CHAPTER- 6
Women Education and Arya Samaj

General Background of Women Education in Colonial Punjab:

During early 19th century traditional and domestic mode of education was popular among the Northern Indian society. The nature of traditional educational system was purely religious in which various types of educational institutions, e.g. Pathsala, Maktab and Gurumukhi schools etc. belonged to different religions and communities were situated. So the instructions imparted through these local and domestic institutions were very much influenced by particular religion and their ideology.¹ This system of education was confined to acquiring the principle and philosophy of their respective religions. It was noticed that in 1866, inspite of the slow progress and religious character of education, the proportion of girl students receiving female instruction in the Punjab was the highest when compared with other provinces in India. It has been indicated from the table given below:

Table- 6.1 Women Education in India in 1866.²

<table>
<thead>
<tr>
<th>Name of Province</th>
<th>No. of Schools</th>
<th>No. of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punjab</td>
<td>1029</td>
<td>19,561</td>
</tr>
<tr>
<td>North-West Province</td>
<td>574</td>
<td>10,443</td>
</tr>
<tr>
<td>Bengal</td>
<td>220</td>
<td>5,712</td>
</tr>
<tr>
<td>Madras</td>
<td>139</td>
<td>3,315</td>
</tr>
<tr>
<td>Bombay</td>
<td>65</td>
<td>2,436</td>
</tr>
<tr>
<td>Central Province</td>
<td>92</td>
<td>2,361</td>
</tr>
</tbody>
</table>

But after 1860, British occupation of this region initially had an adverse effect on

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¹ H.R. Mehta, 'A History of the Growth and Development of Western Education in Punjab, 1846-1884' (Patiala, 1971) p. 12, and also see Nita Kumar, 'Lessons from Schools: The History of Education in Banaras', (New Delhi, 2000) pp. 152-160. Although Nita Kumar concentrated particularly on Banaras but she explored the influence of religion on traditional education system in 19th century India.

the domestic educational set-up. Lack of patronage of indigenous schools and their non-recognition for government services led to their decline. Indigenous schools were dying out with the destruction of the traditional elite, which patronised them. For instance, The Education Commission of 1884 found that, in the Punjab, 1029 girls schools were under government inspection in 1865-66, but they declined to 317 in 1881-82. This shows unsatisfactory and down falling condition of traditional education and particularly female education.

Till that time, due to patriarchal system, the society was not in the favour of female education. Prem Chowdhry states about the impacts of patriarchal system on Indian women in following words:

"In tightening the reins of patriarchy and in reinforcing its ideology, women emerge as a willing party to their own marginalization and exploitation. They even give a moral sanctity and legitimacy which shows a self-imposed subalternism . . . patriarchal system subordinated women as a rational device under condition of powerlessness and economic dependency."4

Most of the women were also literate because there were many kinds of customs and taboos which denied the women to be educated or they might be sent to the schools.

Education of girls was entirely domestic and only a small section of the female population was educated to the modest requirement of household life. Quoting Miss

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Greenfield of Ludhiana, G.W. Leitner, the champion of oriental learning and critic of the government educational policy, showed the distaste of the Punjabis for education of their girls. They argued that they did not want girls to become munshis and do naukari. According to Leitner, girls' education was confined to the reading of religious texts. Among the Hindu, Muslim and Sikh, the importance to read the sacred and religious texts made female literacy socially acceptable. Among the Hindus of the upper castes and class, particularly among the Khattries and Kshatriya castes of Punjab, the girls were being taught at home. On the other side, British government had more narrow thinking (downward filtration theory) even for male education, for their colonial interests. It aimed at creating a new social base for British rule and to produce a sub-elite class, which could borrow the colonial administrative structure. The policy makers of the British government and their Indian supporters were gender-biased in this perspective and they had not found any profit in female education, therefore, female education always remained secondary to male education. This resulted in downfall of girls' education. In 1869-70, a general survey revealed the reduction of the total number of school from 2539 in 1868 to 2084 in 1869-70 in the Punjab region. The total number of female pupils in female government school's and aided schools at the close of academic year 1868-69 was 17,458. By the end of the academic year 1869-70, it had fallen to 13,208, that is, about 24 percent. It is very important to understand that from thousands of girls enrolled in various schools, a few girls passed even primary stage. In 1886-87, there were 62 girl students in Upper Primary in the District Board School and only 17 students

6 Ibid., p. 104.
7 'Report on Popular Education in the Punjab and its Dependencies for the year 1869-70', Director of Public Instruction, Punjab (Lahore, 1870) pp. 3-4.
passed successfully Upper Primary school. There were 1274 girl students in the same school in Lower Primary but only 100 students passed. The Table 6.2 shows that 1119 girl students dropped out at lower primary level. In Govt. aided schools, there were 5902 girl students, but only 182 students passed the primary level. It shows that there was too much girls drop out of girl students even at primary level.

Table- 6.2 Primary Schools for Girls in Punjab 1886-87.⁸

<table>
<thead>
<tr>
<th>Class of Schools</th>
<th>No. of Schools</th>
<th>Upper Primary Students</th>
<th>Lower Primary Students</th>
<th>Successful Students</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Upper Primary</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Lower Primary</td>
</tr>
<tr>
<td>District Board</td>
<td>54</td>
<td>62</td>
<td>1274</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Municipal Committee</td>
<td>74</td>
<td>69</td>
<td>2033</td>
<td>N.A.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>N.A.</td>
</tr>
<tr>
<td>Govt. aided Schools</td>
<td>158</td>
<td>83</td>
<td>5902</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>169</td>
</tr>
<tr>
<td>Unaided Schools</td>
<td>16</td>
<td>16</td>
<td>378</td>
<td>N.A.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Under other Deptt.</td>
<td>01</td>
<td>03</td>
<td>51</td>
<td>N.A.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>02</td>
</tr>
<tr>
<td>Total</td>
<td>303</td>
<td>233</td>
<td>9628</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>282</td>
</tr>
</tbody>
</table>

The following table also illustrates the declined position of female education in South-East Punjab (presently in Haryana) from 1870 to 1900.

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⁸ A.R. Fuller, *Reports on Popular Education in Punjab*, (Lahore, 1888), para 225
Table-6.3 Female Education in Haryana, 1870-1900.9

<table>
<thead>
<tr>
<th>District</th>
<th>1870-71</th>
<th>1880-81</th>
<th>1890-91</th>
<th>1900-1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambala</td>
<td>Schools</td>
<td>9</td>
<td>N. A.</td>
<td>N. A.</td>
</tr>
<tr>
<td></td>
<td>Scholars</td>
<td>203</td>
<td>N. A.</td>
<td>N. A.</td>
</tr>
<tr>
<td>Rohtak</td>
<td>Schools</td>
<td>1</td>
<td>N. A.</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Scholars</td>
<td>16</td>
<td>N. A.</td>
<td>124</td>
</tr>
<tr>
<td>Karnal</td>
<td>Schools</td>
<td>10</td>
<td>2</td>
<td>01</td>
</tr>
<tr>
<td></td>
<td>Scholars</td>
<td>117</td>
<td>88</td>
<td>97</td>
</tr>
<tr>
<td>Hissar</td>
<td>Schools</td>
<td>4</td>
<td>N. A.</td>
<td>01</td>
</tr>
<tr>
<td></td>
<td>Scholars</td>
<td>133</td>
<td>N. A.</td>
<td>N. A.</td>
</tr>
<tr>
<td>Gurgaon</td>
<td>Schools</td>
<td>9</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Scholars</td>
<td>188</td>
<td>105</td>
<td>188</td>
</tr>
</tbody>
</table>

Both tables show the deplorable condition of female education. According to Aparna Basu:

"A major reason for failure of primary education in rural area was the high ratio of wastage and dropouts. The ordinary peasant had few occasions to read and write, and education was an expensive luxury. Even when it was free, it cost money, since children had to be supplied with books, uniforms and other equipments. So the poor people withdrew their children from schools as soon as they could, to be used in the

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Prem Chowdhry presented same argument particularly in the context of Haryana region. She writes, ‘Education is considered to be something that can destroy this concept of agriculture work as a moral duty, as well as women’s so called inborn affinity for agricultural work’.\(^\text{11}\)

In this way all the Educational Reports as well as the Administrative Reports of the Punjab Government in the later-half of 19th century agreed on this point that the progress of women education in the Punjab region and surrounding states was unsatisfactory. In 1897, it was reported that only 1.3 percent of the girls of school going age in the Punjab region, were under school instruction.\(^\text{12}\) Two more factors are noticeable during this period, which are of profound significance. The girls during the period 1871 to 1901 could not pursue their studies beyond the primary stage in separate girl’s schools. It means that there were no girls’ schools of middle or high standard in Haryana region during the last decades of 19th century. Second factor is, although it pertains to one particular district that is Ambala that all the 203 girls studying in all the nine girls’ schools belonged to Muslim community. This is indicative of the social inertia in other communities towards female education.\(^\text{13}\)

There were many causes behind the darkness of female education. First, the perception and attitude of the people of India regarding women education was traditional and conservative. The home was considered to be the natural and the only

\(^{10}\) Aparna Basu, ‘*Essays in the History of Indian Education*’, (New Delhi, 1982), p-19

\(^{11}\) Prem Chowdhary, ‘*The Veiled Women*’, op. cit., p. 207.


proper space for women and religion constituted not only the most potent but also perhaps the exclusive influence in her life. The conception of Hindu marriage is a sacrament for fulfillment of religious duties. The mode of female education might have accepted which gave women no taste for anything outside her home and no contact with any man except her husband. The education, which made females independent, did not go down to their throat. Secondly, the social policy of colonial government had no clear vision and honest efforts towards female education. Before 1854 the attitude towards women's education had been passive and Britishers were not ready to initiate any programme of female education. Nita Kumar presented her views regarding colonial education system as, '...education was colonial and seen as an arm of the state, and because the colonial state was anti-Indian community, a huge section (particularly women) of the Indian population has voluntarily or involuntarily been shut off from the advantages of schooling.' According to J.A.Richey:

"Prior to the Dispatch of 1854 from the Court of Directors, female education was not recognised as a branch of the state system of education in India ...in the general dispatches, relating to educational matters, there was not a single reference to the education of Indian girls and women... It would seem that the authorities both in England and in India were of the opinion that any attempt to introduce female education, when there was no demand for it, might be regarded by the people as an interference with their social customs."

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Third, the colonial government was not ready to go beyond the social customs and traditions of Indian society. Their agenda of social reform was only for limited purposes. Many inhuman practices and social evils like, child marriage, Purdah system, Dowry, ban on widow-remarriage etc, resulted in downfall of women's status. For instance in the Punjab, '17,899 males and 26,685 females were married before they had reached at the age of five; the great majority of these were Hindus.'

Child marriages resulted increase in widowhood rapidly. For instance, in 1881, 24.8 percent of women over 15 years of age in all communities were widows in the Punjab. The figure for Hindus and Sikhs was 25.8 percent. In 1901, 1363 out of every 10,000 females of all ages in Punjab were widow (as against 623 widowers per 10,000 men). The evil of child marriage and ban on widow remarriage were mostly popular in certain high castes and classes. According to census of 1901: '... the higher their social position, the lower is the age of marriage.'

The female education also suffered from lack of trained teachers. The training of school teachers both at primary and secondary levels was neglected. The table given below shows the condition of female teachers training in the Punjab.

16 Census of India, 1901, Vol. XVI (Govt. Press Allahabad, 1902) p. 69.
17 Census of India, Punjab, 1901, para 40, p. 219.
18 Ibid., para 39, p. 218.
19 Ibid, para 44, p.334.
Table- 6.4: Training School for Female Teacher, 1873.

<table>
<thead>
<tr>
<th>Place</th>
<th>Date of Establishment</th>
<th>Total No. of Students</th>
<th>Total Students who got employment</th>
</tr>
</thead>
<tbody>
<tr>
<td>SPC Mission School Delhi</td>
<td>1-10-1863</td>
<td>176</td>
<td>54</td>
</tr>
<tr>
<td>Amritsar</td>
<td>01-05-1865</td>
<td>56</td>
<td>11</td>
</tr>
<tr>
<td>Lahore</td>
<td>01-01-1865</td>
<td>35</td>
<td>15</td>
</tr>
<tr>
<td>Sialkot</td>
<td>01-01-1869</td>
<td>15</td>
<td>4</td>
</tr>
<tr>
<td>Jalandhar</td>
<td>01-01-1870</td>
<td>20</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>302</td>
<td>88</td>
</tr>
</tbody>
</table>

In such circumstances, Swami Dayanand made, women welfare a central issue of his reform agenda. According to Swami Dayanand, our society could not progress unless women were given proper status and position with men. He was unhappy to see the suffering of womanhood for denial of educational facilities, child marriage, **purdah** system, **sati**, polygamy, forced widowhood and several other social handicaps were faced by them.\(^\text{21}\) He, therefore, urged that they should be given proper education for the efficient performance of women in every field. In 'Satyarth Prakash', he described in detail his views regarding women education. He believed in equal rights for women. According to him, regeneration of country was not possible without educating the women.\(^\text{22}\) Swami Dayanand's ideas on women education have been discussed in details in chapter 2.

Although; during his life time a Kanya Pathshala was established at Meerut but

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\(^{22}\) Ibid., pp. 32-33.
real attention was paid after the death of Swami Dayanand by his followers particularly in the Punjab region.23 Both the factions of Arya Samaj, i.e. the followers of Gurukul system and the supporters of D.A.V. movement did serious efforts for providing the education to women.

**Question of Women Education in Arya Samaj:**

The question of women education was an important agenda of reform movement in colonial India and Swami Dayanand Saraswati also emphasised on it. After the death of Swami Dayanand in 1883 with the emergence of the D. A. V. College movement Arya Samajists of the Punjab region evolved the agenda of women education. Before analyse of the process in which Punjabi educated elite reacted towards issue of women education; it will be imperative to know that why the women issue came to the one of the central issues for reformers; why women’s education came to occupy such an important place in the social reform movement? Madhu Kishwar makes the following statement in this regard:

"Firstly, behind such type of agenda of 19th century reform movement, strengthening of the patriarchal family system was an important motive. The evils of child marriage, miserable conditions of widows and the increasing estrangement between husband and wife due to spread of colonial education, were all posing a threat to the stability of the patriarchal family of the upper castes and classes. Hence the question of reforms in the status of women among these sections of societies became one of the central questions in the movement to reform in the

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Secondly, elite and particularly Arya Samajists were anxious because those women were receiving education at Christian missionary schools, they might be converted to Christianity and could follow the Western type of lifestyle. There is a story from the life of Lala Munshiram, which throws light on the Arya Samajists perception of the need for the Arya Samaj to start women school. One day when Lala Munshiram reached his home and his little daughter, Ved Kumari, came running to meet him, and he noted that his own daughter was reciting a couplet, which had been learnt by her at the mission school:

"Ek bar Isa Isa bol, Tera kya lagega mol?
Isa mera Ram Ramayya, Isa mera Kishan Kanhaya"25

[Take the name of Jesus just once what will it cost you? Jesus is my lord Ram, Jesus is my lord Krishna] Munshi Ram was horrified at the direct attack on the religion made by Christian missionaries and their educational institutes. He immediately decided that Hindu would have to make women's education a priority if they wanted to preserve their culture and religion from the influence of Christianity.

We have already discussed that there were differences among the Arya Samajists of the Punjab on the syllabus or curriculum of education (see Chapter No. 4 for detail). One section led by Lala Munshiram and Lala Devraj was supporters of Vedic and Sanskrit type of education, which should be imparted through the Gurukul system of Vedic age of India. The Arya Samajists of Punjab had different type of ideas about the question of women education. Lala Munshiram and his followers in Arya

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Samaj were supporters of women's education, but College group of Arya Samaj did not want to start the programme of women education although this group was in favour of colonial education, i.e. bearer of modernity. At this juncture, there was a debate between the two wings of Arya Samaj - the Mahatma or Gurukul wing and the College wing. The college wing was supposed to be more progressive, which was responsible for the foundation of D.A.V Schools and Colleges for men. It is ironical that the supposedly more orthodox wing (Gurukul Party) supported higher education for women while the supposedly more progressive wing (College Party) opposed it.26

The debate was sparked off by Lala Lajpat Rai through an article, he wrote in January 1894 issue of 'Davanand Anglo Vedic College Samachar'. The controversy was carried over on in various newspapers of the Punjab. A series of letters for and against higher education for women appeared in The Tribune of 1894. The opponents of women education opposed it on two grounds: first, the women education also needed more funds and resources from men's education because they did not have more sources even for men's education. Secondly, they felt that the further spread of higher education among men's would gradually prepare the ground for women's education and they also thought that the public opinion was not in favour of women education.27 The opponents of women education argued in The Tribune:

"Lala Munshi Ram and Lala Dev Raj are making the plan for girls education while the situation of boys education is not good in Punjab. Their efforts are premature from a practical point and it is mere fancy to think of giving higher education to girls ...their plan for higher education..."

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27 The Tribune, March 24, 1894, pp. 4-5.
would lead physical deterioration and annihilation of culture."\textsuperscript{28}

They argued that the decline of government girls' school was evidence of fact that Punjabi public opinion was not prepared to accept the idea of women education. But it was not the case, in 19th century most of the people were against the women's education in the most part of country and it was also true for the Punjab. Due to male domination over the society, they had different kind of perceptions for women education and they were traditionally against the women education due to their perception of patriarchy. They used to think that women should stay inside the home and they were not allowed to go outside the home to interact with other male person. This traditional perception was responsible for the decline of government girl's school in Punjab in late 19th century. As we have already argued that the supporters of women education opposed all arguments made by 'College Party' against women education.\textsuperscript{29} The 'Gurukul Party' wanted to prove, through the women educational programme that, they were true followers of Swami Dayanand's principles. Because Swami Dayanand was a strong supporter of women education and he propagated this through his speeches and writings.

But if we analyse the understanding and perceptions of both the groups about the women education keeping in mind the term of 'gender-biased', then we find that both the groups were anxious to make women better wives and mothers through their programme. Both the groups did not want to break male domination and control over the women and society as a whole. The 'College Party' expressed great fear that higher education would lead to 'over-culture' amongst women and make them unfit for

\textsuperscript{28} Ibid.
\textsuperscript{29} See Chapter No. 4 for this argument.
domestic duties. However the 'Gurukul Party' assures them that education would produce better wives and mothers. According to them, 'social reformers must by now have realised that it is our women who stand in the way of reformation and progress and it would be through their education alone that will smooth the path of social reforms.'

**College Party and Women Education:**

Initially, D.A.V. College movement concentrated especially on boys' education. From the beginning (1886) to second decade of 20th century, 'College Party' established, many educational institutions in Northern India, but these were all for boys. They strongly opposed the efforts of 'Gurukul Party' for women education in the last decade of 19th century and in early 20th century. But in 1907-08 when Lala Devraj took revolutionary step to introduce English in curriculum of Kanya Mahavidyalaya. The Gurukul Party opposed such type of steps. From this Gurukul Party withdrew their support to KMV and this was the time when Lala Devraj and 'College Party' became closer. Secondly, the 'College Party' started to realize the important of women education from the second decade of 20th century. Particularly, Lala Lajpat Rai understands the strength of women and importance of girls’ education during Swadeshi Movement. He openly admitted that he had made mistake in opposing women education. It was influence of Lala Lajpat Rai’s position in D.A.V. College Management Society that 'College Party' now took seriously women education. In 1919,

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30 Ibid., May 9, 1894, latter to the editor by Lala Harkishan Lal, p. 4.
32 Satdharm Pracharak, April 26, 1907.
Lala Hans Raj prepared a scheme for women education and discussed it with Lala Devraj and other KMV leaders. It seems that the agenda of social reformation of Arya Samaj had been replaced by the polity of communal identity from the beginning of 20th century. The Arya Samajists of Northern India started the programme of Shuddhi and Sangthan. This type of communal polity against the Muslims and other religious minority provided a space to both the factions, i.e. College Party and Gurukul Party to make unified efforts for mobilisation of Hindus.

Meanwhile, the ideological debate of ‘Gurukul Party’ and ‘College Party’ now became in the form of healthy competition in establishment of D.A.V. school & college and Gurukuls. But early efforts of ‘Gurukul Party’ for girls’ education made their lead on College Party in field of women education. Up to 1925, the Gurukul Party had established various types of educational institutions for girls’ education, e.g. Arya Kanya Pathshalas, Arya Putri Pathshalas, Arya Kanya Vidyalaya and Mahavidyalayas, Kanya Gurukul etc, particularly in Western UP and presently Haryana regions. So, to combat this challenge D.A.V. college movement took some initiative towards girls’ education. In 1927, a girl college was established at Lahore. After the death of Mahatma Hans Raj in 1940, this college was being known as of Hans Raj Mahila Mahavidyalaya. This college was affiliated with Punjab University and all subjects of Arts and Humanities were taught. After partition in 1947, this college was shifted from Lahore to Jalandhar and soon it became a model of girls’ schools and colleges established by ‘College Party’. Hansraj Mahila Mahavidyalaya, Jalandhar is affiliated with Guru Nanak Dev

34 Panchal Pandita, July, 1919.
University, Amritisar now-a-days. In curriculum, beside all modern subjects, *Dharma Shiksha* (vedic) had an important place. Hindi and Sanskrit were also being taught in this women college. For instance, there were 371 students in Sanskrit and 487 students in Hindi in 1980-81. Total number of strength in 1980-81 was 2,852 with 400 hostellers.

After the death of Lala Lajpat Rai (17 November, 1928) and Mahatma Hans Raj (15 November, 1938) the agenda of women education was ignored by College wing and we can't find any prominent women's educational institution established by 'College Party', other than *Hans Raj Mahila Mahavidyalaya*, up to 1947. There were many causes behind this passiveness of 'College Party' towards women education. Firstly, after Lala Lajpat Rai and Mahatma Hans Raj's death there wasn't any prominent leader in Arya Samaj who showed great concern for women education. In 1930s and 1940s, the political trajectory of Punjab, particularly of Western Punjab and Lahore was changing very fast. It was the emergence and popularity of communal polity which had diminished the secular and social reform agenda in this region. Now, as I have already pointed out, the Arya Samaj of Punjab had involved in communal polity.

Secondly, the challenge from 'Gurukul Party' was also weakened because after the death of Swami Sharddhanand (1926) Gurukul movement also deceived from their path and they also didn't much in educational sphere. In this phase the Arya Samaj movement began to lose its general appeal to the people and it had been transformed into a Hindu revivalist organisation. In other words, it lost its reformatory zeal and

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started to mobilize the people on communal lines. It may also be traced that the nationalist movement took up the issue of women education and their participation in public activities. Third, Gurukul movement involved in communal activities like 'Shuddhi' and 'Sangthan' campaign from 1920 to 1950 and on other side women education for 'College Party' was always remained secondary issue in practical. In this way, we can find a slow progress in D.A.V. movement and particularly in the field of women's education from 1930 to 1947.

After independence, D.A.V. College movement again strengthened in 1950s and 1960s and 'College Party' established various institutions for women education throughout Northern India. Table given below show this progress:

Table 6.5: The Main Girls Schools and Colleges Affiliated with D.A.V. College and Management Society.39

<table>
<thead>
<tr>
<th>Name of Institution</th>
<th>Location</th>
<th>Founded Year</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hansraj Mahila Mahavidyalaya</td>
<td>Lahore, later Jalandhar</td>
<td>1927</td>
<td>2852</td>
</tr>
<tr>
<td>2. D.A.V. College of Education for Women</td>
<td>Amritsar, Punjab</td>
<td>1956</td>
<td>165</td>
</tr>
<tr>
<td>3. Dayanand Model Higher Secondary</td>
<td>Mandu Marg, N.Delhi</td>
<td>1957</td>
<td>674</td>
</tr>
<tr>
<td>5. D.A.V. Mahila College</td>
<td>Yamuna Nagar, Haryana</td>
<td>1959</td>
<td>354</td>
</tr>
<tr>
<td>7. Dayanand Hansmukhi Devi Girls Inter College</td>
<td>Kanpur, U.P.</td>
<td>1961</td>
<td>1000</td>
</tr>
<tr>
<td>11. Sushilavati D.A.V. College for women</td>
<td>Raurkela, Orissa</td>
<td>1967</td>
<td>500</td>
</tr>
<tr>
<td>12. Sushilavati D.A.V. Girls High School</td>
<td>Raurkela, Orissa</td>
<td>1968</td>
<td>300</td>
</tr>
</tbody>
</table>

39 Ibid., pp. 205-207.

So, above-mentioned Table shows that, although, College Party started the initiative towards women education in 1920s but real work was done in post colonial period. At present hundreds of girls’ schools, colleges and other institutions are organized by D.A.V. College Trust and Management Society.

Gurukul Party and Women Education:

To combat the Christian missionary threat the Amritsar branch of Arya Samaj took the first initiative in educational activity for women and in 1885 it started three girls schools.40 The Lahore, Ferozepur and Jalandhar branches of Arya Samaj also made similar efforts. The Jalandhar Arya Samaj made three attempts to run a girls school before they achieved success. In December 1886, a resolution was passed in the Antrang Sabha of the Jalandhar Samaj in favour of opening a Zanana school for which they sanctioned an expenditure of Rs.4 per month.41 First attempt of 1886 and 1887 to start girl’s school became failure due to lack of girl students and ladies teacher. Another attempt made in 1888-89, was also unsuccessful due to economic reasons. In 1890-91, the girl’s school finally took of by 1892; there were 55 girls on the rolls.42 Lala Devraj’s Mother, Kahan Devi, took charge of it and classes were held in her home. In 1893, Lala Devraj and Lala Munshi Ram proposed that the existing Primary School be expanded into a high school, a Kanya Mahavidyalaya with a girls-hostel and widow home. A sub-

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40 Arya Patrika, September 12, 1885, p. 4 and October 3, 1885, p. 4.
42 Ibid.
tee was appointed to do follow up work. After several meetings, they drew up a
nd sent it to prominent educationists all over the country and made a general
for funds. While the debates went on, the Kanya Mahavidyalaya, Jalandhar (KMV) was
d and began to make progress. The Mukhya Sabha (the managing committee)
red a society which was established in 1896 to control KMV, stated its purposes
1. to impart physical, mental and religious instruction
2. to give instruction in handicrafts such as needle work, plain sewing
3. to give instructions in household economy, such as cooking, etc.
4. to give instructions in hygiene and elementary rules of health
5. training of females as school teachers
6. to encourage and produce literature in Hindi and Sanskrit for the use of
females.

The prime architect of KMV, Julandhar was Lala Devraj. Lala Devraj was born
3, 1860 in the well-known Sondhi family of Jalandhar. His father, Lala Shaligram
Grandfather has served as honorary magistrates. Devraj was educated first in a
school and later in mission school. He and his friends, Hans Raj and Bhakat
nd his brother in law Munshi Ram were influenced by nationalist stream and they
close with Arya Samaj. In his student days, Devraj began writing for local
apers. At various times of his life, he edited Kesari, Satdhram Pracharak and the

Sahayak. He made notable contributions to Punjabi journalism. To please his father, Devraj served as a *Zaildar* (supervisor of revenue collection and administration of group of villages). He was also an honorary magistrate but he resigned during the *Khilafat* and Non Co-operation movement of 1920. He remained an opponent of British rules throughout his life. He was supporter of Indian National Congress and attended its sessions and relates his constructive work with its principles.46

The Jalandhar soon became the center for social activities of Arya Samaj like Lahore. Lala Devraj travelled widely in and outside Punjab, speaking, raising funds, integrating low caste people into the community and countering Christian missionaries' activities. He raised large sum for DAV College, Lahore and initiated propaganda work at fairs, festivals, grain markets and other public venues.

As the Arya Samaj grew the power struggle began to emerge with in it, Devraj, although often acting as peace maker, distanced himself form it and devoted himself in activities related to women welfare and particularly for the development for Kanya Mahavidyalaya, Jalandhar. It was KMV that made a great contribution to literate the women of colonial Punjab. It was the ideology of Arya Samaj and its founder Sawami Dayanand Saraswati, who inspired Lala Devraj to do work for the upliftment of Hindu women or mothers of India. For the rest of his life, until his death (in 1936) at the age of 75, Lala Devraj treated the women's welfare as his mission or *dharma*. According to Lala Devraj when mothers will become Aryas why would their sons not be good Aryas? Devraj stated that the main force of the nation was in the *matra shakti* (mother power).

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46 Ibid., pp. 105-106.
He sought to channelise this power for the regeneration of Indian society.

Curriculum of Kanya Mahavidyalaya:

The birth of Kanya Mahavidyalaya, Jalandhar inaugurated a new era in the history of women education in Punjab. In the Punjab, Lala Devraj was the pioneer of kindergarten system of education. His innovative 'hansi khel mein shiksha' (education through fun and games) sought to encompass the entire life of the child. As the institution grew up, Lala Devraj began to feel the need for a curriculum more suited to the girl's everyday life. He began to write text books especially for girls in the medium of purify version of Hindi, which they called Arya Bhasha. Some of these books later came to be translated into regional languages such as Marathi, Telugu and Gujrati. In 1904, the Punjab and Central Provinces government recommended some of these texts for their schools.

This was a triumph for the KMV concept of girls' education. Lala Devraj was given an award of Rs. 200 for his contribution to children's literature. The printed books for primary classes were as follows:

<table>
<thead>
<tr>
<th>Name of Book</th>
<th>Copies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pahli Pathawali (first primer)</td>
<td>70,500</td>
</tr>
<tr>
<td>Doosri Pathawali (second primer)</td>
<td>43,500</td>
</tr>
<tr>
<td>Akshar Dipika (lamp of alphabets)</td>
<td>4,000</td>
</tr>
<tr>
<td>Patra Kaumudi (a garland of letters)</td>
<td>20,500</td>
</tr>
<tr>
<td>Katha Vidhi (stories)</td>
<td>72,500</td>
</tr>
<tr>
<td>Balodyan Sangit (kindergarten songs)</td>
<td>34,000</td>
</tr>
</tbody>
</table>

The Kanya Mahavidyalaya sold these books from its own Sahitya Bhandar.

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47 Ibid.
In 1897, Kanya Mahavidyalaya also began publishing a magazine called 'Panchal Pandita' (in later years the KMV magazine was called Jalvid Sakha or friend of the Jalandhar school) which disseminated the message of women education throughout the Punjab. It was packed with information about the experiments being conducted at KMV. Many other branches of Arya Samaj reading about these successes were inspired to open girl schools modeled on KMV. By 1918, there were more than 104 schools following the KMV syllabi, several government schools including Panchal Pandita in their curriculum in addition to the KMV texts. Besides Lala Devraj’s substantial amount of the writing in the magazine, many students and teachers were also involved in the editing and writing, and the magazine thus became a forum for women’s creative writings.

The education imparted in the government and mission female schools had been mainly according to the colonial demands. In contrast to both these, the education at KMV was multidimensional. There was an attempt to combine various elements that were different from system of education which would make students self dependent and perfect in domestic life e.g. sufficient attention was given to the teaching of science and art of cooking in the schools. Needlework, plain sewing, domestic economy management, nursing, gardening, paper craft etc. were some extra activities during study. By this extra training in various fields, a conscious effort was made to foster the sense of self-independency in the girls. The KMV's magazine Panchal Pandita propagated the view that women’s education was not charitable work but a vital nation-

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49 Satyadev Vidyalankar, 'Lala Devraj', op. cit. p.1918.
50 Panchal Pandita, November 1905, p. 4.
51 The Tribune, February 6, 1895, p. 4.
building task, part of the regeneration of enslaved India. Biographies of outstanding personalities were written to promote the sense of overall development of personality.

Besides all popular subjects like science, mathematics, geography, history etc., moral instructions were also given in daily routine. Hinduism was an integral part of curriculum. The girls had to be well versed in the principles of Arya Samaj, Sandhya, Ramayan and Satyarth Prakash. They were also expected to be familiar with Manu Smriti Vedas and the Geeta by the time they reached class 10th.52 Girls were systematically trained in the art of Ved Prachar and performing of the havan (purification ritual). Thus, Lala Devraj with his KMV students came to constitute a special wing, a women's wing, of the Arya Samaj. It goes to Devraj's credit that he played a crucial role in providing Parcharikas (women preachers) and contributed in the establishment of his chain of Stri Samajes (women associations) and Kanya Pathshalas (girls schools).53

After a visit to KMV the director of public instruction wrote in January 22, 1918:

"I can not observe what a relief it is after visiting some boy schools, in which the shadow of examinations seems to darken all the school life, to come to an institution in which examinations are of small account and a wholesome, useful and pleasant life is the object for which the pupils are prepared".54

Very soon KMV became central place of women reforms movement of Arya Samaj. The KMV's propaganda for education also attacked on bad rituals that ruin whole women-kind. For example child marriage was highly criticised by KMV

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52 Ibid., March 2, 1895, p. 5.
54 Madhu Kishwar, 'Arya Samaj and Women Education', op. cit., p. 15.
parcharika's and their teachers. According to them, if the people started educating their daughters, there would be no child widows. Women's wastefulness in their love of ornaments was criticised. KMV's girls were especially discouraged from wearing ornaments and this was mentioned in the prospectus. Wasteful expenditure in marriage rituals was also criticised. *Panchal Pandita* was full of essays and stories, which try to show the misery caused by pomp and show at the time of wedding and other ceremonies, and how families are ruined by it. Dowry was highly attacked. According to Panchal Pandita:

"प्राचीन आर्य समाज के दौरान सभी सामाजिक संस्कार जैसे, विवाह आदि अस्तित्व सादगीपूर्ण तरीके से सम्पन्न होते थे लेकिन आज कल लोग दिखाते परस्त हो गये हैं जिसके कारण विवाह सादी बहुत खर्ची हो गए हैं। दहेज-दानव का मूह जोड़ा होता जा रहा है। आर्य जमीन की ये बुराईयां कन्याओं को शिक्षित करके ही दूर की जा सकती है। इसलिए एक आदर्श वस्तु वो है जो दहेज में ज्ञान एवं संस्कारों की अनमोल किताबें लाती है।"\(^{55}\)

In the influence of KMV some marriages conducted according to simple Vedic rites, both parties bearing *khadi* garments, and sometimes without dowry marriages were held. KMV's campaign against the *Purdah*, which specifically concerned upper caste, and in middle class women became very popular. The argument against *Purdah* was that it is not a Vedic tradition. It was asserted that the real *Purdah* of a women was her 'pativart dharma' not an external veil. With this developed vision towards women, Arya Samaj did bring about a certain change in the attitudes of men towards women.\(^ {56}\)

Although Arya Samaj women initiated with the idea of propagating Vedic learning but need to introduce English was soon felt. Lala Devraj began to propagate that, English is

\(^{55}\) *Panchal Pandita*, February 1906, p.11-12.

\(^{56}\) Madhu Kishwar, 'Arya Samaj and Women Education' op.cit. p.16
the Rajya Bhasha (the state language) and knowledge of it is essential for women. He pointed out that women in Bombay, Madras and Bengal were learning English.\(^5^7\) The September 1906 issue of *Panchal Pandita* reports that girl students would start to study English from class 5 onwards, instead of later in order to ensure greater proficiency in the subject. A big storm of protest was raised by conservative Samajists against this decision, but Lala Devraj advanced more radical reasons. English was declared to be necessary for the following reasons:

- to help women acquire a good knowledge of laws, properties, land records etc.
- English was one of the main instruments of progress and its study was necessary for women to enlarge their mental horizons and prevent them from being as narrow vision as 'toads in a well'.
- by learning English, women would translate in *Arya Bhasha* all the good books from other countries and thus enrich Indian literature. To interact with foreigners' knowledge of English is must.
- if women knew English, they too, like Annie Besant, would be able to make their influence from Kashmir to Kanyakumari.\(^5^8\)

**Nationalism and Kanya Mahavidyalaya Jalandhar.**

From the very beginning of 20th century KMV education acquired nationalist orientation. The KMV's experiments had now begun aspiring to produce Annie Besant's, Sarojini Naidu's, Cornelia Sorabjee's (first woman lawyer of India) and Rani Laxmi Bai's. These were the women's slowly emerging as new role models replacing the traditional

\(^5^7\) *Panchal Pandita*, January 1902, p. 5.

\(^5^8\) *Sadharma Pracharak*, May 1907, p. 4 and see also *Panchal Pandita*, March 1907, p. 5.
Sita-Savitri and Damyanti. The KMV prospectus from the very beginning had made it clear that only Khadi was to be worn at the school and no foreign manufactured goods were to be used by the hostel students. Many times Panchal Pandita carried notes on 'Swadeshi' and Khadi campaigning.

There was a Charkha Mandir (temple of spinning wheel) on the premises where the girls learned to spin as an integral part of the curriculum. This was obviously in response to Gandhi's call to women for Swadeshi in the twenties. During Swadeshi movement Panchal Pandita carried lengthy articles on how imported goods had destroyed domestic industries and drained the country of its wealth. Panchal Pandita emphasized Swadeshi in following words:

When the Indian National Movement was in infant conditions in first two decade of 20th century; KMV's Ved Prachar gave way to nationalist propaganda. In 1905-06, the prayer that regularly appeared on the first page of Panchal Pandita was only reflecting what KMV girls were actually doing. They were regularly taking part in the annual sessions of the National Social Conference where some of them delivered speeches on nationalism. At Indian National Congress Session (1921), there were 70 KMV students among the Congress women social workers. In 1919, the KMV girls took an active part in the Satyagraha movement. In fact, KMV girls and teachers seem to

have been the first women political workers that Punjab produced.\(^61\)

Lala Devraj resisted all pressures to accept government aid for KMV, because he thought it would limit the atmosphere of 'freedom' and 'nationalism'. He preferred that his students have the right to sing the patriotic songs, which had become an integral part of life at KMV. In 1930, during the *Namak Satyagraha*, women for the first time participated massively and actively in the movement, Devraj expressed his joys thus: 'Whether India gets freedom or not, I have got mine. I have fulfilled my life's mission. My dream of seeing the Indian Women awakened has been realised.'\(^62\)

The logic of the KMV movement had kept Devraj away from the growing religious fanaticism of Arya Samaj activities. While others of the Gurukul wing were busy with 'Suddhi' campaigns and some of them were participating in communal riots, Devraj was determined to ensure that KMV remained above regionalism and communalism. Devraj wrote extremely on Islam and said that reading Hazrat Mohammad's biography had inspired him. In an attempt to establish 'bhaichara' (brotherhood) with a neighboring Muslim girl's school, Devraj started the practice of exchange of uncooked food between the students of the two schools on Hindu and Muslim festivals. Guru Nanak's birthday was also celebrated with enthusiasm at KMV.\(^63\)

For the progress of KMV, Lala Devraj travelled far and wide in the country, inspecting women's institutions wanted to learn from and draw inspiration from them. It is significant that from the outset, KMV had a widespread appeal much beyond the Punjab. In the KMV hostel, there were two girls from Barar, two from Rajputana, eight

\(^61\) Madhu Kishwar, 'Arya Samaj and Women Education', op. cit., p. 18.
\(^63\) Ibid, p. 222.
from United Provinces, thirty four from Punjab, six from Sindh, six from Frontier Province and two from Baluchistan. The KMV magazines attempted to integrate girls from other provinces and countries by publishing their writings.

**Progress of Kanya Mahavidyalaya:**

Success of the Kanya Pathshala encouraged Lala Devraj and his supporters to increase their efforts to establish a *Kanya Mahavidyalaya*, a girl's high school. Programme for women education gathered strength in 1895, as the Jalandhar Samajists expanded their successful girl's school, the *Arya Kanya Pathshala*. In March, they opened a boarding house for girls, the *Kanya Ashram*. After establishment of *Kanya Ashram*, KMV had a widespread appeal much beyond the Punjab state frontiers. The figures for the *Ashram* or hostel for the year 1909-10 show the positive response. By 1910, there were 9 girls from Baluchistan, 6 girls from Frontier Provinces, 27 from United Provinces, one from south Hyderabad, Six from Burma, three from Rajputana, two from Sindh, one each from Bombay, Assam and Bengal and 98 from Punjab. Soon after, girls started coming from as far as Fiji and Africa. By 1906 the school contained 203 students in all grades and Kanya Ashram provided for 105 girls. Expansion in the number of students can understand from the table given below:

64 Ibid., pp. 120-121, and 'Arya Samaj Ka Itihas', op. cit., pp. 239-240.
65 'The Tribune', March 16, 1895, p. 4.
66 Kenneth W. Jones, 'Arya Dharm', op. cit., p. 216 and also see Madhu Kishwar, 'Arya Samaj and Women Education', op. cit., p. 19.
Table 6.6: Increase of Students at KMV.\(^{67}\)

<table>
<thead>
<tr>
<th>Year</th>
<th>Vidyalaya</th>
<th>Kanya Ashram</th>
<th>Vidhva Bhawan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1891</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>1892</td>
<td>55</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>1895</td>
<td>77</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>1896</td>
<td>99</td>
<td>16</td>
<td>0</td>
</tr>
<tr>
<td>1897</td>
<td>134</td>
<td>22</td>
<td>0</td>
</tr>
<tr>
<td>1902</td>
<td>138</td>
<td>38</td>
<td>0</td>
</tr>
<tr>
<td>1903</td>
<td>134</td>
<td>60</td>
<td>0</td>
</tr>
<tr>
<td>1904</td>
<td>166</td>
<td>60</td>
<td>0</td>
</tr>
<tr>
<td>1906</td>
<td>183</td>
<td>85</td>
<td>6</td>
</tr>
<tr>
<td>1907</td>
<td>203</td>
<td>105</td>
<td>7</td>
</tr>
<tr>
<td>1908</td>
<td>203</td>
<td>105</td>
<td>11</td>
</tr>
<tr>
<td>1909</td>
<td>247</td>
<td>156</td>
<td>18</td>
</tr>
<tr>
<td>1910</td>
<td>297</td>
<td>165</td>
<td>19</td>
</tr>
<tr>
<td>1912</td>
<td>362</td>
<td>158</td>
<td>22</td>
</tr>
</tbody>
</table>

Expansion in the number of students led to the founding of a second school for girls two miles outside of Jalandhar city. By 1913-14, the city school served 175 students and new school held 214.\(^{68}\) The growth of this school was slow but steady-increasing demand of girls' education.

KMV was not only a girls' school but also a teachers training center. It also undertook to educate women outside the institution, by teaching them directly or

\(^{67}\) Madhu Kishwar, 'Arya Samaj and Women Education', op. cit., p. 19.  
\(^{68}\) Kenneth W. Jones, 'Arya Dharm' op. cit., p. 216.
indirectly. From the starting, KMV addressed itself to the task of training teachers. By 1910, KMV had produced 50 female teachers who were working in different schools all over the provinces. By 1913-14, they numbered 86. Lala Devraj’s message to his students was that: ‘...each one of our girls should become a Pathshala by herself so that not a single girl in this country should be left illiterate.’ The students of KMV played a role of literate women. They were directed that they should educate at least two persons when they would go for summer vacations. Those who did complete their education often became teachers in other girls’ schools. The staff of KMV urged their graduates to open schools in their own homes if necessary in order to spread the work of female education. The shortage of educated women who would or could enter into teaching greatly hindered the spread of schools.

Many students came back to do some honorary teaching at KMV. The September, 1906, issue of *Panchal Pandita* lists 15 such ex-students who had vowed to devote themselves to the service of KMV without pay. With the impact of Kanya Mahavidyalaya, Jalandhar various Stri Samajes (women’s societies) came into existence all over Punjab. These societies provided valuable support for women education. Some of them managed their own schools and widow homes. The schools at Bhadod, Ludhiana and Kartarpur were opened as branches of KMV. It was common for KMV students and teachers to visit various Arya Samaj’s branches far and near, to spread the message of women education. Foremost amongst them was Mai Bhagwati, who was born in Haryana village of District Hoshiarpur, in the eminent Mehta family.

70 Ibid, p.180
After getting education from KMV she opened a Putri Pathsala in her village. She edited the 'Sahayak', the first Hindi magazine in Punjab, which was intended to propagate the idea of women's education. She was one of the initial workers, pracharikas and teachers of the KMV. After her death, the Kanya Mahavidyalaya Managing Committee took over the Mai Bhagwati Putri Pathshala of Haryana, which, in 1901, had a total of 64 students. Savitri and Lajjwanti were other pioneer women who devoted their life to the KMV.

With this development Kanya Mahavidyalaya became the model for female education. In a developmental process paralleling the D.A.V. college movement, the Kanya Mahavidyalaya stimulated the growth of female schools. The Kanya Mahavidyalaya, with its students, its teachers and publications, made the educated young girl a reality, clearly visible throughout the Punjab. Neat, clean, educated and Aryanized students of KMV stood for the new female, as the school itself symbolized the drive to change permanently the traditional role of women.

In the mean time, the 'College Party', which had initially opposed the KMV leaders, began to move closer to their position. Late Lajpat Rai openly admitted that he made mistake in opposing women's education. In 1919, Lala Hans Raj prepared a scheme for women's education and discussed it with KMV leaders. Very soon, the D. A. V. Wing started to open women colleges and high schools. It is a very important legacy and crucial contribution of Kanya Mahavidyalaya, Jalandhar towards female education.

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73 The Tribune, May 14, 1901, p. 5.
75 Lala Lajpat Rai, 'National Education', op. cit., p. 337.
76 Panchal Pandita, July 1919.
Besides, Kanya Mahavidyalaya, Jalandhar many institutions for women’s education were established by ‘Gurukul Party’ in Northern India up to second decade of 20th century. According to the 'Arya Directory' reports, in Punjab alone, there were fifty institutions, big or small for girls.\textsuperscript{77} In U.P. there were three Gurukuls at important places like Dehradun, Hathras and Hardwar, besides 38 Kanya Pathshalas. Rajasthan and Malwa region had six Pathshalas between them.\textsuperscript{78} In Bihar, Bengal, Bombay and Sindh region, there were 21 Arya Kanya Pathshalas established.\textsuperscript{79}

In this way, there were two types of institution related to girls education; In first category, the institutions which strictly follow the teachings of Swami Dayanand and curriculum written in 'Satyarth Prakash'. These institutions emphasised on Vedic, Sanskrit grammar and religious texts and education on ancient Indian traditional pattern, that was known as Gurukul system. These Gurukuls were purely residential schools with fixed daily routine. Initial Gurukuls, founded by Arya Samajists were self-sufficient without taking any government aid. Most of them had their independent curriculum, examination pattern, certificate and degree.\textsuperscript{80} In the second category, the institutions which were getting government aid, following government curriculum although, they imparted religious teachings (dharma shiksha) but without great emphasis and concern.

After internal division of Arya Samaj, 'Gurukul Party' quickly established control over the Arya Pratinidhi Sabha, Punjab. Under the direction of Arya Partinidhi Sabha, 'Gurukul Party' established, Arya Shiksha Samiti (Arya Education Committee) to develop Arya educational institutions besides Gurukuls, particularly for girls.

\textsuperscript{77} 'Arya Directory', op. cit., p. 170.
\textsuperscript{78} Ibid., p. 180.
\textsuperscript{79} Ibid., p. 184.
Evolution of Kanya Gurukuls:

Despite the success of D.A.V. School and Kanya Mahavidyalaya, Jalandhar, there were some Arya Samajists, who complained that the education offered by the D.A.V. Schools and institutions like it, was not sufficient and according to the principles of Swami Dayanand Saraswati. This type of criticism arose in a form of ideological differences on the functioning of Arya Samaj schools and in the Arya Samaj itself and about these differences it has been written in chapter No. 5.

Success of Gurukul Kangri that was for boys led the demand for Kanya Gurukuls. When the efforts were made to establish a Kanya Gurukul, the supporters of this task faced lot of problems. The first was the lack of financial resources. Second was to produce the suitable curriculum for girls according to Gurukul tradition. The leaders of ‘Gurukul Party’ had dual theory on the issue of education for boys and girls. They argued that the purpose of education to boys and girls is very different. The chief aim of their Kanya Gurukul propaganda was just to make well-trained and ideal housewife. According to them, home is the real battleground for women, not the outside world and offices. They presented the examples from Satyarth Prakash, for the support of their approach towards women education. They cited that Swami Dayanand had told the age of 16 is ideal and perfect for a girls’ marriage with the boy of 24 years old.81 In this way they argued that how in the short time of 16 ages, a girl could teach equally with a boy of 25 ages. So, for the girls they wanted to introduce only those subjects, which would make girls efficient in their prime duty and that were duty of ideal and perfect

81 Swami Dayanand, ‘Satyarth Prakash’, op. cit., p. 43.
housewife.\textsuperscript{82} In this situation, Sarvdeshik Arya Pritinidhi Sabha, Delhi had appointed Acharya Ram Dev in 1919 to prepare curriculum for proposed Kanya Gurukul. After some change in curriculum of Gurukul Kangri, Acharya Ram Dev presented the syllabus for Kanya Gurukul. In this curriculum the first priority was given to Sanskrit literature. According to them, Sanskrit literature is full of Indian tradition and culture that would make girls a perfect moralist and ideal housewife with Indian cultural influence. After Sanskrit literature they had emphasised on the study of Veda. According to Swami Dayanand a person who leads Veda in his life is the real Arya. But before such type of Arya, they wanted to produce true Vedic mothers.\textsuperscript{83} So study of Veda was compulsory for girls in these types of Kanya Gurukuls. But here it is important that, complete Vedic knowledge was not given to girls, only 100 \textit{mantras} of Rigveda, 50 \textit{mantras} of Yajurveda, 150 \textit{mantras} of Atharvaveda were learnt by girls in Kanya Gurukul.\textsuperscript{84} After Veda the summary of \textit{Upnishdic} philosophy was introduced in syllabus. To know properly Sanskrit literature, the provision of study of Nirukata by Yask for Sanskrit grammar was there. Here it is important that for boys, \textit{Astadhayayi} and \textit{Mahabashaya} were compulsory but for girls these grammar books were not recommended. The study of Mathematics was just only for general household calculations for girl, however in science only Home science and related knowledge was given to girls, despite the relevance of Physics, Chemistry and technical education for boys. Study of History was recommended to introduce girls with Indian ideal women of ancient times like, Sita, Savitri, who sacrificed everything for their husband’s sake.

\\textsuperscript{82} Ibid., pp. 79-80.
\textsuperscript{83} Ibid., p. 41.
\textsuperscript{84} Satyaketu Vidyalankar, ‘Arya Samaj Ka Itihas’, op. cit., p. 467.
In this way it was a gender-biased curriculum for Kanya Gurukuls. The education of the boys' school was thought inappropriate for girls. For instance, it was felt that girls should study philosophy just because it would give them a greater insight into their emotional nature and make them good wives who politely serve their husbands.\textsuperscript{85} Girls would need to know some grammar, but again, advanced study was not in order. Arithmetic would be required but only enough so that a woman could manage the house.\textsuperscript{86} The knowledge of science was just to combat superstitions of society not for professional efficiency. So the emphasis in this curriculum for Kanya Gurukuls was only on those subjects, who would find useful in the domestic sphere for girls, such as midwifery.\textsuperscript{87} English was felt irrelevant for girls and in place of English, one of local and regional languages were compulsory. The medium of instruction was in Sanskrit and \textit{Aryabhasha} (Hindi).\textsuperscript{88}

Besides this curriculum, special attention was given to teaching of household and cooking. Needlework, plain sewing, paper craft, singing with music etc. were the compulsory activities of their homework.\textsuperscript{89} Special attention was given on practice of singing and music. The perfect girls had to perform at stage, they also had to perform short moral plays and they impressed the peoples with their songs and speeches. In the last girls had to make appeal for collection of fund at annual functions and such type of

\begin{footnotesize}
\begin{itemize}
\item[86] Madhu Kishwar, \textit{The Daughter's of Aryavarta}, op. cit., p. 171.
\item[88] Satyaketu Vidyalankar, \textit{Arya Samaj Ka Itihas}, op. cit., pp. 486-69.
\item[89] Ibid., p. 468.
\end{itemize}
\end{footnotesize}
functions became a very popular way for fund collection. Physical education was very important part of Kanya Gurukuls curriculum and daily routine. Physical exercises were compulsory for every student. In these exercise Yoga and Paranayam were important. Besides Yoga many game like Kabaddi, Kho-Kho, and Athletics were popular. Even girls were trained in the Lathi to defend themselves from danger.

These Kanya Gurukuls were residential institutions in which fix daily routine was implemented. Every student followed strictly daily routine and rules. Sandhaya and havan were compulsory for every day and for every student. Concept of Brahmacharya (celibacy) was very important characteristic of this ashram life. Without permission of principal girls neither went outside the Gurukul nor met any outsider person. The girls were allowed to go their homes only in summer vacations. The concept of 'simple living and high thinking' reflected in the every day life of Brahamcharini. They took satvik bhojan (simple vegetarian diet) and sadharan libas (simple dress) of white thick cotton. So, in some aspects, the daily routine of Kanya Gurukuls was similar to Gurukul Kangri. The Brahamcharini had to rise up early in the morning and after making fresh they had to bath. Some Yogabhayas was practiced before bath. After bath they commenced their daily Yajanas viz-Sandhya (prayer and Meditation) Agnihotra. After this they were given some light food like fruits and milk, after this from 7 a.m. to 10.30 a.m. regular classes were held and after this lunch were served and all diets were strictly vegetarian. Senior girls assisted in kitchen in preparing diet and this was their compulsory homework and by turn for every girl. Here is important that every student had washed themselves their clothes, beddings and pots in which the food was supplied

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90 Ibid., p. 478.
91 Ibid., p. 462.
to individuals. All these type of rules were made to make girls self-sufficient and perfect in domestic work. In evening classes of physical exercise were held again in which various games, like Kabaddi, Kho-Kho etc. were played. After dinner senior students revised their lessons up to 9.30 p.m. In this way a strict daily routine was followed in which brahmacharya, strict discipline, physical exercise etc. were the chief characteristics.92

In 1923, Arya Partinidhi Sabha, Punjab (registered legal body of Gurukul wing) decided in the 21st Annual function of Gurukul Kangri to establish a Kanya Gurukul. On the holy festival of Diwali on 8 Nov. 1923, a Kanya Gurukul was founded at Delhi and named Kanya Gurukul Inderprastha.93 After an out break of malaria, four years later, the Kanya Gurukul was moved to Dehradun in Northern Uttar Pradesh. Acharya Ram Dev became the head of Gurukul and it was joined in its administration by Vidyavati Seth, the first Hindu women to obtain a B.A. in Uttar Pradesh.94 Kanya Gurukul Dehradun became very popular under the great supervision of Acharya Ram Dev and Vidyawati Seth; with 87 students enrolling in first year and in 1930 the strength was 246.95 There were two personalities—Acharya Ram Dev and Acharya Vidyawati Seth behind the establishment and development of Kanya Gurukul, Dehradun. Ram Dev was cousin of Mahatama Hans Raj and resident of Bajwara, District Hoshiarpur.96 He had passed F.A. from D.A.V. College, Lahore. He did B.A. as a private student. During this he was impressed by Gurukul Party and Lala Munshi Ram appointed him assistant editor of

English monthly 'Arya Patrika'. After graduation he was appointed as inspector of schools in Jind State. But on the call of Mahatma Munshi Ram he had quitted his job and dedicated himself to the Gurukul Kangri. Ram Dev became most important leader in Gurukul Party. He made some new experiments in education at Gurukul Kangri. He introduced English at Gurukul Kangri. He himself was sound scholar of English and wanted to popular English among the students. He introduced some Western education traditions in Gurukul Kangri, like regular home-work system and time table system etc. His efforts to provide higher education to boys became reality when Mahavidyalaya was opened for higher studies in Gurukul Kangri and he became first principal of this Mahavidyalaya.97 After 1926, when Mahatma Munshi Ram had taken Sanyas, Ram Dev became the Mukhy Adhishthata of Gurukul Kangri. Acharya Ram Dev was also strived for the women education. Later, various Kanya Gurukul's were established during 1920s and 1930s on the vision of Ram Dev. From 1923 to 1932 Ram Dev served in Kanya Gurukul, Deharadun. In 1932 he joined Civil-Disobedience Movement in the Punjab region and he was sent to jail as a satyagrahi.98 In 1935 and 1936 Ram Dev was elected president of Arya Pritinidhi Saba, Punjab. In this way Acharya Ram Dev served as a true Arya Samaji up to his death (1939).

Acharya Vidyawati was born in a sound zamindar family of village, Bishwan, District Sitapur in Uttar Pradesh. Her father Brej Bihari Seth was a staunch Arya Samajist and great supporter of women education. For higher education of his daughter he sent her to I.T. College at Lucknow. After F.A. she passed graduation and became

97 Ibid., p. 52.
98 Ibid, p. 53.
the first Hindu graduate girl in Uttar Pradesh.\textsuperscript{99} During her graduation Vidyawati had written many articles on social evils, one of them an article on ban on widow-remarriage that was published in well-known journal \textit{Indian Social Reformer}. This article greatly impressed Acharya Ram Dev and he made contact with Vidyawati in 1911. Vidyawati greatly inspired by the ideals of Acharya Ram Dev and she took an oath to serve people through Arya Samaj. Later, she wrote a lot on social and particularly on women’s issue which were published in \textit{Vedic Magazine} a monthly and organ of Gurukul Party edited by Acharya Ram Dev. She supported the starting of Widow House at KMV by Lala Munshi Ram and Lala Dev Raj in \textit{Vedic Magazine}:

\begin{quote}
"...from a moral point of view widow has very right to live but the social rituals are not favourable for them ...Hindu widows are welcomed in the circle presided over by men of spotless character like Mahatma Munshi Ram and Lala Dev Raj of Jalandhar."\textsuperscript{100}
\end{quote}

In 1923, when Kanya Gurukul later transferred to Deharadun, Vidyawati Seth became its first \textit{Acharya} and she served on this post up to 1945.\textsuperscript{101} She sacrificed everything for the development of Kanya Gurukul.

Not only Kumari Vidyawati Seth, but her sisters also made lot of contribution for the development of Kanya Gurukul, Deharadun. Vidyawati’s younger sisters- Omwati, M.A. and Radha Rani were served honorary in this Gurukul for a long time. Omwati Seth had written a book \textit{‘Kala Kaumude’} and donated whole income of this book to

\begin{footnotes}
\item[99] Satyaketu Vidyalankar, \textit{‘Arva Samaj Ka Ithias’}, op. cit., p. 473.
\item[100] \textit{Vedic Magazine}. March 1916, p. 3.
\item[101] Ibid., p. 477.
\end{footnotes}
Kanya Gurukul. She also donated 1000/- rupees for building construction. Although, she married with Dr. Ramji Naryan, an employee of Agriculture College, Layalpur, but, she participated in Kanya Gurukuls activities of women welfare, through out her life. This institution was tied closely to the Gurukul Kangri, from which some of the Kanya Gurukul's examinations were administered. Gurukul Kangri also decided even study material and curriculum. Initially, there was 8 years course for Vidyala and three years course for Mahavidyalaya. This Gurukul became prominent girl’s institution and girls came not only from Punjab region but also from distant states and even other countries. In 1930, 135 students out of 246 were from out of state and abroad. For instance-from Punjab-43, United Provinces 39, Gujrat 18, Delhi 9, Central Provinces 8, Burma 8, Fiji 6 and from Aadan 4 students. In 1939, there were 234 students and 22 teachers (20 female+2male). Till that time 53 students passed Sanatika degree and 55 passed Adhikari Priksha. Their degrees and certificates were according to Gurukul Kangri. The education was free but some charges were taken on accommodation and hostel facility. Later, Gurukul Kangri became a university in 1962, college programmes were added at the Kanya Gurukuls.

So, the Kanya Gurukul, Dehradun has proved an ideal and model for girls' education in colonial India. Many of its graduates have gone on to be educators. It also boasts of some alumni who have been social activists and even a few politicians. The following table 6.7 shows some popular alumni of Kanya Gurukul Dehradun with their

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102 Ibid.
103 Ibid., p. 473.
105 Satyaketu Vidyalankar, 'Arya Samaj Ka Itihas', op. cit., p. 476.
106 'Arya Directory', op. cit., pp 155-156
various working fields:

Table 6.7: Alumni of K. G. Dehradun with their working fields.  

<table>
<thead>
<tr>
<th>Name of Students</th>
<th>Designation/Profession</th>
<th>Working Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smt. Sita Devi</td>
<td>Member of Parliament</td>
<td>U.P. Congress leader</td>
</tr>
<tr>
<td>Smt. Sita Chander Mani</td>
<td>Social Activist</td>
<td>Barda State</td>
</tr>
<tr>
<td>Ms. Archna Khosla</td>
<td>Actress</td>
<td>National School of Drama, Delhi</td>
</tr>
<tr>
<td>Smt Vina Vidyalankar</td>
<td>News Reader</td>
<td>A.I. Radio, Lucknow</td>
</tr>
<tr>
<td>Ms. Vimla Devi</td>
<td>Painter</td>
<td>Delhi</td>
</tr>
<tr>
<td>Smt rukmani Vidyalankar</td>
<td>C.E.O.</td>
<td>Sonali Emporiam, Delhi</td>
</tr>
<tr>
<td>Dr. Santra Kochar</td>
<td>Lecturer</td>
<td>Janki Devi College, Delhi</td>
</tr>
<tr>
<td>Dr. Madhu Vidyalankar</td>
<td>Lecturer/Social activist</td>
<td>Janki Devi College, Delhi</td>
</tr>
<tr>
<td>Dr. Brahmwati Narang</td>
<td>Teacher</td>
<td>Meerut</td>
</tr>
<tr>
<td>Dr. Rama Devi</td>
<td>H.O.D., Sanskrit</td>
<td>M.L.D. College, Saharanpur</td>
</tr>
<tr>
<td>Smt Ved Kumari</td>
<td>Lecturer</td>
<td>G.D.G.W. College, Jaipur</td>
</tr>
<tr>
<td>Smt Krishna Devi</td>
<td>Director/Chairman</td>
<td>Spring Dales School, Lucknow</td>
</tr>
<tr>
<td>Ms. Pushpavati</td>
<td>Principal/Social Activist</td>
<td>Kasturba Balika Vidyalaya, Delhi</td>
</tr>
</tbody>
</table>

So, the products of Kanya Gurukul Dehradun worked in various sphere and particularly in teaching professions. More importantly, in terms of history of Arya Samaj institutions, the Kanya Gurukul motivated a number of similar schools. This became a new and unique experiment of female education in colonial North India.

In present Western U.P., a Kanya Gurukul Mahavidyalaya at Hathras in Aligarh district was founded formally in 1909 but this Gurkul regained in 1931 with the help of

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Mahatma Naraian Swami ji. There were 30 students in 1931. In 1933 there were 58 students, belonged various regions, for instance, 41 students from United Province, 5 from Central Provinces, three each from Bombay, Punjab, Orissa, two from Rajputana and one from Bihar. In 1939, there were 118 students and 13 teachers. Curriculum, exam pattern and degrees or certificates were according to Kanya Gurukul, Dehradun and Gurukul Kangri. There were total eleven classes; eight in Vidyalaya department and three in Mahavidyalaya department. After passing 8th class the degree of ‘Adhikarini’ and after 11th class, the degrees of ‘Vidya Vibhooshita’ were given. Education was free but some charge was taken for hostel facility.

Another prominent Kanya Gurukul was at Kankhal (Hardwar) founded in 1933. This was the only Kanya Gurukul, which was founded by Lala Hans Raj, a pioneer of D.A.V. College movement. After independence this became very popular, particularly for Ayurvedic education.

In South-East Punjab (presently Haryana) region many Kanya Gurukuls were founded during the decade of 1930 and 1940. Kanya Gurukul, Khanpur Kalan, in Sonipat district was prominent among them. Bhagat Phool Singh, who was also founder of Gurukul Bhesnwal for boys, started it. In the initial period of Gurukul Khanpur, unfortunately Bhagat Phool Singh was assassinated on 14 August, 1942, by a fanatic Muslim. After Bhagat Phool Singh’s death his daughter Smt. Subhashini Devi took

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109 Ibid., p. 460.
110 Ibid., p. 460.
111 Arya Directory, op. cit., pp. 156-157
charge and resigned from her government job and with her hard work, Kanya Gurukul, Khanpur became very popular. After independence this Gurukul started various professional and other academic courses like, B. Ed, O.T., Art and Craft and various technical courses. An Ayurvedic Mahavidyalaya was also opened after some time. At present Kanya Gurukul, Khanpur with its affiliated institutions has an identity in Northern India for female education.\textsuperscript{113} According to Nonica Datta:

"The Kenya Gurukul Khanpur under the management of Bhagat Phool Singh’s daughter, Subhashini, is the only institution which draws about 6,000 women students from north India, they are trained in various professional courses, along with the Vedic way of life and dharmic shiksha."\textsuperscript{114}

This enthusiasm towards Kanya Gurukuls continued and many Kanya Gurukuls were founded in Haryana region. For instance Kanya Gurukul, Narela was founded in forth decade of 20th century in the guidance of Acharya Bhagwan Dev. Up to 1975, many Gurukul were established, e.g.

1. Kanya Gurukul Mahavidhyalaya, Lonwa Kalan (Rohtak, 1962)
2. Arya Kanya Gurukul, New Rajender Nagar (Delhi, 1967)
3. Arya Kanya Gurukul, Mormajra (Karnal, 1972)
4. Arya Kanya Gurukul, Pandha (Karnal, 1973)
5. Kanya Gurukul Mahavidyalayas, Kharkhoda (Sonipat, 1974)
6. Kanya Gurukul, Kharal (Jind, 1976)\textsuperscript{115}


\textsuperscript{114} Ibid., p. 54. Present Haryana Government has decided to develop this institution into a Women University, ‘Dainik Bhaskar’ November 1, 2006.

Girls School Related to Arya Shiksha Samiti, Punjab:

The question of women education evolved during 1910's and 1920's in Arya Samaj and 'Gurukul Party' as well as 'College Party' showed great concern to women education and made it their prime agenda. Although, 'College Party' initially emphasised boys education and got great success in this field but after 1920, they concentrated on women education and some institutions were established on D.A.V. college and school patterns for girls. This became great challenge to 'Gurukul Party' and their Gurukul education system. To combat this challenge 'Gurukul Party' also established hundreds of girl schools, which were synthesis of Vedic tradition and modern knowledge. Most of them girls' schools were established up to third decade of 20th century. Here, we are describing the main institutions of girls' education established by Arya Shiksha Samiti, an academic body of 'Gurukal Party'.

Ganeshi Lal Arya Kanya Pathshala at Ludhiyana was established by the Arya Samaj branch of Ludhiana. There were 695 girl students on roll in 1939. In teaching staff there were 24 teachers in which 4 male teachers were also included. This school was up to 8th class and instructions were imparted according to the rule of Punjab Arya Shiksha Samiti. Besides general curriculum, there was a separate period for religious education (Dharma Shiksha). Here is important to mention that this dharma shiksha was compulsory and most important part of daily study in all Arya Samaj's educational institution, either for girls or boys.

Mai Bhagwati Putri Pathshala was established in 1902 at Hariana, a village in Hoshiarpur district by Mai Bhagwati. Mai Bhagwati was a pioneer product of Kanya Directory', op. cit., p. 162.
Mahavidyalaya, Jalandhar. She was greatly influenced by Lala Devraj and became great preacher and dead supporter of female education. So, she established Kanya Pathshala at her birthplace, Hariana. After her death this institution had been named after her. This was to up 8th class and syllabus was according to Kanya Mahavidyalaya, Jalandhar. There were 180 girl students and seven teachers for them in 1939.¹¹⁷

Shree Bhagwati Arya Kanya Pathshala, a high school for girls was established in first decade of 20th century at Syalkot. This was affiliated with both, Punjab Education Department and Arya Shiksha Samiti. Besides high school classes, Hindi Ratan, Bhushan and Parbhakar classes were also there. For Dharma Shiksha, a special teacher was appointed. There were 25 ladies teacher for 700 scholars in 1939. There was no fee-charge for first four classes. Thousands of girl students passed high school from this institution. A sub-committee of local Arya Samaj was appointed to administrate this institution.¹¹⁸ Lali Bai Arya Kanya Pathshala, was established at Rawalpindi Sadar. This was affiliated to Punjab Education Department and conducting up to 8th class and strength was 200. Only middle class students of English language paid fees.¹¹⁹

Vedic Putri Pathshala was started at Naoshara Cant, District Peshawar. This was up to 8th class and affiliated with Frontier Province and Punjab Educatiion Department Religious education was compulsary and according Arya Shiksha Samiti, Punjab. There were 189 students in 1939, which were taught by seven teachers. 1032 students passed middle class from this institution up to 1939. There was no fee-charge. Here, it

¹¹⁷ Ibid., p. 164.
¹¹⁸ Ibid., p. 165.
¹¹⁹ Ibid.
is important that in this school students were from every community and religion, such as Arya, Hindu, Muslim, and Christian. Even many girls from Dalit classes were studying here without any problem.  

*Arya Putri Pathshala* was established in 1894 at Kamalia in Layalpur District. This was a middle school recommended by *Arya Shiksha Samiti*. The strength of students was 387 in 1939. The Fee-schedule was according to class (6th Rs. 1.50/-, 7th Rs. 1.75/- and 8th Rs. 2/- per month)  

Shree Laxmi Devi *Arya Putri Pathshala*, was established at Bhera in Sarghodha district, in 1895. Sarghodha Arya Samaj's local committee was appointed to administrate this school. There were 234 students and 9 teachers in 1939-40. This school was up to 8th class and thousands of girl students passed their middle standard. In Sarghodha district there was another girls' school, Vedic *Putri Pathshala at Miththatiwana*. This was also affiliated with *Arya Shiksha Samiti*, Punjab. There were 120 students on roll in 1939. Fifty girls in primary and six in middle section passed their classes. There was no fee-charge. *Arya Putri Pathshala* at Bhalwal in Sarghodha had 97 students. There was also no fee-charge.

Arya Samaj's educational activities were also spreaded in west of the Punjab Province. In Dera Ismail Khan district *Arya Kanya Pathshala* was established in 1892. This was a Matric School recommended by Punjab University. Religious instructions were imparted according to *Arya Shiksha Samiti*, Punjab. There were 1219 students and 43 female teachers in 1939-40. For the administration of this school there was a

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120 Ibid., p. 166.
121 Ibid.
122 Ibid., pp. 166-67.
123 Ibid. see also Ram Chander Javed, 'Punjab Ka Arya Samaj', op. cit., pp. 121-128.
124 Ibid.
registered body that was named as Arya Vidhaya Sabha. There was no fee provision up to 8th class. In Dera Ghazi Khan district, Hari Kanya Pathshala at Jampur was established. There were 157 students in 1939.\(^{125}\) Arya Mahila Vidyalaya at Jampur was a Kanya Gurukul. Arya Putri Pathshala, Fazilka was also a prominent school, where 175 students were getting education in 1939-40. Half expenditure of this school was given by municipal committee.\(^{126}\) Arya Kanya Pathshala was established at Jammu in princely state of Kashmir. It was recommended by native educational department up to 8th class and Arya Shiksha Samiti, Punjab provided Hindi Ratan and Hindi Bhushan courses. There were 250 students and 8 teachers in 1939. 109 students passed primary, 29 students middle 64 Hindi Ratan, 43 Hindi Bushan courses passed.\(^{127}\) One girl's school was also run by Kanya Mahavidyalaya, Jalandhar at Kotali in Kashmir.\(^{128}\)

Near about Delhi and modern Haryana region Arya Samaj’s programme for girl’s education became very popular. In Delhi, at Chawari Bazar, an Arya Girls High School was started. Syllabus was according to government school. There were 360 students and 15 female teachers in 1939-40.\(^{129}\) Another Arya Kanya Pathashala was in New Delhi, and according to government school's syllabus. This was high school and religious education was also provided according to Arya Samaj instructions. Strength of students was 500 and 15 female teachers taught them.\(^{130}\) One Arya Kanya Pathshala in Bidanpura near Karol Bagh was also working with 155 students.\(^{131}\)

\(^{125}\) Ibid., p. 168.
\(^{126}\) Ibid., p. 169.
\(^{127}\) Ibid.
\(^{128}\) Ibid., p. 170.
\(^{129}\) Ibid., p. 160.
\(^{130}\) Ibid., and Satyaketu Vidyalankar, 'Arya Samaj ka Itihas', op. cit., p. 618-632.
\(^{131}\) Ibid.
In Haryana region, Rohtak, Karnal, Jhajjar, Ambala were the chief centres of Arya Samaj’s female education campaign. Here we are giving three tables, which contain various data related to girls’ schools run by Arya Samaj. Table 6.8 gives information about the girl’s institutions which were remained in Pakistani Punjab region and Table 6.9 is about girls institutions, which are in Indian Punjab region. Table 6.10 is presented summary of U.P. region Arya girl’s institutions.

Table 6.8: Arya Samaj’s Girl School in Punjab (Now in Pakistan) in 1939-40

<table>
<thead>
<tr>
<th>Name of School and Place</th>
<th>Standard</th>
<th>Students</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Arya Kanya Middle School, Gujranwala</td>
<td>Middle</td>
<td>80</td>
<td>3</td>
</tr>
<tr>
<td>2. Bharnwan Devi Vedic Pathshala, Pindibhatia (Gujranwala)</td>
<td>Primary</td>
<td>75</td>
<td>2</td>
</tr>
<tr>
<td>3. Arya Kanya Pathshala, Khuddia Khas (Lahore)</td>
<td>Primary</td>
<td>50</td>
<td>1</td>
</tr>
<tr>
<td>4. Arya Putri Pathshala, Kila Gujjar Singh (Lahore)</td>
<td>Middle</td>
<td>200</td>
<td>6</td>
</tr>
<tr>
<td>5. Shree Bhagwati Arya Kanya Pathshala, Sialkot</td>
<td>Matric</td>
<td>700</td>
<td>25</td>
</tr>
<tr>
<td>6. Arya Kanya Pathshala, Jamki (Sialkot)</td>
<td>Primary</td>
<td>80</td>
<td>3</td>
</tr>
<tr>
<td>7. Arya Putri Pathshala Hadarasool (Gujrat)</td>
<td>Primary</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>8. Arya Mahila Vidyalaya, Rawalpindi</td>
<td>Parbhkar</td>
<td>51</td>
<td>3</td>
</tr>
<tr>
<td>9. Lila Bai Arya Kanya Pathshala, Rawalpindi Sadar</td>
<td>Middle</td>
<td>200</td>
<td>9</td>
</tr>
<tr>
<td>10. Arya Kanya Pathshala, Vambhchara (Miyawali)</td>
<td>Primary</td>
<td>75</td>
<td>4</td>
</tr>
<tr>
<td>11. Vedic Putri Pathshala, Naushera Cantt (Peshawar)</td>
<td>Middle</td>
<td>189</td>
<td>7</td>
</tr>
<tr>
<td>12. Arya Kanya Pathshala Keimblpur</td>
<td>Primary</td>
<td>N.A.</td>
<td>3</td>
</tr>
<tr>
<td>13. Vedic Putri Pathshala, Mithatiwana (Sargodha)</td>
<td>Middle</td>
<td>120</td>
<td>4</td>
</tr>
<tr>
<td>14. Shri Laxmi Devi Arya Putri Pathshala, Bhera</td>
<td>Middle</td>
<td>234</td>
<td>9</td>
</tr>
<tr>
<td>15. Arya Putri Pathshala Bhalwar, (Sargodha)</td>
<td>Primary</td>
<td>97</td>
<td>3</td>
</tr>
</tbody>
</table>

132 Ibid., p. 161. [Bhagat Phool Singh and Bhagat Dariyav Singh (Sonipat), Swami Omanand (Jhajjar), Chaudhary Priyavart (Rohtak), Chaudhary Tajenderpal (Karnal), Swami Ratan Dev Shastri (Jind) were chief leaders of Arya Samajists who started various Kanya Gurukuls and Pathshalas in Haryana Region.]

Besides these main institutions, there were many Arya Kanya Middle Schools in Hafizabad, Peshawar City, Lahore Cant, Multan City, Peshawar Cant, Queta, Sialkot and Sargodha. Many primary schools were founded at Abdullahpur, Chamal Gojra and Ghuman (Gurdaspur) Duniyapur (Multan), Isha Khel (Miyanwali) Shahdar, Suzabad and Sarakpur in Sekhupura and Ucch in Mujjfragarh District.  

Table 6.9: Arya Samaj’s Girls School in Punjab (Now in India) in 1940.

<table>
<thead>
<tr>
<th>Name of School and Place</th>
<th>Affiliation</th>
<th>Students</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kanya Mahavidyalaya, Jalandhar</td>
<td>P. Uni.</td>
<td>820</td>
<td>17</td>
</tr>
<tr>
<td>2. Arya Girls High School, Chawari Bazar, Delhi</td>
<td>ASSP</td>
<td>360</td>
<td>15</td>
</tr>
<tr>
<td>3. Arya Kanya Pathshala, New Delhi</td>
<td>ASSP</td>
<td>500</td>
<td>15</td>
</tr>
<tr>
<td>5. Arya Girls School, Rohtak</td>
<td>ASSP</td>
<td>150</td>
<td>4</td>
</tr>
<tr>
<td>6. Vedic Kanya Pathshala, Jhajjar (Rohtak)</td>
<td>ASSP</td>
<td>60</td>
<td>2</td>
</tr>
</tbody>
</table>

134 Ibid., p. 170.
The most of institutions of Table 6.9 are being managed properly but now a days these institutions are imparting education according to the curriculum of provincial educational board and the same is being done by the institutions shown in Table 6.10

**Table 6.10: Arya Samaj’s Girls Schools in United Provinces in 1940.**

<table>
<thead>
<tr>
<th>Name of School and Place</th>
<th>Standard</th>
<th>Total No. of Students</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Arya Kanya Pathshala, Meerut</td>
<td>Middle</td>
<td>286</td>
<td>13</td>
</tr>
<tr>
<td>2. Arya Kanya Pathshala, Sadar Bazar, Meerut</td>
<td>Middle</td>
<td>161</td>
<td>7</td>
</tr>
<tr>
<td>3. Gulab Devi Kanya Pathshala, Mawana</td>
<td>Upto 6th</td>
<td>160</td>
<td>5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>School Name</th>
<th>Level</th>
<th>Students</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Jamuna Das Arya Kanya Pathshala,</td>
<td>Upto 4th</td>
<td>20</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Purani Mandi, Seharapura</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Arya Kanya Pathshala, Gangoh (Sharnpur)</td>
<td>Upto 4th</td>
<td>64</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Arya Kanya Pathshala, Ruraki</td>
<td>Middle</td>
<td>282</td>
<td>10</td>
</tr>
<tr>
<td>7</td>
<td>Sri Kanya Pathshala, Karnpura (Dehradun)</td>
<td>Upto 4th</td>
<td>80</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>Arya Kanya Pathshala, Nazibabad</td>
<td>Middle</td>
<td>250</td>
<td>10</td>
</tr>
<tr>
<td>9</td>
<td>Ram Pyari Arya Kanya Pathshala, Chandosi</td>
<td>Middle</td>
<td>165</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>Arya Kanya Pathshala, Jood (Bareily)</td>
<td>Middle</td>
<td>450</td>
<td>16</td>
</tr>
<tr>
<td>11</td>
<td>Arya Kanya Pathshala, Islam Nagar (Badaun)</td>
<td>Middle</td>
<td>100</td>
<td>6</td>
</tr>
<tr>
<td>12</td>
<td>Arya Kanya Pathshala, Gokal Pura (Agara)</td>
<td>Upto 6th</td>
<td>200</td>
<td>10</td>
</tr>
<tr>
<td>13</td>
<td>Arya Kanya Vidyalaya, Mathura</td>
<td>Middle</td>
<td>367</td>
<td>18</td>
</tr>
<tr>
<td>14</td>
<td>Arya Kanya Pathshala, Khurza Bulandshahar</td>
<td>Middle</td>
<td>198</td>
<td>11</td>
</tr>
<tr>
<td>15</td>
<td>Arya Kanya Pathshala, Anoopshahar</td>
<td>Middle</td>
<td>125</td>
<td>5</td>
</tr>
<tr>
<td>16</td>
<td>Arya Kanya Pathshala, Jhansi</td>
<td>Middle</td>
<td>190</td>
<td>7</td>
</tr>
<tr>
<td>17</td>
<td>Arya Kanya High School, Farrukhabad</td>
<td>Matric</td>
<td>209</td>
<td>15</td>
</tr>
<tr>
<td>18</td>
<td>Arya Kanya Pathshala, Mirzapur</td>
<td>Middle</td>
<td>200</td>
<td>8</td>
</tr>
<tr>
<td>19</td>
<td>Arya Kanya Pathshala, Urai (Jajaun)</td>
<td>Matric</td>
<td>137</td>
<td>10</td>
</tr>
<tr>
<td>20</td>
<td>Arya Kanya Pathshala, Banda</td>
<td>Middle</td>
<td>400</td>
<td>12</td>
</tr>
<tr>
<td>21</td>
<td>Maha Devi Prasad Poddar, Arya Kanya Pathshala, Gorakhpur</td>
<td>Middle</td>
<td>359</td>
<td>14</td>
</tr>
<tr>
<td>22</td>
<td>Arya Kanya High School, Faizabad</td>
<td>Middle</td>
<td>125</td>
<td>6</td>
</tr>
<tr>
<td>23</td>
<td>Arya Kanya High School, Hardoll</td>
<td>Matric</td>
<td>295</td>
<td>15</td>
</tr>
</tbody>
</table>
We have described in detail the two wings (Gurukul Party and College Party), of Arya Samaj that imparted women education through their own ideology and system. But it would be very important to analyse the chief motives behind the Arya Samaj's agenda of women education. Now, I will assess the social impact of women education which was provided and disseminated by the Arya Samajists in the colonial North India.

When we analyse the efforts of women education of both factions, Gurukul Party and College Party, we find that, their ideology and methods were different, but there was a common objective behind this movement. This objective was to strengthen the patriarchal family system.\(^{137}\) This was an intellectual effort to legitimate the male dominated system of society and it remained to continue. Their approach could not break the traditional and patriarchal understanding of the people. Even so called 'progressive', College Party showed a conservative approach towards women education. For instance, when Lala Devraj and Lala Munshi Ram planned for establishment of Kanya Mahavidyalaya at Jalandhar, College Party condemned these efforts of Gurukul Party and argued that it (higher education) would become 'over culture' for women, and 'cause of domestic aberration'\(^{138}\) The opponents of women higher education felt that it would make 'unsex' the women and abrupt the dedication of women for her family.\(^{139}\)

The programme of Arya Samaj to teach the women was not for social emancipation of women but their efforts were to make a new and refined version of ideal women with in male dominated social fabric. This education of women was not for

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\(^{138}\) *The Tribune*, 21 April, 1894, p. 5.

\(^{139}\) Ibid.
their economic independence and to break their social seclusion, but they wanted to produce ideal Indian traditional women who fulfil the requirements of the patriarchal family system in changing colonial society. The education of these institutions had become just a qualification for girls' to-marriage in a sound family.\textsuperscript{140}

Even Lala Munshi Ram, who was the founder member of KMV, later withdrew his support to KMV when Lala Devraj wanted to introduce English in KMV's curriculum. Gurukul Party took women education as mission to combat the Christian missionary activities. Their prime aim was to produce 'paracharika' of Vedic religion, not to give job to women. So, Gurukul Party strongly opposed Lala Devraj's effort to introduce English in KMV. Gurukul Party saw a dangerous trend in this. They reacted:

"We can't understand why Lala Devraj is again and again raising the question of trying to make men and women alike. Is it Stri Dharma to take part in political agitation?"\textsuperscript{141}

According to Gurukul Party, women's natural duty was motherhood and therefore, 'there was no need to educate for a living or a profession'.\textsuperscript{142} They again wrote, 'women can compete with men neither in the intensity nor in the originality of intellectual work'.\textsuperscript{143} According to them, women, '... from her birth to her death, she is a part of man'\textsuperscript{144} In this way the world view of Arya Samaj activities about women was patriarchal and due to this type of words view they could never aligned for equal status of women to men. Madhu Kishwar has pointed out, about the Arya Samajists aborted

\textsuperscript{140} Madhu Kishwar, 'Arya Samaj and Women Education', op. cit., p. 22.
\textsuperscript{141} 'Satdharm Prachark', April 26, 1907.
\textsuperscript{142} 'Vedic Magazine', Vol. XI, No.8, January 1918, p. 299.
\textsuperscript{143} Ibid., p. 390.
efforts to educate women, "They wanted women 'enlightened' but 'dependent'; they wanted to give them 'dignity' but not 'freedom".145 So the Arya Samaj movement intended to reform women rather than to reform the social conditions, which oppressed them. Women were to be educated into becoming more suitable wives and mothers for Western educated men.

Another most important aspect of Arya Samaj movement of women education was to implement their basic agenda of Hindu revivalism through D.A.V. institutions and Gurukuls for girls. In these institutions daily rituals like eating, praying, dressing and greeting explicitly designed with a view to Hinduisation.146 That's why the Arya Samaj movement could not attract the girls of other religion like Muslims and Sikhs. Even their propaganda was not suitable for Dalits and in practical the lower castes of Hindu religion were not given proper space and importance in this movement.147 The most of students of these institutions belonged to the high starta of Hindu society particularly, the Brahmans, Punjabi trading classes and Jat caste, which were already in dominating position in Arya Samaj movement.

Despite, above mentioned some weaknesses and faults of Arya Samaj's educational agenda of women, at least they propagated the notion of women education very strongly in last decade of 19th century. They had broken the social inertia for women education and attracted the people towards education for their daughter. In the

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146 Nita Kumar, 'Lessons from Schools', op. cit., pp. 101-102. Nita Kumar gives the same argument for Central Hindu College (1898) and Arya Mahila Vidyalaya (1926) at Banaras.
147 Ibid., pp. 112-113. Here Nita Kumar writes that no untouchables or Muslims were allowed into the Arya Mahila Vidyalaya (later it became college). It is a practical example of which shows the psychology and hidden agenda of so called Hindu reform movement of late colonial India.
beginning, although, Arya Samaj was divided into two camps over imparting education to women, but at the beginning of 20th century both the camps realised the importance of women education. The study of KMV shows that the Gurukul group was adamant at the time of its nascent to provide the modern colonial education to the women, but later on Late Devraj realised the importance of English education. College Party also realised the importance of the women education. KMV education system inspired many Arya Samaj's of Northern India to spread the education among the women. We find in 1920 and 1930 that they started various women educational institutions- like Arya Kanya Pathshala's, Arya Kanya Gurukul's, Arya Kanya Vidyalaya's, Arya Mahila D.A.V. schools and colleges at many places in the Punjab and present Western Uttar Pradesh. These institutions had become the centers for imparting traditional as well as modern education to the women of this region. In this way the Arya Samaj played a very important role in the early efforts for providing education to the women of pre and post colonial North India.