CHAPTER - 8

Conclusion

"O, Supreme Being, the Great Ruler of the Rulers, stimulate us with appropriate courage, fortitude, moral goodness, courtesy, power, strength of body and mind, and such other virtues that we may be independent and enjoy sovereign imperial sway. May no foreigner come to our country to rule over us; and may we never lose our political independence and become enslaved to foreigners." (Swami Dayanand Saraswati, ‘Aryabhivinaya’)

The introduction of English education system and close cultural contact with modern Europe transformed the attitudes of Indians towards religion, caste, community and nation. An excellent example of such influence was census reports, which became a communal tally sheet registering success or decline of one community against all others. This process of listing people according to religion, community, caste and categories furthered the process of institutionalization of all social sections in late 19th century. In these signs of time Swami Dayanand’s ideology provided an ideal alternative for the new emerging middle class of North India and Arya Samaj developed as most prominent socio-religious movement in North India.

Although Swami Dayanand belonged to Gujrat region and founded first Arya Samaj in Bombay but the people of North India accepted his ideology and particularly the trading community of colonial Punjab showed great enthusiasm towards the Arya Samaj movement. These trading communities: Khatri, Arora and Banias, were at the time well
he way towards a secure position in material world but their social status was low. An ideology provided them the alternative of social upliftment within Hindu society. out any conversion and fear. The same ambitions worked for the development of the Samaj movement in presently Haryana and Western U. P. region but the ground was different. In Haryana region Jat peasantry adopted the Vedic traditions, ns and Gurukul ideology of Arya Samaj to combat the imported British culture. ugh the Arya ideology and Gurukul movement the Arya Samajists of Haryana on not only opposed the colonial educational system but also developed a new type of social mobility, Khap identity and political consciousness. In presently U. P. region all munities less or more, responded Arya ideology and Brahmins, Kayastha and lindars played a leading role in the popularity of Arya Samaj movement.

The educational aims of Swami Dayanand were to make students vocationally self-cient, intellectually mature, socially efficient, culturally refined, morally virtuous and tually advanced. For these purposes Swami Dayanand started some schools in but real attention towards the educational agenda was paid after his death in 1883. Arya Samajists of the Punjab region reinterpreted the ideological legacy and ngs of Swami Dayanand accordingly their material need and decided to open an lo-Vedic college in the memory of their late guru. On 1 June, 1886 Dayanand Angloic High School, Lahore came into existence which turned into college up to 1889 in guidance of Lala Hans Raj, an honorary principal of D. A. V. College, Lahore. The curriculum of the D. A. V. School and College was made to adjust the traditional modern ideas and a synthesis of colonial English educational system and Aryaology. Urdu remained in importance while Sanskrit and Hindi were included to satisfy
the conservative Arya Samajists. In other words, the scheme of study of D. A. V. School and College, Lahore included, 'English language for adjustment, Hindi for communication with the masses, Sanskrit and works of Dayanand for moral uplift and science for material progress- Arya offered answers to the most acute dilemmas of occupational mobility and cultural adjustment'.

D. A. V. College Managing Society projected a balanced curriculum with lowest fee charges and without receiving government aid among the peoples to exploit the opportunities created by British colonial rule.

The initial leadership of the D. A. V. College movement developed indigenous mode of fund collection and emerging middle class of Northern India donated open heartily to run the D. A. V. institutions. That initial leadership of D. A. V. College movement was dominated by the Punjabi trading communities like Khatri and Arora, which revolted against the traditional social hierarchy and acted as leaders into new Punjabi society. These communities also funded largely for D. A. V. institutions because they realised Arya Samaj as a platform for their social upliftment and these communities dominated the D. A. V. College movement up to present time. In this way, the Punjabi society responded enthusiastically to D. A. V. College, Lahore and very soon it became an ideal for another hundreds of D. A. V. institutions, which were established throughout the North India in late 19th and early 20th century.

The popularity and success of D. A. V. College, Lahore developed ideological differences among the Punjabi Arya Samajists and they were divided into two factions on the issues of curriculum of D. A. V. College, meat-eating and women education. The moderate wing (College Party) captured D. A. V. School and College and stressed on
education, orphan and famine relief movements. They also led the way toward political action, first in the Indian National Congress and then in the *Punjab Hindu Sabha*. Typical of such leaders, Lala Lal Chand and Lala Lajpat Rai stood foremost among politicized Aryas. In contrast, Mahatma Wing (later Gurukul Party) retained a more religious and devotional vision of the Arya Samaj and its mission. Their devotion to Arya ideology led them to challenge existing society in radical reform: *Shuddhi* for conversion, *Sanghan* as a vehicle of social uplift, widow remarriage and higher education for upliftment of women and *dharmprachar* for communal defense.

The genesis of *Gurukul* ideology was the result of dissatisfaction of curriculum and study pattern of D. A. V. College, Lahore. The initial leadership of Gurukul movement: Pandit Guru Datta, Lala Munshi Ram, Lala Ralla Ram, Durga Prasad, Chaudhary Ram Bhaj Datta etc., was felt that D. A. V. College, Lahore and its leadership deliberately ignored the study of Sanskrit and Vedas. Their ideological differences led a permanent split in Arya Samaj and *Mahatma* Section radically projected the ideology of Hindu revivalism and emphasised to develop refined Arya generation. In some way *Gurukul* movement was a product of anxiety and fear of Christian missionary propaganda.

The *Gurukul* ideology was the effort to combat the challenges of the Christian, Muslim and Sikh. Through *Gurukul* education they wanted to produce refined *Ved prachark*, for this purpose Gurukul Kangri was founded in 1902 by Lala Munshi Ram (later Swami Sharddhanand). The curriculum of Gurukul Kangri emphasised on the study of Sanskrit grammar, Vedas, Teachings and works of Swami Dayanand, Hindi literature, History and Physical Sciences in Hindi medium. The practice of Vedic traditions- *Sandhya, Havana*, recitation of *mantra*, *Yogashana* and physical exercise
were also the integral part of Gurukul curriculum. There was a fix daily work-schedule for brahmacharies for twenty-four hours of a day. Swami Sharadhanand developed Gurukul Kangri in an ideal institute and many Gurukuls were started on its pattern in presently Haryana and Western U.P. region in 1920's and 1930's. It was important thing that the initial leadership of Gurukul movement also belonged to the trading communities of colonial Punjab, but Gurukul movement did not become successful and popular where D. A. V. College movement responded enthusiastically, particularly in colonial Punjab region except presently Haryana region.

The orientation of Gurukul movement in presently Haryana region was quite different from the colonial Punjab. The prominent leadership of this region – Bhagat Phool Singh, Chaudhary Piru Singh, Acharya Bhagwan Dev, Chaudhary Chottu Ram etc., belonged to ordinary rural peasant background, ordinary literate and hadn't participated in government jobs and commercial activities like the leaders of the Punjab region. So the objectives of the people of Haryana region to support Arya Samaj and its Gurukul movement were socio-political rather than economic. In this region, the platform of Arya Samaj was used primarily for social inwardness, caste identity and political ambitions. Later on, Chaudhary Chhotu Ram as a political leader used this process of social transition through Arya Samaj movement in rural Haryana particularly Jat dominated central Haryana. Chaudhary Chhotu Ram during initial phase of his political carrier supported Gurukul movement. He regularly attended the annual functions of Gurukul Matindu and Bhenshawal and participated in fund raising programmes. He used the platform of Arya Samaj to consolidate his political links with the rural Jat community. In 1920's and 1930's Chhotu Ram turned these social ambitions of Jat community into a
Il power. So, a thrust to caste superiority, social mobility, popular agrarian
rt, and new approach of Hindu revivalism, political mobilization and participation in
National Movement were some important aspects of Gurukul movement in
region.

'Gurukul Party' also played a vital role in the dissemination of education for
Swami Dayanand also gave emphasis on women education and through the
me of women upliftment, the 'Gurukul Party' showed themselves real follower of
Dayanand. There was an ironical situation that supposedly more conservative
hodox wing (Gurukul Party) supported higher education for girls while the
edly more progressive and moderates wing (College Party) opposed it. Although
Party' strongly opposed the efforts of women education but Lala Dev Raj and
runshi Ram started Kenya Mahavidyalaya at Jalandhar in 1890. The Kenya
dalaya, Jalandhar, very soon became the ideal institution in the field of women
on and hundreds schools for the girls were started through out the North India in
20th century. On the pattern of Gurukul Kangri some Kenya Gurukuls were also
ished in presently Haryana and Western U.P. region in 1930's and 1940's. Later
Party' turned their attitude and started some D. A. V. School and College in
hich Hans Raj Mahila Mahavidyalaya, Lahore became very popular. But in
of women education 'Gurukul Party' remained far advance than 'College Party'.
b reformatory zeal impelled Swami Dayanand and Arya Samajists to call for
ce to turn the Indian's fate. The agenda of social and religious revivalism was
ith the emerging Indian nationalism. Swami Dayanand gave an indigenous
ation to Indian nationalism that reflected from his view, 'a good Government is no
substitute for self-government'. His radical view contained the concepts of 'Swarajya' and 'Swadeshi' which were based on the ideology of 'Back to Vedas' and 'India for Indians'. Swami Dayanand interpreted the concept of 'Swarajya' and 'Swadeshi' in 1880's when nobody could dare to reach the meaning of 'Swarajya' and 'Swadeshi'. The radical political philosophy of Swami Dayanand gave the people of India 'an interpretation of India’s past, providing a vision of and pride in Hindu nation and suggesting remedies for India's economic conditions'. The development of the D. A. V. College movement and establishment of network of Gurukuls were also the leading example of Swadeshi. Arya Samaj institutions remained independent from the British control; they did not accept any grants from the government, nor had any Britishers in their management. They did not employ any foreigner in their institutions, hence projected a true picture of Swadeshi. Swami Dayanand was the first person who emphasised strongly on Hindi (Arya Bhasha) as the national language of India. Later for the advancement of Hindi, Arya Samaj started a campaign through the curriculum and study scheme of Arya institutions and particularly through Gurukul movement. Although Anglo-Indian press, C.I.D. reports and colonial administration projected Arya Samaj movement as 'seditious' 'dangerous' and 'with intention of rebel' but government's hostility and suppression couldn't stop Arya Samajists to participate in Indian freedom struggle.

During Swadeshi movement, which was started against the partition of Bengal in 1905, D. A. V. College and Kanya Mahavidyalaya, Jalandhar became the prime centre of this movement. Under the leadership of prominent Arya Samajists: Lala Lajpat Rai, Sardar Ajit Singh, Lala Mul Raj, Chaudhary Rambhaj Datta etc., 'Swadeshi Vastu
Pracharini Sabha’ and ‘Punjab Swadeshi Association’ were established to foster the notion of ‘Swadeshi’ and ‘Boycott’ among the people of North India. The most important output of these indigenous ventures was development of the ‘Punjab National Bank’.


The Arya Samaj gave many leaders to Indian National Congress in which three were most prominent: Lala Murlidhar, Lala Lajpat Rai and Swami Sharddhanand. But it is important that Arya Samajists joined the Congress with their own agenda and interests. But after 1925, when Congress seemed less and less willing to accept the communal interests, Aryas left the Congress. Particularly, after the death of Swami Sharddhanand and Lala Lajpat Rai Arya Samaj returned to their campaign of Shuddhi and Sangthan.

The phase of extremist nationalism (Lal-Bal-Pal era) developed a great enthusiasm in Indian youth to sacrifice their life for the sake of their country. Arya Samajists and particularly Arya educational institutions played vital and potent role in the propagation of revolutionary movement in North India. Through the ‘Bharat Mata society’ and ‘Anjuman-I-Muhhiban-I-Watan’, many students of the D. A. V. institutions and Gurukuls sacrificed their lives and dreams for freedom of India. Annie Besant had rightly remarked, ‘we recognise the Arya Samaj and its patriotic vigour, as one of the strongest currents in the stream of Indian nationalism’.
Although, Arya Samaj movement paid a vital role to reform the Hindu society and to dissemination of education in India but it had also some limits. Firstly, Arya Samaj’s social reform movement was dominated by the propaganda of Hindu revivalism led by the new emerging middle class and trading communities of the colonial Punjab region. Particularly the Gurukul ideology and institutions through their Shuddhi and Sangthan campaigns abrupt the communal harmony and caused the severe difference among various communities of North Indian society. It remained purely Hindu movement without any participation of other communities like Muslims, Sikh. All members of the D. A. V. College Trust and Management Society and leadership of Gurukul movement were Hindus. In the D. A. V. institutions through the classes of Dharmshiksha, Ayurvedic Department, Theological and Vedic Research Department, the efforts were being made to produce a refined Arya generations. Secondly, the issue of women education always remained secondary in D. A. V. movement. Although Gurukul movement took initiative for girls’ education but the whole parade was done to produce ideal Hindu wives and mothers. The efforts made for women education were not for their socio-economic independence, but for the development of ‘Victorian Ideal’ of women, who fulfil the requirements of the patriarchal family system in changing milieu of colonial society. Third, Arya Samaj’s educational agenda failed to attract common people of North India and the participation of non-Hindus, poor, down trodden and lower castes was nil. In this way, Arya Samaj movement stressed on the formation of Hindu identity and took communal positions against the Muslims, Sikhs and Christians.

Besides above mentioned limits and weaknesses the educational agenda of Arya Samaj movement paid an alternative with indigenous approach to the ambitions of
emerging middle class of colonial North India. D. A. V. College, Lahore and Gurukul Kangri had become an ideal and a network of Arya Samaj institutions was established throughout the India. Educational work of the Arya Samaj is closely allied to the gospel of national life. The Tribune (March 6, 1929) paid the tribute to the Arya Samaj's contribution in dissemination of education among Indian people as under:

"In the whole of India, there are no other educational institutions, which individually and collectively can excel the D. A. V. College of Lahore, the Gurukul at Kangri, the Kanya Mahavidyalaya at Jalandhar, either in their direct contribution to the cause of education or in their indirect contribution to national life."