ORIGINAL ARTICLE

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RELIGIOUS AND SOCIAL REFORM MOVEMENTS IN KARNATAKA.

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ABSTRACT :

We are extremely fortunate today.We no longer have to contend with foreign dominance or numerous other rigidities like our ancestors did.In the first half of the 19th century, Indian society was rigid, caste-ridden, and debauched.Even though it was doing so in the name of religion, it engaged in certain practices that were inconsistent with humanitarian sentiments or values.As a result, society needed to change.The English language and a few modern ideas were brought to India by the British.These concepts, which had a significant impact on Indian society, were liberty, social and economic equality, fraternity, democracy, and justice.Luckily for our country there were a few edified Indians like Raja Slam Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati and numerous other people who were ready to battle and get changes in the public eye with the goal that it could confront the difficulties of the West.

In order to effect change on a public issue, such as ensuring the tribal population's right to use the forests or the right of displaced people to settlement and compensation, social movements frequently arise.Consider any additional issues that social movements have addressed in the past or in the present.Counter movements sometimes arise to defend the status quo, whereas social movements attempt to effect social change.This kind of countermovement occurs frequently.In response to Raja Rammohun Roy's campaign against sati and the formation of the Brahmo Samaj, supporters of sati established the Dharma Sabha and petitioned the British government not to enact legislation against sati.At the point when reformers requested instruction for young ladies, many fought that this would be awful for society.Reformers faced social boycotts when they advocated for widow remarriage.Some so-called "upper caste" children were removed from schools by their families when the so-called "lower caste" children enrolled in schools.Repression of peasant movements has frequently been brutal.In recent times, social movements of once-excluded groups like the Dalits have frequently called for retaliation.In a similar vein, movements opposing proposals to extend reservation in educational establishments have resulted in countermovements.Society cannot be easily altered by social movements.There will undoubtedly be opposition and resistance because it goes against both established values and interests.However, alterations do occur over time.

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Social reform is a term that is used a lot in the fields of social science. Mostly, people do it on their own. The 'Suffrage movement' was a group of people who wanted women in Great Britain to be able to vote (Gore 1987). Social reformers in any movement make a plea to the rich and powerful to give up an advantage and give it to the less powerful people. Most of the time, a social reform movement happens when there is a right to free speech and free association in the area where the movement is taking place. Indian social changes in the 1800s and 1800s, which led to the rise of middle-class people and more specifically secular or liberal or democratic norms, were the driving force behind social reform movements in the country at that time.

You'll learn about the Social Reform Movement (SRM) and how it changed India between the early 1800s and the early 1900s. Here, we look at how to think about the Social Reform Movement as part of a bigger field called Social movement. It also tries to look into the background and area of the Social Reform Movement before the country became a free state. There are many different groups in India who work to improve society and change the way things work. This module also talks about how these groups help make these changes happen.

KEYWORDS : social reform movements , democratic norms , upper caste.

INTRODUCTION

In social science, the term "social reform" is frequently used.Most people do it themselves.A group of people who wanted women in Great Britain to be able to vote was known as the "Suffrage movement" (Gore, 1987).Social reformers in every movement appeal to the wealthy and powerful to give advantage to the less fortunate.The majority of the time, a social reform movement takes place in an area where there is a right to free speech and free association.Social reform movements were sparked in India during the 1800s and 1900s as a result of social changes that led to the rise of middle-class people and, more specifically, secular, liberal, or democratic norms.From the early 1800s to the early 1900s, you'll learn about the Social Reform Movement (SRM) and how it changed India.In this section, we examine how to view the Social Reform Movement as a subset of a broader field known as social movement.It also tries to investigate the background and context of the Social Reform Movement prior to the country's independence.In India, a lot of different groups work to make society better and change how things work.Additionally covered in this module is the role that these groups play in bringing about these changes.

DEFINING 'SOCIAL REFORM MOVEMENT'

India experienced a number of social shifts in the nineteenth and twentieth centuries.During that time, the centuries-old customs that threatened social harmony and stifled social development were altered.By creating favorable conditions and altering beliefs and behaviors in social institutions and social life, the social reform movements attempted to construct a new social order.According to the Oxford Advanced Learner's Dictionary, "reform" is defined as "making changes(in something, especially an institution or practice) in order to improve."improvement by fixing or getting rid of problems, issues, etc.,'based on the Merriam-Webster Dictionary.According to Srivastava (1958), "Social reform implies

modification or replacement in institutions that have become functionally obsolete (totally or partially) to the modern social order, causing loss of quality of life, deprivations, dissatisfaction, and suffering to a substantial portion of society."The asociologist Prof. M. S. Gore (1987) takes a broader perspective that takes into account cultural and behavioral factors.He says that through persuasion and public education, social reform entails a concerted effort to change people's social attitudes, culturally defined role expectations, and actual behavior patterns in a desired direction.In India, social change developments incorporate theabolition of Sati, advancement of ladies' schooling, promotion for ladies' privileges, and endeavors toimprove the public activities of the harijans or planned stations.

'SOCIAL REFORM MOVEMENT' DIFFERENT FROM OTHER RELATED CONCEPTS

Social reform is not the same as other similar concepts like "revolt" or "social movement.""Though there are some parallels between these three phrases, such as unhappiness with the current social condition, leaders mobilizing others in society to wake up and fight for the cause, and attempts to develop social life," there are also significant contrasts between them. "Though there are some parallels between these three phrases.A violent action taken against an established ruler in an effort to fundamentally alter or abolish the current social structure, system, or fundamental ideals that govern them is referred to as a "revolt."The Dutch Insurrection, more commonly referred to as the Dutch Revolt, began in 1568 and can be cited here, as can Nat Turner's revolt in Southampton County, Virginia, in 1831. The term "social movement" is broad and refers to any large-scale effort to address long-standing societal issues.A few examples include reform movements, labor movements, cooperative movements, peasant movements, and so on.The study of social movements involves numerous academics and notable figures, including historians, sociologists, political activists, journalists, and others.According to Herbert Blumer's (1951) definition, "collective undertakings to construct a new order of existence" are social movements.According to Gusfield (1970), "social movements are socially shared demands for change in some aspect of social order.""purposive collectivemobilization, informed by an ideology to promote change or stability, using any means – violent or nonviolent – and functioning within at least an elementary organizational frame-work" is how Oommen (1977), citing Wilkinson, defines social movements.There are numerous categories for social movements.In contrast to secular movements, revolutionary movements, and cooperative movements, few people classify it as a socio-religious movement.Some groups movements into two categories:macro and grassrootsExamples of these movements include the "forest," "civil rights," "anti-untouchability," "linguistic," and "nationalist" movements, among others that are similar to them.Some are based on the participants' backgrounds, including students, dalits, peasants, tribals, and women.Revolutionary social movements, redemptive or transformative movements, and reformist movements are among the others.A desire for social change and a convergence of old and new ideals characterize each of these social movements.Social reform is a subset of a larger social movement, as explained above.Social reform movements are frequently nonviolent because many people are content with their current practices and beliefs and believe that the entire system cannot be overthrown.A specific kind of social reform movement might try to get rid of wrongdoings, irrational ideas, and ideals that make people suffer and replace them in social institutions and systems with rational ideas and practices, making the society more fair and healthy.The majority of social reform movements are led by reformers who oppose social structures and immoral activities, despite the fact that numerous social movements are supported by a large number of individuals.Reformers also have a say in how new laws and policies are made in some areas of life.For instance, Raja Rammohan Roy campaigned for Sati prohibition, which led to the 1829 Bengal SatiRegulation Act.In addition, the Hindu Widows' Remarriage Act of 1856 was enacted in response to the agitation of IswarChandra Vidyasagar.India's social reform movements in the 19th and 20th centuries.

We are extremely fortunate today.We no longer have to contend with foreign dominance or numerous other rigidities like our ancestors did.In the first half of the 19th century, Indian society was rigid, caste-ridden, and debauched.Even though it was doing so in the name of religion, it engaged in certain practices that were inconsistent with humanitarian sentiments or values.As a result, society needed to change.The English language and a few modern ideas were brought to India by the British.These concepts, which had a significant impact on Indian society, were liberty, social and economic equality, fraternity, democracy, and justice.Luckily for our country there were a few edified Indians like Raja Slam Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati and numerous other people who were ready to battle and get changes in the public eye with the goal that it could confront the difficulties of the West.

OBJECTIVES

You will be able, after reading this lesson, to:Identify some traits that are shared by social and religious reform movements;
• discuss how Raja Rammohan Roy and his Brahmo Samaj contributed to
• about reforms to religion;perceive the Prarthana Samaj as a foundation that worked for strict as
• along with social change;explain the Arya Samaj's ideology and the contributions it has made to social and religious
• changes;

Religious Refroms Movements in Modern India

examine the Ramakrishna Mission's role in the awakening of India in the nineteenth century;appreciate the Theosophical Society's efforts to spread the ancient Indian religions;discuss the Aligarh Movement's contribution to Muslims' cultural and educational reforms;and investigate the changes.

COMMON CHARACTERISTICS OF RELIGIOUS AND SOCIAL REFORM MOVEMENTS

The study of ancient India's philosophy, science, religions, literature, and history began in earnest in the latter part of the 19th century by a number of European and Indian academics.The Indian people gained a sense of pride in their civilization as they learned more about India's glorious past.It likewise helped the reformers in their work of strict and social change for their battle against all sort of cruel practices, odd notions and so on.The majority of social reform movements had a religious bent because they had become associated with religious beliefs.All Indian communities were involved in these social and religious reform movements.They fought against bigotry, superstition, and the priestly class's hold.They campaigned against illiteracy, social inequalities, the purdah system, child marriage, casteism, and untouchability.Some of these reformers supported reformative steps and regulations drafted by the British Government, while others were supported directly or indirectly by British officials.

Religious Refroms Movements in Modern India

Notes Indian Culture and Heritage Secondary Course 141 MODULE - IV Religion and Philosophy His primary concern was how to eliminate both image worship and other meaningless rituals from the Hindu religion.He slammed the priesthood for promoting these practices.He asserted that Hindu monotheism, or worship of a single God, was preached in all of the major ancient texts.His most prominent accomplishment in the field of relisious change was a setting up in 1828 of the Brahmo Samaj.A significant religious reform organization was the Brahmo Samaj.It rejected meaningless rites and rituals and prohibited idol worship.The Samaj likewise prohibited its individuals from going after any religion.It held the fundamental belief that all religions were one.Raja Rammohan Roy was of the

opinion that man ought to adopt goodness and truth and should give up things based on superstition and lies.

Raja Rammohan Roy was a social and religious reformer at the same time.In 1929, he was most successful in abolishing Sati.Raja Rammohan Roy realized that Sati was practiced because Hindu women held such a low status.As a result, he began working as a determined advocate for women's rights.He buckled down for a really long time to stop this act of 'Sati'.He set out to change people's minds about Sati at the beginning of 1818.He demonstrated, on the one hand, that the Hindu religion, in its purest form, was opposed to the practice by citing the authority of the earliest sacred books and, on the other, he appealed to the people's humanity, reason, and compassion.He went to Calcutta's burial ghats to try to get widower relatives to stop planning to burn themselves down.The orthodox Hindus opposed him vehemently as a result of his campaign against Sati.

Additionally, Raja Rammohan Roy strongly opposed Indian society's caste system.He wrote and spoke out against the caste system. He was a humanist and democrat to the core.Hindu theology was yet another significant area that he was concerned about.He was able to demonstrate through his study of the Vedas and Upanishads that monotheism was the original Hindu belief, and as a result, he opposed idolatry and polytheism.In point of fact, the philosopher merely attempted to "purify" the Vedic religion of the crudest and most ignorant superstitions rather than insisting on the establishment of a new religion.He declared that there is only one God for humanity and all religions.He used English and Bengali to write.He was a fervent advocate for English instruction.Additionally, he was proficient in Persian, and his early writings in that language contained some of his most liberal and rational ideas.

Marking the beginning of the Socio-Religious Movement

Various "Socio-Religious Movements" that transformed Indian societies emerged in British India during the nineteenth and twentieth centuries.Indians were socially and spiritually transformed as a result of these socio-religious movements, as was their nationalism.However, certain circumstances led to the "Socio-Religious Movement" in India in the 19th and 20th centuries.Despite the fact that India's internet users at the time greatly valued Indian culture, they were prepared to reject any prejudice or criticism.The spread of education was primarily to blame for the "Socio-Religious Movement" and subsequent reforms, which demanded societal and educational shifts through movements and reforms.Indian nationalism grew in the hearts of every Indian through these reforms and movements.In the 19th and 20th centuries, the "Socio-Religious Movement" sought to rediscover and purify Indian civilization in a way that was comparable to the European ideals of empiricism, rationalism, individualism, and monotheism.With Welfarism, an open mind, egalitarianism, and liberalism, the "Socio-Religious Movement" of the nineteenth to twentieth century contributed to the development of an era of motivation and spiritual enlightenment regarding indigenization.

This socio-religious awakening was greatly beneficial to India's struggle for freedom or independence.These "Socio-Religious Movements" brought about the humanistic social reforms by ending India's moral and material depravity.The emergence of these significant and critically important "Socio-Religious Movements" in India contributed to the fundamental revolution of Indian society and sparked the very spirit of Indian civilians.As a result, these religious and social reform movements among various Indian commoners' communities emerged.Every step of these movements challenged and subverted social prejudices like bigotry, religious control of the priestly class, and superstition.These "Socio-Religious Movements" worked to end child marriage, casteism, literacy, societal inequality, and untouchability.These "Socio-Religious Movements" accelerated the spirit of rebellion against injustice.

The Impacts of Socio-Religious Movements

Indian society has been greatly influenced by the emergence of social and spiritual movements that began in the nineteenth century and have affected nearly every community.Ishwar Chandra Vidyasagar, Raja Ram Mohan Roy, Shree Ramakrishna Paramahansa, Swami Vivekananda, Annie Besant, HP Blavatsky, Henry Louis Vivian Derozio, and Dayananda Saraswati emerged during this time period as outstanding socio-religious reformers to address the changes in society.These great social reformers' primary goal was to achieve socio-religious goals like spiritual awakening, giving women equal rights and emancipation, and getting rid of casteism rigidities.The "Socio-Religious Movements" focused on decrying untouchability and spreading the values of brotherhood and equality, which has greatly drawn the socially disadvantaged class away from the mainstream in the country.Additionally, the "Socio-Religious Movements" sped up the emergence of numerous significant socio-religious reformist organizations.Major "Socio-Religious Movements" in the 19th and 20th centuries included the Arya Samaj, Brahmo Samaj, Ramakrishna Mission, Theosophical Society, Aligarh Movement, and SatyashodhakSamaj, among others.

Dadoba Pandurang, a prominent social reformer, established Paramhansa Sabha in 1840. It was regarded as the first Maharashtra "Socio-Religious Movement" group of the nineteenth century.The elimination of all caste distinctions throughout the nation was the primary objective of this social organization.In light of the "Socio-Religious Movements" of the 19th and 20th centuries, some of the most important socio-religious movements fought to limit child labor, ensure women's suffrage, eliminate inequality, and reform prisons.The "Socio-Religious Movement" was characterized by reform movements that stood for societal democratization, rational development, the elimination of decadent costumes and superstitions, and the dissemination of spirituality and enlightenment.Indian civilians experienced a complete national awakening as a result of this modern yet spiritual outlook.The transformation of India from the 19th to the 20th centuries into a modern and spiritual nation was made possible by the fundamental contributions made by these "Socio-Religious Movements."Not only did these socio-religious reforms contribute to the unification of the Indian population, but they also contributed to the development of feelings of patriotism, spirituality, self-reliance, and self-respect among India's internet users.

FEATURES OF A SOCIAL MOVEMENT

When a bus hits a child, people may damage the bus and attack the driver.This is a one-off instance of protest.It is not a social movement because it flares up and then goes away.A social movement necessitates ongoing, collective action.This kind of action is frequently taken against the state and involves demanding changes to state policy or practice.It is also not appropriate to refer to spontaneous, disorderly protest as a social movement.There must be some degree of organization in collective action.The structure and leadership of this organization may define how members interact with one another, make decisions, and carry them out.Additionally, participants in a social movement share ideologies and goals.A social movement has a general strategy for either bringing about change or preventing it.These defining characteristics change over time.They might alter throughout the life of a social movement.

CONCLUSION

In light of the "Socio-Religious Movements" that emerged in India in the 19th and 20th centuries, it has been observed that these reform movements have vehemently criticized prejudices like caste systems and untouchability.In addition, these socio-religious reforms contributed to the improvement of education in line with Western education and liberalism.The socio-religious reform movements aimed to maintain social justice in India, reduce social problems, and encourage women's education.The British Empire greatly benefited from these religious movements in enacting various Sati,

widow remarriage, and minimum marriage age laws.Women's education gained a stronger voice thanks to these movements.Various educational establishments were established as a result of this struggle at the time, and these establishments later evolved into universities.The main contribution to the creation of the Indian constitution was the voice against untouchability.Finally, these social change developments were brought a harmony and association among Hindu, Muslim and Sikh people group and rouse them to accomplish the civil rights in the general public.

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