

1. The Arya Samaj "did not; however, succeed in capturing the imagination of modern India as a whole". Comment

The socioreligious reform movements in the 19th century focussed more on religion and uses religious reformation to make better social reforms. Swami Dayanand Saraswati formed Arya Samaj in 1875 for the reformation reforming Hindu religion.

Arya Samaj believed in the infallibility of Vedas, but he made a rational interpretation of them. They attacked idolatry, domination of priests, rituals, condemned child marriage, intercaste marriage and supported ^{social} equality. and ~~in~~ they worked for to improve the conditions of women, and supported female education

Didnot capture imagination of Modern India as a whole

* Spread: Though they had branches in many regions of Northern India, it was popular only in Punjab.

* Varna system : They upheld the four fold varna system which the modern days is trying to escape from.

* Religious work : of social works aimed at national unity, their religious work unconsciously caused division in growing national unity among Hindus, Muslims, Parsis, Sikhs and Christians. Arya Samaj prevented the conversion of Hindus to other religions. Also, they initiated Suddhi movement (or) reconversion to Hindu religion, which contributed to the growth of communalism in India. Over emphasis on Vedas was against secularism.

* Cons protection : In 1890s, they initiated Cons protection movement, which is now a major cause of communal violence.

Arya Samaj which began as a hindu reforms movement ended as a hindu revivalist movement.

Widow Remarriage Act was, in many ways, a logical sequel to the abolition of sati".
Comment.

A chain of legislations against social evils were achieved by socio-religious reformers through the then Governor Generals.

Sati, a continuation of Jauhar from Medieval periods, forced widows to immolate herself in the funeral pyre of her husband.

Raja Rammohun Roy worked to abolish sati and ^{abolition} was legalised by Lord William Bentinck in 1829.

In a society where the socio-economic position of women, especially upper classes, is very low, ~~is~~ ~~of~~ ~~such~~ a ~~legislation~~ the widows were pushed to a further low. They were denied the basic rights and inheritance laws. They lost their position in husband's family and her own family.

Thus in the mid-19th century, Ishwar Chandra vidyasagar worked for the

remarriage of widows and succeeded in legalising widow remarriage through Hindu Widow's Remarriage Act, 1856 by Lord Dalhousie. The non-Brahmin social reformers including Jotirao Phule also attacked the enforced celibate widowhood.

Hence widow remarriage was legalised as a rescue of widows after rescuing them from Sati.