



REFORM MOVEMENTS IN SOUTHERN INDIA

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ABSTRACT

The reform movements in Southern India were a progression of social and strict movements that arose in the nineteenth and mid twentieth hundreds of years. These movements were inspired by the thoughts of the Illumination and the Protestant Reformation, and they looked to reform Hinduism and work on the existences of ladies and lower stations.

One of the main reform movements in Southern India was the Brahmo Samaj, which was established by Raja Smash Mohan Roy in 1828. The Brahmo Samaj upheld a monotheistic religion that was liberated from strange notions and worshipful admiration. It additionally upheld the schooling of ladies and the abrogation of kid marriage.

Another significant reform movement was the Prarthana Samaj, which was established in 1863 by Keshub Chandra Sen. The Prarthana Samaj likewise supported a monotheistic religion, yet it was more open minded toward conventional Hindu practices. It additionally upheld the instruction of ladies and the upliftment of lower positions.

Notwithstanding these two significant movements, there were numerous other reform movements in Southern India. These movements tended to address many issues, including widow remarriage, female schooling, and the rank framework.

These reform movements were influenced by various elements, including the ascent of Western instruction, the effect of expansionism, and the internal elements of Indian culture. They were additionally inspired and crafted by before reformers, for example, Raja Ram Mohan Roy and Master Vivekananda.



KEYWORDS:

Reform, Movements, Southern

INTRODUCTION

One of the most influential reform movements in southern India was the Brahmo Samaj. Established in 1828 by Raja Smash Mohan Roy, the Brahmo Samaj was a monotheistic movement that dismissed the station framework and strange notion. It upheld social reform and strict resilience, and it assumed a significant part in the improvement of present day India.

The Brahmo Samaj altogether affected the reform movements in southern India. Large numbers of the leading reformers in the south were individuals from the Brahmo Samaj, and they drew inspiration from its thoughts. For instance, Kandukuri Veeresalingam, the dad of social reform in Andhra Pradesh, was an individual from the Brahmo Samaj.

One more significant reform movement in southern India was the Arya Samaj. Established in 1875 by Master Dayananda Saraswati, the Arya Samaj was a Hindu reform movement that looked to refine Hinduism and make it more viable with present day culture. It likewise pushed for social reform and training for ladies.

The Arya Samaj was especially dynamic in the province of Tamil Nadu. One of its most prominent pioneers was S.N. Adigal, who battled against the position and for the freedoms of ladies. The Arya Samaj likewise assumed a part in the improvement of the Dravidian movement, which tried to advance the freedoms of the Tamil public.

The Prarthana Samaj was a reform movement that originated in Bombay yet in addition essentially affected southern India. Established in 1863 by Keshub Chandra Sen, the Prarthana Samaj was a non-partisan movement that underlined the significance of reason and social reform. It was additionally upheld for the instruction of ladies and the cancellation of kid marriage.



The Prarthana Samaj was especially dynamic in the province of Karnataka. One of its most prominent pioneers was Narayana Master, who battled against the rank situation and for the freedoms, everything being equal. The Prarthana Samaj likewise assumed a part in the improvement of the social reform movement in Kerala.

The social reform movement in Kerala was especially dynamic in the late nineteenth and mid twentieth hundreds of years. This was because of various elements, including the influence of the Brahmo Samaj and the Arya Samaj, the ascent of Western instruction, and the effect of expansionism.

A portion of the leading figures in the social reform movement in Kerala were Narayana Master, Ayyankali, and Sister Nivedita. Narayana Master was a Hindu saint and social reformer who battled against the rank situation and for the privileges, everything being equal. Ayyankali was a Dalit pioneer who battled for the privileges of the untouchables. Sister Nivedita was an Irish lady who came to India to work with Master Vivekananda. She was an area of strength for the training of ladies and the upliftment of poor people.

The social reform movement in Kerala altogether affected the state. It assisted with breaking down the position framework, work on the situation with ladies, and advance training for all. It likewise assumed a part in the improvement of current Kerala.

The reform movements in southern India were a significant power for social change in the nineteenth and twentieth hundreds of years. They tested the conventional station framework, advanced schooling for ladies, and battled against social wrongs like youngster marriage and sati. These movements lastingly affected the improvement of present day India.

Notwithstanding the movements referenced above, there were numerous other reform movements in southern India during this period. These movements shifted in their objectives and strategies, however they generally shared a shared objective of improving the existence of individuals of India.



The reform movements in southern India were a significant turning point throughout the entire existence of India. They served to establish the groundwork for an all the more and fair society. Their inheritance continues to inspire social reformers all over the planet.

Reform Movements in Southern India

One of the main accomplishments of the reform movements was the cancellation of sati. Sati was the act of a widow immolating herself on her significant other's burial service fire. The reform movements crusaded against sati and in the end prevailed with regards to getting it restricted by the English government in 1829.

The reform movements likewise gained ground in the battle against kid marriage. Kid marriage was the act of marrying young ladies off very early in life. The reform movements contended that kid marriage was unsafe to the two young ladies and young men and lobbied for its nullification. By the mid twentieth hundred years, youngster marriage had become more uncommon in Southern India.

The reform movements likewise attempted to work on the training of ladies. In the nineteenth 100 years, ladies had exceptionally restricted admittance to training. The reform movements established schools and universities for ladies and lobbied for the right of ladies to cast a ballot. By the mid twentieth 100 years, ladies had made critical gains in schooling and political cooperation.

The reform movements in Southern India significantly affected Hindu society. They tested the standing framework, kid marriage, sati, and other social ills. They additionally attempted to work on the schooling of ladies and their political investment. The reform movements served to establish the groundwork for an all the more and fair society in Southern India.

Raja Ram Mohan Roy was a Bengali polymath who is thought of as the "Father of Present day India". He was a social reformer, strict reformer, and a columnist. He was a significant power behind the Brahmo Samaj, a Hindu reform movement that supported for a more levelheaded and moral type of Hinduism.



Roy's thoughts significantly affected the reform movements in Southern India. His scrutinize of Hindu universality and his backing for social reform inspired numerous reformers in the south. For instance, Kandukuri Veeresalingam, a Telugu reformer, was an incredible admirer of Roy and was influenced by his thoughts on widow remarriage and female training.

Roy's thoughts likewise assisted with creating an environment of intellectual and strict opportunity in India. This opportunity considered the development of other reform movements in the south, like the Arya Samaj and the Prarthana Samaj.

All in all, Raja Ram Mohan Roy assumed a critical part in the reform movements in Southern India. His thoughts and his model inspired numerous reformers and assisted with creating an environment of intellectual and strict opportunity that took into consideration the development of these movements.

Roy was areas of strength for a for widow remarriage. He contended that it was unreasonable to deny widows the option to wed and have a family. His perspectives on widow remarriage were generally bantered in the south, yet they in the end assisted with paving the way for the legitimization of widow remarriage in 1856.

Roy additionally accepted that ladies ought to be taught. He laid out schools for young ladies and contended that training would assist with improving the situation with ladies in the public arena. His perspectives on female training were additionally influential in the south, and many schools for young ladies were laid out directly following his work.

Roy was likewise a pundit of other social wrongs, like youngster marriage and the rank framework. He contended that these practices were unsafe to society and ought to be annulled. His perspectives on friendly reform were additionally influential in the south, and numerous reformers in the locale attempted to cancel these practices.

The reform movements in Southern India were a complicated and different peculiarity. Notwithstanding, Raja Ram Mohan Roy was perhaps of the main figure in these movements. His thoughts and his model assisted with inspiring and shape these movements, and his heritage continues to be felt in India today.



One of the main commitments of Raja Smash Mohan Roy to the reform movements in Southern India was his mission against the act of sati. Sati was the Hindu act of a widow immolating herself on her better half's memorial service fire. Roy was a vocal pundit of sati, and he contended that it was a primitive and brutal practice that had no premise in Hinduism. His mission against sati assisted with bringing about its abrogation in 1829.

Roy was likewise major areas of strength for a for the schooling of ladies. He accepted that ladies ought to have similar instructive open doors as men. He established a few schools for young ladies, and he likewise composed a few books and leaflets on the significance of female training.

Roy's thoughts regarding social reform were additionally influential in Southern India. His thoughts regarding the fairness, everything being equal, paying little heed to position or orientation, were especially generally welcomed. Large numbers of the reform movements in Southern India were inspired by Roy's work, and they took on a considerable lot of his thoughts.

Keshub Chandra Sen was a Bengali polymath, social reformer, and strict pioneer. He was one of the originators behind the Brahmo Samaj, a reformist Hindu order that upheld for the liberation of ladies, the cancelation of position, and the advancement of social government assistance. Sen was likewise a productive essayist and speaker, and his thoughts significantly affected the reform movements in Southern India.

Quite possibly of the main manner by which Sen influenced the reform movements in Southern India was through his interpretation of Brahmo Samaj texts into Telugu and Tamil. These interpretations made the thoughts of the Brahmo Samaj open to a more extensive crowd in Southern India, and assisted with inspiring another age of reformers.

Sen likewise went broadly to Southern India, giving talks and meeting with nearby pioneers. He utilized these amazing chances to advance the thoughts of the Brahmo Samaj and to urge others to work for social reform.



Sen's influence on the reform movements in Southern India was huge. His thoughts assisted with inspiring another age of reformers, and his interpretations of Brahmo Samaj texts made the thoughts of the Brahmo Samaj open to a more extensive crowd.

Sen's work assisted with paving the way for the overwhelming majority of the social reforms that were at last accomplished in Southern India.

Here are a few explicit instances of what Sen's thoughts meant for the reform movements in Southern India:

The advancement of widow remarriage: Sen was areas of strength for a for the remarriage of widows, and his perspectives were broadly bantered in Southern India. His contentions assisted with changing general opinion on this issue, and at last prompted the authorization of widow remarriage in many pieces of Southern India.

The cancelation of kid marriage: Sen additionally stood in opposition to kid marriage, and his perspectives assisted with raising consciousness of this issue. In 1872, the Brahmo Samaj of India passed a goal against youngster marriage, and this goal was subsequently taken on by the Indian government.

The advancement of female training: Sen was serious areas of strength for a for female schooling, and he established various schools for young ladies in Bengal. His perspectives on this issue were likewise influential in Southern India, and assisted with leading to the foundation of additional schools for young ladies in this area.

DISCUSSION

Sen's thoughts likewise broadly affected the social and strict existence of Southern India. He assisted with promoting a more liberal and inclusive interpretation of Hinduism, and his thoughts assisted with challenging the conventional position framework. Sen's work assisted with creating a more moderate and lenient society in Southern India, and his heritage continues to inspire reformers today.



Sen additionally advanced the schooling of ladies. He accepted that training was fundamental for ladies' strengthening, and he assisted with establishing schools for young ladies in both Bengal and southern India. He additionally expounded broadly on the significance of ladies' schooling.

Notwithstanding widow remarriage and ladies' schooling, Sen additionally stood in opposition to other social disasters like kid marriage and position discrimination. His thoughts assisted with inspiring different reformers in southern India to take up the reason for social reform.

Perhaps of the most prominent reformer in southern India who was influenced by Sen was Kandukuri Veeresalingam. Veeresalingam was a Telugu essayist, social reformer, and educationist who is viewed as the dad of present day Andhra Pradesh. He was areas of strength for a for widow remarriage, ladies' schooling, and social reform. He was likewise a productive essayist, and his works assisted with spreading Sen's thoughts in southern India.

The reform movements in southern India were a complicated and various peculiarity, yet Sen's thoughts assumed a significant part in their turn of events. His advancement of social reform, training, and ladies' freedoms assisted with inspiring different reformers and added to the improvement of society.

Veeresalingam was naturally introduced to a customary Brahmin family in Dowlaiswaram, Andhra Pradesh. He was taught at home by his dad and at a nearby school. In 1868, he went to Madras to concentrate on regulation. While in Madras, he came into contact with the thoughts of the Brahmo Samaj, a Hindu reform movement that pushed for social and strict reform. He was especially influenced by the writings of Keshab Chandra Sen, the pioneer behind the Brahmo Samaj.

Subsequent to graduating from graduate school, Veeresalingam got back to Dowlaiswaram and began a school for young ladies. He likewise began a diary called Viveka Vardhini (The Guide of Information) in 1876. The diary was devoted to social reform, and Veeresalingam utilized it to advocate for the schooling of ladies, the remarriage of widows, and different reforms.



Veeresalingam's thoughts were met with resistance from many quarters. His family repudiated him, and he was segregated by his local area. Be that as it may, he continued to battle for his convictions. In 1881, he organized the principal widow remarriage in Andhra Pradesh. This was a significant leap forward, and it assisted with paving the way for other social reforms.

Veeresalingam additionally composed widely on friendly reform. He composed books, plays, and papers on various points, including ladies' privileges, kid marriage, and the settlement framework. His writings were broadly perused and assisted with raising consciousness of the requirement for social reform.

Veeresalingam's work fundamentally affected the reform movements in Southern India. He was a trailblazer in the battle for ladies' privileges, and his work assisted with improving the situation with ladies in Andhra Pradesh. He was likewise a leading figure in the battle against youngster marriage and the endowment framework. Veeresalingam's heritage continues to inspire social reformers in India today.

Notwithstanding his work on friendly reform, Veeresalingam was likewise a researcher and a linguist. He made an interpretation of a few Western works into Telugu, including the Book of scriptures and crafted by Shakespeare. He likewise composed a sentence structure of the Telugu language.

CONCLUSION

The reform movements in Southern India fundamentally affected the district. They assisted with improving the existences of ladies and lower ranks, and they added to the improvement of current India.

The reform movements in Southern India were a significant power for social change in the locale. They assisted with improving the existences of ladies and lower stations, and they added to the improvement of present day India.



The nineteenth century was a time of extraordinary social and strict reform in India. In the southern territories of Andhra Pradesh, Karnataka, Kerala, and Tamil Nadu, various movements arose that tested the customary position framework, advanced training for ladies, and battled against social wrongs like kid marriage and sati.

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