper caste Hindus. He had no opportunity to have any systematic school education but acquired knowledge of various religious texts.

41. Who criticised the rule of the British and the rule of Rajah of Travancore as the rule of White devils and Black devils?

- a) Ramalinga Adigal
- b) **Vaikunda Swamigal**
- c) Iyothithassar
- d) Swami Dayananda Saraswathi

Explanation

Vaikunda Swamikal criticised the rule of the British and the rule of Rajah of Travancore as the rule of White devils and Black devils respectively. He preached the ideas of equality and advocated the rights of depressed class people in the face of stiff opposition from upper castes as well as the princely state of Travancore.

42. Which of the following statement about Vaikunda Swamikal is correct?

- 1) Vaikunda Swamigal founded Samathuva Samajam to unite all the people of various castes.
 - 2) Like the other contemporary reform movements of India in the 19 th century, Vaikunda Swamigal condemned the worship of idols
 - 3) He condemned these religious customs and campaigned against animal sacrifice
- a) 1, 2
 - b) 2, 3
 - c) 1, 3
 - d) **1, 2, 3**

Explanation

Vaikunda Swamigal founded Samathuva Samajam to unite all the people of various castes. He organized inter-dining to accomplish it. Like the other contemporary reform movements of India in the 19 th century, Vaikunda Swamigal condemned the worship of idols. The low caste people had no temples for their gods, they erected small pyramids of mud or bricks in their honor, plastered and white-washed. He considered this kind of worship as an uncivilized custom. The people sacrificed goats, cocks and hens. He condemned these religious customs and campaigned against animal sacrifice.

43. Akila Thirattu collected the ideas of_____

- a) Iyothee Thassar
- b) **Vaikunda Swamikal**
- c) Ramalinga Swamigal
- d) Baba Ram Singh

Explanation

Vaikunda Swamikal's followers called him respectfully as Ayya (father). His cult was also known as Ayya Vazhi (The Path of Ayya). His message emancipated the people from the unjust social customs and superstitious beliefs. His ideas are collected into a text called Akila Thirattu.

44. Which of the following statement about Iyothee Thassar is correct?

- 1) Pandithar Iyothee Thassar was a radical siddha medicine practitioner and sociopolitical activist.
- 2) He campaigned for social justice and worked for the emancipation of the "untouchables" from the caste clutches.
- 3) He established several schools for the "untouchables" in Tamil Nadu.
 - a) 2, 3
 - b) 1, 3
 - c) 1, 2
 - d) 1, 2, 3

Explanation

Pandithar Iyothee Thassar (1845–1914) was a radical Tamil scholar, writer, siddha medicine practitioner, journalist and sociopolitical activist. Born in Chennai, he was fluent in Tamil, English, Sanskrit and Pali languages. He initiated a new knowledge practice by using journalism as a tool to make inroads into the print public sphere, which, was hitherto an upper caste domain. He campaigned for social justice and worked for the emancipation of the "untouchables" from the caste clutches. He worked for the construction of a casteless identity and castigated caste hegemony and untouchability. He considered education as an important tool for empowerment and became the driving force behind the establishment of several schools for the "untouchables" in Tamil Nadu.

45. Who started a weekly journal Oru Paisa Tamilan?

- a) Y.O.Reddy
- b) Iyothee Thassar
- c) Thiyagaraya Chettityar
- d) Mudichudum Perumal

Explanation

Iyothee Thassar started a weekly journal, Oru Paisa Tamilan, in 1907 and published it until his demise in 1914.

46. Match the following

- | | |
|-----------------------|---------|
| I. Advaidananda Sabha | 1. 1891 |
| II. Dravida Kazhagam | 2. 1885 |
| III. Dravida Pandian | 3. 1882 |

IV. Dravida Mahajana Sabha 4. Pandithar Iyothee Thassar

- a) 4, 2, 3, 1
- b) 4, 3, 2, 1**
- c) 3, 2, 4, 1
- d) 2, 4, 3, 1

Explanation

Pandithar Iyothee Thassar founded the Advaidananda Sabha to raise the voice for the temple entry of the "untouchables". In 1882, John Rathinam and Iyothee Thassar established a movement called, Dravida Kazhagam and launched a magazine called Dravida Pandian in 1885. He founded the Dravida Mahajana Sabha in 1891 and organised the First Conference of the association at Nilgiris.

47. Who called the "untouchables" Sathi Petham Atra Dravidar?

- a) Muthukutty
- b) Vaikunda Swamikal
- c) Ramalingam
- d) Iyothee Thassar**

Explanation

Pandithar Iyothee Thassar was disappointed with the Hindu dharma, which served as the basis for propagating and validating caste in Hindu society. He called the "untouchables" Sathi Petham Atra Dravidar (Casteless Dravidians) and urged them to register as casteless Dravidians in the Census.