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Literacy and evolution of Arya Samaj in Haryana

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Abstract

This Research Paper is an attempt to examine “Evolution or causes behind Arya Samaj and Education system in Haryana in different periods of time: The Arya Samaj achieved a resurgence of Vedic esteems blasting religious and social shades of malice going from worshipful admiration, superstition, unbending nature of station and untouchability to polygamy, youngster marriage, abuse of dowagers, custom of Parda, and general imbalance between the genders. Viewing instruction as an impetus of social change he laid accentuation on educating both young men and young ladies in the craftsmanship and investigation of life, and in specialized aptitudes in order to widen their mental skylines, unfurls their natural capacities, and develops righteousness.

Keywords: Ideology, Indian culture, post Vedic period, fossilized, social change, Arya Samaj Hinduism

Introduction

Nineteenth century of Indian History has awesome significance. Politically, it was a time of servility, mentally, a time of visually impaired impersonation of the west and profoundly, a period of perplexity and depression. The nation battled under a devastating heap of delirium, in servile subjugation to conditions. Indian culture was saturated with superstitious, out of date customs and partialities. It had, pretty much, wind up plainly fossilized with a disintegrating legacy and with no stone to remain upon. Swami Dayanand established the Hindu change association called Arya Samaj on April 14, 1875 in Mumbai, and furthermore made its 10 standards, which are very particular from Hinduism, yet in light of the Vedas. These standards gone for propelling the individual and society through physical, profound and social improvement of mankind. His point was not to establish another religion, but rather to re-build up the lessons of the antiquated Vedas. He conceived a general public which would give rise to chances to all, independent of their position, ideology or faction, and give due respect to womenfolk who were by and large abused in the post Vedic period. For Dayanand, instruction did not mean the investigation of letters alone. He took a more extensive and more thorough perspective of training. It implies learning that fabricates character, creates different sides of human identity, hones keenness and gives basic, even tempered and quiet choice taking force, tolerance and resolve. Swami Dayanand needed understudies to accomplish capability in differing fields of information including loyalistism, love and influence particle for the general public on the loose. He started many schools in the nation, receiving the plan of learning talked about above yet proved unable, be that as it may, accomplish much in this immediate particle amid his life time. After the passing of Swami Dayanand in 1883 individuals having confidence in the standards established by him, attempted important endeavors in the field of training having dependable effect towards social change.

Reasons for Spread of Arya Samaj in Haryana

Since the start of the 19th century there have been numerous socio-religious change developments in India yet Haryana remained practically unaffected by them. Be that as it may, Arya Samaj took the locale into its crease. It attempted untiring endeavors to raise the socio-religious status of rural groups, to spread training, expel untouchability and to raise the economic wellbeing of ladies. It likewise propelled a campaign against social wrongs like kid marriage and female child murder.

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With the start of the twentieth century Arya Samaj risen as an essential drive in Haryana for agrarian improvement. The development assumed a critical part in the historical backdrop of the Haryana locale. It greatly affected the life and thinking about the general population, especially of the Hindus in nineteenth and twentieth hundreds of years. It was an Evangelist Development in frame and reformist in content.

The principle purposes behind spread of Arya Samaj in Haryana:

The first reason was the birth place of the Vedas in Haryana. The Rishis conducted Vedic explores on the bank of the stream Saraswati. Despite the fact that with the progression of time the procedure of research may have been lost, its impact was ever felt. That is the reason, the confidence of the tenants of Haryana has stayed in place in the Vedas. Thus they were enticed to think back to the Vedas, and normally felt drawn towards Arya Samaj and they continue to be a piece of this revolutive particle of Arya Samaj.

Haryana is a horticultural state, around then all activities identified with agribusiness relied on bullocks. Bullocks are the posterity of dairy animals. The status of a man was assessed on the premise of the number of bullocks his family unit had. The families got supported by the drain of dairy animals. The dairy animals and the bullock were the foundation of the family and rural industry individually. At the point when Dayanand Saraswati raised the issue of cow secure particle and demonstrated the importance of dairy animals in his book 'Gau Karunanidh, this guideline was acknowledged especially by the general population of Haryana. Because of the spread of Islam, the dairy animals had been losing its significance among the general population of Haryana as well. A few devotees of customary Hinduism i.e. Sanatans, as well, were against Maharishi Dayanand's bovine ensure particle standard yet the general population of Haryana all things considered had been supportive of dairy animals secure particle.

In Haryana substantial urban areas were yet to appear. The entire state had plenitude of towns. In the town individuals used to live genially through the Panchayat framework wherein discourses taken after before thoughts being acknowledged or dismisses. The financial state of the town relied upon the cow. Individuals were vegans. Maharishi's restriction to non-vegetarianism was supported by the general population. In this setting Maharishi said as takes after – "with the non-vegan and wine-taking remote officers sustaining themselves on meat, and the substance of different creatures the torments of Aryans consistently expanded. Agriculturalists of Haryana thought of it as a wrongdoing to execute animals, for example, bovines, bullocks, deer, peacocks and so on." This was near the hearts of individuals of Haryana.

Casteism was not extremely unbending in Haryana. Brahmins too were not extremely unbending. Here Brahmins alongside different positions used to develop arrive. Because of rural work they interacted with the general population of lower standings in light of the fact that the work pertaining to agrarian work was finished by bring down station individuals. Attributable to it there won a friendly connection between every one of the positions and the Brahmins were not extremely narrow minded versus these ranks. The second fundamental standing was that of Jat. Because of the absence of Pauranic learning, Jats and

Brahmins did not enjoy such major issues. So when the Arya Samaj regarded Jats as Brahmins and gave them the privilege to wear the hallowed string alongwith different standings, it was no not as much as a religious function. Dayanand while depicting the narrative of Jats in the eleventh Samullas of his book 'Satyarth Prakash' honorifically tended to them as Jats. Therefore, a decent number of them moved toward becoming adherents of Arya Samaj

Amid the Mughal period inspite of impulses they didn't consent to change over. Their faith in the Vedic religion was undaunted.

The general population of Haryana comprehended straightforward and legitimate issues. They enjoyed the things expressed by Dayanand which depended on rationale. Consequently on applied level as well, they were near Maharishi Dayanand Saraswati.

Around then in many parts of Punjab the proliferation of Christianity was as its pinnacle. Christian preachers used to proliferate Christianity in urban areas. Because of it the Vedic Hindu adherents dependably stayed suspicious. Prior, the Mughals changed over Hindus into Islam and now the Britishers were attempting to make them Christians. Maharishi Dayanand turned out to be an extraordinary reformer. It was normal that they viewed Arya Samaj as an effective ensuring foundation. Individuals of the district along these lines, respected its belief system and consented to wind up Arya Samajists.

Amid the time of his stay at Rewari, Dayananda interacted with Yadavs. Seeing that their Boss, Rao Yudhisther Singh had become Arya Samajist, Yadavs consented to wind up plainly the individuals from Arya Samaj. Preachings of Mahrishi Dayanand viewing Shri Krishna as Yogiraj and Mahapurush, impacted them, all things considered, they progressed toward becoming Arya Samaj ists in an enormous number. On the eve of Delhi Darbar, Swami Dayanand was available in Delhi. Around then he met Sardar Vikram Singh Ahulwalia, who welcomed him to the Punjab. On his request Swami Ji remained in Punjab. There were numerous relatives of the family dwelling in Haryana, and accordingly the Ahulwalias of Haryana moved toward becoming Arya Samajists who built up Arya Samaj in the zone of Ambala, Kaithal, Yamunanagar, Fatehpur, Pundri and so on. Among them Sh. Mansha Smash Ahulwalia of Fatehpur was the fundamental individual who left his police benefit and built up Arya Samaj. His partner ace Mukhandilal, rendered awesome support of Arya Samaj

The greatest work of the propagat particle of Arya Samaj was finished by many committed Arya Samaj specialists and pioneers. The name of Pandit Basti Slam is first, who speaked with Maharishi Dayanand Saraswati. He met Dayanand in Rewari. He was an extraordinary artist and also a scholar. He sang a tune in acclaim of Maharishi Dayanand. His book of religious melodies "Pakhandkhandi" and 'Agmarshan Prarthana' increased awesome fame. The evangelists of Arya Samaj as yet sing his religious melodies.

Instruction in Haryana

Training in Haryana was great in the old circumstances, yet tragically, inferable from its ordinary area, it couldn't hold the custom. At the point when the English came to Haryana in 1803 the position of training was a long way from palatable even in towns. The historical backdrop of training of this period is separated into three sub-periods.

(i) 1800-1857 (under the East India Organization administer) (ii) 1858-1900 (under the Crown) (iii) 1900-1947 (under the Crown in the time of National Arousing) The Principal Stage 1800-1857

In the start of this period we discover the word instruction being taken in an altogether different sense in Haryana. It remained to no end more than the information which would make a kid capable in his parental calling. Just a couple of individuals sent their children to the purported indigenous schools - the Maktab and Madrassas (For Muslims) and Chhatshalas, Pathshalas (for Hindu) and Gurumukhi schools (For Sikhs). The Maulvis, Pandits and Granthis in the schools bestowed some religious training and ostensible directions in dialect and math. There were some Mahajans or "Landi" schools which were implied for the offspring of the exchanging groups, conferring learning of records. The school structures were primitive, for example, private abiding, the town chaupal, the shade of a tree, a transitory shed, or the yard of a sanctuary. The Muslim schools were about all associated with town mosques. In such cases, a similar enrichment would bolster both the establishments. The compensation of the instructor was variable and problematic. It every now and again comprised of presents, grains and sweetmeats, given by researchers and their folks. In any case, intermittently the entire group subscribed to give monetary guide to the school, every part contributing a predefined amount for each furrow, which was considered to speak to his methods: not rarely, money installments were likewise made. Sanction Demonstration of 1813 given in area 43 that training ought to be taken up as one of the elements of the administration. Thus, one lakh rupees was to be spent for the restoration and change of writing and for presentation and advancement of the information of western science among the occupants of the English domains. Shockingly, no genuine endeavors were set aside a few minutes by the administration to execute the above proviso of the Demonstration and the cash all found remained unutilised. In any case, William Frazer, a Right hand of the East India Organization set up a few schools for the offspring of laborers in the Pargana of Sonipat all alone. According to the reports for the years 1826 and 1827, in the "Lower area" i.e. the region of Rohtak, Hissar and Gurgaon there were 27 Muslim schools with 28 understudies and 24 instructors, and 70 Hindu schools with 886 students and 70 educators. In the locale of Delhi, there were 247 schools, the majority of them being in the city itself. In the "Upper area," i.e. the locale of Panipat and so forth the position was similarly terrible. In pargana Sonipat, there were three schools. In the town of Panipat, there were a few not well – supported and daintily at tended-schools. In the town of Karnal (20,000 tenants) there was just a single school. Somewhere else in 18 mosque schools, there were 227 students. The circumstance was awful in both the districts. Be that as it may, some foreword looking individuals from the general public set up indigenous organizations for higher learning, viz. Sanskrit Vidyalyas at Thanesar (Kurukshetra) and Julana, and Shekhawati Brahamcharya Ashram at Bhiwani for higher investigation of the Sanskrit writing, sentence structure, soothsaying and Indian logic. Muslim Foundations were begun at Jhajjar and Panipat for higher instructing of Arabic, Persian, Sacred Quran, Muslim Law, History, and so forth. In Haryana locale, just the indigenous schools worked amid this period. Their portrayal has been given by A. Roberts in

his report for the year 1849 in the accompanying words: Panipat region in 1849 had 105 schools. It was made out of the Parganas of Sonipat, Panipat and Karnal. Of 105 schools, 13 were Persian, 15 Arabic, 27 Hindi or rather Mahajani. Sanskrit 32. Mr. Johanson, the Agent Authority, evaluated that extent of the school instructed youngsters to the entire populace was 1.8 percent. Delhi locale had 321 schools of which 270 were in the city, 8 in rural areas and 43 in the inside region. Rohtak had 46 schools while Gurgaon had 100 schools. Center schools, on the example of Tehsildari schools, were opened in towns, for example, Shahabad, Ladwa, Thanesar Kaithal, Sadhoura, Sonipat, Gurgaon, Palwal, Panipat, Hansi, Hissar, Jhajjar, Bahadurgarh and Rohtak. Secondary schools were built up at Karnal and Rohtak in 1856 and at Bhiwani, Rewari, and Jagadhari in 1857. In 1856-57 eight Zila or prevalent schools were likewise opened at Thanesar, Karnal, Gurgaon, Rohtak, Jhajjar and Hissar, the keep going had 411 understudies on its rolls. The legislature additionally set up halkabandi or circle schools financed together by the Administration and people in general i.e. one school in each circle (halka) including 10 to 20 towns to take into account the necessities of individuals living in remote zones. Since the halkabandi schools taken into account the necessities for the most part of the working class the subjects instructed here were firmly associated with horticultural interests and prerequisites.

The Second – 1858-1900:

After the Uprising of 1857 was smothered, the region including Haryana was separated from the North West Territory and converged with Punjab. The organization of Sir John Lawrence was extremely cruel towards the 'Local States'. Aside from the trivial conditions of Pataudi, Dujana and Laharu, all others were reallocated. Ballabgarh and Farukhanagar were converged with Gurgaon Locale and Jhajjar, Dadri were distributed the devoted head of Punjab. Maharaja Narendra Singh of Patiala got the Paragana of Narnaul. Maharaja Sarup Singh of Jind was given the seized bequest of Dadri and some town in the Khurd (Mahendergarh) Paragana. Raja Bahadur Singh of Nabha got the Paragana of Bawal (Jhajjar State). Post Revolt the Haryana locale was isolated into two divisions (1) Delhi Division, containing the area of Delhi, Gurgaon and Panipat with Divisional home office at Delhi and (2) Hissar Division, including the region of Hissar, Sirsa and Rohtak, alongwith a segment of the reallocated Jhajjar state with divisional headquarter at Hissar.

The spread of instruction in Haryana after the revolt of 1857 was smothered and the administer of East India Organization was supplanted by that of the Crown. The new government ended up noticeably keen on training and in this way, the time of later nineteenth century saw a development out in the open direction. In 1860 the changes presented were that the Vernacular schools which shaped the considerable lion's share were exchanged to the charge of Delegate Official. In the first place the circumstance was terrible in every one of the regions involving the Haryana district. Ambala had 54 schools bestowing training to 2894 researchers. It was the most extreme number in Haryana. Karnal had 34 schools instructing 1130 understudies as it were. Gurgaon additionally had 34 schools. Be that as it may, the quantity of researchers was 1895.

The circumstance was practically comparable in Rohtak where 1068 understudies got training in 32 schools. Be that as it may, Hissar was the most dismissed locale having 976 researchers on come in the 23 schools. In 1863-64 a different inspectorate of schools was set up to manage the advance of instruction in Haryana in 1863-64. The Punjab Instruction Office propelled a plan for the improvement of training in the territories procured after 1857. The plan visualized change of indigenous schools and the foundation of a school at the focal point of six towns in Haryana locale. Since no time confine was settled for the fruition of the venture, it moved at a moderate pace upto 1870. Be that as it may, after 1870 when political commonality had been accomplished advancement of instruction likewise got raised. In 1870-71 Ambala demonstrated a surprising increment in both the quantity of schools and the quantity of researchers. The quantity of schools expanded to 73 and that of the researchers rose to 4929. Karnal likewise did not fall behind in the quantity of schools, which rose to 52. In any case, the researchers just imperceptibly expanded to 1399. In Gurgaon the quantity of schools continued as before. Be that as it may, there was a calculable increment in the quantity of scholars to 2224. Rohtak likewise demonstrated just a little increment in the quantity of schools, which rose to 34, however the quantity of students demonstrated a massive ascent to 1791.

There was a peripheral increment recorded in Hissar in the quantity of schools, which rose to 27. Nonetheless, there was a two crease increment in the quantity of researchers which expanded to 1846. Before 1871 the primary trouble of the training office was money related crunch. The assets principally originated from, the royal incomes and the neighborhood incomes, the last comprising of Instructive Cess, Blessings, Memberships and Gifts, Expenses and Private Commitment. Sunder Mayo's Monetary Decentralization Plan of 1870 and the Punjab Neighborhood Rates Demonstration of 1871, over the span of next couple of years, the sum up to this point gotten from the Instructive Cess was multiplied, and there was. Likewise increment in assignments made by districts. In 1876 the yearly cost borne by the state in showing one understudy was evaluated at Rs.813-10-7 which climbed yet facilitate in the next years. In the Haryana locale English showing schools were opened in 1877-78. Karnal had one English Govt School, Gurgaon likewise had one English Govt, school alongside another English Govt. helped school. Same was the circumstance in Rohtak, though in Hissar there was one English Govt. School. Amid this period the quantity of schools had demonstrated a considerable increment to 48 in Rohtak and 67 in Gurgaon, though the number declined to 24 in Hissar and 49 in Karnal. To total up, one might say that the moderate improvement in instruction incredibly influenced the advance of the district in different fields. Indeed, even the aggregate use on training was low.

The state of instruction in Haryana by 1901 was a long way from palatable. The central point in charge of the backwardness was as per the following. Haryana was monetarily poor which saw dry spell or starvation each three third or fourth year. The legislature had regulatory unresponsiveness towards the general population of Haryana. The private establishments additionally did not assume any viable part here in this field and there was social in contrast towards training. Before the finish of the Main World War (1914-18) the administration ended up plainly

genuine with respect to essential instruction by passing the Punjab Essential Training Act, 1919. In the area Rohtak alone there came up 271 schools for young men and one for young ladies. 92 Numerous elementary schools were raised to the center standard and one to the secondary school standard. Two dozen secondary schools were begun in the area. To fulfill the requirements of the general population in the field of advanced education the administration began a halfway school at Rohtak in May 1927.

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