1. **Fakir-Sannyasi Rebellion (1770–1806)**  
   • **Oppression**: The British East India Company imposed heavy taxes and economic restrictions, particularly targeting wandering ascetics (Fakirs and Sannyasis). The Bengal famine (1770) further devastated people, while religious institutions were stripped of revenue (Chakrabarti, 2010).  
   • **Acknowledgment**: The Fakirs and Sannyasis realized the British sought complete economic and religious control, cutting off their means of survival (Choudhury, 2000).  
   • **Resistance**: Small groups of Fakirs and Sannyasis attacked British revenue officials and disrupted tax collection (Chakrabarti, 2010).  
   • **Protest**: Armed ascetics began targeting British treasuries, disrupting trade routes, and freeing prisoners (Roy, 2007).  
   • **Mass Movement**: Peasants, discontented landlords, and common people joined the resistance, providing resources and manpower (Choudhury, 2000).  
   • **Revolt**: Several major attacks were carried out across Bengal, forcing the British to deploy troops to suppress them (Roy, 2007).  
   • **War**: British military forces engaged in prolonged conflicts with Fakir-Sannyasi groups, eventually overpowering them (Chakrabarti, 2010).  
   • **Aftermath**: The rebellion weakened by 1806, with leaders executed or forced underground. However, it remained an early example of organized resistance against British rule (Choudhury, 2000).
2. **Faraizi Movement (1818–1860) - Haji Shariatullah & Predecessors**  
   • **Oppression**: Muslim peasants in Bengal faced exploitation by Hindu landlords (zamindars) and British revenue officers. The Islamic identity of peasants was also under threat due to social oppression (Madhusree, 2008).  
   • **Acknowledgment**: Haji Shariatullah and his followers recognized that both economic and religious oppression were linked, leading to widespread suffering (Madhusree, 2008).  
   • **Resistance**: Faraizis rejected Hindu and British-imposed practices, emphasizing Islamic purification and self-reliance (Madhusree, 2008).  
   • **Protest**: Peasants boycotted excessive taxation, refused forced labor, and stopped participating in non-Islamic customs (Chowdhury, 2003).  
   • **Mass Movement**: Under Dudu Miyan (Shariatullah’s son), thousands of peasants mobilized, establishing parallel judicial and administrative structures (Chowdhury, 2003).  
   • **Revolt**: Clashes erupted between Faraizis and zamindars, with peasant groups taking control of some villages (Madhusree, 2008).  
   • **War**: The British and Hindu landlords launched violent crackdowns, imprisoning Faraizi leaders and attacking rebel strongholds (Chowdhury, 2003).  
   • **Aftermath**: The movement lost momentum after Dudu Miyan’s death, but it influenced future agrarian movements in Bengal (Madhusree, 2008).
3. **Titumir and the Barasat Revolt (1829)**  
   • **Oppression**: Muslim peasants were heavily taxed and subjected to forced labor under Hindu zamindars and British rule. Religious oppression further alienated them (Sengupta, 2015).  
   • **Acknowledgment**: Titumir identified the need for direct action against zamindars and the British as the primary oppressors (Sengupta, 2015).  
   • **Resistance**: He organized peasants and urged them to stop complying with unfair land taxes and forced labor (Mitra, 2010).  
   • **Protest**: Peasants collectively refused to pay taxes and began reclaiming their lands (Mitra, 2010).  
   • **Mass Movement**: Titumir’s influence spread rapidly, attracting thousands of peasants, leading to the establishment of a self-governing community (Sengupta, 2015).  
   • **Revolt**: Titumir built Bansher Kella (Bamboo Fort) and declared open resistance against British rule and zamindars (Sengupta, 2015).  
   • **War**: In 1831, the British launched a full-scale military attack on the Bamboo Fort, killing Titumir and brutally suppressing the rebellion (Mitra, 2010).  
   • **Aftermath**: The rebellion ended, but Titumir became a symbol of anti-colonial struggle, inspiring later movements (Sengupta, 2015).
4. **Santhal Rebellion (1855–1856)**  
   • **Oppression**: The Santhal tribes were forced into bonded labor by British landlords and moneylenders (Mahajans), who seized their ancestral lands (Choudhury, 2005).  
   • **Acknowledgment**: The Santhals, under leaders Sidhu and Kanhu Murmu, recognized that only an organized rebellion could reclaim their rights (Das, 2013).  
   • **Resistance**: Secret meetings were held, and Santhals started preparing for collective action against landlords and British officials (Choudhury, 2005).  
   • **Protest**: They stopped paying debts and refused to work under oppressive conditions (Das, 2013).  
   • **Mass Movement**: Over 60,000 Santhals joined the cause, forming a highly organized resistance group (Choudhury, 2005).  
   • **Revolt**: The rebellion escalated into violent attacks on landlords, moneylenders, and police outposts (Das, 2013).  
   • **War**: The British army responded with extreme brutality, deploying military forces to crush the rebellion, killing thousands (Choudhury, 2005).  
   • **Aftermath**: The British created Santhal Parganas to pacify the region, but repression and economic hardship persisted (Das, 2013).
5. **Indigo Rebellion (Neel Bidroho) (1859–1860)**  
   • **Oppression**: Bengali peasants were forced to grow indigo under exploitative contracts with European planters, leading to perpetual debt and violent enforcement (Sen, 2003).  
   • **Acknowledgment**: Peasants realized that their suffering was due to the colonial plantation system, which only benefited the British (Sen, 2003).  
   • **Resistance**: Farmers began resisting contracts, refusing to cultivate indigo despite threats and violence (Sen, 2003).  
   • **Protest**: Legal battles, petitions, and media campaigns highlighted their suffering, gaining support from Bengali intellectuals (Bhattacharya, 2004).  
   • **Mass Movement**: The resistance spread across Bengal, with thousands of farmers joining hands to reject forced indigo cultivation (Bhattacharya, 2004).  
   • **Revolt**: Indigo factories were attacked, records were burned, and planters were forcibly removed from villages (Sen, 2003).  
   • **War**: The British deployed police and military forces to suppress the movement, leading to violent clashes (Bhattacharya, 2004).  
   • **Aftermath**: The Indigo Commission (1860) was formed, recommending the abolition of forced indigo cultivation. This was one of the rare instances where a peasant movement forced British policy change (Sen, 2003).
6. **The First War of Independence (1857)**  
   • **Oppression**: The British East India Company implemented exploitative land revenue policies and introduced cultural reforms that offended Indian traditions. The rumored use of greased cartridges (cow/pig fat) in Enfield rifles triggered unrest among sepoys (Indian soldiers) (O'Hara, 2008).  
   • **Acknowledgment**: Indian rulers, landlords, and sepoys recognized that the British were dismantling native political, economic, and religious structures (O'Hara, 2008).  
   • **Resistance**: Secret communications and conspiracies among sepoys, landlords, and common people laid the groundwork for rebellion (Kumar, 2012).  
   • **Protest**: Early mutinies, including Mangal Pandey’s defiance, signaled growing dissent. Protests erupted in Barrackpore, Meerut, and Jhansi (Kumar, 2012).  
   • **Mass Movement**: The rebellion spread across Delhi, Kanpur, Lucknow, Jhansi, and Bareilly, with local rulers (Bahadur Shah II, Nana Sahib, Rani Lakshmibai, Tantia Tope) leading the fight (O'Hara, 2008).  
   • **Revolt**: Cities fell into rebel hands, with parallel administrations challenging British authority (Kumar, 2012).  
   • **War**: The British launched a brutal counteroffensive, using superior military tactics to crush the rebellion, including mass executions, village burnings, and exile of leaders (O'Hara, 2008).  
   • **Aftermath**: By 1858, the rebellion was defeated. The British dissolved the East India Company and took direct control of India. The Government of India Act (1858) formalized British rule, and revenge massacres continued for years (Kumar, 2012).

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