

CHAPTER – 5
CONTRIBUTION OF BHAGAT PHOOL SINGH
FOR WOMEN EDUCATION IN THE REGION
AND ESTABLISHMENT OF OTHER GURUKULAS

एक महात्मा था पतला दुबला
रहता जोहड़ किनारे ।
हवन नित्य किया करता,
रहता कन्द मूल सहारे ॥
गाँव-गाँव में घूम-घूम कर
उसने ज्योति जगाई।
नारी शिक्षा की थी उसने
हरियाणा में शपथ उठाई ॥
सर्वप्रथम उन्होंने छात्र शिक्षा के लिए
भैसवाल में गुरुकुल की पौध लगाई
फिर खानपुर में आ करके
नारी शिक्षा के लिए सीने पर गोली खाई।।

(अभिनंदन ग्रंथ)

Born on 24th Feb. 1885, Harphool Singh, later known as Bhagat Phool Singh belonged to Mahra village.¹ He passed 8th class, from a middle school (Madarsa) situated in the town of Kharkhoda. Then he worked as patwari. He got his first posting at Seekh Pathri village of Panipat in 1904.² In 1908 he came in contact with Preet Singh, a patwari of Panipat. Preet Singh was a strong Arya Samajist. At that time his friend Preet Singh, father of Gargi, another patwari, took him to an Arya Samaj function in Panipat. Inspired by him he decided to become a staunch Arya Samajist. Urlana village, where he was drawn to the Arya Samaj, transformed his outlook on life. This was a turning point in his

-
1. Nonica Datta, *Violence Martyrdom and Partition : A Daughter of Testimony*, New Delhi, 2009, p. 19
 2. Ibid.

life.³ Phool Singh now proudly wore the sacred thread made available by the Arya Samaj and he started attending the satsang of Arya Samaj. He turned vegetarian, gave up drinking and refused bribes. Phool Singh visited Gurukula Kangri. It was after hearing Swami Shraddhanand, (1856-1926) the founder of Gurukula Kangri, that Bhagat Phool Singh became a staunch follower of 'Vedic Dharma', and resolved to spend his free time on preaching the tenets of Arya Samaj. He regarded Shraddhanand as his role model. The cardinal principle of Arya Samaj – the objective of the social welfare, fascinated him the most.⁴ In 1916 he took leave for one year to study the basic texts of the Arya-Samaj, and ultimately resigned from the job of Patwari in 1917 and entered the phase of 'Vanprastha Ashram'. Now he devoted all his time to performing the activities of social welfare and propagating the basic beliefs of the Arya Samaj.

He is remembered for his great contribution to the field of girls' education and their upliftment. He went from village to village all his life, preaching the gospels of Arya Samaj and extolling the virtues of Gurukula. In this process he distributed the copies of Satyarth Prakash and offered sacred threads to the newly converted Arya Jats.⁵

At that time, on the one hand, the British Government often ignored the Hindus and favoured the Muslims and on the other hand, they were hostile to the Gurukulas as well as the education of girls. Moreover, in those days there was a lot of discrimination against girls, as the parents were never keen to educate them⁶.

3. Acharya Vishnumitra Vidyamartand, *Amar Hutatma Shree Bhagat Phool Singh Ji Ka Charitra*, Sonapat, 1982, pp. 40-42.

4. Nonica Datta, *Op. Cit.*, P.20.

5. *Interview*, Dr. D.S. Dahiya.

6. *Ibid.*

Education was supposed to lead the girls astray. At that time there was no arrangement for female education in Haryana.⁷ Haryana, being a backward state, had a very low percentage of literacy among the womenfolk. The main reasons for this state of affairs were ignorance and superstitions in addition to their appalling poverty. But Bhagat Phool Singh was the first person to lay emphasis on female education, pointing out that it was quite essential and of paramount importance. He wanted to remove injustice and crimes against women in the society.⁸

Bhagat ji focused his attention on women's education more closely. He believed that educated women would be better equipped to serve the family, the country and the community.⁹

Swami Parmanand told Phool Singh that there were many institutions for boys alone, but there was not a single one for girls. Therefore, we must try to ameliorate the position of girls in Haryana. Inspired by Swami Ji Phool Singh made up his mind to open a Gurukula exclusively for girls.¹⁰

When Bhagat Phool Singh put up this proposal to the managing committee of Gurukula Bhainswal, it was rejected, mainly due to famine and bad economic condition. Gurukula Bhainswal was not functioning smoothly and he wanted to open another pathshala. But due to his strong determination he ultimately started his Gurukula¹¹ initially as a pathshala in 1928 in a forest near Khanpur village. It was named Kanya Gurukula Khanpur in 1936.¹² It was located near the town of Gohana and

7. *Interview*, Manohra Devi, Lecturer in Pol. Science, K.G.S.S.S. Khanpur Kalan, 24.05.2014.

8. *Letter of Bhagat Phool Singh* dated 20.5.38, No. 491, File No. 591, (HAS) Panchkula.

9. Nonica Datta, *OP. Cit.*, 25.

10. *Ibid*, P.100.

11. Dharmvir Kundu, *Shri Bhagat Phool Singh Charitam*, Rohtak, 2010 (Hindi), P.149.

12. *District Gazetteer*, Sonipat, p. 312.

surrounded by Kasanda, Kasandi, Gamdi, Kakana, Buwana and Shamar village. Rohatk, Sonapat, Gohana and Panipat were the nearby towns and Gurukula was located on the outskirts of Khanpur, Kasanda and Kakana Village the Three Malik Villages.¹³

Clearly, Bhagat Ji's, decision to set up Gurukulas in forests near the Malik Jat village of Bhainswal and Khanpur reveals his will of strengthening Jat identity and promoting female education via intra-caste mobilization. The idea appealed to the Jats, who were otherwise averse to girls education.¹⁴

KANYA GURUKULAS IN HARYANA

On January 26, 1898, Arya Pratinidhi Sabha Punjab decided to open a Gurukula. Its definition was that "Gurukula is home of that Vedic institution in which such boys and girls seek education who are properly nourished in the Vedic atmosphere". In this resolution of Arya Pratinidhi Sabha Punjab there was a mention of both boys and girls while defining Gurukula. The Sabha established a Gurukula in Kangri near Haridwar in 1902. But for the next 22 years Gurukula could not be opened due to many hurdles and problems.¹⁵

While opening the Gurukulas, apart from financial problems, the problems of preparing syllabuses and of getting women teachers were also there. Syllabus for the boy students of Gurukula Kangri had already been prescribed, but that could not be adopted as such in Kanya Gurukulas. There was a wide difference between the educational aims of boys and girls,

13. Nonica Datta, *op.cit.*, p. 101.

14. *Ibid*, P.26.

15 Satya Ketu *Vidyalankar*, Vol. 3, p. 465.

because the aim of female education was to make them good housewives by teaching them cooking, sewing, music and other fine arts.¹⁶

According to Maharishi Dayanand, the marriageable age of a girl should be 16, which was 9 years less than that of a boy. In this short span of schooling how could girls be made fully conversant with the Vedas, ved-vedangas, grammar, Sanskrit and other household activities. It was a different issue which subjects should be taught and in what way and to what extent the Vedas should be taught to them. The founders of Kanya Gurukulas had to think over this main problem wisely and judiciously.¹⁷

Sarvadeshik Arya Pratinidhi Sabha Delhi entrusted the work of preparing syllabuses for the Kanya Gurukula to a great educationist, Acharya Ramdev in the year 1919, and one could find references to the original thoughts of the founders of Kanya Gurukulas in that syllabus. Different subjects and the reasons behind them were discussed at length while preparing the syllabus in order to make the present family life comfortable as well as ideal, Another main consideration was to establish equality between the male and the female. And it was possible only through female education.¹⁸

According to this syllabus, an educated women would not remain far below an educated man, would be able to keep independent views and would be able to provide such literature to the civilized world which nobody else could provide except the females". The syllabus for Kanya Gurukulas was prepared by

16. Ibid.

17 *Interview*, Dr.Sohan Pal Arya.

18 Ibid.

making some changes in the syllabus of Kangri Gurukula of which the following subjects were selected.¹⁹

1) Sanskrit Literature

Sanskrit literature was included in the Gurukula Syllabus to make the Indian girls well-educated and to enable them to express their original and independent views in this fine language.

(2) Upnishad and Darshan

In the words of Acharya ji, the meaning and mystry of life is hidden in the Upnishads, and no other document is more useful than this one for females.

(3) Nirukt and Grammar

As Niruk is necessary for the Vedas, so is Grammar necessary for literature.

(4) Vedas

Veda Mantras be taught to the girls in a simple language, so that they may have a greatly soft effect on their hearts, and they will prevent them from becoming atheists, since ignorance of veda mantras leads to atheism.

(5) Mathematics

Instead of heavy mathematics, only working and behavioural mathematics is suggested for ladies, because all the household work is done under their control.

(6) Science

While the syllabus for boys comprised physics, chemistry and instrumental science only science pertaining to psychology were incorporated in the syllabus for girls.

¹⁹ Ibid.

(7) History

Emphasis was laid on Indian history so that girls might get inspired from the ideals of the past. Apart from this, the syllabus included language of Aryas, and knowledge of household work such as included sewing, cooking, singing etc..²⁰

There were some problems in the way of implementing this syllabus, and the main problem was the non-availability of women teachers. But it was decided that so long as the women graduates of Arya Samaj were not available, some old committed persons should teach them.

But with the changing atmosphere all around, the system of education of Kanya Gurukulas also got changed, and now modern education is provided in the Gurukulas.²¹

KANYA GURUKULA KHANPUR KALAN (SONIPAT)

Gurukula Khanpur is the biggest institution of its type in Haryana. At the time of its foundation, people were conservative and orthodox. They strongly opposed the education of the girls. Hence Bhagat Phool Singh could find very few people who were ready to send their girls to the Gurukula for education.²² This Gurukula was started with just four girls.²³ He started this pathshala in 1928 with the admission of his daughter Gunwati and three other girls Gargi, Kunti and Shanti.²⁴ Bhagat Phool Singh wanted the girls to remain unmarried and to think of the Gurukula as their own home. A large number of girls who studied in the Gurukula remained Brahamcharis.

20 Ibid.

21 *Interview*, Dr. D.S. Dahiya

22. *Interview*, Mrs. Vijaya Laxmi, S.S. Teacher, K.G.S.S.S., Khanpur Kalan 20. 05.2014.

23. Bhagat Phool, *Stabadi Samarika* 1984. P. 10

24. Kumari Shakuntla, *Abhinandan Granth*, (P-III) p.1

In Kanya Gurukula, Bhagat Ji, wished to introduce two distinct models of Brahmacharini and Adarsh Grihini. The Brahmacharini in this scheme was superior to the Grihini. For long, Bhagat Ji had hoped that his two Daughters would embrace the great ideal.²⁵ By taking recourse to fast, he tried to persuade his eldest daughter, Subhashini, to give up her job in a school in Jind and devote herself entirely to his Kanya Gurukula.²⁶

In the beginning, the founder of the institution faced, many difficulties. People in general were opposed to female education. They looked at the Gurukula with serious doubts. Then Phool Singh had to face financial difficulties because he was hard pressed for money.²⁷

In 1942, even the stock of the foodgrains of Gurukula got exhausted. Later some people came to the help of Phool Singh. Bhaichand, Fakar Singh (Acharya) Jailal (Kheri Chandiarana), Kinyaram (Khanpur) helped in collecting funds for the Gurukula.²⁸ While the Gurukula was still in its infancy. Bhagat Ji was murdered in 1942. His death gave a serious setback to the Gurukula.

After his death, the managing committee of the Gurukula decided to continue his work. Bhagat ji's daughter Subhasini resigned from government service and accepted the post of Acharya. Subashini and her husband, both joined the Gurukula and started working zealously. Maru Singh, a popular leader of the region, was nominated President of the managing committee and under his supervision and care of the Gurukula started

25. Nonica Datta, op cit., P.26.

26 Ibid.

27 *Interview*, Kumari Dr.Sahib Kaur, Retired principal, K.G.S.S.S. Khanpur Kalan, 21.05.2014.

28. *Interview*, Kumari Brahmavati, Lecturer in Skt, K.G.S.S.S., Kanya Gurukula Khanpur on 18.05.2013.

progressing immensely. In 1947, the number of the girls studying there was around 150.²⁹

For her valuable contribution to the field of education-Subhasini was honoured with the “Padamshri” on April 3, 1976 by the President of India Shri Fakhruddin Ali Ahmad.³⁰

Later other courses such as B.Ed., O.T., Nursery, Art and Craft were introduced in the Gurukula. At present there are a number of professional courses, being taught in the Gurukula; these include a degree college, college of education and Ayurvedic college.³¹ Kanya Gurukula which has more than 500 bighas of land has played an important role in imparting education to women.³²

Bhagat Phool Singh was a noble and pious person. Powerfully influenced by the teachings of Arya Samaj, he worked tirelessly to popularise the teachings of Swami Dayanand Saraswati and Arya Samaj across many parts of Haryana. He opened Gurukulas for this purpose. Even today these institutions are providing laudable services to the people.

Secondly, he strove to improve the social status of long neglected and exploited class, the untouchables.³³ By personal example, sacrifice and suffering, he tried to ensure that they are not prevented from taking water from the village wells. .

These Gurukulas have great importance in the history of the region. These catered to the educational needs of the people of this region. At such a time when government Schools, not to talk

29. *Interview*, Kumari Dr. Gyanvati, Retired Principal, K.G.S.S.S. Kanaya Gurukula Khanpur, 11.05.2014.

30. *Gurukula Samarika*, Feb-2003, P.6

31. Based on *Personal Survey*

32. Mahender Shastri, *Life character of Padamshri Bahan Subhasini Devi*, Rohtak-2004, p. 26.

33. Shivanand Malik, *Dehati Gandhi, Bhagat Phool Singh Jivan-Varit (1885-1942)* PP.148-158.

of Collages were very few, and were located only in towns and cities, these Gurukulas Provided cheap education to the children of villages.³⁴

The education imparted here laid emphasis on the Vedic Studies, Sanskrit and grammar. Students were also taught ancient Indian History and Culture. Alongwith this the physical and moral health of the students was taken care of. There was great stress on character building. Then a sense of equality among the students of the Gurukula was inculcated. There was no caste system.³⁵ The socio-economic profile of students in Gurukula, Khanpur Kalan is as follows.³⁶

Table 5.1

Students	Percentage
From Urban Areas	30
From Rural areas	70
From Educated Families	60
From Uneducated families	40
From Higher Middle classes	10
From middle classes	65
From lower classes	25

Table 5.1 depicts the picture of the Kanya Gurukula Khanpur Kalan. It reveals that parents from rural areas take more interest in sending their wards to Gurukulas as compared to urban parents.

34. Ibid.

35. Ibid.

36. Personal Survey.

Educated families show greater interest in the Gurukula type of education than uneducated families. Neither higher middle classes nor lower classes are so much impressed by the Gurukula education as the middle classes are. The enrolment of their wards is much more than that of other classes.

In November, 2006 the Haryana Legislative assembly passed a legislative notification declaring the Khanpur Gurukula a full fledged state university.³⁷

This is the first university for women in North India, and has deep roots and relationship extending beyond generations with the region and inhabitants. Bhagat Phool Singh, a great martyr, satyagrahi and revolutionary philanthropist had a burning desire to do social reforms. Inspired by the noble ideas of Swami Dayanad Saraswati, Bhagat ji had a strong urge for women upliftment through education. The motto of the university is – *“Empowering women with education.”*³⁸

KANYA GURUKULA MAHAVIDHYALYA (VIDYAPEETH) PANCHGAON (BHIWANI)

This Gurukula was established in Nov. 1945. But due to deteriorating economic condition, and administrative problems, this Gurukula closed down in April 1955 and remained closed till 1977. Later with the “Arambhyog” this Gurukula was restarted on Feb. 19, 1978, after a gap of 23 years.³⁹

Its founder late Sh. Mansa Ji Tayagi was born on August 2, 1902 in a farmer’s family in the village Panchgaon in District

37. Vasundhara, Kanya Gurukula Khanpur, 2010, p.2.

38. Vasundhara, 2009, P.1.

39. Interview, Dr. Shuritikriti vedrattan, Acharya, Kanya-Gurukulas Mhavidhyalya (Vidyapeeth) Panch Gaon (Bhiwani) on, 14-10-2013.

Dadri.⁴⁰ There was no government school nearby. He was a strong supporter of female education right from his young age, and was also influenced by Arya Samaj. He had been in the contact of Master Nanak Chand since 1937. In April 1945, all his colleagues came the contact of Jhajjar Gurukula. Under the influence of Acharya Omanand Ji. He donated all his 70 beghas agriculture land to the Gurukula at a big panchayat of the area. He spent all his life in social reforms and in promoting female education.⁴¹ By donating all his land he decided to open a Gurukula each in Punjab, Delhi and Haryana. At present this is the only Gurukula in the four districts-Bhiwani, Hissar, Sirsa and Fatehabad. Sh. Bharat Singh Shastri became its Acharya. But due to Bharat Singh's joining government service, the condition of the Gurukula deteriorated and got closed after sometime. In August, 1987 Bhagat Singh was again brought to Gurukula, as in charge. In April, 1988, this Gurukula was affiliated to Gurukula Jhajjar. It had become affiliated to M.D.U. Rohtak in 1985. According to the syllabus of Gurukula all the examinations from 9th class to Acharya are conducted by M.D.U. Rohtak which is recognized by all the universities of India. Now classes from Prathma to the final year of Shashtri are run in the Gurukula.⁴²

At present, in this Gurukula there are 75 girl students and they all live in the hostels. There are 12 women teachers.⁴³

Table 5.2 shows that the number of girl students in the Gurukula under discussion is rising swiftly and consistently

40. Ibid.

41. Patrika, *Kanya Gurukula Mahavidhyalaya – (vidyapeeth)*. Panchgaon Bhiwani ka-'Divarshik Viveran', Oct. 2006-Sept. 2007, pp. 5-19.

42. Patrika, *Kanya Gurukula Mahavidhyalaya (Vidyapeeth)* Panch Gaon Bhiwani ka- varshik viveran'. 1998. P. 4.

43. *Interview*, Dr. Suritikiriti Vedrattan

while in 1978 number of students in the Gurukula was only 10, but now, it has escalated to 175. It is really a very encouraging trend.

Table 5.2
Number of the Girls student in Gurukula 1978-1985⁴⁴

Year	Students
1978	10
1980	30
1985	50
At present	175

Acharyakul Arsh Kanya Gurukula, LovaKalan (Jhajjar)

This Gurukula was established in 1965 by Swami Manacharya Saraswati on his 40 acre land to fulfill the educational needs of girls. The Gurukula is affiliated to the Board of School Education, Haryana. There are 12 women teachers. There are 230 girl students in the Gurukula at present.⁴⁵ There is a small library with a collection of religious books like Vedas and Upanishads etc. The girls of this Gurukula learn Aarsh literature through grammar.

Table 5.3 reveals the enrolment of the girl students in various classes at Acharyakul ArshKanya Gurukula Lova kalan has had a chequered history in terms of the enrolment of girl students. While from 1965 to 1974 it had a downward trends with some functions in between.

44. Based on Personal Survey.

45. *Interview*, Kumari Dr. Rajan Maan, Acharya, Ranjit Singh *Samark Kanya Gurukula*, Lova Kalan, Jhajjar on 8-10-2014.

Table 5.3
Number of Girls Student in Gurukula 1965-1985⁴⁶

Year	Ist to 5 th Class	6 th to Shastri	Total
1965	9	5	14
1966	8	1	9
1967	8	-	8
1968	12	-	12
1969	14	-	14
1970	13	-	13
1971	13	-	13
1972	6	1	7
1973	5	-	5
1974	2	1	3
1975	14	3	17
1976	10	14	24
1977	17	5	22
1978	19	2	21
1979	25	6	31
1980	27	12	39
1981	32	11	43
1982	19	20	39
1983	22	28	50
1984	34	9	43
1985	28	30	58
At Present	125	105	230

46 Ibid.

But from 1975 onward the rising trend has preponderance though at times a slightly downward is also seen, yet on the whole, the rising trend is quite significant. From the strength of just 17 girls students in 1975, the strength rose to 58 in 1985, At present the strength is 234 which is indicative of the growing popularity of the Gurukula education system.

It follows the syllabi and curricula of Gurukula Jhajjar. The students offering Sanskrit degree certificates appear in Prathma, Madhyama, Shashtri and Acharya examinations and are affiliated to Sampuranand Sanskriti Vishvidyalaya Varanasi.⁴⁷ Education for all round development is provided.

Table 5.4
Socio-Economic Profile of the Students.⁴⁸

Students	Percentage
From Rural	70
From urban	30
From educated families	40
From uneducated families	60
From upper middle class	10
From middle class	45
From lower class	45

Table 5.4 throws light on the socio-economic profile of the students. The enrolment of the rural students is much greater than that of the urban students. Uneducated families are more attracted to the Gurukula than the educated ones. Girl students from upper middle class are for less than the students from the middle and

47. Ibid

48. Ibid.

lower classes. The Gurukula system of education seems not to have caught the fancy of the upper middle class.

The Gurukula aims at imparting education on the Vedic pattern. The institution is self dependent. Hostel facility is available and education is free. The religious and Vedic education is given from 5th class onwards and the education of cooking and sewing is given to girl students of higher classes.⁴⁹

ARYA KANYA GURUKULA SANSKRIT VIDALAYA PADHA (KARNAL)

This Gurukula is situated near the village Paddha. It was established on Nov. 25, 1973 by Dr. Ganesh Das Aneja. The land of 125 Bhigas for this Gurukula was donated by 99 persons of the village.⁵⁰ An important role was played by people like Ch. Thambu Ram, Ch. Vijay Singh, Ch. Manchal in establishing the Gurukula. Panipat refinery also donated 20 lakh rupees for the development of the Gurukula. There is no hostel facility, so all students are day scholars. At present classes are held upto 10+2 and it is recognized by the Board of School Education, Haryana. After 10th there are classes of NTT and Stenography. There are 251 students at present who are seeking education here. From time to time camps and functions are arranged for bringing about social reforms. There are 21 women teachers in the Gurukula.⁵¹

Table 5.5 shows that Arya Kanya Gurukula Sanskrit Vidyalaya Padha (Karnal) draws its maximum strength of girl students from rural areas. The percentage of the girl students from urban areas is dismally low i.e. 5% only. Uneducated families and middle and lower classes are attracted towards the

49. Ibid.

50. *Interview*, Kumari, Dr. Amarkaur, Acharya, Arya Kanya Gurukula Paddha (Karnal) on 07-05-2014.

51. *Interview*, Mrs. Santosh Kumari, S.S.Mistress, Arya Kanya Gurukula, Padha (Karnal) on 07-05-2014.

Gurukula much more than educated families and upper middle class.

Table 5.5
The Socio-economic Profile of the Students.⁵²

Students	Percentage
From Rural	95
From Urban	5
From Educated Families	30
From Uneducated Families	70
From Upper middle class	10
From middle class	45
From Lower class	45

Table 5.6⁵³
Number of Girl student in Gurukula 1973-1985

Year	Students
1973	5
1974	65
1975	24
1976	31
1977	41
1978	16
1979	17
1980	34
1981	24
1982	53
1983	43
1984	50
1985	71
At present	251

52. Personal Survey

53. Ibid.

Table 5.6 reveals that only 5 girl students were admitted to the Gurukula in 1973. The number rose to 65 in 1974, but 1975 and 1976 witnessed a decline in the number and the number came down to 15-16 in 1978-79. The main reason for it was the opening of private and govt. schools at "Pucca Khera" from where a large number of girl-students came to the Gurukula. There was no school earlier in the village. Another reason was that although the Gurukula was only for girls, but boys were also admitted at the primary level for sometime. Therefore the parents did not send their girls to the Gurukula. The nearby village from where the girls came to the Gurukula were earlier without schools. Since the establishment of private and govt. schools in these villages, the strength of the Gurukula has fallen down. It could also be attributed to the poor means of transportation in the village.

ARYA KANYA GURUKULA, MOR MAJRA (KARNAL)

Arya Kanya Gurukula Mor Majra was inaugurated on Jan 5, 1973 by Smt. Janki Devi Mann (Karnal). The first day 4 students were admitted to the first standard.⁵⁴

Some prominent people of this area decided to open a Gurukula on the lines of Gurukula Khanpur Kalan. In 1971 some people of the Managing Committee of Khanpur Kalan visited this area and found it backward vis-a-vis female education, as in Karnal and Panipat no school provides free education to girls. First step was taken by Sh. Pratap Singh Sarpanch of Mor Majara who decided to give 27 acres of combined land. There is a combined land for Mor Majra, Dharamgarh and Kavi. Boundaries of all the three villages touch each other and they all agreed on

54. *Interview*, Smt. Nirmala Arya, *Acharya, Kanya Gurukula Mor Majra* (Karnal) on 07-05-2014 .

opening Arya Kanya Gurukula. The Panchayats of Dharmgarh and Kavi also assured the Gurukula authorities that if the Gurukula runs smoothly, they will contribute 25 acre land each to the Maha Sabha of Mor Majra free.⁵⁵ The prominent persons of this Maha Sabha were Ch. Gyasi Ram, Partap Singh (Mor Majra), Chattar Singh, Tek Chand Nambardar, Chandgi Ram Saini (Dharamgarh), Vijay Singh. Dr. Vedvrat (Salwan), Bharat Singh (Oadlm), Harichand Sarpanch (Kavi), Amar Singh (Kudlan).⁵⁶ It was decided on the request of the main persons that this Gurukula would function on the guidelines of Gurukula Khanpur Kalan, and Subhasini Devi would be its incharge.⁵⁷

Table 5.7
Socio-economic profile of students⁵⁸

Students	Percentage
From Rural	75
From urban	25
From educated families	30
From uneducated families	70
From upper middle class	10
From middle class	40
From lower class	50

This way Gurukula has three hostels. There is a separate hostel for 8th, 10th and 10+2, and one for the primary section and

55. Ibid.

56. Maha Sabha Arya Kanya Gurukula Mor Majra Ka Samachar Pattar, 1972, p. 2

57. Ibid.

58. Annual Report of Kanya Gurukula Mor Majra, different years.

one for 6th and 7th. Sanskrit is compulsory in the Gurukula.⁵⁹ The High school and the Senior Secondary School are recognized by the Board of School Education, Haryana and follow the curriculum laid down by the Board Of School Education, Haryana.⁶⁰ High school is Govt. aided school and the State Government provides 80% aid for the payment salaries to the teachers. At present as many as 2800 students are there in the schools.⁶¹

This table shows that the majority of the students in the Gurukula hail from rural areas i.e. upto 75% while the response from the urban areas is very poor i.e. as low as 25% only.

Similarly response from the educated and rich families is poor as compared to uneducated and lower middle class family. This brings out that the rich and educated persons don't respond to the Gurukula type of education adequately.

SANSKRIT MAHAVIDYALAYA, MOR MAJRA

This Mahavidyalaya was established in 1983 and it is recognized up to Shastri level by Kurukshetra University Kurukshetra. In this Mahavidyala students come after 10th and 10+2. There is a vocational training centre. It is housed in the Gurukula building but is run by the government.⁶²

At present classes are held for B.A., B.Sc. (Computer Science), B.B.A., B.Com., B.Ed. and J.B.T.⁶³ There are 600 students in these courses. The main sources of income is donation, government grant and 57 acres of land donated by

59. Arya Kanya Gurukula Senior Secondary School and Sanskrit Mahavidyalaya, Mor Majra, (Karnal) *Prospectus*, 2002-2001, p.1

60. *Prospectus* – 2013-14 p.1

61. Personal survey

62. *Prospectus* – 2013-14.

63. *Ibid.*

Panchayats. Education to the girls is provided to ensure their all round development. At present 42 women teachers are working in it.⁶⁴

All the girl students live in the hostel, as hostel is compulsory. 'Sandhya' is compulsory for all girls.⁶⁵ The number of girl students from 1973-1985 is given below:-

Table 5.8⁶⁶
Number of Girls students in 1973-1985

Years	Students
1973	-4
1974	7
1978	68
1981	147
1983	150
1985	204
At Present	2800

This table shows that the number of students was just four, but in subsequent years kept rising rapidly year after year. It had escalated to 204 by 1984 Phenomenal progress in terms of strength is evidenced by the fact that now it has a massive strength of 2800. It speaks volume about the conducive and serve atmosphere prevalent in the Gurukula.

64. Personal survey.

65. Ibid.

66. Ibid.

KANYA GURUKULA MAHAVIDAYALYA KHARKHODA (SONIPAT)

This Mahavidyalaya was established on 15th August, 1974 by Bhagat Daryav Singh, a resident of Humanunpur. Earlier Bhagat ji was a supporter of ‘Pauranik’ views. He was a dedicated worker like Pauranik Sadhus. After sometime, a change came into his views and he became loyal to Gandhiji. Then he became Arya Samaji after coming in the contact of Acharya Bhagwan Dev (Swami Omanand).⁶⁷

After coming in the contact of Acharya Bhagwan Dev, he taught all his four children in Gurukula; of the two daughters, one at Narela and the other at Khanpur Kalan, and the two sons were taught at Gurukula Jhajjar. He worked with Bhagwan Dev for 12 years. In those days he went to prison also, due to his active involvement in ‘Hindi Satyagrah’ and ‘Anti-Cow-Slaughter’ Movements. In 1971 he decided to open Kanya Gurukula.⁶⁸

Initially, he purchased 1.1/2 bighas of and in Kharkhoda and started the Gurukula on 15th August 1974. As there was another institution nearby it was difficult to run it with the help of donations. Three persons were in service and their savings were also spent in raising this institution. His little land was also sold.⁶⁹

At first, Prabhakar and Shastri classes were started in 1975. After that JBT, Home Science, art and craft and OT training classes were also started. Initially this institution could not take up the form of Gurukula. So, it was thought that first it should be

67. Based on Personal *Interview*, Smt. Seema Malik, Principal Kanya Gurukula Kharkhoda (Sonepat) on 13-05-2014.

68. *Ibid.*

69. *Interview*, Smt. Seema Malik.

started as a vidyalaya and then it would assume the form of Gurukulas. At first in 1974 Acharya Yashpal Collected Rs. 101/- each from 50 persons and food grains with the help of Swami Indervesh and Ch. Shri Chand Rohtak.⁷⁰ This Gurukula got affiliated to Maharishi Dayanand University Rohtak and Haryana Education Board, at present 1500 girl students are seeking training under the guidance of the efficient staff, and there is a hostel for girl students in this Gurukula.

Table 5.9 ⁷¹
Socio-economic profile of students

Students	Percentage
From urban area	20
From rural area	80
From educated families	40
From uneducated family	60
From upper classes	20
From middle classes	60
From lower classes	20

This shows that this Gurukula draws its strength mainly from the rural areas. Rural students account for 80% of the total strength. The strength from urban areas is only 20%. The gap between the students who come from uneducated families and educated families is not so wide.

⁷⁰ Ibid.

⁷¹ personal survey.

60% of the girl students belong to the middle while the percentage of the students from upper classes and lower classes is 20% each. The interest of the middle class people is much more than that of the upper and lower class people.

Table 5.10⁷²
Number of girls students in Gurukula 1974-85

Year	Total
1974	50
1975	80
1976	150
1977	180
1978	300
1979	300
1980	400
1981	460
1982	530
1983	480
1984	620
1985	640

This table shows that the strength of the Gurukula in 1974 was only 50. The No. of students kept rising steadily. This shows the growing popularity of the Gurukula. With the

72. personal survey.

introduction of job oriented courses the pull towards the Gurukula was escalated. The strength of 640 in 1985 bears a stark contrast to 50 in 1974.

KANYA SANSKRIT MAHAVIDHALAYA GURUKULA KHARAL (JIND)

This Gurukula was established on 26th January, 1976 by Swami Rattan Dev Ji Saraswati. Educationally, it was a backward area. There was no institution for girls. Swami Rattan Dev was making constant and sincere efforts to open a Kanya Gurukula. Other institutions run by them are Arsh Vidyapeeth Gurukula Kumbha Khera and vedic pathshala Hasangarh (Hissar).⁷³ He developed Kharal Gurukula with the help of local people and prosperous people of Narwana.

In the rural area of Jind Distt, this is the only institution where girls can study. Earlier female education was not good in this area, but with the passage of time, people were attracted by the able leadership of Swami Ji, who made constant efforts to create a very conducive atmosphere. His strong determination was to improve life and future of girls.⁷⁴

The Gurukula has land for its financial support, two women of Kharal, Smt. Khajani Devi and Smt. Bhoola Devi donated 10 bighas of land each to the Gurukula and 50 bighas were given by the village Panchayat.⁷⁵

The main sources of income are collection, donation and government grants. Some income comes from Gurukula land, and some from tuition fee. In Feb., every year function of Gurukula is celebrated with great enthusiasm. Physical exercises are also

73. *Interview*, Kumari Dr. Darshna Devi, Acharya Kanya Gurukula Kharal (Jind) on 08-05-2014 .

74. *Ibid*

75. *Personal Survey*.

taught to girl students and these are demonstrated at the time of annual functions.⁷⁶

At present classes are held upto 10+2, and it is recognized by Haryana Education Board. After 10th, there are classes of Visharad and Shastri. From 3rd class Sanskrit and religious education are taught compulsory subject. Here girls come from Delhi, Punjab, Haryana, Bihar, Nepal, Uttar Pradesh, Madhya Pradesh and Chhattisgarh. At present there are 1500 students from Ist class to 10+2. In March, 2014, The Govt. of Haryana made this Gurukula a Regional Centre of Bhagat Phool Singh Mahila Vishvvidhlaya Kanpur Kalan.⁷⁷ This offers a good opportunity to those students of this region, who want to pursue higher studies. There are 60 women teachers in the Gurukula.⁷⁸

Table 5.11⁷⁹

The total number of girls students in Gurukula, 1976-1985

Year	Primary	Middle	High
1976	72	24	-
1977	138	34	-
1978	238	60	-
1979	362	131	4
1980	490	187	28
1981	500	240	88
1982	502	260	93
1983	550	300	125
1984	552	340	160
1985	546	400	200

76. *Interview*, Darshan Devi.

77. *Ibid.*

78. *Ibid.*

79. Personal survey.

Table 5.11 throws light upon the strength of primary, middle and high classes. In 1976 the No. of students in the primary section was 72 and in the middle wing 24. No student took admission to the high level classes upto 1978. Four students sought admission to the high class in 1980. But the strength of all the three wings has registered a considerable rise over the years. No decline in the strength in any of years under consideration could be seen. All the three wings have registered an upward swing, which is a sure sign of the growing popularity of the Gurukula.

Table 5.12
Socio-economic profile of the students.⁸⁰

Students	Percentage
From educated families	40
From uneducated families	60
From upper middle class	10
From middle classes	30
From lower classes	60
From rural area	80
From urban area	20

Table 5.12 discloses the socio-economic profile of the students. Students from uneducated family outnumber those from educated families by 20%. Students from urban areas are for less

80. Personal Survey.

than those from rural areas. Similarly students from lower middle account for 60% of the students while the students from upper middle class and middle class are 10% and 30% respectively. Thus it can be safely concluded that the Gurukula caters to the educational needs of the poor and rural students in a big way.

In the field of social reform this Gurukula has made prominent contribution. By providing education to foreign students, India culture is getting popularised in foreign countries. Gurukula participates in many social movements. Here girls are educated in such a way as to ensure their complete development. Gradually Gurukula is adopting modern shape.

KANYA GURUKULA, GENDA KHERA (JIND)

This Gurukula was established on 15th March, 1984 by Swami Gaorakshanand ji and Chander Singh (D.C.) Jind.⁸¹ Sh. Mange Ram, Khera, Rattan Singh Kar Sindhu, Ramchandra and Sadhu Ram played a leading role in the establishment of this Gurukula. 15 acre land was donated for Gurukula by the people Gendakhera. Most of the girls in Gurukula are from the middle class families.⁸²

At present courses are recognized by the Board of School Education, Haryana, upto 10th. After 10th there are classes of Shastri recognized by Kurukshetra University, Kurukshetra.⁸³ There are 1000 students seeking education, of which 180 students are hostellers. There are 27 women teachers.⁸⁴ Smt. Banto Devi

81. *Smarika*, Kanya Gurukula Genda Khera (Jind) 1992, p.3

82. *Interview*, Swami Hiranand, Acharya of Kanya Gurukula, Gendakhera, 08.05.2014.

83. *Interview*, Vikaram Kumar Viveki, Prof. in Sanskrit Dept., Punjab University Chandigarh, on 09-05-2014.

84. *Smarika*, op.cit.p. 22..

(Principal) and Acharya Hiranand are doing good work for the upliftment and development of women.⁸⁵ The total number of girls student in Gurukulas from 1984-85, is given in the table 5.14.

Table 5.13 ⁸⁶
The Socio-economic profile of the students

Students	Percentage
From rural areas	90
From urban area	10
From educated families	30
From uneducated families	70
From upper middle class	20
From middle classes	60
From lower classes	20

Table 5.13 reveals the socio-economic profile of the students. Most of the students hail from rural areas. Most of them belong to uneducated families. Urban students account for only 10% of the strength while only 30% students from educated families. Students belonging to middle classes account for 60% of the strength. Students from the upper middle class and lower class are equal in terms of percentage.

85 *Interview*, Smt BantoDevi, Principal Kanya Gurukulas GendaKhera, Jind on 08-05-2014.

86. Personal Survey.

Table 5.14⁸⁷

Total Girl student in the Gurukula 1984-1985

Year	Ist to 5 th class	6 th class	Total
1984	24	7	31
1985	78	16	94

Table 5.14 reveals the strength of girl students in two years 1984 and 1985. The strength of the Gurukula witnessed a sharp rise. In 1984 the strength of 1st to 5th class was only 24 which spiraled to 78 in 1985. Similarly the strength of the sixth class rose from 7 to 16. The increase is really impressive.

DAILY ROUTINE OF GIRLS IN GURUKULAS

Morning 4 a.m to 6 a.m. – Programme of physical fitness, exercises and practice of yoga and pranayam followed by Havan, Yajna, and sermons by 'Dharmic' scholars.

Breakfast – 6.30 am

Swadhyaya – 7.a.m to 9. a.m (winter)

2.30 to 5. p.m (Summer)

Study Class – 7. a.m to 1. p.m (summer) .

9 .a.m to 1. p.m and 2.p.m to 4. p.m (winter)

Evening Schedule – Sports competition etc. 4.p.m – 5.p.m (winter)

5. p.m – 6.p.m (summer)

Sandhya and evening prayer – 6 .p.m to 6.30 p.m

Dinner – 6 .p.m to 7. p.m (winter)

6.30 to 7.30 (summer)

87. Ibid

Night Swadhayaya – 7.30 – 9.00 p.m (study and home work)

Sleeping Time– 9. p.m to 4. a.m. ⁸⁸

RULES OF ALL KANYA GURUKULAS IN HARYANA

1. Only real brother, sister and parents are allowed to meet the wards.
2. Photos of three persons have to be submitted compulsorily.
3. Visitors can meet on Sundays only from 8 a.m. to 4.30 p.m.
4. Fine is imposed on girls for violation of rules.
5. A girl who is chronically ill is not allowed admission.
6. Girls are not allowed to meet any relatives.
7. Married girls are not allowed admission, if some girl is able to take admission concealing her marital status, she is expelled from the Gurukula on detection.
8. Hostellers are not allowed to go outside without prior permission of the Hostel Incharge. Getting of leave sanctioned is compulsory from both the Head Mistress and the Hostel Incharge.
9. Before proceeding on leave and returning again only real parents and bothers/sisters are allowed to accompany the ward.
10. If a student is found possessing any valuable item restricted by Head Mistress of Hostel Incharge in the class, the item is forfeited.
11. No person is allowed to interact with any girl student without the prior permission of the Head Mistress.

88. *Niyamavali*, All Kanya Gurukula and Based on Personal Survey.

12. Identity card supplied by the school to meet any girl student is compulsory in order to meet the student, otherwise the meeting is not allowed.
13. Printed suits are not allowed in Gurukula.
14. It is compulsory for every girl student to live in the Hostel.
15. Sandhya is compulsory in the morning and in the evening for every student.
16. No girl is allowed to stay outside the Hostel.⁸⁹

Presently there are about 8 *Kanya Gurukula* in the field of women education. In these *Gurukula* there are about a thousand girls. All these *Gurukulas* are controlled by Govt, and Private agencies. These *Gurukulas* receive donation from the public time to time. In these *Gurukula* there is emphasis on physical education and Cultural activities. There is a Dispensary in every *Gurukula* for medical checkup. The *Gurukula* also provides transport facility for the students. Most of the students stay in the Hostels in the *Gurukulas*.

Most of the girls in *Gurukulas* are from middle classes. Because of unavailability of good schools in villages and from the point of view of social security; the girls are sent in *Gurukulas*. Thus by making the girls educated, *Gurukulas* does the task of social reform and in Haryana *Kanya Gurukulas* providing remarkable contribution.

Most, Haryana *Kanya Gurukula* are now converted into modern ones. They don't have their own education systems, Government education system prevails in all the *Gurukulas*. Main motto of *Gurukulas* is to educate girls for their improvement in the

⁸⁹ Ibid.

society. They train the girls to become self dependent in every field of society. Hawans are performed in the morning and evening in the *Gurukulas* and girls are made aware of the evils prevailing in the society so that they can boldly face the difficulties in their future. But. Girls are from middle class families and rural areas in *Gurukulas* because here education is cheaper and better. Also from security point of view villagers prefer to send their ward to the Hostels.

Gurukulas are no longer orthodox like the previous ones. In *Gurukulas*, modern cultural and scientific education is provided. Now a days, there is no difference between *Gurukulas* and modern educational institutions. Old *Kanya Gurukulas* are no more than a educational institutions with hostel facilities but there are still some old rules followed today. In this way, *Gurukulas* in Haryana are playing a pivotal role in the sphere of education for rural women and thus *Gurukulas* have an important place in women's education. Interestingly *Kanya Gurukulas* are more successful in comparison to boys *Gurukulas* in Haryana.