

Religious Reform Movements

Swami^o Narayan Sect.

↳ Swami^o Sahajanand In Gujarat (1781 - 1830).

- monotheism
 - social unity, simple life.
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Radha Swami^o Movement

↳ 1861 by Tulsi^o Ram.

- ↳ Shiv Dayal Sahab
- ↳ Swami^o Maharaj.

- one Supreme being.
 - Satsang - simple social life
-

Deva Samaj → Deva Shashtra (Book)

↳ Shiv Narain Agnihotri (1887) at Lahore.

Wahabi Movement

↳ Abdul Wahab (Arabia).

Shah Waliullah.

Leaders → Syed Ahmed Barelvi

Dar-ul-Harb

Dar-ul-Islam.

Aligarh Movement

Sir Syed Ahmed Khan.

↳ Mohammedan Anglo Oriental College

[Aligarh Muslim University] in 1875.

↳ Humanities
Sciences.

→ Humanities
Sciences.

Faraizi Movement

↳ Haji Shariatullah (1818)

↳ D. Mian (1840 - - -)

Ahmadiya Movement

↳ Mirza Ghulam Ahmad of Qadiyan (1889).

↳ Muhammedan Renaissance.

'Jihad' — struggling.

'Messiah' — 'messenger'

Deoband Movement.

1867.

↳ Muhammad Qasim Nanautavi
Rashid Ahmad Gangohi

Hadiths.

↳ Formless.
Nirankari Movement

↳ Baba Dayal Das.

Namdhari Movement

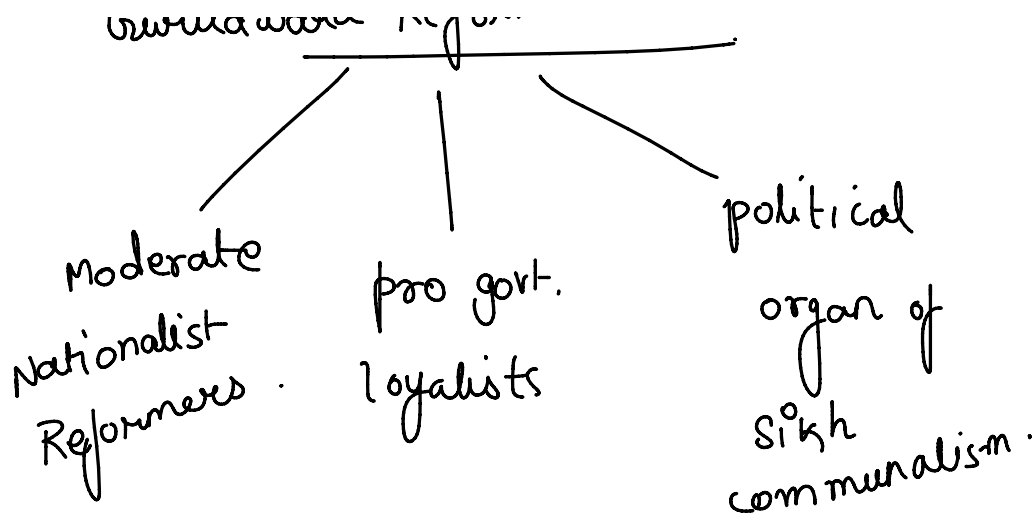
Baba Ram Singh (1857).

Akali Movement

Before 1920

Udasi Sikh mahants.

Gurdwara Reform Movement



Development of Education and Press during British Rule

Gurukuls
Madrasas

Development of Education:

↳ East India Company

↳ Crown Rule

In 1781,

Lord Warren Hastings.

Calcutta Madrasa.

- Calcutta Madrasa —
↳ Muslim law & related subjects.

- Jonathan Duncan — Sanskrit College (Varanasi)
Hindu law and Philosophy.

- Fort William College — Wellesley (1800).
↳ training civil servants

- Serampore missionaries.

Charter Act of 1813.

↳ sciences.

2 Sanskrit Colleges — Calcutta, Delhi and Agra.

3 Sanskrit Colleges - Calcutta, Delhi and Agra.

Lord Macaulay's Minutes

Wood's Despatch. (1854).

Charles Wood.

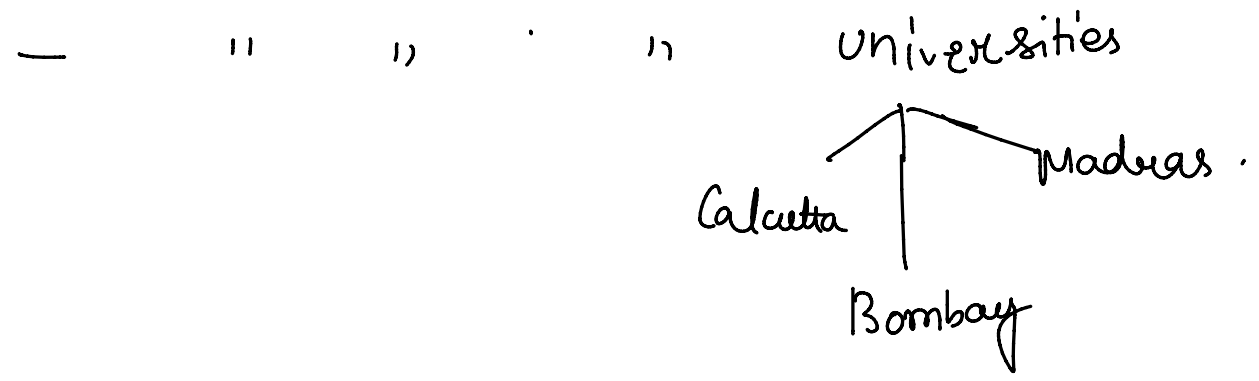
'Magna Carta of English Education in India'

'downward filtration theory'

- Vernacular primary schools in villages. at bottom.

- followed by Anglo-Vernacular High Schools.

... followed by an affiliated college at the district level.



↳ Crown Rule.

Hunter Education Commission. (1882-83).

WW Hunter.

Punjab University (1882).

Allahabad University (1887).

Indian Universities Act, 1904.

↳ 1902 . Rayleigh Commission.

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Swami Narayan Sect

Swami Narayan Sect was founded by Swami Sahajanand (1781-1830) in Gujarat.

This sect was a sort of protest against the luxurious practices of Vaishnavism.

- The sect advocated vegetarianism and advised people to shun liquor and drugs.
- The sect preached monotheism. It emphasised on the importance of a pure and simple life and social unity.
- The sect attacked the restrictions on widow remarriage, the institution of Sati and the practice of female infanticide.

Radha Swami Movement

- Radha Swami Movement was founded in 1861 by Tulsi Ram.
- Tulsi Ram was also popularly known as Shiv Dayal Saheb or Swamiji Maharaj.
- The Radhaswamis believed in one Supreme Being, the supremacy of the Guru.

They also believed in the company of the 'pious people' (Satsang) and simple social life.

- They were of the view that there is no need to renounce the worldly life for spiritual attainments.

Deva Samaj

- Deva Samaj was founded by Shiv Narain Agnihotri, in 1887 at Lahore.
- The teachings of the Samaj were compiled in book form in Deva Shastra.
- The teachings of the Deva Samaj emphasised the supreme being, eternity of the soul, the supremacy of the Guru and need for good action.
- The Samaj prescribed ideal social conduct and moral ethics, such as not accepting bribe, abstaining from gambling, intoxicants, non-vegetarian food and violence.

Wahabi Movement

- Wahabi Movement was a revivalist response to Western influences and the degeneration.
- It was the teachings of Abdul Wahab of Arabia and the preaching of Shah Waliullah that inspired the movement.
- The movement stress was to condemn any change into the original Islam and return to its true spirit. The movement was led by Syed Ahmed Barelvi.

India was considered to be Dar-ul-Harb (land of the Kafirs) and it needed to be converted to Dar-ul-Islam (land of Islam).

Aligarh Movement

- Sir Syed Ahmed Khan was one of the important Muslim reformers of India. He interpreted Quran in the light of modern rationalism and science.

His greatest achievement was the establishment of the Mohammedan Anglo Oriental College (Also known as Aligarh Muslim University) at Aligarh in 1875.

- In course of time, this college became the most important educational institution for Indian Muslims. It provided for education in humanities and science throughout English medium.
- The movement of Muslim awakening associated with Syed Ahmed Khan and Mohammedan Anglo Oriental College came to be known as Aligarh Movement.

Faraizi Movement

- Faraizi Movement was founded by Haji Shariatullah in the year 1818.
- The movement sought to purify the religion by out casting all practices and preaching that are not in line with Islamic beliefs.
- Under the leadership of Haji's son, Dudu Mian, the movement turned to become revolutionary from 1840 onwards.

Ahmadiya Movement

- The Ahmadiya movement was launched by Mirza Ghulam Ahmad of Qadiyan in 1889.

It described itself as the standard-bearer of Mohammedan Renaissance and based himself on the principles of universal religion of all humanity and opposed jihad (sacred war against non- Muslims).

- The Ahmadiya community is the only Islamic sect to believe that the Messiah had come in the person of Mirza Ghulam Ahmad to end religious wars and bloodshed and to reinstate morality, peace and justice.

Deoband Movement

- Deoband Movement was founded in 1867 by two theologians, Muhammad Qasim Nanautavi (1837-80) and Rashid Ahmad Gangohi.

- The movement had two important objectives:

- Popularising the teachings of Kuran and Hadis. To initiate Jihad against foreign rule.

- The aim of the Deoband Movement was moral and religious regeneration of the Muslim community.

Nirankari Movement

- Baba Dayal Das (1783-1855) was the founder of this movement. This movement consisted of purification and return.

- In the 1840s, he called for the return of Sikhism to its origin and emphasised the worship of one God and nirankar (formless).

- It laid emphasis on Guru Nanak and on Sikhism before the establishment of Khalsa by Guru Gobind Singh at Anandpur. This separated them from the Namdharis.

Namdhari Movement

- It was founded by Baba Ram Singh (1816-1885) in 1857.

- The movement was founded on a set of rituals modeled after Guru Gobind Singh's founding of the

Khalsa. Its followers were required to wear the five symbols but instead of the sword the followers were supposed to carry a stick.

- The movement required the followers to abandon the worship of gods, idols, tombs, trees, snakes, etc. And abstain from drinking, stealing, falsehood, slandering, backbiting, etc.
- Further the consumption of beef was strictly forbidden as protection of cattle was important.

Akali Movement

- Before 1920, the Sikh Gurdwara were governed by the Udasi Sikh mahants, who treated the Gurdwara offerings and other income of the Gurdwaras as their personal income. as men personal
- The British government supported these mahants as a counterpoise to the rising tide of nationalism among the Sikhs.
- The Gurdwara Reform Movement launched an agitation for freeing the Gurdwaras from these corrupt mahants and for handing over the Gurdwaras to a representative body of Sikhs.
- The movement for liberation of Gurdwaras soon turned into Akali movement, which later on got divided into three streams, namely moderate nationalist reformers, pro-government loyalists and political organ of Sikh communalism.

Development of Education and Press During the British Rule

Initially, the British East India Company was not concerned with the development of the education system because their prime motive was trading and profit-making.

Modern education began in India under British rule. Before the British, India had its own educational systems like the

Gurukuls and the Madrasas.

The East India Company, during their first 60 years of rule didn't care much for the education of those they ruled in India.

The development of education under British can be divided into two phases:

-Development of education under East India Company.

Development of education under Crown rule.

Development of Education Under East India Company British

East India Company took hardly a few measures to promote and develop education in India. In 1781, Lord

Warren Hastings set up Calcutta Madrasa for Muslims law

and related subjects.

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Development of Education Under East India Company British

East India Company took hardly a few measures to promote and develop education in India. In 1781, Lord Warren Hastings set up Calcutta Madrasa for Muslims law and related subjects.

Jonathan Duncan started Sanskrit College at Varanasi for studying Hindu Law and Philosophy. Fort William College was set up by Wellesley in 1800 for training of civil servants of the Company in

languages and customs of Indians.

Enlightened Indians and missionaries started exerting pressure on the Government to promote modern, secular, Western education. They believed that Western education was the remedy for social, economic and political ills of the country.

Missionaries thought that modern education would destroy the faith of Indians in their own religions and they would take to Christianity. Serampore missionaries were very enthusiastic about spread of education.

Charter Act of 1813

The Charter Act of 1813, incorporated the principle of encouraging learned Indians and promoting knowledge of modern sciences in the country.

The Act directed the Company to sanction one lakh rupees annually for this purpose.

The government also set up three Sanskrit colleges at Calcutta, Delhi and Agra.

Lord Macaulay's Minutes

The famous Lord Macaulay's Minutes favoured Anglicists views. The limited government resources were dedicated to teaching of Western sciences and literature through the medium of English language.

English was made the medium of instruction in schools and colleges and alongside a few schools and colleges. were also opened instead of elementary schools and thus neglected mass education.

Wood's Despatch (1854)

In 1854, Charles Wood prepared a despatch on an educational system for India which was considered the 'Magna Carta of English Education in India'.

This document was the first inclusive plan for the spread of education in India.

The despatch instructed the government of India to undertake responsibility for education of the masses, and thus rejected the 'downward filtration theory', at least on paper.

It organised the hierarchy of education in the following manner:

- Vernacular primary schools in villages at bottom.
- Followed by Anglo-Vernacular High Schools.

Followed by an affiliated college at the district level.

-And affiliating Universities were set up in the Presidencies of Calcutta, Bombay and Madras.

It recommended English as the medium of instruction for higher studies and vernaculars at school level.

The despatch emphasised on female and vocational education, teachers' training and insisted that the education imparted in government institutions should be secular.

- It recommended a system of grants-in-aid to encourage private enterprises.

Development of Education Under Crown Rule

After the revolt of 1857, the English East India Company was abolished and Crown rule was started in India. Hence, many new reforms came into education which were as follows:

Hunter Education Commission (1882-83)

- In 1882, the Government appointed a commission under

the Chairmanship of WW Hunter to review the progress of education in the country since the Despatch of 1854. The Hunter Commission mostly limited its recommendations to primary and secondary education. Following are the recommendations of the Commission:

(i) Emphasised that state's special care is required for extension and improvement of primary education, and that primary education should be imparted through vernacular.

(ii) The Commission recommended transfer of control of primary education to newly set up district and municipal boards. It also recommended that secondary (High School) education should have two divisions:

- Literary Leading up to university.

- Vocational For commercial careers.

(iii) The Commission also paid attention to inadequate facilities for female education, especially outside presidency towns and made recommendations for its spread.

Under this Commission, Universities were set up like the Punjab University (1882) and the Allahabad University (1887).

Indian Universities Act, 1904

In 1902, Raleigh Commission was set up to study the conditions of universities in India and to suggest measures for Improvement in their structure and working.

The commission did not report on primary or secondary education.

Based on its recommendations, the Indian Universities Act was passed in 1904.

Government Resolution on Education Policy, 1913

In 1906, the progressive state of Baroda introduced compulsory primary education throughout its territories. National leaders urged the government to do so for British India.

In its Resolution on Education Policy, 1913, the government refused to take up the responsibility of compulsory education accepted the policy of removal of illiteracy. It urged provincial governments to take early steps to provide free elementary education to the poorer and more backward sections.

Private efforts were to be encouraged for this and the quality of secondary schools was to be improved.

A university, was to be established in each province and teaching activities of universities were to be encouraged.

Sadler University Commission (1917-19)

The purpose of the commission was to study and report on problems of Calcutta University. Although its recommendations were applicable to other universities too.

It also studied the entire arena from school education to university education and stated the view that, for the improvement of university education, improvement of secondary education was a necessary pre-condition.

Hartog Committee (1929)

The Hartog Committee was set up to report on development of education in India. Its main recommendations were as follows:

Emphasis should be given to primary education but there need to be no hasty expansion or compulsion

in education.

It also recommended selective system of admission to universities and diversified courses leading to industrial and commercial careers.

Only deserving students should go in for high school and intermediate stage, while average students should be diverted to vocational courses after Standard VIII.

For improvements in standards of university education, admissions should be restricted.

Sargent Plan of Education

- The Sargent Plan (Sargent was the educational adviser to the Government) was worked out by the Central Advisory Board of Education in 1944. It recommended following points:

Pre-primary education for 3-6 years age group.

- Free universal and compulsory elementary education for 6-11 years age group.

High school education for 11-17 years age group for selected children.

A university course of 3 years after higher secondary and high schools were to be of two types i.e., Academic or Technical and vocational.

- It provided for adequate technical, commercial and arts education and abolition of intermediate course.

The plan also advocated for liquidation of adult illiteracy in 20 years.

Teachers' training, physical education, education for the physically and mentally handicapped was stressed upon.

Wardha Scheme of Education (1937)

Wardha Scheme of Basic Education (1937) is also known as Nai Talim/ Buniyadi Talim was the outcome of thinking of Mahatma Gandhi. He considered education as an effective instrument of national reconstruction.

Indian National Congress had been pleading for free and compulsory Universal education. When Congress Ministries were elected in the provincial elections of 1937, it became the duty of Congress to implement it into action.

However, it required huge amount of funds which was lacking. To solve this problem, Mahatma Gandhi put forward his scheme of self-supporting education. He placed his basic education system in the Wardha Conference of 1937.

A committee was appointed under the Chairmanship of Dr. Zakir Hussain to formulate the scheme of basic education in India. The report submitted by the committee and published in March 1938, came to be known as Wardha scheme of education.

To discuss the proposed new education scheme, an All-India Education Conference was held in Wardha on 22nd and 23rd October, 1937.

Under this Scheme, free and compulsory education was to be given for 8 years (from 6 to 14 years). It was to be given in two stages, the junior stage covering 5 years and senior stage for 3 years.

Development of Technical Education During the British rule, there was some focus on the development of technical education in the form of setting up of new colleges and courses which are described as follows:

The Engineering College at Roorkee was set up in 1847; the Calcutta College of Engineering came up in

1856.

In 1858, Overseers' School at Poona was raised to the status of Poona College of Engineering and affiliated to Bombay University. Guindy College of Engineering was

affiliated to Madras University. Medical training started with establishment of a medical college in Calcutta in 1835.

Lord Curzon worked to broaden the whole basis of professional courses-medicine, agriculture, engineering, veterinary sciences, etc.

He established an agriculture college at Pusa, which acted as a parent institution of similar institutions in other provinces.