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## Historical Significance of Socio-Religious Movements in India's National Awakening

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**Abstract:** *The East India Company has created a blind passion for the merchant civilization. Indians have tried to get rid of it politically and socially. Political reaction of Indians was started against the imperialist influence and attack on Indian civilization and culture. Indian thinkers have given appropriate answers to the questions raised by western politicians about Indian civilization and culture. The so-called nationalist movement in India began at that time. Bankimchandra called for the preservation and writing of the history of India in the spirit of unity, national pride and independence. Rammohan, Vidyasagar, Ranade and others have established base of religious and social movement. For the next hundred years, the nationalist history of India has been judged and reconsidered by the eminent historians of the nineteenth and twentieth century's. Political and social historians in general think that when the currents of Indian society and culture began to dry up, a kind of immorality and decay began to engulf Indian society, just then a new wave of thought flooded the Indian subcontinent. In the case of society, religion, literature, politics, this flood is like a call to remove the previous filth, frustration, and move forward by overcoming inertia.*

**Keywords:** *Culture, Independence, Nationalist Movement, Social Reforms, Young Bengal.*

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## Introduction

Judging from the Western culture, pre-British India has a self-sufficient financial position but rural-society unchanging, religious prejudice, political indifference, blocked cultural environment, isolation from the outside world, lack of communication - stagnation and social stagnation etc. due to these reasons, there was a clear impression of immobility and stagnation in the social sphere. Although the British - pre-urban cities - culture was relatively vibrant and rich. Though not in the villages, the nurture, propagation and expansion of various aspects of art, architecture, music, astrology, fine arts and philosophy education were noticeable in the city. However, this educational and cultural environment was not free from the influence of religion. Following the transformation of Indian society during the colonial era, great changes in the social and religious spheres of modern education and culture can be seen in India. While it is not possible to break through the iron armor of caste and class distinctions, it does not remove the barriers of social stratification and disunity, it does not remove the conflict of ethnic-group-community divisions, but urbanization, expansion of communication system has played a significant role in weakening. Organizational activities for the formation of modern India started from the nineteenth century. Although the expression of national consciousness in politics and ideology did not take place in the first half of the nineteenth century, it is evident from the opinions and descriptions published in contemporary history and newspapers that the socio-religious reform movement has begun. In India, the nineteenth century has been called the beginning of the Renaissance because: (1) The Influence of Western Education and thought from this time onwards, a group of Indian intellectuals and social reformers gained access to Indian thought and consciousness. (2) The search for the past heritage and glorious history of India was also found from this time. (3) The socio-cultural and religious manifestations of the Indian Renaissance centered on the formation and propagation of various societies and institutions. Through the Brahmo Samaj, Arya Samaj, Divyagyan Andolan, Prarthana Samaj, Puna-Sarvajanik Samaj, Ramakrishna Mission, etc., new trends of social and religious reform were created. While looking for the weakness of Indian nationalism, Bankimchandra noticed its cultural weakness — the failure to write the history of this country. Bankimchandra asked why there was no attempt to understand India as a nation from

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within, why a vague sense of independence was nurtured in India, why the idea of unity was not awakened in Hindu society. Bankimchandra thinks that the root of India's subjugation was not a lack of material or physical strength, but a cultural failure to understand the reality of power, the inability to understand the successive Indian invasions and conquests. Aryan-Anarya, Anarya-Anarya, Magadha-Kanauj, Kanauj-Delhi, Delhi-Lahore, Hindu-Pathan, Pathan-Mughal, Mughal-British have been fighting each other for thousands of years. But this war was a war between kings. Hindu society has never fought for or against anyone. The main reason for this is the lack of unity and solidarity of the Hindu society, the lack of ethnic capacity to understand their own good and evil. Socio-cultural life in India was not tied to one mind. Some scholars think that Bankimchandra is the beginning of the moment of departure of Indian national consciousness. Bankimchandra has tried to give a real answer to the question why Indians became subjugated to other nations. Sankhya's notion of other worldliness, lack of devotion to action, Revelation of the truth while acknowledging the authority of the Vedas, and rejection of God, the detrimental effect of merging philosophy and religion, injured. Bankimchandra is not a believer in the belief that knowledge is power in the West, that knowledge is salvation in Indian (Hindu) civilization. His question is, has the West gained strength, have we been able to uncover the truth? Bankimchandra does not see the combination of these cultural qualities of initiative, unity, courage and perseverance among the Bengalis and also notices that the Bengalis do not have the compelling desire to get independence even if they want it. He wants a positive path or project of knowledge. This path is the scientific and modern knowledge of the post-enlightened age - the knowledge from which India and Bengalis have kept their distance. Although Western orientalist like William Jones, H. H. Wilson, Thomas Colebrooke, Albrecht Weber, Friedrich Max Muller, etc. did not give correct explanations in all cases, they have recorded this knowledge in their thoughts, ideas and writings.

### **Socio-Religious Movement of Nineteenth Century**

This phase of the social and religious movement can be identified primarily as a chapter in the preparation of the foundation and structure of the national movement. What is meant by cohesive national consciousness has not developed at this time. The leaders of the social and religious

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reform movement have tried to awaken the dormant consciousness of India by putting forward the concepts of humanism, rationalism, democracy, social reform, and the enlightenment of Western intellectual ideology and renaissance. Through the French Revolution, Payne's philosophy of rights, Bentham's benevolence, contemporary progressive literature and criticism, they have applied the modern and dynamic ideas of education and culture to their lives and work. Rammohan, Derozio, Vidyasagar, Dayananda were all part of this preparation for nation building in India. Second, there have been some unimaginable events in the history of India over the last hundred years. The battle of Palashi, the reign of plunder and exploitation of the East India Company, the emancipation of India's wealth, extreme poverty and famine, the revolt of 1857, the end of the East India Company rule, the extent of British imperialism. The socio-cultural renaissance was created in response to the system of religious and social discrimination. Brahma Samaj, Arya Samaj, Ramakrishna Mission, Divyagyan Samaj appeared with the message of renaissance. Pune's public society, though somewhat later, has emerged as an Indian platform against social injustice, poverty and British misrule. Thirdly, in this phase of the socio-religious movement, the social situation was extremely difficult and complex, even though the poor and unfortunate people of India were its victims, but also the marginalized tribal people, especially women helpless and utterly divisive. Historian Romila Thapar, Professor M. N. Srinivas talks about the kind of inequality and injustice that women have suffered in the historical and social context. Historical research testifies to the patriarchal values in which women prisoners have been deprived of various functions and rights in the practice of religion, religious rules and regulations. Sociologists have also studied the horrific, degrading environment that caste system has created for women in marriage and dignity. From the 8th century BC to 1800 AD, history has recorded how the status of women has deteriorated with the economic development of the society and how women have been equated with Vaishya and Shudra in Hindu scriptures. Although Gargi, Maitreyi, Atreyi (in the Vedic age), Amrapali (in Buddhist literature), Meera (medieval) are some exceptional examples, there has been no change in the freedom and independence of women. That symbolic message about women has been kept in Hindu philosophy (Symbols of power and mercy, chastity, nature, hatred, gambling, etc.) Sociologists also draw attention to it. In today's corporate, consumerist society, current researchers also question the fact that women are second sex, nothing

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more than products. From the nineteenth century onwards, the concept of gender equality took on a new dimension in the tide of social reform movement. The social reform movement is regarded as the key to modern India. Preparations for the formation of a new India began with satidaha, widow torture, polygamy, aristocratic practices, child marriage, deprivation of property rights, movement on the question of right to education and organizational preparation. There is no doubt that this religious and reform movement has laid the foundation for the events of women's gathering and revolt in the twentieth century. Fourth, a feature of the religious and social reform movement is the awakening against Hindu immoral practices and protests against blind conservatism, the demand for progressive legislation and the rule of law, as well as the efforts to preserve the ideals and values of ancient Vedic society. Rammohan, Vidyasagar, Phule, Ranade and others have fought against the prevailing superstitions and unjust religious rules. Dayananda Saraswati, Swami Vivekananda, Annie Besant fought for the restoration of the morals and values of the ancient Hindu society and for the awakening of humanity. Fifth, the biggest feature of the religious and social movement is the great people who initiated this movement (Rammohun, Dayananda, Vivekananda etc.). Brahma Samaj, Arya Samaj, Prarthana Samaj, Puna Sarvajanik Samaj has become a suitable platform for this social reform movement. Although it is mainly a center of spiritual and social activities, people of different races and religions have presented their views and ideas on these platforms. Later, the National Social Conference was formed as a general platform for the reformers. Contemporary history testifies to the fact that Derozio or Vidyasagar alone developed the cultural work that the contemporary elites were his companions and were able to engage themselves in this cultural-social work. In the later period of the national movement The 'National Congress of India' was formed as a platform and many prominent leaders of socio-cultural movements and organizations joined it. Anand Mohan Bose, Rabindranath, Ranade, Annie Besant are some of them.

### **Contribution of Reform Movement on India's National Movement**

While the new socio-cultural-moral life was in deep despair, India was slowly getting ready an alternative way of building a society. Society, religion, literature, art, magazines - a new impetus has emerged in all fields. On the one hand, European rationalism and the mentality of embracing

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the best aspects of education have helped to arouse this excitement, and on the other hand, to encourage Indians to be free from all the injustices and injustices of Indian society and religion. Preserving the glory of the past has helped the nation to know where the root of social and religious division is the new epoch makers. Organizations like Brahma Samaj, Arya Samaj, Ramakrishna Mission have come forward at the hands of these epoch makers who have not only fought against religious injustice or iniquity, but also against social division and injustice. The Brahma Samaj wanted to reform the harmful aspects of Hinduism. Arya Samaj wanted spiritual awakening and purification of India. Ramakrishna took up the mission of constructive work to fulfill Vivekananda's resolve to build people. Prarthana Samaj and Divyagyan movement was organized against unjust social practices. The language of the movement has been the language of unity and liberation. People from all walks of life are organized to provide strength to stand against caste, feminism, untouchability, communalism. The Brahma Samaj was established by King Rammohan Roy on 20 August 1828 in Calcutta. Radhanagar, a small village in Bengal, is the birthplace of Rammohan. Rammohan was omniscient. He has read almost all the books of religion and philosophy and he has entered into the roots of Hinduism, Islam, Christianity, Sufism and he understood that the essence of all religions is unity and harmony. He understands from his workplace, travel, communication and above all from various experiences of socio-organizational work that superstition confuses people. He called for the reform of the strict rules and rituals of the Hindu society. He wanted to convey his thoughts to the people through newspapers, books, talks and public relations. Though conservative Hindu society, Christian missionaries challenged his thinking, Rammohan remained steadfast in his resolve. In 1815, Rammohan initiated his organizational thinking by setting up a 'Atmiya Sabha.' The Hindu College has already been established in Calcutta and the foundation of English education and modernity has been laid. Through Atmiya Sabha, Rammohan got a chance to spread his ideas about monotheism and Hinduism. The old newspapers Samachar Darpan and Tattvabodhini were instrumental in spreading Rammohan's ideas. It is here that he has firmly held that the superstitions and external practices of the Hindu society are not beneficial to the society, but a great obstacle in the way of humanity and social development. Relying on the premise that the true religion can be reached only through worship of Brahma, he did not deviate from his resolve despite facing family and

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social adversity and strong opposition. Although the Atmiya sabha was abolished, the Brahmo Samaj was formed in 1828 on the initiative of Rammohan and some of his associates (among them Dwarkanath Tagore, Prasanna Kumar Tagore). There were three main reasons for the formation of Brahmo Samaj. These are: (i) An institutional platform is needed to propagate the spiritual thought that Rammohan has enlightened even after the dissolution of the Atmiya sabha and to refute the anti-religious orthodoxy. (ii) In order to put an end to the level of injustice and hypocrisy of Hindu society, we need a proper protest and constructive organization. (iii) Attempts by Christian missionaries to convert are ongoing at this time. Soon Rammohan's success was in building houses, trust deeds and temples for the Brahmo Samaj. This news was spread in 'Samachar Darpan'. The function of the Brahmo Samaj is to arrange public gatherings for the worship of Brahma, to abstain from idols, to abstain from sacrifices and offerings, to abstain from killing animals for the sake of religion and food, and to observe compassion towards human beings. It is really rare for Hindus, Muslims and Christians to sit together and worship. Young, educated youth are being employed as teachers and workers of the society; it is really unimaginable that many people are participating in the work of the society. Although the pace of Brahmo Samaj slowed down for some time after Rammohan's death, Rammohan's thoughts were revived through the Tattvabodhina Sabha (1839) established on the initiative of Debendranath Tagore. The re-emergence of the Brahmo Samaj took place on the 21st of December, in 1843, keeping in view the theological meeting of the Bengal. The propagation and movement of Brahmo Samaj was carried forward keeping in view our culture, non-aligned Hindu nationalism and socialism of Rammohan. Civilization and the growth of the organization, the appropriate leadership will soon bring this organization to the forefront leaders like Keshab Chandra Sen, Anand Mohan Bose, Shivnath Shastri and other social activists. Abandoning the old reforms, customs and rituals, the vows and organization of proper reforms came to the all-India standard. His interest in education and public service and his uncompromising notion of independence soon made him popular. He wanted to unite the society in deeds and words, not in worship. The eradication of caste system, non-caste marriages, attempts to change the Brahmo Samaj and modernize it. Naturally, there was a rift between Debendranath and the neo-liberal Keshab Chandra group. Keshab Chandra's 'Bharatvarshiya Brahmo Samaj' was separated from the original

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Brahmo Samaj under the leadership of Debendranath. Under the leadership of Keshab Chandra, Mahendralal Sarkar, Digambar Mitra and others joined the movement and movement of the new Brahmo Samaj. The Bharat Sanskar Sabha was formed. Education, women's advancement, literary promotion, charity, drug prevention - this reform movement seeks to spread the movement of education and self-reliance among the peasants, workers and the middle class. Although Devendranath did not involve himself in this activity. Under his leadership, the early Brahmo Samaj was devoted to worship and religious reform. Rajanarayana Bose, Shivnath Shastri, Ananda Mohan Bose, Dwarkanath Gangopadhyay, Nagendranath Chattopadhyay, Vijayakrishna Goswami and others could not agree with Keshab Chandra's ultra-modern style and finally took the initiative to form a general Brahmo Samaj. Despite the division and division of the Brahmo Samaj, the contribution of this society in three respects cannot be denied. First of all, keeping in view the provisions and sentences of Vedas and Upanishads, this society has given the mantra to keep people away from all kinds of errors and deviations of religion. They want to say that there is truth in every religion, that religion has nothing to do with extremes and social deviations. The main task is to free Hinduism from the fascination and superstition of Upachar. It is unforgettable that Shivnath Shastri, from Rammohan to Keshab Chandra, has set an example of prevention of satidah, women's education system and public welfare work. Second, everyone from Rammohun to Keshab Chandra had a thought to follow in promoting a positive and realistic view of independence. Their efforts to connect advanced thinking, rationality, modernity with freedom are certainly exemplary. Freedom of women, freedom of the press, freedom of the judiciary - all of which draw the attention of the Brahmo Samaj movement to the source of justice. Thirdly, the initiative of Brahmo Samaj has preached the message of secularism and religious harmony on the one hand, and a conviction of reform and action on the other. This society has taken initiative to take all modern methods and measures for the purpose of reform. Moving away from the vain fascination of religion, the reform movement that has been conducted with the essence of logic and action has acted as the inspiration and strength of the national movement of the future. After all, some relevant things apply to the Brahmo Samaj: Firstly, the Brahmo Samaj can be credited with uplifting the society to an all-India level, advancing the work of social reform with all classes, and pioneering other religious social organizations in the work of reform. The second thing that comes

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to mind is that Rammohan - at least a decade later - there was initially a gap in filling the void that was needed by Rammohan's counterpart, the leader and organizer, in order to move forward. On the one hand, the lack of leadership like Rammohan, on the other hand, the radical reformist fascination of the Derozian group could not get out of the confusion that brought confusion in the work of society very quickly. Debendranath's efforts to establish a religious society with Brahmanism at the forefront of the rule of discipline and prohibition were gradually diverted from the belief that was initially established in favor of scripture and religion (worship of Vedvedanta and Parabrahma) Debendranath was surrounded by a kind of skepticism, abandoning the Vedas and gaining confidence in the Upanishads, again not having full faith in the Upanishads, living a monastic life as a householder and gradually gaining self-realization. About a decade after the remarkable death of Rammohan (1843), Debendranath was established as the Acharya of the Brahma Samaj and then the society gained momentum from 1857-1866. One of the reasons for this is the emergence of the basic tenets of Brahmanism under the leadership of Debendranath and another is the inclusion of Keshab Chandra Sen in the Brahma Samaj. The third question that arises in this case is the controversy over the philosophical sense and reform of the Brahma Samaj of India led by Keshab Chandra and the Adi Brahma Samaj (later the general Brahma Samaj) led by Debendranath and the controversy created by the religious vision has disrupted the smooth flow. The sectarian feud between Maharshi Debendranath and the neo-liberal Keshabchandra intensified in the Abrahman Mahal as well - centered on the acceptance of Keshabchandra as Acharya, allowing the Sutradhari Brahmins to sit on the altar and forcing conservative Brahmins on Debendranath over the practice of unmarried marriage. Although Maharshi Debendranath personally did not deny the path of change of Keshab Chandra by accepting the demands of the age, in the end the dispute and separation of both could not be stopped after Keshab Chandra's establishment of 'Bharatvarshiya Brahma Samaj'. It is said that before the break-up, before the formation of the new society, Keshabchandra's group presented a permit (somewhat called Charampatra) to Debendranath with some proposals and also became his interviewee. It can be said that the conflict between the old and the new and the background of this conflict in the context of the era and the film is aptly illustrated. About fifty years after the creation of Brahma Samaj (1875) this society was established under the leadership of Swami Dayananda. The difference in

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ideology between Brahma Samaj and Arya Samaj was - (i) Brahma Samaj deviated from the mainstream of Hinduism and culture and became vocal against its superstitions and unjust practices. Although Dayananda sought to implement the Vedas through Arya Samaj in order to propagate infallibility, on the other hand Arya Samaj has spread its branch organization all over India became enterprising. (ii) Brahma Samaj has emerged as a Calcutta-centric organization, but Dayananda has spread his views and path all over India. He wanted to bring about a revival. The Vedas are the source of truth. So reading the Vedas is essential. Arya Samaj wanted to make Hindu society suitable for the times to recite and recite Vedic mantras and bring back the glorious past of ancient India. Their main initiatives in this work are: (a) opposition to pagan rites, (b) rejection of the conventional practice of accepting God as incarnation, (c) full of action. Confidence and belief in the transmigration or transformation of the soul, (d) protest against inequality, unjust misconduct, (e) belief in one God, although there are doubts or debates about the real existence of God. Arya Samaj has been strictly involved in their religious propaganda. Through preaching, the founder of the society has searched for truth in thoughts, words and deeds. Dayananda's 'Satyarthprakash' was the mouthpiece of Arya Samaj. The aim of the Arya Samaj was to carry out various social and collective activities for the purpose of social reform. The movement had two main faces: (i) emancipation of women - the main movement in this case was propaganda against child marriage and polygamy and (ii) support for the practice of widow marriage as per the situation, (iii) necessary measures for women's education. Like the remarkable Brahma Samaj, Arya Samaj has played an active role in promoting women's emancipation and women's education. (iv) Arya Samaj attaches special importance to Hindi and Sanskrit language education. Arya Samaj wants the consciousness of Indians to develop in the field of education and the national movement will get a new direction through the spread of education in the country. Arya Samaj had a special vow. This is the purification movement. This purification movement is aimed at preventing many Indians from abandoning their religion due to Christian missionary and Muslim pressure for ignorance. The Arya Samaj kept the door of Hinduism open for them as this tendency was more prevalent among the poor and backward tribes. Gurukul, Kanyagurukul, D. A.V. establishing a college was the main task of Arya Samaj. Veda, Ayurveda, Sanskrit education as well as humanities and scientific education system was also here. Due to the predominance of

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Hindu society and religion in the Aryan society, the blind idea that the work of the society will continue by abandoning the basic religion, morality and humanity of education in religious sentiments did not prevail. In the Vedas, Dayananda wanted the rights of all, not Brahmins. Dayananda has inspired the workers in the work of Swaraj, Swadhinata, Swadeshi in the formula of Arya Samaj. Tilak, Lajpat Rai, Gokhale have been particularly inspired by social thought and action. The commentators of the national movement think that Dayananda and Arya Samaj had an indirect role in the rise of extremist nationalist forces in this country. Arya Samaj has helped Hindu Samaj in gaining self-esteem and confidence. The leaders of the national movement have learned this lesson from the Arya Samaj in the real field of self-reliance and social religion that nationalism does not come automatically. The most significant aspect of the Arya Samaj movement was to teach the people to love the country first, instead of inciting hatred against foreign rulers. Dayananda has had to endure insults, humiliation and even physical trauma from Hindu and Christian communities for his Vedic-based thinking. He was not even in the eyes of the British rulers. Although women's education had a profound effect on the extent or spread of the Arya Samaj movement, doubts remained as to how national awakening was possible through the revival of Vedic civilization and culture. It is true that the Arya Samaj, under the leadership of Dayananda, must have tried to transform a deviant religion and social structure, but the question remains. First, it cannot be identified as a secular movement. Its passion for the culture of Vedic civilization is remarkable which state or state religion of this organization for the future India debate continues over what he has recommended. He also had no faith in post-Bedouin Hinduism. Second, although full of some elements of progressivism, the presence of reactive elements did not allow it to pass into progressivism. The Aryans are the noble men, the root of the progress of Hindu nationalism, the contemporary Hindu reformist movement not guided in the right direction - this mentality of Arya Samaj was not recognized in all quarters. The Ramakrishna Mission was established in 1887 at Baranagar by the efforts of Swami Vivekananda, a disciple of Sri Ramakrishna. Twelve years later, in 1899, the central organization of the monastery was formed at Vellore. The Ramakrishna Mission was formed in 1909 as an affiliate of the Belure Math in Howrah. Behind the formation of Ramakrishna Mission was Ramakrishna's philosophy of folk education and human service. In the teachings of Ramakrishna, Vivekananda understood the

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duties and path of keeping the mind stable, believing in God by keeping the mind stable and loving people, overcoming evil instincts, taking experience from life. The liberation of the people will come in the spiritual way. He has taken the words of Vedas and Upanishads and the path of Nirvana as the path of public welfare. Every human being is a part of God. So one can serve God only by doing personal service. Ramakrishna saw human service in terms of morality and spirituality, not as sympathy or charity. Vivekananda took an oath to build people by believing in the principles of Hinduism and spirituality to spread Ramakrishna's idea of human service. Ramakrishna Math and later Ramakrishna Mission is his field of study. He discovered the essence of Hinduism and society in Vedanta. Vivekananda tried to spread the teachings of Vedanta to find the soul of India. Vivekananda believed that human beings needed material progress but that India would also have to pay its debts if it was to get this trend of progress from the West. By conveying his spiritual and moral teachings to the West the progress of the nation will be built on the combination of the material civilization of the West and the spiritual civilization of the East. Vivekananda's path to social reform is threefold: education, women's awakening and poverty alleviation. The essence of education is to build people by overcoming ignorance, blindness, conservatism. He wanted to spread the idea of tolerance, equality and cooperation in the organization and work of Ramakrishna Math and Mission. Among the promotional and constructive work of Ramakrishna Sangha was: (i) Organizing and involving the youth in the service of the country. (ii) Emphasis on character building and moral education. (iii) To spread the great truth of religion to the people through apostate men. (iv) To spread the message of liberation and development in the villages by giving up poverty, ignorance, segregation, rigidity of rules and regulations, hatred and contempt towards one's own people. Vivekananda was accompanied by a group of young monks in the propaganda and constructive work of Ramakrishna Sangha. They have dedicated themselves to the vows of Vivekananda's service by abandoning the adversity of customs, folklore, social injustice and conservative extremist society. In order to gain the respect of the people, the religion that Vivekananda wanted to awaken the power of service in the path of truth among the monks and monks. We want Western knowledge and talent to strengthen the nation, but not blind imitation; we want to awaken our past glory. Not to be immersed in Western luxuries, it is not possible to forget our Indian women Meera, Savitri, Damayanti's renunciation,

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monk, samadhi and enlightenment. To build a modern India, we need courage, courage and action and service for the people of India who are left behind in poverty. Vivekananda wants the pursuit of humanity. The features of the Ramakrishna Sangha movement are: (i) Although Vivekananda started the initial work of running this association, his guru brothers and disciples worked to take it forward Swami Sardananda, Swami Brahmananda, Sister Nivedita are among them. They want to awaken Ramakrishna's generosity, wise thinking and insight. The Ramakrishna Math mission spread through their organized initiative. (ii) The struggle against religious and sectarian strife, serving the people with dual knowledge and encouraging every human being to take action have found a place in the activities of the Ramakrishna movement. (iii) Life should be realized in the spread of national education, character formation, abandonment and expansion of narrowness through exchange. This was the ideal of Ramakrishna Math and Mission. (iv) Inspired by the ideals of Ramakrishna's folk education and Vivekananda's work, this organization has been involved in the work of social reform in the interest of nationalism and subjugation. Theosophical Society Another group emerged in the religious and social spheres in the nineteenth century with the help of theology. Madame Blavatsky and Colonel Olcott made their debut in the United States in 1875. It is known that they were influenced by Indian thought and culture and formed such an organization in search of theology. Later, its headquarters was shifted to Madras in 1892. The purpose of forming this society was: (i) to bring all people closer to each other on the basis of brotherhood, (ii) to know and practice ancient religion, philosophy and science which is a part of education in every country, (iii) to know how human theology and power developed. The philosophy of both Hinduism and Buddhism has worked behind the theology movement. The ideal of brotherhood comes from Buddhism, and Hinduism has helped establish this belief - all human beings are part of one universal deity. Religion came from ancient great ideas. To know the truth, one needs to know the philosophy of all religions. It is possible to welcome the divine power in human beings in Brahmajnana, thinking that all religions are a part of the overall Brahman. Man will find liberation in his good deeds. One of the valuable ideas propagated by the theology movement is: (i) the various qualities of human beings are manifested through the various races and castes created by God, (ii) liberation are the ultimate goal of human beings. Salvation comes through action, through self-realization, (iii) since there is no part of the soul, there is no

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difference between men and women, (iv) man will find the way to salvation only through the teachings of saints and philosophers, (v) the events of the world are happening by the will of God. ) All religions are equally important, because everyone speaks of liberation, (vi) not only one's own liberation, one will think of liberation in the light of another. Annie Besant has had to direct her idea of Home Rule in the course of Divinity movement. Besant's goal was to elevate Hinduism nationally and internationally through the Divinity movement, freeing it from the shackles of Western thought and culture, and promoting Indian education, culture and politics in its own way.

### **Conclusion**

Rammohan, Debendranath, Keshabchandra's Brahma Samaj movement which in the nineteenth century guided the national movement in the future. In order to fight against colonialism, caste, peasant exploitation, poverty and various injustices, Mohammad Iqbal wanted to awaken the Muslim community and the people of India in the spirit of self-realization, faith in God, love and affection. After Ghalib's time, very few people have been able to understand Urdu language, literature and philosophy so well. From Iqbal's thoughts, Syed Ahmed wanted to inspire the Muslim society in a united and modern way. Although it was alleged that neither Iqbal nor Syed Ahmed had any idea of unified nationalism in their minds, they were able to provoke the Muslim trend of nationalism. Iqbal's poems and songs have helped Indians to carry the national consciousness. Tilak, Arvind, Lajpat Rai, Ranade, Phule and others were among those who were instrumental in stirring up Indian nationalism in religion and politics. Ranade was opposed to the idea of Brahma Samaj and Arya Samaj in bringing back the ancient Indian tradition. He did not want a renaissance, but a reform of Indian society. He was against child marriage and disrespect for women. He was vocal in her protest against widowhood, women's education reform and caste. As one of the leaders of Prarthana Samaj and Pune Sarvajanik Samaj, he wanted uninterrupted reform of the society in a moderate way. In his address to the Social Conference in 1897, he rejected the notion of social (religious) conversion, the main theme of the Arya Samaj and the Brahma Samaj. According to Ranade, the main reason for the unity and division of Indian society is on the one hand ultra-revolutionary and reformist thinking and on the other hand the tendency to bring back the old traditions. The question is, where did the Indian tradition begin? Does the

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awakening of tradition mean bringing back old customs, religions, behaviors and independent passions, awakening caste divisions? He blames fatalism, our lack of self-esteem, our lack of rationality as the reasons for our downfall in the last three hundred years. Ranade thinks that awakening is possible through action and social sense will be formed through the judgment of good and evil. Ranade wants reform of the mind and reform of the environment. The real liberation will come only through the development of economy under the management of the state, cooperatives and proper use of the resources of the country.

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