

A Study on the Movements of Social Change in India in the 19th Century

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Abstract – Accordingly, the exploration paper focuses only on the social reform movements of the nineteenth century. Reforms, generally, entail the replacement or removal of systems that have been profoundly out of date (absolutely or partially) in contemporary cultural solidity and are central to the low standards in daily ease, desire, difficulty and endurance of noteworthy areas of society. The research study will be exploratory and informative in nature and will be focused on a documentary analysis

Keywords: Social Reform, Social Change, Movements

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INTRODUCTION

India has a long tradition of social and religious change movements. In any case, the examination work focuses only on the social reform movements of the nineteenth century. Reforms, of course, involve changing or expelling structures that have become obsolete (absolutely or partially) to current social demands for all purposes and are responsible for the poor quality of life, poverty, struggle and durability of vast areas of society. Etymologically, 'reform' implies 'framing,' 'reproducing,' that must be done when the framework is first obliterated; yet social reform imagines 'revision,' 'improvement,' and so on; along these lines, peaceful crusading, the use of peaceful methods of change, and moderate moving change. A reform movement is a type of social movement that seeks to bring about progressive change or changes in specific parts of society. A reform movement separates itself from increasingly dynamic social movements, like progressive ones.

In India, social reform did not automatically entail a reorganization of the structure of society as a whole, because it would in the West, in order to benefit the oppressed social & financial classes. Rather, it required the presentation of better approaches forever and thinking about the current social structure; culture would be maintained while its relatives would be changed. The nineteenth century is a time of tumult in the culture of India. Age-old traditions and ceremonies have been weakened and subdued by numerous social wrongs, such as female child murder, sati, child marriage, rank-frame, purdah; female instruction and remarriage of widows, and so on.

BRAHMO SAMAJ:

In 1815, Rammohan Roy established the 'Atmiya Sabha' (Organization of Friends), a connection for leading philosophic conversations. In 1828, he founded 'Brahmo Sabha,' that later became known as 'Brahmo Samaj.' The establishment of Brahmo Samaj is the most important piece of Indian revival and reform in the nineteenth century. It attempts at almost all the problems that prevailed in Indian society at that period and tries to address them. Rammohan Roy is the first person to fight social victimization in a while. The most compelling of Rammohan's various reform activities is his fight toward 'Satidaha' or the immolation of widows at the memorial service fire of their deceased spouse. In July 1819, 'Sambad Kaumudi,' a Bengali distribution, began to attack the convention of sati custom on a continuous basis. Several different papers, such as 'Samachar Darpan' & 'Bangadut,' underwrite Rammohan's position, whilst 'Samachar Chandrika' underpins the Sati convention. He has published numerous articles, both in Bengali and in English, towards this underhanded activity & attempts to make individuals aware that the particular procedure has not been approved by the Vedic faiths. A compound production against this egregious activity is starting. The Orthodox segment of the general public led by Radhakanta Deb, Maharaja Kalikrsna Bahadur & others unmistakably restricted Rammohan's efforts. Such limitations, however they may be, could not dissuade Rammohan from his goal. From the beginning, he does not help state impedance by disposing of this practice. His primary goal in this way is to infuse such enlightenment into the brains of individuals so as to prevent them from rehearsing this shrewd practice. In either case,

when it was repealed by Lord William Bentinck by Regulation XVII of December 1829, he completely endorsed it.

KESHAB CHANDRA SEN (1838-1884):

He entered Brahma Samaj in 1857 and took over the power in 1861. He pointed out that a social transformation is part of a new progressive reformation-strict reformation. "I don't think much about social reformation," he says, "but make religion the premise that re-composed, reformed and recovered India will remain at a later date." Sangat Sabha is set up to talk about strict and good issues. He agrees with radical reforms that the more seasoned segment of the Samaj did not care about. The more youthful area also restricts the wearing of the Brahman string. Debendranath Tagore is not resistant to social change, but he and his followers ought to maintain social life outside the sphere of strict rule. Both of these lead to an open conflict between the more developed and more young regions, and as a result of this fight, Keshab Chandra Sen split away from the first Brahma Samaj in 1866. It builds up a cutting-edge body known as 'Brahmo Samaj of India' or 'Bharatiya Brahma Samaj.' The first association, currently known as the Adi Brahma Samaj, discreetly followed the unaltered monotheistic type of Hinduism. Not long after the division of Samaj, Debendranath Tagore withdrew from the dynamic support of Adi Brahma Samaj, and Rajnarayan Bose became its leader. In any case, regardless of the enormous individual effort of his pioneer, he went into blankness a long time ago. Keshab Chandra Sen's new association embraces radical reforms, such as the annulment of Purdah, the ranking, the youngest marriage and polygamy; supports the remarriage of widows and the intermarriage of positions.

While both Rammohan Roy and Debendranath Tagore disallow the standing structure, it is Keshab Chandra Sen who opposes it without taking any scriptural role. Keshab Chandra understands that unless there is a discrepancy between the elites and the poor, between the high-ranking and the low-ranking, between the various statements of faith, there can be no national solidarity and thus no answer to the issues.

YOUNG BENGAL MOVEMENT:

The creation began with Henry Vivian Derozio (1809-1831), a young Anglo-Indian professor at the Hindu College. His followers have also been known as Derozians. Activate, guy. Krishnamohan Bondopadhyay, Tarachand Chakraborty, Dakshinaranjan Mukhopadhyay, Ramgopal Ghosh, Ramtanu Lahiri, Pearychand Mitra were main stakeholders in this conference. Derozio moves his undergraduate to think uninhibitedly & judiciously. His motto is, 'He who does not believe is a mustache; he who cannot be a bonehead, & he who

is not a slave.' Most of the followers of this development were the Christians of trust. We're used to copy western culture, design, diet and behavior. The Derozians were dead against the prehistoric social practices of the Hindu society of that period, illustrating against undue respect, obedience, child marriage, sharing, ranking, and purdah. They endorsed the education of the women, the remarriage of the widows, the singular freedom, the abrogation of Sati, and so on. The remarkable dedication of the Derozians was the cornerstone of the Calcutta Public Library in 1935, that also later became the National Library, the nation's largest library. They encourage mass instruction, in specific women's education, and improve western education. They set up a range of schools at their own cost and decided to use the primary language as a medium for instruction. Yet the disciples of this pattern have become radicalists, and their radicalism is steadfast. We see everything about Hinduism as shrewd, outmoded and worthless. They couldn't understand the complexity of Indian culture, so they couldn't keep going any longer. Nemai Sadhan Bose remarked that the Young Bengal Movement was like a gigantic hurricane that sought relentlessly to erase anything from it. It was a hurricane that struck civilization with savagery, creating good, and perhaps natural, pain and trouble. Although the insurgency was brief, it immensely contributed to the reform of the nineteenth century.

PRARTHANA SAMAJ:

The Prarthana Samaj was established in 1867 by Dr. Atmaram Pandurang (1823-1898) in Maharashtra. It is the Brahma Samaj branch, and K.C.Sen is a source of motivation for this association. The mainstays of this Samaj were R.G.Bhandarkar and Mahadev Gobinda Ranade. It is on the initiative of Ranade (1842-1901) that Prarthana Samaj has a significant influence on social change. This underlines an inclusive brotherhood and the justice of all things considered. Ranade accepts that there was a perfect Hindu society in the days of yore, yet the shades of malice slipped into it during the time of melancholy, while, in alarm and deficiency, there was a trade with the animal powers of oblivion and an odd notion. For Ranade, therefore, change is essentially the undertaking to free human advancement from the limitations that have been unreasonably placed upon it. His vision of reform is clear to such an extent that it encompasses all parts of human life. The entire presence of the Social Reform Complot needs to be recovered. He says, "The change that we should all seek is a change from limitation to opportunity, from credulity to trust, from status to contract, from power to reason, from dazzling capitulation to the inevitable to human nobility." He believes that social reform is a compulsory duty and not an insignificant leisure activity. To him, the real reformer will not need to

write on a fresh start, but to finish a half-composed paragraph.

The members of Prarthan Samaj make a variety of alliances, such as the Widow Remarriage Union, the Deccan Educational Society, the Group of the Depressed Classes, and so on in Maharashtra, and full social and stern reform activities. They focus on improving exercises such as between eating and marriage, remarriage of widows, and increasing the number of youngsters. They severely threatened the station system that earned at that point. They emphasize that the marriage span for both men and women is growing. They have been good enough to train women and expect a working job in the spread of education among them. Prarthana Samaj had many members in different provinces, such as Andhra Pradesh and Karnataka.

ARYA SAMAJ:

Master Dayananda Saraswati (1824-1883) is a influential leader in the social and strict reform growth of India. He says, "The earth is trapped in a chain of strange notions and oblivion. I have come to break the chain and set the slaves free. Arya Samaj was established up in Mumbai on April 10, 1875. Several parts of the association were framed in different parts of the nation. The key objectives of this affiliation were — disposal of the love of personality and sub-ranks, the transmission of social governance.

Arya Samaj stresses the evacuation of lack of knowledge in order to remove numbness and skepticism from society. It characterizes various educational frameworks for both male and female teaching in India. Gurukuls provide tutoring in the most part in Sanskrit, Vedas, Ayurveda, and so on. Dayananda Anglo Vedic (DAV) Colleges and universities have modern humanities and science instruction.

THEOSOPHICAL SOCIETY:

It was designed in 1875 in New York by Madame H.P. Blavatsky & Col. H.S. Olcott. The Theosophical advancement of man is neither a group nor a trust. Individuals from this nation have been allowed to follow their own trust. Individuals on this network are seeking to extend their spirit to India. They opened correspondence with Swami Dayananda Saraswati in 1878 and tried to cooperate. In 1882, the International Headquarters of the Society were moved to Adyar, near Chennai. It transforms into an all-India creation when Mrs. Annie Besant took control of the administration in 1907. The English-speaking mentality of young people has moved from nausea and criticism of their religion & culture to warmth and reverence for them. The Theosophical Society is dependable for the revival of the Eastern religions, for the control of the dangerous consequences of provincial zeal, for the

advancement of the Indian ethic of culture, for the promotion of the sense of pride of the Hindus, for trust in their history, for idealism in their future, and for the production of a national soul that is currently spreading throughout the world.

Like the Arya Samajists, the Theosophists often focus on the mistreated classes of society. They're trying their best to improve the condition of these guys. In any case, in contrast to the different meetings of that day, they took the issue from the point of view of well-being and cleanliness and not from the point of view of trust. The main commitment of this general public in India is the creation of a few educational institutions for the dissemination of training among the majority and, respectively, for the development of advanced education. Mrs. Besant opened a number of schools in Adyar in the South and Benaras in the North. She took on a major role in the establishment of the Banaras Central Hindu School, which ultimately converged with the Benaras Hindu University. Theosophists were opposed to the youngest marriage and supported a marriage after a period of upbringing. It's expecting a big task

The re-emergence of India. Albeit after Annie Besant's death in 1933, the association lost its significance and soon became obscure. Throughout his book 'Renascent India,' Zacharias closes his section on theosophy as follows, "I trust it is serious to suggest that, at any rate throughout India, it is now a reality with only history and no future."

PANDIT ISWAR CHANDRA VIDYASAGAR & SOME OTHER REFORMERS:

Pandit Iswar Chandra Vidyasagar (1820-1891) was born in the Hindu Orthodox Brahmin household, while his stance was extremely radical. He is pitiful, talking of the weak, the defenseless, and the powerless. He is referred to for his cause and altruism as 'Dayarsagar'-the expanse of grace. He wants to campaign toward social justice without being a member of the socio-strict organization of his day. He contributes as long as he can recall to better the form of the young widows in the Hindu community. He works primarily for the uplifting of Indian women. He lifted his voice for the union of the widows, & under his administration the production grew in favor of himself.

Due to his relentless actions, the State enacted the Hindu Widow's Remarriage Act in 1856, that legitimized the marriage of widows. The main legitimate Hindu widow to remarry in the upper ranks is criticised in Calcutta on 7 December 1856 under the leadership of Vidyasagar. He is against child marriage & leading a solid development against kulinism & polygamy. Kulinism was a captivating technique created in Bengal during the Ballal Sen rule of the twelfth century. Due to the lack

of culinary husbands, an enormous number of young ladies were used to marry a similar lucky man, often on an equivalent marital night. So, polygamy was a regular after-effect of culinary activity. Now and again, little youngsters were struck by extremely elderly people who were almost passing away, and therefore there was a quick widowhood. A kulin brahmin groom utilized to take a privileged visit to his significant other, which then transformed into a tool system for him; so, he married the same number of ladies as he could. Rammohan Roy even challenged kulinism & polygamy, excluding it was Vidyasagar who fought hard against the whole plan. He continues to oppose these practices & try to make individuals aware of their shrewd impacts. In light of this, with the expansion of guidance and the introduction to transparent mentalities, the culinary method caused a typical death of the pot.

Vidyasagar 's sincere concern for the abused segment of society, and his best efforts to improve their condition are difficult. He's against being distant, and he ate with them. He opened the entrances of the Sanskrit College to the sub-study of the lower station, which had recently been designed for Brahmin understudy. He is on the side of young ladies 'education and has set up nearly 35 young ladies' schools, were run at his own expense. He provided his help to the cause for the women's training in Bengal.

KENDUKURI VEERESALINGAM:

Veeresalingam (1848-1919) was crusaded for social equity in Andhra Pradesh. All through his vocation, he endeavored to strengthen the status of ladies. He devotes his life to slaughtering the social treachery of Indians. It underpins the rationale for western education, women's training and co-instruction. He lifts his voice against the traditional social shades of evil, such as the younger union, the sharing and union of underage young ladies to old people. He laughs at the avarice and the scheme of Devdasis²¹ and the whores. He established the 'Widows' Remarriage Society' in 1881 and sponsored and arranged the remarriage of widows. This opens up a variety of educational frameworks in various categories: day schools for parents, night schools for workers, and Harijan colleges. Advances in advanced education. After his tremendous dedication to the empowerment of women, Mahadev Gobinda Ranade has appointed him Iswar Chandra Vidyasagar of the Deccan.

VISNU SASTRI PANDIT (1827-1876):

He performed the same work in Maharashtra. He is regarded as Maharashtra's Vidyasagar for his widow's remarriage crusade.

JYOTIBA PHULE:

Jyotiba Phule (1827-1890) was India's first Maharashtra social reformer in the nineteenth century. He created Satya Shodhak Samaj (Truth Seekers' Society) alongside Justice Mahadev Gobinda Ranade. The major objective of the Samaj is to make the people of the lower classes aware of their social equality and free themselves from the good and mental servitude of the Brahminic Scriptures. He demands that certain individuals be adherents of one Father and oppose the ministry. Phule is driving a solid crusade against Brahmins' strength and working for the privileges of lower-class individuals. He's against a distance, and he's trying his best to expel this inappropriate custom from culture. They underpin reasonable privileges of opportunity for every individual without oppression of race, station, religion, and shading. In his life and actions, he has made continuous attempts to strengthen the welfare of women and disadvantaged people. It is the mouthpiece of local Indians and abused ladies who have fought for their equal rights. He has driven developments against the predominant rank limitations in India & rebellions against the Brahmins' standard. He battles for the rights of staff and other low-ranking people through his Satya Shodhak Samaj. He tries to ingrain fearlessness, excitement and trust among them and to make them aware of their privileges. Phule deals with the teaching of women and sets up schools for them. He promotes the remarriage of widows and takes vigorous action to promote the remarriage of widows. He is said to be the Hindu principal to set up a halfway house for shocking children. Numerous such reform developments have taken place across the nation, but most of them have been local in methodology.

RAMAKRISHNA-VIVEKANANDA MOVEMENT:

The second half of the nineteenth century witnessed a horrific revolution in the cultural , economic & monetary realms. This is the obvious consequence of the Ramakrishna-Vivekananda crusade. Sri Ramakrishna Paramahansa (1836-1886), lately accepted as Gadadhar Chattopadhyaya, is a great and profound figure of India. While he did not obtain supposed higher schooling, he was constantly an extension of true intelligence. He rehearsed distinctive tight systems and at last went to the acknowledgement of the 'Yata tangle form of goodbye,' for example , specific convictions are just common procedures for arriving at a similar God. He used to live a direct life, trying to portray various social & philosophical issues in an expressive way. He recognized the inalienable divine existence of human beings and stressed the governance of humanity as a way of redemption. Master Vivekananda is his most influential follower, who

carries the word of his Master in India as well as in Western nations.

Vivekananda was formulated when Brahma Samaj, under the leadership of Keshab Chandra Sen, had an influence on the psyches of educated individuals, particularly young people. Vivekananda, differentiated as Naren at the time, was also attracted to the real world. He is not, however, an imbecilic adherent of Brahma Samaj. His 18-year-old encounter with Sri Ramakrishna in 1881 was a seminal moment in his career. Young Naren is especially influenced by Sri Ramakrishna's simplistic, albeit viable, lessons. Influenced by his Lord, he gave up his dream of his own redemption and dedicated as much as he could recall the rising of the majority. Given the fact that he was a priest and a worldly man, he did not take his attention away from the problems facing Indian society. On the other hand, he is trying to delve more into the core of the challenges and find their answers.

Vivekananda is a magnetic minister. He is the main mastermind to try to label social reform with a worldly acknowledgment. He says that in India, social change must be taught by showing how much more and more moral life the new structure can bring; and government issues must be taught by showing how much it can help the one point of view that the nation needs — its trust. Echoing the language of the ancient Rishis, he concludes that supporting people, changing them socially, means:

- (i) Imparting religious knowledge to them,
- (ii) Provide logical help,
- (iii) Finally, provide physical help.

Social reform is usually connected to the last one. Be it as it can, Vivekananda strongly points out, "in talking about the problem of assisting other citizens, we can continuously strive not to bring forward the argument its physical assistance is the only aid that can be provided to canning. It is not just the last, but the least, as it cannot realize eternal fulfillment."

As per him, there are three items the social reformer wants. The first is to feel; the second is to find reality; and the third is to protect it at the expense of one's own life. "It's the main thing to feel. The individual in question must feel for other people, for the lack of hope, the oblivion, the notions of the world, and be thoughtful to others. Next, you need to think about the out-of-chance that you've discovered a cure. Old thoughts may be all notions, but in and around these masses of odd notions there are pieces of gold and truth. He accepts that the reform must be based on individual and social activity. His concerns on the change procedure are both weighty and specific. The reform strategy is not revocation, but re-arrangement; not destruction, but development; not

rebellion, but progression. Vivekananda is certainly not a conventionalist and has not recognized anything since it is customary. Unexpectedly, he accepts that conventionalism can lead to stagnation and obscurantism.

Vivekananda's perspective on the R.C. Democratic change. Financial development. Majumdar says, "He did not completely dispose of the old, nor did he prevent legitimacy from securing the new, but the amalgamation between the two arose. The dispute between the proposal made by the Anglican Reformers and the counter-postulation made by the traditionalist Orthodox Hindus was settled by the blend proposed by Swami Vivekananda." Vivekananda says we haven't done atrocious things before, our general public isn't horrible, it's acceptable; we just need to improve. In his own words, "not from blunder to truth, nor from underhandedness to greatness, but from truth to higher truth, from great to better, the best. I tell my individual comrades that they have done well to this point — now is an ideal opportunity to improve.

Vivekananda is of the opinion that the inspirations and strategies for the nineteenth-century reform development were wrong in a general sense. Reformers blindly settled on Western methods and techniques for the adaptation of society. Their behavior was negative, not positive. We tried to demolish all old and conventional as irrelevant, and we blamed Christianity for everything societal harm. He did not give much significance to the independent campaigns of social change of his day. Rather, he is proposing a full uplift of the country — moral, political, financial, fiscal. It has a program of root & branch social change eradicate human misery & inequality. In this way, he's more democratic than his peers. He doesn't want to change from above, but from down.

He said that as a defeated species, we are told that we are not bodies, & that we are powerless. We skipped Sraddha, and that's why the world has gone to waste. Mrs. Ddha must be taken back to us again, confidence in us must be awoken, & only then can so many issues facing our nation be addressed. This is the Ms.dha which was basically lacking in the Social Reformer. D. V. Athalya, in his 'Swami Vivekananda—A Review,' reflected that the ideal style of change that Swami wanted included two elements: an egalitarian yet enthusiastic reverence for & allegiance to the past, even also a desire to learn modern ideas and methods & throw away whatever had become stagnant & degenerate in the social organization of citizens. He stood for equality of rights prospective for all & for the advancement of all. Actually, it is not against anything that is Western; it's indeed ready to absorb the good elements of it. He insists that social reform should not come about at the expense of our religion or, in many other words, at the expense of any of the

great & good things that we have also acquired from our Rishis.

REVIVAL AND RECESSION IN BHAKTI MOVEMENT:

The development of such Bhakti movement led to one important event in the Brahmo Samaj of India, that is, the 'great Bhakti revival in Monghyr' in November 1868 where the seed of the second schism in the Brahmo community was practically sown at that time. In the beginning of the spring of 1868 Keshub went for a missionary tour to the United Provinces, Bombay and finally to Monghyr, a railway town of Bihar having a large element of Bengali clerk in its population. Keshub's divine services and sermons at Monghyr drew these Bengali people in large numbers to his meetings. Keshub roused a great enthusiasm among them. 'Repeated religious gatherings ; frequent street-processions were taken out at any time of the day or evening ; the devotions were marked by great emotion, which occasionally expressed itself in hysterical ejaculations ; love of God and love towards each other distinguished their conduct, .For Keshub they felt an uncommon attachment and reverence which amounted to hero worship.'

SOCIAL MOVEMENT OF WOMEN:

Though Keshub's idea of social liberty of women and their education became a matter of criticism in the hands of his opponents during the later years of his life, his role in freeing the women from the thralldom of Zenana has been admitted by all as path-finding and pioneering. Keshub was the first person who brought his wife from her father's house at Bali to the house of Devendranath Tagore to the 32nd anniversary celebrations of the Brahmo Samaj in 30 1862. Even though the adventure was made in secret it was bold and unprecedented considering the time and prevailing custom in the Hindu society. About this time the title of Brahmananda (rejoicer in God) was conferred on Keshav by Devendranath Tagore, the title receiving formal recognition at the time of installation as Acharya (minister) in April on the eve of Bengali New Year's Day. The other most unconventional incident which happened on the day of his installation ceremony has been highlighted by the biographers of Keshub and the historians as a revolutionary step towards the emancipation of women. The date of the incident was the 13th April 1862, the Bengali New Year's day when Keshub was installed as (minister) of the Brahma Samaj by Devendranath Tagore, the President of the Calcutta Brahmo samaj, The idea of the appointment of a non-Brahmin minister in the Brahma Samaj was unprecedented and radical. To Maharshi it was the dictate of the voice of God in him. The ceremonies of such ordination were unique, Keshub was solemnly charged to live and act for the glory of God and the benefit of the community.

CONCLUSION

Certainly they wanted an all-inclusive, general reform movement rather than making it personal or individual. Neither Prarthana Samaj and Satya Shodhak Samaj nor Arya Samaj ever thought of working outside the Hindu fold, by making themselves a different sect. More importantly, the Brahmo Samaj was a sect outside the Hindu fold and meant for only esoteric few radicals, but the reform movement spelt out in this debate and followed by the Prarthana Samaj was more broad based and was aimed at reformation of Indian society which included not only the lower caste segment of Hindu society but also Muslims, Jews and Indian Christians. It is equally true that the Paramhansa Sabha and the Prarthana Samaj were elitist in character, but their main focus was inclusiveness of all social classes, including orthodoxy and the illiterate poor masses. Being keen observers of the Brahmo movement of Bengal, the members of the 'Young Bombay' thought that any move to sideline the general masses could be self-defeating. Even the later history of the reform movement in western India shows that the reformers in general feared being alienated from the masses. At times they sought compromises and in the process were ridiculed for being only 'preaching reformers' and lacking the courage.

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