

# *Conclusion*

## CHAPTER-9

### CONCLUSION

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Today, we see cultural revivalism in different parts of India. It is evident from the Ayodhya Movement or the changing of the name of the holy places. Ayodhya, the birthplace of Raja Ram, an ideal ruler provides an example for today's young generation of what a ruler should do. This is also seen through the changing of names of cultural centers for instance Allahabad to a Prayagraj. Another example of Cultural revivalism was the declaration of 21 June, by the WHO as World Yoga Day. The Yogadrasan of Patanjali described Yoga, which was considered as a tool to realize self-existence.

Following the same path Arya Samaj arose as the cultural revivalistic movement in India during the 19th and 20th centuries. The success of the Arya Samaj can be attributed to the philosophy of Swami Dayanand Saraswati. He presented his views in the fields of social, political, economic, religious, and education. During British rule, Indians abandoned their ancient culture and embraced Western culture at that time one of the central movements to counter the West was Arya Samaj. It became clear that the common people were suffering from western domination and more importantly from Western influences, which was de-shaping their Cultural identity, Arya Samaj revived the ancient glory of Vedic culture, which promoted the message of '*Vasudev Kutumbakam*'.

The Arya Samaj, as a Revivalist Movement, aimed to address the social, political, and economic disarray caused by British rule. Initially, they did not have any intention to rule over India, but after the Industrial Revolution, their every policy was related to the economic exploitation of India. Consequently, they transformed the Indian economy into a colonial one that served their interests. The economic policies of the British led to social disorder and gave rise to many social evils such as child marriage, sati, infanticide, and polygamy, in the Indian society. This argument was supported by Meenakshi Jain's book (sati), as it highlights that the data on social evils were presented by the British according to their needs. While social evils did exist, they were not as widespread as presented by the British.<sup>525</sup> Arya Samaj attempted to address people's concerns and provided them with an alternative Solution.

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<sup>525</sup> Jain, M, *Sati: Evangelicals, Baptist Missionaries, and Changing the Colonial Discourse*, Aryan Book International, New Delhi, 2017.

Once Shri Subhash Chandra Bose stated about the Arya Samaj, that “Swami Dayanand Saraswati was certainly personalities who have shaped modern India and are responsible for its regeneration and religious revival. His Arya Samaj is clearly and unquestionably one of the most potent factors in rebuilding, reforming and rejuvenating the institutions of Hindu India. I for my part look upon him as essentially a religious and social reformer and a karma yogi”.

*Dayannad's mission was to reform and revitalize Hindu society and religion and to rebuild it on a sound basis in consonance with India's traditions and culture. We find on the other hand that the most prominent Arya Samajists are, at the same time, the most influential Nationalist leaders in upper India. The Arya Samaj is an indigenous and organic growth. May the Samaj which Swami Dayanand Saraswati founded be even worthy of him and May it be an instrument for the Social, Economic, Political and spiritual Salvation of India”.*<sup>526</sup>

The contribution of this thesis is that in Gujarat there would be less work on the role of Arya Samaj. When we learn about the Arya Samaj it would be related to the religious aspect only, but Arya Samaj role in Gujarat was beyond the religious aspects. It is related to the political, social, educational, literature revivalism, and also connected with the Indian national movement in Gujarat. The Arya Samaj originated from Gujarat, as the first center of the Arya Samaj was established in Rajkot.

The philosophy of the Arya Samaj played an important role in its success in Gujarat as a Socio-cultural Revivalist Movement. Without any philosophy of any organization there would be no success of any organization. Arya Samaj's main goal was to re-establish the Ancient Vedic Culture according to present relevance. Swami Dayanand Saraswati considered the Vedic period as the ‘Golden Age’. As in the words of J.T.F Jordens, who tried to describe the re-establishment of the Vedic period as some aspects of modernity. *He described that in the Vedic period, there would be the refusal of Fatalism, the urge to demythologize and technological advancements. He also described that it had the characteristics of scientific and technological advancement.*<sup>527</sup>

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<sup>526</sup> Vachaspati, Vidya, Dev, Dharma, *Maharishi Dayanand Saraswati and Satyarth Prakash*, International Aryan League, Balidan Bhavan, Delhi, 1945.

<sup>527</sup> Jordens, J.T.F, *Dayanand Saraswati: His Life and Ideas*, Manohar Publication, New Delhi, 1998, Pg-64-73.

It is evident that when Swami Dayanand Saraswati was alive there were only a few centers of Arya Samaj established. It is well known that the success of any organization can be seen after the death of its establisher because the success of any work takes time for its result. The same thing can be seen with Swami Dayanand Saraswati that when he was alive there were a few centers of the Arya Samaj but after his death in the 20<sup>th</sup> century a large number of Arya Samaj centers in different parts of India were established. In the 20<sup>th</sup> century Arya Samaj was very well organised. All these centers played an important role in the Independent Movement of India. Many of the centers continued to work like Bharuch, Rajkot, Tankara, Surat, Aanad etc, despite the financial crisis.

Arya Samaj centres were success as a Social Reform Movement in Gujarat. When I visited different centres of the Arya Samaj I observed that individuals residing near the different centres of the Arya Samaj had a positive attitude towards its Social reforms, mostly the oppressed class. It also worked for the Bhil tribe in Rajpipla, Broach, and Surat Districts. Arya Samaj tried to join them with the mainstream of the society. It can be seen that the old attendance registers of the Tankara, saw that there was no mention of the student's caste with his name. All the students had the right to wear the *Janyu*. All the students of the Gurukul actively participated in the Yajans without any discrimination. They can recite the Vedic hymns in the morning routine. The nearby villagers had a very positive attitude towards the Arya Samaj. Arya Samaj played an important role in philanthropic activities when the villagers were suffering drought and earthquakes. As we know Arya Samaj supports widow remarriage. Today, a large number of the widows were remarried in Arya Samaj Mandir in different parts of Gujarat.

In the many educational institutions of the Arya Samaj, I found that most of the people belonged to the lower caste and they were treated equally to other people. One of the best examples was many old residents of the Arya Kanya Gurukul of Baroda. I met with two ladies who work in this institution. They belong to the lower castes. They described that they got a job in the kitchen of this institution, which was a revolutionary step at that time.

It is not easy to change the social order which has continued for many centuries. Many Arya Samaji challenges the contemporary social evils that ruined the progress of the Country. The best examples were presented in this thesis, one of them was Shri

Mohanji from Umarsadi village who re-married his daughter without the fear of Society. After that, he was ostracized and faced many difficulties. Sometimes he had nothing to eat or drink but they did not regret the revolutionary step of Widow re-marriage.<sup>528</sup>

Arya Samaj not only proposed the concept of social reform but also implemented it in their own lives. An exemplary figure is Shri Seth Ranchoddas Bhagavan, who organized a feast and invited people from castes and the lower-class Balun. Despite facing criticism and being excommunicated from society, Seth Ranchoddas remained undeterred. He prioritized equality among all castes and was untroubled by the society's disapproval of his actions.<sup>529</sup>

In the philanthropic activities, Arya Samaj played an important role. It opened many orphanages for children abandoned by society and provided shelter to people suffering from famine. A notable example was the famine of 1899-1900, which affected the people of Kathiawar and Bombay. Both Christian missionaries and Arya Samaj provided aid, but the former also tried to convert people to Christianity. The social reforms of Arya Samaj addressed various social evils, covering every aspect that could hinder societal progress. Social reforms success we can see in the words of Sir Jadunath Sarkar, the great Indian Historian *that the history of India's growth comes to be written, that high rank will be adjudged to the 'Naked Fakir' Dayanand Saraswati. He rescued the heart of Hinduism from atrophy; he linked it with the spirit of external progression ruling the outer world; he proved that whatever is best and truest in the legacy of ancient sages of the Arya Varta is a possession open to the entire human race, and not confines to any "twice-born" caste or Sacred Soil"*<sup>530</sup>

After the social reforms, Arya Samaj brought a great revolution in the education system of Gujarat. This educational system brought the way of the success of the different social reforms that were introduced by the Arya Samaj. This educational system not only gave education to women but also played an important role in its empowerment but also enabled them to participate in the independent movement. Many women who are educated in this institution play an important role in the different sectors of the economy.

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<sup>528</sup> Anand, Swami, *Dartni Ni Bul*, Navbharat Sahitya Mandir, 1981, Pp- 8-25.

<sup>529</sup> Bhagat, Shrikanth, *Varhad Gujarat Ma Arya Samaj*, Shri Arya Seva Sang, Surat, 1960, Pg- 134.

<sup>530</sup> Vedalankar, Nardev, Pandit, *Arya Samaj- its idea and Achievements*. Veda Niketan, Durban, South Africa, 1971, Pg- 34.

It can be observed that at the start of the 19<sup>th</sup> century, the *Arya Kanya Vidyalaya* of Baroda sent a group of girls to the different parts of the world. At that time, foreign travel would be considered a sin and no one would be allowed to the foreign travelling. Arya Samaj at that time sent the group of girls to different parts of the world to spread awareness among the people for women's education. They also got many funds from different countries for the educational campaign. Many students from different countries came to India for education mostly from Africa. The different educational institutions, which were established by the Arya Samaj, were successful in their different educational campaigns. We can observe that the various Arya Samaj centers would not have been established without the support of the local people.

Arya Samaj also established the D.A.V school for education which not only included the study of Indian Literature but also the study Scientific Knowledge, which included the theoretical and practical sciences. In Gujarat, the D.A.V School was established in Jamnagar. This institution has rendered a unique service, in not only dispelling ignorance and illiteracy but also in producing Patriots, Freedom Fighter, and Social reformers in Gujarat.

It was noteworthy that the educational Philosophy of the Arya Samaj and the National educational policy (2020) had many similarities. One of the most common things among them was that both of them supported compulsory education for all children. The introduction of the New Educational Policy of 2020, states that education must promote economic growth, social justice, scientific advancement, national integration, and cultural preservation. Swami Dayanand Saraswati also believed that education is the key to the social, political, and economic development of the country.

In the 19<sup>th</sup> century, he introduced the idea of compulsory education, which was a significant contribution. The Sustainable Development Goal (SDG) Goal 4 aims to ensure that everyone has access to inclusive and equitable quality education and lifelong learning opportunities by 2030. Satyarth Prakash Chapter III emphasized the importance of equal education for all, regardless of caste, gender, untouchability, or colour. Swami Dayanand Saraswati also advocated for compulsory education, and the government should enforce a rule that parents should not keep their children deprived from basic education.

According to NEP, building character is important for learners to become ethical and rational individuals. Satyarth Prakash also discusses the significance of moral education in developing good character in students, who should adopt good behaviour in their lives. Satyarth Prakash mentions three teachers - Mother, Father, and teacher - and states that if students receive the best education from them, they will become good citizens. This is also emphasized in NEP 2020, which focuses on instilling knowledge of India's social, cultural, and technological needs, as well as its artistic language and tradition, to generate self-confidence, self-knowledge, cooperation, and integration. Satyarth Prakash encourages preaching the path of good to all mankind and emphasizes the need for special education for the warrior, mercantile, and servile classes. Education must be enforced among men and women of all classes to prevent fraud and other vices.

Satyarth Prakash also emphasizes the importance of learning handicrafts, machines, engineering, and other mechanical arts, along with spiritual, moral, intellectual, and physical training. Intellectual education should satisfy the five great Canons - the law of spirit, the law of nature, the wisdom sages, the fold evidence logic, and the voice of conscience.

NEP emphasizes early childhood education, including alphabets, language, number counting, colour shapes, indoor and outdoor play, logical thinking, problem-solving, and social development. Satyarth Prakash stresses that the mother must educate her children at birth and train them to acquire virtues like veracity, bravery, patience, and amiability. Children should be taught Devanagari characters and a foreign language at five years old and should memorize Veda mantras, verses, or *Shlokas*, Prose, and Poems with meanings. Moral education should also be taught to prepare students to adjust to society and face any challenges in their lives. Sons and daughters should gain Education at home before they turn eight years old.<sup>531</sup>

NEP described that the building of character enables learners to be ethical and rational. In Satyarth Prakash there is also a description of moral education, which helps the students in good character-building.<sup>532</sup> Another important thing is that Swami Dayanand Saraswati supported craft education in the 19<sup>th</sup> century. When no one knew about its importance. He described its importance as helping to remove the problem of unemployment and poverty.

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<sup>531</sup> Parsad, Durga ( Tra), *Sathyarth Prakash*( Swami Dayanand Sraswati), Varjannand Press, Lahore, 1908, Pg-98.

<sup>532</sup> Ibid, Pg-94.

It is found that all these institutions were supported by the local people therefore many students came to all the institutions of Arya Samaj for education. The best example is the Arya Kanya Vidyalaya of Baroda. At that time it had 700 girls' students for education<sup>533</sup>.

All the educational institutions of Arya Samaj played an important role in the development of nationalism in the 20<sup>th</sup> century. All these institutions also played a vital role in the Swadeshi Movement. They played their role as the Swadeshi Educational institution. It also organized different economic activities which were given stage to the local talent of the Villagers.

The Arya Samaj established different centres in foreign countries to unite Indians living in different parts of the world and oppose the tyrannical rule of the British in India. These centres also aimed to educate people about the glory of the Ancient Vedic culture, uniting them based on common Vedic traditions.

We can see the impact of the Arya Samaj on Gujarati literature. As we know literature plays an important role in any Social transformation. The Impact of Arya Samaj on Gujarati Literature is undeniable, which we can see from the work of the different Gujarati writers. The literature of the Arya Samaj tried to help in the revivalism of Sanskrit language and Nationalism. The first phase of Gujarati Literature is known as reformist literature. In this phase, many Gujarati writers were influenced by Western ideas and tried to reform Indian Culture. Later on, in the second phase, the attitude of the educated classes changed towards British rule. As a result, there would be the rise of the Revivalist movement and Arya Samaj was one of them. At his starting literary works, Narmad, a prominent literary figure from Gujarat, was under the influence of Western ideas. But later on, he was influenced by the philosophy of the Arya Samaj. He also delivered many lectures on the different parts centres of Arya Samaj. Many other writers like Ranchodhodlal Udayram Dave, Narmadashanker, Govardhanram Tripathi, Manilal Nabhubhai Dvivedi, Anand Shankar Dhurva, and Narisihrao Bholanath Divetia of not only gave their contributions to the Sanskrit revivalism but also indirectly supported the message of Arya Samaj in the glory of the ancient Aryan Culture. The literature of the Arya Samaj helped the general public understand the glory of ancient culture.

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<sup>533</sup> Vedalankar, Shankerdev, Vedalanker Dilip, *Abinandan Granth*, Pandit Anandpriya Abinanadan Granth Samithi, Arya Kanya Mahavidalaya, Baroda, 1939.

Many Arya Samajis like Pandit Anandpriya ji, Pandit Atamram Amritsari, Shri Gokaldas Hiriji Takkar, Shri Chimabhai Bulabhai Patel, Shri Mukund ji Kuwar ji Sharma, Pandit Vedmitra Thakur, Shri Kanth Bhagat ji, Pandit Krishnaram Icharam, and others gave their contribution in the National awakening through their literary works. When the political bodies were not even considering the difference between *Swaraj* and *Suraj*, the literature of the Arya Samaj paved the way for Indian Nationalism. The message of nationalism was conveyed to the common people through the literature of Arya Samaj.

The Arya Samaj in Gujarat played a significant role in the politics of Gujarat during the 20th century. It sought to influence the political landscape of the region. The concept of Arya Samaj's *Swadeshi* and *Swaraj* provided a new perspective on the various independence movements in India during the 20th century. Many individuals from Gujarat, directly and indirectly, participated in the politics of the region. With the help of the Swadeshi Movement, Arya Samaj provided women with various economic opportunities after establishing the Arya Bagani Sabha. It aimed to empower women economically by emphasizing local crafts. They made Papad, Vadi, Mathiaya and many other things. Many Arya Samajis from Gujarat participated in the political scenario of the Indian National Congress. They were Shyamji Krishan Verma, Sardar Singh Rana, Bhikaji Cama, Dr Kandubhai Bhimabhai Desai, and many others were directly and indirectly involved in its activities.

Hindu Mahasabha also works with Hindu Mahasabha. Its centre was established in Bombay and it controlled all the activities of Hindu Mahasabha in Gujarat. The 19<sup>th</sup> session of the Hindu Mahasabha was organized in Ahmedabad. In which many Arya Samajis have participated they were Shri Krishna Lal Thakkur, Shri Jugul Kishore Birla, Pandit Anand Priya ji and many others.

The Arya Samaj played a significant role in the development of Hindu nationalism. In this context, Hindu nationalism is not limited to a specific religion but is associated with the social and political ideologies based on the indigenous spirit and cultural traditions of Indians. There is limited specific literature on the Arya Samaj's role in various independence movements. Many people from different parts of Gujarat participated in the Non-Cooperation Movement, Hindi Rakshan Andolan, Salt Satyagraha, and Bardoli Satyagraha. Some of them were Shri Jamnadas Biksu, Shri Jamiyatlal Motilal Parikh, and Shri Nathbhai Dadabhai Patel. From 1916 to 1918,

some of the Arya Samaji leaders such as Kunvarji and Kalyanji Mehta, Pulchand Bapuji Shah, Gokuldas Talati and others participated in the different independent movements organized by Gandhi. Many revolutionary Bhagat Singh and three of his associates were sheltered by Arya Samajis in Baroda in 1928 from police.

The Shuddhi Movement was a response to Christian missionaries providing financial assistance and orphanages in exchange for mass conversions. Godara, Nadiad and Borsad were the main centres of Christian missionaries for their conversion. After that Arya Samaj made Anand, Ankelshwar, Ahmedabad, Baroda, and Nadiad as a centre of their Shuddhi Movement.

One of the notable contributions of the Arya Samaj was its historical involvement in the Hyderabad Satyagraha, in which many people from Gujarat participated. Numerous meetings and lectures were arranged in various parts of Gujarat to spread awareness about the Hyderabad Satyagraha movement. These gatherings also raise funds to support the movement. Arya Samaj also passed a resolution at Anand on 21st May 1939 which focused on the Satyagrahis who were losing their lives and living in inhumane conditions in jail. This resolution also attracted the attention of the Indian National Congress.

The role of Swami Dayanand Saraswati can be validated in the words of Rabindranath Tagore *'I offer my homage of veneration to Swami Dayanand Saraswati the great pathmaker in modern India, who through bewildering tangles of creeds and practices- the dense undergrowth of the degenerated days of our country- cleared a straight path that was meant to lead the Hindus to a simple and rational life of devotion to God and service for man. With a clear-sighted vision of truth and courage of determination, he preached and worked for our self-respect and vigorous awakening of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with the glorious past of India when it revealed its personality in freedom of thought and action in an unclouded radiance of spiritual realisation.'*<sup>534</sup>

Arya Samaj's impact extends beyond its involvement in the Shuddhi Movement and religious reforms. The organization has played a significant role in Gujarat's society, education, literature, and politics, even contributing to the struggle for freedom.

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<sup>534</sup> Vedalankar, Nardev, Pandit, *Arya Samaj- its idea and Achievements*, Veda Niketan, Durban, South Africa, 1971, Pg- 34.