

**THE IMPACT THAT INDIA'S REFORMS HAVE HAD ON THE
COUNTRY'S CULTURE AND RELIGION**

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Abstract

Even though all of these movements were about religious reform, none of them were only about religion. They didn't think that saving souls or anything else from another planet was their main goal. Instead, they worked to make the planet they lived on a better place. Most of the time, they were worried about everyday things. The colonial state did not start the social and cultural rebirth of the 19th century, but it did help it along. It was the fault of both the traditional intelligentsia, who had been educated in the west, and the middle class, which was just starting to grow. Raja Rammohan Roy sparked the movements by bringing people together. Early in the 1800s, India had a culture that was characterised by conservatism, decadence, and caste systems. Even though some practises that are done in the name of religion are not in line with how humanitarians feel or what they value, these practises are still done. So, you can't say enough about how important it is for society to change. When the British stopped being in charge of India as a colony, the country was introduced to the English language and a number of new ideas. The ideas of freedom, economic and social equality, brotherhood, democracy, and justice had a big effect on the culture of the Indian subcontinent. In India today, there are many groups that are all working toward the same goal: to bring about a time of revitalization and change. Even though these groups have different philosophies, they all stress the spiritual, secular, logical, and scientific parts of the Vedic traditions. This makes a form that doesn't care about Jati (caste or sub caste), gender, or race, so it doesn't treat them as things that need to be taken into account. This article looks at how modern social and religious reform movements in India grew and changed during the 19th century. These movements were both a challenge and a response to how the West affected the East and how Christianity and Hinduism interacted with each other.

KEYWORDS: Religion , Country's Culture , India's Reforms

1. Introduction

The effects of socio-religious reform movements were substantial and long-lasting, particularly against social ills such as crimes against women through purdah, child marriage, hypergamy, dowry, and sex-based injustice. During the latter half of the 19th century and the early 20th century, social movements for change were motivated by more than just religious views. The movement brought together political activism and strong religious beliefs. Political and social progressives such as Rammohan Roy of Bengal, Gopal Hari Deshmukh (Lokhitavadi) of Maharashtra, and Veeresalingam of Andhra Pradesh all supported the idea of religious reform during this time period. In addition, these movements were influential in the development of nationalism and patriotism throughout that time period. Because of this, it has left a mark on the country that can't be taken away. This post will enlighten us on the fact that religious precepts had an effect on Hindu and Muslim social life and, as a result, religious reform was required in order to bring about changes in social life. Throughout its history, Hinduism has been governed by the superstitions and priests of the religion. As a common method of appeasing the gods, people frequently resorted to the usage of idols, the sacrifice of animals, and even the torturing of humans. Even people's social lives were boring, which was a shame. It was common practise to indulge in sati, which is the ritualised killing of newborn female infants, as well as child marriage and the social marginalisation of widows. Because the caste system made people different, it was very unlikely that a large-scale movement that everyone joined would be successful. A widespread notion in untouchability also existed at this time. The objective of the reformers was to usher in a period that was more progressive. They relied on their faith in order to fight against the injustices that they observed in the world. They used the time when these customs didn't exist as a tool and to their advantage, but they didn't get stuck on that time in history. So, they set out to show that no religious belief system authorised or approved of sati, child marriage, or any other practise of this sort.

1.1 The Beginning of a National Revival

Religious reform groups are a big reason why so many Indians have been able to adjust well to modern life. Even if it was in a roundabout way, the intellectuals' actions and ideas were connected to the task of rebuilding and restoring the country. In fact, national political and economic issues helped shape the social reform

movement. [Needs citation] These efforts directly led to the rise of Indian nationalism and the fight for Indian independence that followed. In some ways, you could say that the nationalist movement came before the social and religious reform movements.

1.2 Social change activists

like Dayanand Saraswati and Vivekananda did a lot to keep the Indian way of thinking and traditions alive. Because of this, Indians became more sure of themselves and proud of where they came from. It was strongly suggested that women keep going to school. It became possible for women to go to schools that were made just for them. There were colleges for women in all fields of study, including the medical field. Because of this, young women's education got better, even if it was only a little bit at a time. Socioreligious movements' involvement in cultural and ideological disputes was important to the development of a sense of national identity. They set up conditions that made it easy for nationalism to grow. Since the end of the 19th century, most reform movements have been religious. This is because religion has become more important in the words and actions of these groups. Several European and Indian researchers laid the groundwork for the study of ancient Indian history, philosophy, science, religion, and literature in the nineteenth century. They were the first people to work in this field. The Indian people's pride in their culture grew as they learned more about their country's rich history. It helped people who were trying to change religion and society fight against superstitions, cruel practises, and other things like that. The goal of these reform movements was to improve society as well as the religious base. Indians from all walks of life and social classes took part in them. They fought for the end of unfair practises like caste systems, untouchability, sati, child marriage, and not being able to read or write.

1.3 Impact of Reform Movement

Raja Rammohan Roy was an important part of India's reawakening because he fought hard against a wide range of social problems and pushed for modern education, science, and technology to spread.

R.G. Bhandarkar and M.G. Ranade worked to get people from different castes to get married in the Indian state of Maharashtra through their group Prarthana Samaj. They also helped free women from the control of priests and make their lives better. Most people agree that Swami Dayananda Saraswati started the Arya Samaj, a movement that pushed for the end of priestly power and for everyone to be able to figure out the meaning of the Vedas on their own. The

group actively fought against untouchability and the rigidity of caste systems. They also pushed for modern ways to learn.

Swami Vivekananda, a well-known humanist, used the Ramakrishna Mission to argue against extreme religious views, support secularism, and stress the need to help the poor. Annie Besant started the Theosophical Society and was in charge of it for a long time. The Society said that its goal was to spread classical Indian religions, philosophies, and beliefs.

Sir Sayyid Ahmad Khan was a Muslim religious reformer who pushed for more Muslims to get a secular education and warned about the dangers of religious fanaticism, bigotry, and irrationalism.

2. Related work

Rationalism

Many of these social movements were based on basic ideas like being logical and having different religions. They thought that religion was the main reason why society moved forward. Even so, the movement toward reform was not always started by religious reasons. A larger number of people agreed with the ideas that support a rational and secular society. In the example, the medical community's stance against marriage before the age of majority was brought up as one reason why it shouldn't happen.

There have been social and religious movements to change things.

During the first half of the 1800s, Indian society was clearly divided into classes based on caste, and it also showed signs of growing old. Religion was used as an excuse for behaviour that doesn't fit with human standards. Educated Indians like Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, and Dayanand Saraswati, as well as a large number of others, began to make changes to India's social system so that the country would be ready for the problems that the West would bring. The Brahmo Samaj, the Prarthana Samaj, and the Aligarh Movement were all reformist movements that tried to change old Indian beliefs and practises. Two different but related groups can be made out of these movements. Some examples of these types of revivalist beliefs are the Arya Samaj and the Deoband movement. In different ways, both the reformist and revivalist movements were based on a call for the lost purity of the faith to be brought back. But each movement was different in how much it relied on this call. The only difference between reform movements was whether or not they put more emphasis on reason and conscience than on tradition.

When and why did efforts to change start to take off?

Indian lands were taken over by the colonial government: In addition to a lot of other things, the British colonisers taught the Indian people how to speak English and some progressive ideas. The ideas of freedom, economic and social equality, brotherhood, democracy, and justice had a big effect on the culture of the Indian subcontinent.

Religion and society both have problems: In the 18th century, social obscurantism and religious beliefs caused Indian society to become caught in a terrible web.

The most upsetting thing was the situation the women were in, which was getting worse and worse until there was no hope left.

It was common for babies to be killed as soon as their mothers gave birth to them. Social norms not only let people marry when they were young, but they actively encouraged it.

In many parts of the country, it was common for people to get married more than once.

At the time, it was common to stop widows from getting married again (a practise known as sati pratha). More and more people are becoming aware of the world and the problems it faces. In the second half of the 19th century, many European and Indian scholars began to study the history, philosophy, science, religion, and literature of ancient India. The Indian people's pride in their culture grew as they learned more about their country's rich history. It also helped people working for religious and social change by putting an end to superstitions and other forms of cruelty, which was a big help. Being open to the rest of the world: In the last decades of the 1800s, there was a rising tide of nationalism and democracy that led to movements to change and make more democratic the Indian people's social structures and religious beliefs.

Part of what made people want to change was the rise of nationalism, the arrival of strong new economic forces, the spread of education, the popularity of modern Western ideas and culture, and a greater awareness of the rest of the world. All of these things were important to the process.

What was the Brahmo Samaj, the movement that went by that name?

Raja Ram Mohan Roy started Brahmo Sabha in 1828. He later changed the name of the group to Brahmo Samaj. The main point of it was to praise God as the All-Powerful Creator. It was a position that went against religious authority and the practise of ritual killing.

Throughout the book, the importance of spiritual practises like praying, meditating, and reading the Bible was stressed. It was thought that all of the different religions should be united under a single flag. One could say that it was the start of a change in the way people thought in modern India. The resulting rationalist and enlightenment ideas were very important for the independence movement in India. India's current social, religious, and political movements can be traced back to this time in history. In 1866, the Brahmo Samaj of India, led by Keshub Chandra Sen, and the Adi Brahmo Samaj, led by Debendranath Tagore, split into two separate organisations.

In India, the politicians Rabindranath Tagore, Debendranath Tagore, Keshub Chandra Sen, and Pt. Sivnath Shastri are all well-known.

The Tattvabodhini Sabha, which was set up in 1839, was led by Debendra Nath Tagor. This group was dedicated to studying India's history in an unbiased way and spreading Rammohan's ideas. The Sabha's newspaper was the Tattvabodhini Patrika, which also served as the organization's organ. The writing was in Bengali.

People with more traditional ideas, like Raja Radhakant Deb, who started the Dharma Sabha to fight against the Brahmo Samaj's propaganda, were strongly against the progressive ideas that Rammohan Roy held.

Can you tell us something about the Prarthana Samaj?

Dr. Atma Ram Pandurang started the Prarthana Samaj in Bombay in 1876. Its activities were meant to promote rational worship and social reform. Justice Mahadev Govind Ranade and R.C. Bhandarkar were both very important members of the Samaj. They worked hard to improve the lives of poor groups and people who were left out of society. They did this by holding inter-caste banquets, marriages, and remarriages, and by encouraging widows to get married again.

One part of the four-point social agenda that Prarthana Samaj pushed for was getting rid of the caste system.

Why it's important for girls and women to go to school

The practise of widows getting married again

Both men and women should have to wait until they are older before they can get married.

Mahavdev Govind Ranade started both the Deccan Education Society and the Widow Remarriage Association in the same year, 1861. Besides this, he set up the Poona Sarvajanic Sabha. Ranade thought that any religious change had to be accompanied by a social revolution. Aside from that, he thought that the social, economic, and political spheres would not be able to grow if they were strongly influenced by religious doctrine.

Even though Brahmo Samaj had a lot of influence on Prarthana Samaj, Prarthana Samaj did not call for the end of idol worship or a complete break with the caste system.

What was the Satyashodhak Samaj or who was in it?

Jyotiba Phule led a very successful fight against brahminical supremacy and the rule of the higher castes in India.

In 1873, he started a group that became known as the SatyashodhakSamaj (Society of Truth Seekers).

Here are the most important goals of the movement:

Help for those who need it; more educational opportunities for women and people from lower-income social classes

Sarvajanic Satyadharma and Ghulamgin, two of Phule's books, gave readers ideas on how to live their lives.

Phule decided to use the symbol of Rajah Bali as his personal emblem instead of the one of Rama that brahmins usually used.

Phule worked to get rid of all social class differences and other unfair things in society.

By taking part in this campaign, the oppressed groups were able to feel like they had more power as a group. They did this by using their shared dislike of the Brahmins as a cause they could all rally behind.

What Did the Arya Samaj Really Do?

The Arya Samaj Movement was a pushback against the influence of the West. It looked like a revivalist movement, but it didn't have the same goals.

Dayananda Saraswati started the first official Arya Samaj chapter in the city of Bombay in the year 1875. The group's headquarters were eventually moved to the city of Lahore.

The Arya Samaj's beliefs are based on the following ideas: God is the only one who deserves worship because He alone is the source of all truth and knowledge, is all-powerful, will live forever, and made the universe. God is the only one who deserves worship because He alone made the world.

The Vedas are a good place to get real information and wisdom.

One thing that makes an Arya stand out is that they are always ready to choose the truth over any lie or make-believe.

Every action should be guided by dharma, which can be thought of as a moral compass or a sense of what is right and wrong.

Every person's progress should depend on the progress of everyone else. Ignorance should go away and knowledge should grow. Samaj's main goal is to improve the physical, spiritual, and social well-being of everyone, everywhere. Everyone should be treated with fairness and respect.

It is important that we put the well-being of all people ahead of our own personal happiness.

The opening of Dayanand Anglo-Vedic (D.A.V.) schools in the city of Lahore in 1886 was one of the things that led to this change. The main goal of these schools was to show how great it is to get a Western education.

The Arya Samaj's success in making Hindus feel more proud of themselves and in charge of their lives disproves the idea that white people and Western civilization are better in general.

The Arya Samaj went after people who had switched to Christianity or Islam and started a campaign called shuddhi, which means "purification," to win them over and bring them back into Hinduism.

As a direct result of this, there was a rise in the communalization of social life in the 1920s. This, in turn, led to a rise in the communalization of politics.

When the Swami left, his work was done by Swami Shraddhanand, Lala Hansraj, Pandit Gurudutt, and Lala Lajpat Rai, among others.

Dayananda's main work, Satyarth Prakash, spells out the ideas he held (The True Exposition).

What was the Young Bengal Movement all about?

Some of the most important leaders of the Young Bengal movement were from Calcutta's Hindu College. At one time, these people were also called Derozians.

The same university had a professor named Henry Louis Vivian Derozio. In honour of him, students who had taken his classes were given his name.

Derozio made it easy for radical ideas to spread in his classroom and by giving students a place to talk about controversial topics in literature, philosophy, history, and science. This helped to make the radical thought movement bigger.

They cared very much about the ideas that led to the French Revolution in 1789 and liberalism in the UK.

The Derozians cared most about education and making sure that women had the same rights as men.

As a result of the fact that society at the time just wasn't ready to accept such radical ideas, these ideas could only find a small amount of success.

It is very important that no one from any other social or economic group helped in any way.

The difference between the Derozians and the peasants made it hard for the former to help the latter in many ways.

Their kind of radicalism was more about ideas than about violence. Even though they had some problems, the Derozians did everything they could to continue Roy's work of educating the public about a wide range of economic, political, and social issues.

Let's start by talking about what the Ramakrishna Movement is.

The mystic Ramakrishna Paramhansa used the time-tested practises of asceticism, such as renunciation, meditation, and devotion, to find God and reach enlightenment.

He was a religious man who understood that there are many ways to reach God and be forgiven, and that serving others is serving God. He also knew that there are different ways to become holy.

The Ramakrishna Movement is based on what Ramakrishna Paramhansa taught.

The goal of the movements was to do two things: first, create a community of monks who were committed to living a life of renunciation and practical spirituality; and second, use this community as a source of teachers and workers to spread the universal message of Vedanta,

which Ramakrishna's life showed. (1) Form a group of monks who were committed to giving up things and living a spiritual life in the real world.

together with lay disciples to keep preaching, helping people, and doing good works, seeing everyone, no matter their caste, religion, or skin colour, as a real manifestation of the Divine.

In 1893, Swami Vivekananda started a religious group that would later be called the Ramakrishna Mission. He named the group after Swami Ramakrishna Paramhansa, who was his teacher. The organisation did a lot of good work in India in the areas of education and helping people in need. In 1893, when the first Parliament of Religion was held in Chicago, Illinois, he was there to represent India. Through the Ramakrishna Mission, he helped people who were in need and did community service. The mission's work is mostly about bringing about changes in religion and society. Vivekananda was a big supporter of the philosophy of service, which means giving service to all living things.

3. Methodology

Revival of Hinduism

Some of the reform movements were aimed at an internal cleansing of Hinduism. Movements like the Arya Samaj and Brahma Samaj called out the evil practices that was part of Hinduism and projected it as a tolerant, rational religion to restore its lost prestige in the wake of Islam in the past and Christianity in the nineteenth century.

An onslaught on the indignities committed on women

Many of these movements were triggered by the evil practices that oppressed women. Reformists like Raja Ram Mohan Roy strongly opposed the practices like Sati. In the nineteenth century, the reformers' made continual efforts to stop child marriage and for the legalisation of widow-marriage. During the debate over the age of consent bill, there was a lot of intellectual zeal, lengthy agitation, and intense discussion. Such arguments, even if they didn't result in any immediate change, raised the level of consciousness. The desire to better women's conditions was not solely humanitarian; it was also part of a larger effort to advance society.

Rational Thinking

The religious reform movements of the modern era were linked by a common thread which is the twin principles of Reason (Rationalism) and Humanism. However, they did occasionally rely on religion and ancient authority to support their claims. They rejected Indian religion's ceremonial, superstitious, illogical, and obscurantist components. These movements slammed polytheism and idolatry which prevented the development of individualism supernaturalism, as well as religious leaders' authority for instilling the habit of compliance. Despite opposition from orthodox elements of society, these initiatives helped to liberate individuals from priestly exploitation. The religious writings were translated into vernacular languages, and a greater focus was placed on scriptural interpretation and ritual reduction, making worship a more personal experience.

Attack on the hereditary character and rigidities of the caste system

Caste was opposed not just on moral and ethical grounds, but also because it promoted social division. Anti-casteism was only theoretical and limited in the early Brahmo movement, but movements like the Arya Samaj took it to the next level. Rama Krishna Mission and Prarthana Samaj became outspoken critics of the caste system. Movements that arose among the lowest castes voiced more vehement criticisms of the caste system. As demonstrated by the movements led by Jotibha Phule and Narayana Guru, they plainly pushed for the eradication of the caste system.

4. Objective

- The goal of this course is to help students understand how religious and social reform movements are similar and how important Raja Rammohan Roy and the Brahmo Samaj were.
- To: recognise the Prarthana Samaj as an organisation that worked toward religious and social change;
- Give an overview of the Arya Samaj's beliefs and explain how they help social and religious reform move forward;

5. the religious and the social reform movements.

In the latter half of the 19th century, academics from both Europe and India began conducting serious research into the history of ancient India in a wide range of subject areas. As more and more Native Americans learned about the accomplishments of

their civilization, a sense of pride in their lineage began to develop. To put the cherry on top of everything, it helped religious and social reformers in their fight against a wide variety of inhumane practises, superstitions, and other such things. Because of the tight linkages that had established between social reform movements and religious concepts, the majority of social reform movements were religious in origin. In an effort to bring about constructive social and religious change, many Indian groups got the ball rolling on these movements and got them off the ground. They stood up against bigotry, superstition, and the dominance of the priestly caste. They fought against illiteracy, social unfairness, child marriage, the purdah system, and sati. They also fought against the practise of sati. Some of these reformers got aid from British officials, and some of these reformers supported the policies and regulations that were put into place by the British Government.

6. Evaluation

Advantages These movements helped free people from the fear-based obedience and unquestioning submission to the exploitation by priests and other classes that had been the norm in society before. Before these movements, this kind of fear-based obedience and unquestioning submission had been the norm.

Many movements have brought to light how important it is for the mind to be able to think and analyse.

The new middle class was able to get over the shame of their country being taken over by a foreign power and find comfort in their shared cultural traditions with the help of the reform movements, which helped them feel proud of their history again.

These reform movements pushed for a modern, this-worldly, secular, and rational worldview because they knew what was needed in the modern world, especially when it came to scientific knowledge. This realisation led to the creation of the modern view of the world.

Possible Problems with This Method

Because religious reform groups could only get support from the educated and middle classes in cities, they ignored the vast majority of peasants and poor people in cities. This was one of the biggest problems with these movements. Another reason is that reformers' tendency to talk about the greatness of the past and rely on the authority of the Bible led to new forms of mysticism and pseudo-science, which made it take longer for people to accept the need for a modern scientific perspective.

7. Conclusion

It seems reasonable to say that the many reform movements that happened in India in the 1800s have a lot to do with how the country is now. They wanted to spread enlightenment and a more rational, modern view of the world. They also wanted to make society more democratic and get rid of superstitions and practises that were thought to be barbaric. Reformers like Dayanand Saraswati and Vivekananda fought for India's most important values and traditions. There were also a lot more. Because of this, Indians became more sure of themselves and proud of where they came from. A lot of work was done to help more women go to school. During this time in history, the first schools for girls were set up. Also, medical universities for women were set up. Socioreligious groups had to take part in a cultural and ideological struggle that affected the formation of a national identity in order to reach their goals. Because of this, they made a place where nationalism could grow.

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