CHAPTER – 6
IMPACT OF KANYA GURUKULAS ON HARYANA SOCIETY

People of Haryana did not commonly understand the usefulness of education for girls. There were many barriers in the education of girls which affect their achievements. As the early childhood of a girl is over, she starts helping her parents in household chores. She is often considered “Paraya Dhan” (others’ property) and investment in her education is considered avoidable and wasteful. Her marriage is also considered a drain on the family’s resources. Moreover, there is a common misconception that an educated woman will not adjust herself to her in-laws family. Thus, her education was commonly opposed treating it as a waste of money. Girls often discontinued school regardless of scholastic success or progress. Parental apathy towards girls’ education has been the main cause behind women’s educational backwardness.

The period of later half of 19th century was an age of definition and redefinition. The leaders of all the socio religious movements aspired to reorder society in the areas of social

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1 Arya Patrika Jan-Dec. 1945, p.9
2 Kalawati, op.cit, p.8.
behavior, customs and social structure. They initiated a process of regeneration and revitalization of the cultural norms and social practices. Arya Samaj’s motive was to bring about national progress and the great task before it was the problem of social reconstruction.³ Arya Samaj did efforts for the upliftment of women. Swami Dayanand did his best to eradicate the social evils afflicting the society. He assigned supreme authority to women in domestic matters and advocated equal rights to men and women in all facets of life. For this Arya Samaj published and distributed tracts and pamphlets, and created a lot of awareness among masses. Dayanand envisioned an open social system with worth and not birth as the determinant of status, but the Arya Samaj in the process of formation of ideas and their translation into action did not go beyond the prescription of the patriarchal framework. They sought only limited and controlled emancipation of womenfolk. However Arya Samaj provided some initiative for the upliftment of women.⁴ As we have seen a number of Kanya pathshals and Gurukulas were opened at different places in Haryana by Arya Samaj. The ‘Gurukula System’ of the Arya Samaj attracted the people of Haryana.⁵ The first Kanya Gurukula was established on 8 November,1923 in a kothi at Daryaganj Delhi, named as ‘Kanya Gurukula Inderprastha’. It was later shifted to Dehradun in May 1927.⁶

In 1936, the first Kanya Gurukula in Haryana was

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⁴ Ibid.
⁵ S.C. Mittal, op.cit., p. 68.
⁶ Interview, Dr.Vijay Kumar.
established at Khanpur Kalan (Sonepat) by Bhagat Phool Singh. In Haryana, Kanya Gurukula education had tremendous impact on women's life.  

**IMPACT ON EDUCATION**

The Gurukula did a commendable job in the work expansion of women Education. This was initiated in the last century and very soon gurukulas for girls came to be established where thousands of girls have been receiving education. In the field of the expansion of women education, during the last many years, the work done by the Gurukula is very important and unparallalled in the history of female education.

It is a matter of regret that this most important task, relating to women education, has not been evaluated in the right perspective in the past. Now the situation in relation to women's education is radically changed. Women education is considered not only natural but now is being treated most important for the national development and the people can't even imagine how this fundamental change in attitude towards women education has come about. In the context of their social, educational, religious and cultural life. The Gurukula system of education has accomplished a great deal. This becomes clear by studying the condition of women education in the initial stages of 19th century.

Nowadays the parents are anxious to provide their daughters higher education and try their level best to see it

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7 Personal Survey.  
8 *Interview*, Dr. Kumari Sahib Kaur.  
9 Ibid.  
10 *Interview*, Dr. Rajendra Vidyalankar.
through. Girls themselves are eager to get education. They believe that education will open all doors of progress and will help them solve the problems of their marriage, and it will, in addition, make them self dependent by means of employment as and when needed and will get them highest positions government sectors. Presently incentives are being offered for the expansion of women education. In this regard both the central government and the state governments have taken many steps of them the prominent ones are establishment of separate cell in the directorates of state education to look after women education, construction of residential quarters for women teachers and hostels for girls, particularly in the rural areas, help the non-government organizations working in the field of women education. There are councils for women education in the centre to consider this issue in the national perspective. In order to think on it from national view point, there are women education councils in the centre as well as in the state governments. A number of schools for girls have been established by the government as well as by private organizations at different places and the number of girl students has been mounting up continuously. According to the relevant data, at present quite a substantial number of girls are getting education in schools. As a result there is a remarkable social change. Table 6.1 shows the educational progress in Haryana, for the period of this study.

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13 Ibid.
14 Interview, Acharya Satya Parkash.
Let us make an in-depth assessment of this contribution beginning with schools. As noted above, in the pre 1966 period, when this region was a part of Punjab, though government efforts were there to improve school education, yet, owing to reasons explained elsewhere in detail, the position was far from satisfying especially when compared with the one obtaining in the Punjabi region. In the circumstances, Arya Samaj did substantial work by opening new schools for the girls and giving qualitatively, ‘better education’. To substantiate the former part of the above statement let us take a look at table 6.2.

Table 6.2¹⁶
Number of Arya Educational Institutions, 1947-1966

<table>
<thead>
<tr>
<th>District</th>
<th>Primary Schools</th>
<th>Middle Schools</th>
<th>High/Hr. Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys Girls Total</td>
<td>Boys Girls Total</td>
<td>Boys Girls Total</td>
</tr>
<tr>
<td>1947-48</td>
<td>45 5 50</td>
<td>38 12 50</td>
<td>81 28 109</td>
</tr>
<tr>
<td>1951-52</td>
<td>63 9 62</td>
<td>41 15 56</td>
<td>8 35 123</td>
</tr>
<tr>
<td>1961-62</td>
<td>63 12 75</td>
<td>44 20 64</td>
<td>92 40 132</td>
</tr>
<tr>
<td>1966-67</td>
<td>65 14 79</td>
<td>47 22 69</td>
<td>94 43 137</td>
</tr>
</tbody>
</table>

The table shows that there were 109 higher secondary schools run by Arya samaj in 1947. The number went up to 137 in the year 1966 which means a rise of 25.7%. In case of middle schools, the number was 50 in 1947. It went up to 69 in the year 1966 i.e. a rise of 38%. The primary schools in 1947 were 50. They rose to 79 in 1966, a good increase 58%.

How did this growth take place in different districts? Answer is given in Table 6.3.

It is apparent from Table 6.3 that the highest number of Arya and Higher Secondary schools were in Ambala district (32), while districts of Karnal and Rohtak had 29 each. The lowest number of institutions was in the districts of Mahendragarh and Jind. Both of them had only 6 schools each. The story of Middle and Primary schools is also the same – The no. of schools depended upon the strong or weak positions of Arya Samaj in the district. The stronger the samaj the more the no. of schools and vice-versa. The Samaj improved the quality of education,

¹⁶ Information Collected by Personal Survey.
especially at the pre-primary, primary and high/higher secondary levels.

Table 6.3
District-wise Number of Arya Institutions, 1966

<table>
<thead>
<tr>
<th>District</th>
<th>Primary Schools Boys</th>
<th>Girls</th>
<th>Total</th>
<th>Middle Schools Boys</th>
<th>Girls</th>
<th>Total</th>
<th>High/Hr. Schools Boy</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hissar</td>
<td>11</td>
<td>2</td>
<td>13</td>
<td>--</td>
<td>4</td>
<td>4</td>
<td>11</td>
<td>3</td>
<td>14</td>
</tr>
<tr>
<td>Rohtak</td>
<td>14</td>
<td>4</td>
<td>18</td>
<td>13</td>
<td>7</td>
<td>20</td>
<td>21</td>
<td>8</td>
<td>29</td>
</tr>
<tr>
<td>Gurgaon</td>
<td>5</td>
<td>2</td>
<td>7</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>15</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td>Karnal</td>
<td>9</td>
<td>6</td>
<td>15</td>
<td>20</td>
<td>6</td>
<td>26</td>
<td>21</td>
<td>8</td>
<td>29</td>
</tr>
<tr>
<td>Ambala</td>
<td>24</td>
<td>-</td>
<td>24</td>
<td>9</td>
<td>4</td>
<td>13</td>
<td>18</td>
<td>14</td>
<td>32</td>
</tr>
<tr>
<td>Jind</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>3</td>
<td>--</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Mahendergarh</td>
<td>2</td>
<td>--</td>
<td>2</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>4</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>65</td>
<td>14</td>
<td>79</td>
<td>47</td>
<td>22</td>
<td>69</td>
<td>94</td>
<td>43</td>
<td>137</td>
</tr>
</tbody>
</table>

Persons of great understanding like Dr. Rajendra Vidyalankar and Dr. Ram Parkash maintain that the Gurukula education has contributed immensely in the field of women education.\(^\text{18}\)

"when girls wear simple clothes, eat simple food, respect elders and they are familiarised with true Indian culture through recitation of the Gayatri Mantra, knowledge of Sanskrit language and by inculcating lofty values in them. At the same time they are provided knowledge of modern education also while in ordinary schools apart from bookish knowledge, nothing else is taught to enable the girls to understand their culture."\(^\text{19}\)

\(^{17}\) Ibid.
\(^{18}\) Interview, Dr. Rajendra Vidyalankar,
\(^{19}\) Interview, Dr. Ram Prakash, Chancellor, Gurukula Kangri Vishavidalya, Haridwar on 31-10-2015.
So, with the combination of ancient and modern education. The Gurukula system of education is contributing significantly to the growth of women education.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total no. of schools</th>
<th>No. of girls School</th>
<th>% of girls schools to total</th>
<th>Total no. of students</th>
<th>No. of girls students</th>
<th>% of girls students to total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966-67</td>
<td>4449</td>
<td>257</td>
<td>5.77</td>
<td>534764</td>
<td>141003</td>
<td>26.37</td>
</tr>
<tr>
<td>1970-71</td>
<td>4207</td>
<td>136</td>
<td>3.23</td>
<td>536257</td>
<td>149348</td>
<td>27.85</td>
</tr>
<tr>
<td>1975-76</td>
<td>5156</td>
<td>264</td>
<td>5312</td>
<td>659121</td>
<td>211429</td>
<td>32.08</td>
</tr>
<tr>
<td>1980-81</td>
<td>4961</td>
<td>223</td>
<td>4.49</td>
<td>598032</td>
<td>209857</td>
<td>36.09</td>
</tr>
<tr>
<td>1985-86</td>
<td>5105</td>
<td>548</td>
<td>10.73</td>
<td>694290</td>
<td>294858</td>
<td>42.46</td>
</tr>
</tbody>
</table>


In sum, it can be said that it was only after the formation of Haryana that things changed dramatically. Between 1966-1985, there was a significant increase in the number of Primary schools meant for women in the State from 257 to 548. As for the number of scholars in the primary schools, the number increased by 159526 while that of women scholars increased by 153855 during 1966-1986. This shows a rising trend from 26.37 per cent to 42.46 per cent from the year 1966-1985.
Table 6.5
Number of Total Middle Schools and Students in Haryana State 1966-1985

<table>
<thead>
<tr>
<th>Year</th>
<th>Total no of schools</th>
<th>No. of girls School</th>
<th>% of girls schools to total</th>
<th>Total no. of students</th>
<th>No. of girls students</th>
<th>% of girls students to total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970-71</td>
<td>760</td>
<td>99</td>
<td>13.03</td>
<td>245137</td>
<td>68434</td>
<td>27.91</td>
</tr>
<tr>
<td>1975-76</td>
<td>758</td>
<td>85</td>
<td>11.21</td>
<td>257983</td>
<td>74392</td>
<td>28.83</td>
</tr>
<tr>
<td>1980-81</td>
<td>881</td>
<td>76</td>
<td>8.62</td>
<td>296027</td>
<td>90960</td>
<td>30.72</td>
</tr>
<tr>
<td>1985-86</td>
<td>1121</td>
<td>131</td>
<td>11.68</td>
<td>381174</td>
<td>146563</td>
<td>38.45</td>
</tr>
</tbody>
</table>

Source: Statistical Abstract of Haryana, 1990-91

The formation of Haryana saw a similar rapid growth in the total number of Middle schools which increased from 735 to 1121 during 1966-1986. In this period, the number of women middle schools increased from 106 to 131.

The total number of scholars in Middle schools increased by 130501 while the number of women scholars increased by 79933 between 1966-1985.

The percentage increase of women scholars varied between 26.98 to 38.45 per cent in this period.

Like at the earlier two stages, it was only after the formation of Haryana that Secondary education too developed rapidly. The total number of these schools increased from 597 to 1946 in these years i.e. between 1966 and 1986, while the number of women schools increased from 109 to 303 in this period.
Table 6.6
Number of Higher Secondary Schools and Students in Haryana State 1966-1985

<table>
<thead>
<tr>
<th>Year</th>
<th>Total no. of schools</th>
<th>No. of girls School</th>
<th>% of girls schools to total</th>
<th>Total no. of students</th>
<th>No. of girls students</th>
<th>% of girls students to total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966-67</td>
<td>597</td>
<td>109</td>
<td>18.26</td>
<td>376080</td>
<td>89605</td>
<td>23.82</td>
</tr>
<tr>
<td>1970-71</td>
<td>975</td>
<td>164</td>
<td>16.82</td>
<td>603396</td>
<td>140457</td>
<td>23.28</td>
</tr>
<tr>
<td>1975-76</td>
<td>1129</td>
<td>198</td>
<td>17.54</td>
<td>764756</td>
<td>202369</td>
<td>26.46</td>
</tr>
<tr>
<td>1980-81</td>
<td>1473</td>
<td>245</td>
<td>16.63</td>
<td>1010236</td>
<td>291405</td>
<td>28.84</td>
</tr>
<tr>
<td>1985-86</td>
<td>1946</td>
<td>303</td>
<td>15.57</td>
<td>1338511</td>
<td>431848</td>
<td>32.36</td>
</tr>
</tbody>
</table>

Source: Statistical Abstract of Haryana, 1990-91

There had been a rapid increase in the total number of scholars in High and Higher Secondary Schools. The total number of scholars rose by 962430 while the number of women scholars rose by 342243, percentage of women scholars thus rose from 23.82 per cent to 32.36 per cent during 1966-1986.

As we have seen, education at the Primary, Middle and Secondary levels showed good progress after independence, but the expected and rapid strides in the development of education were made in Haryana only after its emergence as a separate state in 1966. The credit naturally goes to the state government and certain non-government organisations. Education developed also because of a gradual change in the social attitude of people.

But a hundred years ago, when the Gurukulas started the work of women education, the situation was altogether different. In those days people were of the view that the women should not be imparted education. It would subvert their character and they
would become widows.\textsuperscript{20} Due to such blind faith and ignorance, at that time, the parents did not allow their daughters to get education. If anybody tried to impart education to girls and went against such faith, he was not only opposed but even rebuked, he sarcastic remarks were made against him, he was threatened.\textsuperscript{21}

At present many organisations are engaged in promoting female education. But the condition of female education is rural areas is still far from satisfactory since the rural people don't like to send their daughters away from their villages for education. The Gurukula education system is influencing the people. \textsuperscript{22}

\textbf{Impact in Social Area}

During the period under study there was undoubtedly a general deterioration in Society in the Haryana region.\textsuperscript{23} Ignorance and superstition led to the acceptance of many obnoxious and inhuman social evils. “Hindu society had been on the decline. It became a huge static, fossilized organization” It was characterized by rigid caste system, deplorable condition of women with its corresponding evils like child marriage, sati, infanticide, polygamy etc. and a general apathy and stagnation.\textsuperscript{24} But Gurukula education helped to abolish the system of Sati, untouchability, child marriage and contribution in widow remarriage also. \textsuperscript{25}

\textsuperscript{20} \textit{Interview}, Shri Nand Kishore.
\textsuperscript{21} Ravi Shankar Verma and Sadavijay Arya, \textit{Smarika and Abhinandan Granth}, Arya Samaj Siksha Sabha, Ajmer, pp. 11.
\textsuperscript{22} Ibid.
\textsuperscript{23} Ibid.
\textsuperscript{24} Madalsa Ujwal, op.cit. p. 7.
\textsuperscript{25} \textit{Interview}, Shri Nand Kishore.
Caste System

There are thousands of vedic mantras where we pray to God to let all live together, eat together, enjoy together, pray and progress together, fight the evil together, and work for global peace together. Vedas also teach us that in the eyes of God, all are equal and the colour or country makes no difference. There is no such thing as a master race or a superior race or a Nordic race. The Arya Samaj has been propagating and implementing this in eradicating caste system based on birth.  

In Haryana girls of all castes were allowed to study in Gurukulas. The preachers of the Arya Samaj visited the villages for spreading the principle of Gurukula education. The tight grip of caste in Haryana was lessened due to the spread of education in the Kanya Gurukulas in Haryana with the passage of time.  

Removal of Untouchability

Swami Dayanand was deeply perturbed over the attitudes of orthodox Brahmins towards the depressed class of the Hindus, known as Dalits, outcastes or untouchables. They were not allowed to enter Hindu temples, home and Brahman rituals. A substantial proportion of agriculture labourers of Haryana was untouchables. Socially they were the lowest of the low. Their hereditary occupations were tanning, cobbling, scavanging, sweeping the houses etc. In the jajmani system, they had a nominal share of the agricultural surplus in return for the duties they performed. Untouchables were segregated in a special part of the village. They were denied the use of wells and tanks and

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26 Ibid.  
27 Interview, Dr. Kumari Rajan Mann.  
were usually the poorest people of the village.

To intensify the work of the upliftment of the depressed classes Shradhhanand established the 'Dalitoddhar Sabha' at Delhi in 1921. Its aims were to preach true conduct among the untouchables, to safeguard them from the onslaughts of foreigners, i.e. from Christians, to offer them the rights hitherto denied to them, to open pathshalas for them and to educate them.\(^{29}\) At the time of the establishment of this Sabha apart from Shradhhanand, Lala Gyan Chand, Narayan Dutt, Diwan Chand, Dr. Sukhdeva, Master Ram Singh, Lala Veni Prasad and Kripa Ram were present. Shradhhanand was elected president and Dr. Sukhdeva Secretary.\(^{30}\) This sabha held many conferences, taught ‘Gayatri’ to a large number of untouchables and offered them the sacred thread.

The most important work of this Sabha was that of handling the problem of unemployment. Unemployment was prevalent mostly in Zamindari areas. Zamindari treated the depressed classes badly in the region. This Sabha severely denounced this atrocity, and succeeded a great deal in diminishing the misery of the depressed classes. In 1924, a conference was organised in Delhi which was attended by thousands of people. Ten proposals in connection with social reforms were passed by this conference. At the end, a big feast was organised in which the leading public men of the city participated and partook of the food cooked by

\(^{29}\) R.S. Pareek, Op.Cit, P. 140.
\(^{30}\) But as Shradhanand was diversely busy, Lala Gyan Chand was elected president in 1924 in his stead, Likewise Swami Ramanand Was elected secretary in place of Mr. Subhdeva – Inder-Vidyavachspati, Op.Cit. Part-II, p. 101.
Bhangis, chamars and Jatavs.\footnote{Like Rai Sahib Lala Kedar Nath, Seth Laxmi Narain Gadodia, Swami Visheswarand, Swami Satyanand, Pandit Indira, Lala Deshbandhu, Lala Narayan Dutt and the Municipal Commissioning Lal Bulabidas- Ibid.}

'Untouchables' in the Haryana region commonly worshipped different distinguished temples. On the day of Janamashtami, for example, they celebrated 'Googa Navmi.' They were not allowed to sit in the direction from which the wind was blowing. At the pios (water Kiosks) they were given water by putting a wooden pipe at the tip of the sagar (pot). Invariably, they had to live away from the area where high castes lived. They were not allowed to build Pucca houses (brick houses). Their womenfolk could not put on ornaments made of precious metal.\footnote{personal survey.} The high caste Hindu women's attitude was a major hurdle in the removal of untouchability. And this is one sphere where women's education in particular becomes relevant. This is the sphere where education appears to have made little difference. Men frequently used the argument that women being conservative did not allow them to mix with the untouchables. This attitude, however, was criticised harshly.

The Arya Samaj encouraged the so called untouchables to study in its educational institutions. "Several of them have graduated from the famous Gurukula University at Haridwar taking their degrees of Vidyalankar and Vedalankar on the strength of their proficiency in the knowledge of the vedas, Shastras and modern sciences.\footnote{Gulshan Swarup Saxena, Op.cit., p. 120.}

The Gurukula education helped to some extent in liberating
the low castes from the bondage of hereditary subjection and degraded status. The Arya Samaj, particularly, through its prachar (preaching) and educational institutions attacked untouchability both from outside and inside.\textsuperscript{34}

The Kanya Gurukula did a considerable amount of work to improve the conditions of untouchables and to try to provide them higher status. Groups from the lower strata of society were 'purified' and admitted girls to Gurukula. They retained their old caste or social group, but simply advanced up in the caste scale so that they were within the pale of respectability. Whether the Gurukula's efforts were sufficient to give the privilege of social intercourse with the higher castes to any appreciable extent is doubtful, but still some of the harshness of untouchability had been mitigated by its efforts.\textsuperscript{35}

The children of the depressed class were not allowed to study in the village school with other children. Swami Dayanand was first to declare equal rights for lower castes, the right to education, right to reciting ved mantras, right to inter-caste dining, right to marriage and right to fetch water from common wells.\textsuperscript{36} Swami Sharddhanand spent his whole life for the upliftment of the lower class. This cause was taken up by Mahatma Gandhi. Thanks to Swami Dayanand that in 1950, The Indian Constitution provided equal social, religious and cultural rights to the Dalits or Harijans.\textsuperscript{37}

Gurukula education helped in providing Harijans admission

\begin{flushleft}
\textsuperscript{34} Personal Survey.
\textsuperscript{35} Ibid.
\textsuperscript{36} Proceeding, Op. Cit, p. 249.
\textsuperscript{37} Ibid, pp. 249-250.
\end{flushleft}
to educational institutions, awarding opened separate schools and adult education for them, gave books and stationery and admission expenses. Intensive propaganda was undertaken so that temples and wells could be thrown open to the untouchables.\textsuperscript{38} Education focused on the activities directed towards the emancipation of the depressed classes. On the one hand, the depressed castes and rights have become aware enough to demand certain safeguards for themselves, while on the other, there were sharp and rigid stratification among them. Still marked differences were evident in respect of the observance of untouchability among literates and illiterates. Poor economic conditions of most of the untouchables, lack of incentives and motivation, less expansion of education in rural areas were some of the restraints in the path of awakening. Still signs of weakening of the conservative attitude and treatment became evident during the period.\textsuperscript{39}

Haryana Government also gave scholarships to the women scholars with the intention that poor economic condition of parents might not become an obstacle in the way of their education. In colleges too, girl students of depressed class were given scholarship and fee concessions. The account of scholarships for the year 1974-75 for example of girls is as follows:\textsuperscript{40}

\textsuperscript{38} Personal Survey.
\textsuperscript{39} Ibid
\textsuperscript{40} J.S. Walia, \textit{Adhunik Bhartiya Shiksha aur uski Samasya}, pp. 486-87, and Haryana Education Code, Fee and Fee Concession Nos. 92,93 and 94
<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of School /College Level</th>
<th>No. of scholarship Scholarships (only for girls)</th>
<th>Rate per month (in Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>School Level:</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Middle School</td>
<td>378</td>
<td>10.00</td>
</tr>
<tr>
<td></td>
<td>Scholarship</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>High School merit Scholarship</td>
<td>411</td>
<td>15.00</td>
</tr>
<tr>
<td>3.</td>
<td>College Level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i)</td>
<td>Higher Secondary (Part-I)</td>
<td>47</td>
<td>22.00</td>
</tr>
<tr>
<td>ii)</td>
<td>Pre-University</td>
<td>83</td>
<td>45.00</td>
</tr>
<tr>
<td>iii)</td>
<td>Higher Secondary (Part-II)</td>
<td>15</td>
<td>45.00</td>
</tr>
<tr>
<td>4.</td>
<td>School Level Harijan Scholar Merit Scholarships</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i)</td>
<td>ix</td>
<td>59</td>
<td>20.00</td>
</tr>
<tr>
<td>ii)</td>
<td>x</td>
<td>50</td>
<td>25.00</td>
</tr>
<tr>
<td>iii)</td>
<td>xi</td>
<td>50</td>
<td>30.00</td>
</tr>
</tbody>
</table>

The Women State Council of Education was revived w.e.f. 25.5.1973, with a view to providing recommendations on women education. The Education Minister was its Chairman and the Minister of State for Education, its Vice-Chairman. Besides, there were seven government and three non-government officials.\(^{41}\) In its keenness to bring girls into the field of education, the government launched in 1975 some special programmes for example.

\(^{41}\) Ibid.

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1. Girl students belonging to Scheduled Castes getting only 50 per cent marks in the middle standard examination, were eligible for scholarship of Rs. 15/-, 20/- and 25/- per month in the classes XI, X, IX respectively and for this there was a provision of 50 scholarships for each class.

2. Provision for a larger number of scholarships at the middle and secondary stages was made for girls, so that the poor and the needy were not denied the opportunity to receive education,

3. Comprehensive programme for supply of free books to girl students in primary classes was drawn up and during the fourth plan, books worth Rs. 10.73 lac were purchased by the government and distributed free among girls and Harijan students.

The government earmarked Rs. 19.00 crore for achieving the goal of universalization of elementary education in the plan outlay (1978-83). To boost up education, services of adhoc teachers were regularised w.e.f. 1.1.1979.

For higher education, the Haryana Private College Act, 1978 was passed. For developing facilities, the Haryana Government decided to meet 75 percent of the deficit of the specified colleges from 1979. Various other steps were also taken by the Union and State governments, especially in the two years i.e. 1975 - International Women Year and 1979 - International Year of the Child, for promoting female education."

For the spread and development of women education in the Haryana state, apart from government, the Kanya Gurukula also played an important role.
REMOVAL OF EARLY CHILD MARRIAGE

In Haryana, the evil practice of child marriage was so deep-rooted in Hindu society that mere speeches and preaching could not check it. The girls who escaped infanticide were married at a very early age. Early marriage was the only course left for them due to absence of female education. "The custom of early or infant marriage arose due to caste restrictions and elaborate custom regarding marriage which made the parents anxious to marry their daughters at the earliest opportunity." Among the people of Haryana, girls were generally married between the age of seven and twelve years- the Shastras laying great stress upon the necessity to marry a girl before or immediately upon attaining puberty, after which, it is, of course, a great disgrace for her to remain in her father's house.

How Arya Samaj fought against this evil? It took certain practical steps to discourage child marriage. As far back as 1910, the D.A.V. College Managing Committee resolved not to admit any married student in the primary department and reasserted the principle of total exclusion of married students from the school boarding housed In 1925 it decided not to admit any married student in the tenth class and in 1926 decided not to admit any married student in its college. In his presidential address to the Aryan Congress in 1927, Principal Hans Raj, expressing his anguish how child marriage had played havoc in undermining our physique, stressed that child marriage be stopped altogether. Lala Lajpat Rai also wrote:

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"We have denounced early marriage from thousands of platforms and even though we got practically no help from legislatures, we made substantial progress in the marriageable age of boys and girls. Personally I consider it a social crime to marry a girl under the age of 16, even though Indian girls reach puberty at about the age of twelve."47

It may be attributed to the credit of advanced social ideas of the Arya Samaj that while National Social Conference was agitating for raising marriage age by 1901, one of the Arya Samajs "made it a rule that no person who married his son or daughter below the age of 25 and 16 respectively would continue to be a member of the Arya Samaj"48

Girls were married at that age when they even did not know the meaning of marriage. They were unaware of all the burden of marriage. Girls were married at the delicate and tender age when they used to play with their dolls and other toys.49

Later a girl's poor immature body was generally subjected to the burden of pregnancy before it had strength to carry it to a successful end. Several miscarriages and still births before the birth of the first living child were usual. And Finally, the result was an abnormally high mortality rate of mothers in child birth and infaths. child birth, the prevalence of female disorders and children diseases.50 Child marriages affected the health of ladies as well as the children born of these marriages. Immature mothers were not able to bear, nurse or rear to physical

48 Sita Ram Singh, Nationalism and Social Reform in India, Delhi, 1968, p. 321.
49 Dr. Rampraksh
50 Personal Survey
perfection to the new generation, and a large section of the society showed the sign of ever increasing devitalisation and physical deterioration.\textsuperscript{51}

The Arya Samaj conducted a fiery crusade against the child marriage. On the principle of the vedas, the Arya Samaj fixed the minimum marriageable age for girls between the years ranging from sixteen to twenty four and for men from twenty five to forty eight years.\textsuperscript{52} To Dayananda's mind man must be physically strong. He advocated the necessity of Brahmcharya and suggested that a law should be enacted to enforce Brahmcharya and abolish child marriage.\textsuperscript{53} Swami ji laid great stress on Brahmcharya. He himself set an example by observing life long Brahmcharya. 'Brahmcharya is the sine quo non for progress and happiness but is possible only in the Gurukulas.'\textsuperscript{54}

Dayanand wished to stop this evil practice by a legislative enactment. This wish of Dayanand's was fulfilled by the efforts of his disciple Dewan Bahadur Har Bilas Sarda, one time president of the Propkarini Sabha and a member of legislative Assembly. He moved a bill to this effect on 15th of September 1925 in the Legislative Assembly known as child marriage Restraint Bill. This Bill was passed on 23\textsuperscript{rd} September, 1929.\textsuperscript{55} it may be noted here that when the present bill was introduced in the Legislative Assembly the Home members had declared the child marriage Act thought passed would not come into force till

\begin{flushright}
\textsuperscript{51} Ibid.
\textsuperscript{53} Ibid.
\textsuperscript{54} Ibid.
\end{flushright}
April the following year. Mr. Sarda opposed it on grounds that it would result in hundreds of child marriage but to no purpose. The child marriage Act is also known as Sarda Act.\textsuperscript{56}

The Women Branch of Arya Samaj of Hissar took a leading part in the work of social reform, and Puran Devi, who was appointed as lecture to deliver lectures among women, began to preach against child marriage.\textsuperscript{57}

It formed widow-remarriage associations. They propagated it through press and platform. J. C. Oman, who attended a meeting of the Arya Samaj in 1879, points out that at the end, the sermon delivered at this meeting stressed many of Dayanand's favourite theories, the evils and the traditional ban on widow remarriage.\textsuperscript{58} Aryas like Munshi Diwan Pass and Pt. Lekh Ram wrote in favour of widow remarriage. \textit{Arya Gazette, Social Reformer and Marriage Advertiser, Regenerator of Arya Varta} used to publish not only news "of such marriages but also inserted matrimonial advertisements seeking "suitable matches for widows who 'wanted to remarry."\textsuperscript{59} Article and letters encouraging this practice were also published. The three monthly papers \textit{vidhwa Bundhu' Vidhwa Sahayak} and 'Widow Cause' in Hindi Urdu and English respectively, were associated within. The specimen copy of these paper was sent free of cost.

In Haryana, there was a protest against child marriage. Married girls were not admitted to Gurukulas and Arya Samaj's preachers went from village to village to make a plea against this

\textsuperscript{57} Home Political Department Proceedings (D.C.I. Report) Part B, April 1908, No. 842 49 NAI.
\textsuperscript{58} Proceedings, Punjab History Conference- Twenty Fourth Session, March 15-17, 1991, p. 282
\textsuperscript{59} Kaushal Chand Anand, \textit{Mahatma Hans Raj}, New Delhi, nd, p. 127
tradition. Nagar Kirtans were organised in the cities. Once Pt. Harnam Singh got the news of the marriage of a 11 years old girl to an aged person. He made such a speech that the people of the boy's side had to return empty handed. This was one of the important incidents of that period.\textsuperscript{60}

Efforts were made to pass the 'Arya Marriage Law' in 1925 to develop good qualities among people to work for a marriage institution according to the nature and work of an individual. It was presented in 1937 by Ghanshyam Singh Gupta and was accepted after a long debate. Its contents were like this whatever may be the system of marriage of Hindus, an Arya Samaji male's or female's marriage whether it was performed before or after the law may belong to different communities or maybe non-Hindus, but if they wed according to the Arya Samaj method it, will not be considered against the law.\textsuperscript{61}

**WIDOW REMARRIAGE**

Widow remarriage was another challenge to the Arya Samaj because the 19\textsuperscript{th} century society was not going to bow it.\textsuperscript{62} Whenever the old husband died, his wife became a widow. And compulsory widowhood was enforced on either young or child wives. According to shastras and the old customs, a widow duly observing the vows of widowhood was to be respected even by elders, was usually given the management of the household and every effort was made to mitigate her unfortunate position.\textsuperscript{63} But in the early nineteenth century, a widow was looked upon as an

\textsuperscript{60} Ranjit Singh, Op. Cit. p. 46-47.
unproductive encumbrance and even a scourge to the family.

It was also believed that if a widow remarries, she loses her chastity and the gravity of the sin affects the following generations of the family. A young widow was seen as a 'bad luck' bride who had caused her husband's death.\(^{64}\)

Due to these reasons, the widow's jewels and clothes were forcibly taken back by her husband's relatives. She was often the drudge of the household. This was considered to be the just and deserved punishment for some unknown sin committed by her supposedly in an earlier incarnation. She was regarded by the society as an unfortunate, inauspicious and a condemned woman. As the relation between husband and wife was considered sacred and indissoluble, even after the death of the husband, the wife was supposed to live a life of asceticism, self denial, unflinching devotion to her husband's memory, self-sacrifice and self effacement.\(^{65}\) She was not allowed to wear nose ring and coloured clothes of any kind. She was not allowed to join a singing party at marriages. She was given a soiled chadar (sheet) to wear. She was not given rich food to eat, rather she was to observe fast from two to six days in a month on different sacred days. She was warned to observe all these customs strictly. In case of any violation her image was lowered.\(^{66}\)

In the matter of widow remarriage also the Arya Samaj did praise worthy work. Though the widow remarriage Act was passed in 1856, it remained a dead letter till the Arya Samajists

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\(^{64}\) Personal Survey.


\(^{66}\) *Interview*, Dr. Suman Rajan, Associate Professor, Dayanand Mahila Mahavidyala, Kurukshetra, 20\_09-2015.
came into the field and gave a strong impetus to this movement. Several hundred marriages of child widows took place by its efforts.\(^{67}\)

Widow homes have been started, and there are regular widow remarriage societies, whose main objective is to educate public opinion and to allow necessary facilities in the matter. Sir Gangu Ram, a prominent Arya Samajist of the Punjab has left a rich legacy for the help of the widows and there are widow homes, under Sir Ganga Ram Trust at all important centres in India.\(^{68}\) In June 1901, Lala Swarup Lal Agrawal of Mujaffarnagar remarried his virgin daughter to Lala Gobind Prasad. The Arya Samajists attended the marriage ceremony.\(^{69}\)

On January 19, 1914, the remarriage of Smt. Hardai with Lala Ranjit Rai was performed at Panipat. And on August 3, 1914 a widow Chhotu d/o Ghasita Aggrwal, the resident of village Sanolia Kalan (Panipat) remarried Mausami Sayuram (Babail) at Arya Samaj Panipat by. Pt. Badra Dutt, a teacher of Gurukula Kurukshetra in the presence of five hundred people.\(^{70}\) After that the Arya Samajist conducted a number of widow remarriages in Haryana. Though the orthodox Hindus and Sanathanists were against widow remarriage, and the letter had discussions with the Arya Samajists at many places of Haryana, yet the Arya Samaj always succeeded in the teeth of many oppositions.\(^{71}\)

Today there is a network of Gurukulas due to the ceaseless

\(^{69}\) Gulshan Swarup Saxena, op.cit., p. 127.
\(^{71}\) Home Political Dept. Proceedings (Dr. Poport) Part B, February, 1909, No. 3, 2-11, NAI.
efforts of the Arya Samaj. The Gurukula system of education is influencing people and it has generated awareness among the people. That is why widow remarriage is no longer a taboo and it has become a very common practice. All these changes have come about due to the Gurukula system of education.\footnote{Personal Survey.}

Sati was another social evil prevalent in the society at that time. That treatment of women in Haryana reached its climax in sati or widow burning. That the sons should burn their mothers alive when they became widows, seems too horrible an idea to enter the mind of woman.\footnote{Ravi Shankar Verma and Sadyijay, Op. Cit., p. 12.} This was done for two main motives – spiritual glamour and material gain. On its spiritual side, the women reached in immolation the highest peak of the old Sita-Rama glamour –faithful through life and after death. Secondly, there was a lot of material gain to the family after becoming a sati. So, she was asked to sacrifice her life for the sake of the welfare of the family.\footnote{S.Das Purdah – The status of Indian Women, New Delhi, Ess Ess Publication, 1979, p. 75.} No doubt, that Lord William Bentinick had declared the practice of Sati illegal and punishable, but the practice was still followed.\footnote{Proceeding, p. 118.}

Dayanand made efforts to eradicate this evil. He said that it was an insult to the Hindu religion to punish a woman in this horrible manner and against religion. The Arya Samaj condemned Sati, and encouraged the widow to remarry.\footnote{Ibid.}

To check this evil the Arya Samaj promoted Gurukula type of education especially for girls and the people of Haryana.

\footnote{72 Personal Survey.}
started sending their girls to Gurukulas in large a number. As a result, this evil custom came to an end in Haryana. It is the most important contribution of the Gurukula system to the society.  

THE PURDAH SYSTEM

Purdah system had become an established system both among the Hindus and the Muslim women. The general insecurity and lawlessness which prevailed at that time made this system more tight. Parents were opposed to small girls attending boys school and to girls being taught by male teachers. For a girl who was to enter purdah when still very young, formal school education was not always regarded as necessary. The whole structure of a social system in which purdah was maintained militated against the widespread education of women. Parents never liked daughters going outside the house. Their probable attraction towards the opposite sex was considered to be the most secure way to social humiliation for them and their parents which often could create difficulties in marrying them. Her talking to boys was considered a serious crime. Only the professional classes dared to send their girls to school (most of them had settled in towns). Their influence and position in life however, saved them from harsh criticism. There were places where girls’ education was never dreamt. But Swami Dayanand was against the system of purdah and wanted women to receive education in the same way as menfolk. He argued that proper education and equal rights could not be given to women till they were in purdah and were confined to the four

77 Personal Survey.
78 Interview, Dr., Suman Rajan.
79 Interview, Dr. Rajendra Vidyalankar.
80 Interview, Shri Nand Kishore.
walls of the house. Arya Samaj founded by Dayanand continued to discourage purdah. Arya Samaj League for women came into existence which exhorted women not to live in purdah.  

**POLYGAMY**

Polygamy was another custom prevalent in the Haryana region among the classes which allowed remarriages. In the levirate form of marriage, sometimes a married man who was the brother of the deceased was asked to marry the widow. This usually caused polygamy, a man having more than one wife. Further, if the wife did not bear an issue, especially male within a few years of her marriage, the husband was forced by his relatives to remarry. In such cases both the wives used to live together in the same house and the wife bearing children was given preferential treatment, while the issueless wife was totally ignored. The practice of polygamy encouraged the custom of female slavery. Swami Dayanand opposed tooth and nail the practice of polygamy and advocated monogamy. The Education of Kanya Gurukulas in later years waged a war against polygamy so that the status of women might improve in the family. It warned people against the practice of polygamy, and termed it as the “religion of animals.”

**DOWRY SYSTEM**

Dowry was another social evil prevalent in our society. In fact had assumed alarming proportion. Arya Samaj came out to oppose it vehemently and instead began to preach simple

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83 Madalsa Ujwal, op.cit., p. 9.
84 Ibid.
85 Proceeding, op.cit., p. 118.
86 Personal Survey.
marriage. In this field, the work of *Arya Kumar Sabha* is worth recognition. It was "instrumental in persuading the Cashmiri Pandits to spend moderate amount of expenditure on the marriage ceremonies." Impressed by the Arya work in this connection, the Deputy Commissioner of Gurgaon wrote, "One great result of this has been the diminution in expenditure on marriage and other occasions which is a wave in the right direction." In fact students in their teens were impressed upon and motivated against this practice in Arya institutions.

These were some of the social evil customs and practices prevalent in the society of Haryana and acted as hindrances in the development of women. *Kanya Gurukula* played a significant role in Haryana in the field of education. Gurukula education affected all area of society such as political, social, economic and religious. It appealed for introduction of prohibition against child marriage, casteism and Sati in the social sector.

Education of *Kanya Gurukula* is one of the most important means of empowering women with the knowledge, skill and self confidence necessary to participate fully in the development process.

This is a tribute to the reformer Sage, Swami Dayanand Sarswati who gave us a voice and a reason to feel proud of being a woman in society. As a whole, it can be said that reforms of *Arya Samaj* and Gurukula education are of great significance and have made impact on the society of Haryana.

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88 *Census of India 1901*, vol. XVIII, p. 116
89 Ibid.
Table 6.8  
District-wise Distribution of Gurukulas  

<table>
<thead>
<tr>
<th>Name of Gurukula</th>
<th>Place</th>
<th>District</th>
<th>Date &amp; Year of establishment</th>
<th>Boys/Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurukula Kurukshetra</td>
<td>Kurukshetra</td>
<td>Kurukshtra</td>
<td>13 April 1912</td>
<td>Boys</td>
</tr>
<tr>
<td>Gurukula Matindu</td>
<td>Matindu</td>
<td>Rohtak</td>
<td>1914</td>
<td>Boys</td>
</tr>
<tr>
<td>Gurukula, Jhajjar</td>
<td>Jhajjar</td>
<td>Rohtak</td>
<td>16 April 1912</td>
<td>Boys</td>
</tr>
<tr>
<td>Gurukula Vidyapeeth</td>
<td>Bhainswal</td>
<td>Rohtak</td>
<td>25 March 1920</td>
<td>Boys</td>
</tr>
<tr>
<td>Maharishi Dayanand Gurukula Vidyapeeth</td>
<td>Gadpuri</td>
<td>Gurgaon</td>
<td>1936</td>
<td>Boys</td>
</tr>
<tr>
<td>Kanya Gurukula</td>
<td>Khanpur</td>
<td>Rohtak</td>
<td>1936</td>
<td>Girls</td>
</tr>
<tr>
<td>Gurukula</td>
<td>Gharaunda</td>
<td>Karnal</td>
<td>17 April 1939</td>
<td>Boys</td>
</tr>
<tr>
<td>Kanya Gurukula</td>
<td>Panch Gaon</td>
<td>Bhiwani</td>
<td>Nov., 1945</td>
<td>Girls</td>
</tr>
</tbody>
</table>

Of the above eight Gurukulas established here before 1947, 6 were for boys and two for girls. Most of these Gurukulas were located in Rohtak-four in Rohtak, two in Karnal and one in Gurgaon. This was so because the movement of Arya Samaj was strongest in district Rohtak.

A careful perusal shows that the main sources of income of the Gurukulas were land and donations. The income from tuition fee was from 15 to 20%. The boarding fee was from 10 to 15 percent of the income. The Gurukulas did not take grants from government. Here is a question, why did the Gurukulas not take grants or donations from the government? Arya Samaj, as discussed elsewhere, has been a patriotic and a nationalist organization. So, the Samaj did not follow the government line.

90. Personal Survey  
91. Ibid
A large number of samajists took part in the freedom struggle. How could such an organization and its nationalist members could look towards the government for aid as grant. But after independence this viewpoint has undergone a change. Now Gurukulas like schools take grants from the government. The table shows a picture of management finances:

<table>
<thead>
<tr>
<th>Gurukulas</th>
<th>Tuition fees percentage</th>
<th>B.House Fees percentage</th>
<th>Agriculture Land, Percentage</th>
<th>Grant in-aid, Percentage</th>
<th>Donation Percentage</th>
<th>Miscellaneous (Rent, Interest, Dairy etc. %age)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khanpur</td>
<td>20%</td>
<td>15%</td>
<td>30%</td>
<td>15%</td>
<td>35%</td>
<td>5%</td>
</tr>
<tr>
<td>Panchgaon</td>
<td>15%</td>
<td>—</td>
<td>10%</td>
<td>15%</td>
<td>22%</td>
<td>53%</td>
</tr>
<tr>
<td>Lovakalan</td>
<td>15%</td>
<td>—</td>
<td>30%</td>
<td>20%</td>
<td>25%</td>
<td>25%</td>
</tr>
<tr>
<td>Paddha</td>
<td>20%</td>
<td>10%</td>
<td>25%</td>
<td>20%</td>
<td>15%</td>
<td>15%</td>
</tr>
<tr>
<td>Mor Majra</td>
<td>20%</td>
<td>—</td>
<td>20%</td>
<td>24%</td>
<td>48%</td>
<td>12%</td>
</tr>
<tr>
<td>Kharkoda</td>
<td>15%</td>
<td>15%</td>
<td>20%</td>
<td>25%</td>
<td>10%</td>
<td>10%</td>
</tr>
<tr>
<td>Kharal</td>
<td>20%</td>
<td>—</td>
<td>60%</td>
<td>15%</td>
<td>20%</td>
<td>5%</td>
</tr>
<tr>
<td>Ganda Khera</td>
<td>10%</td>
<td>10%</td>
<td>50%</td>
<td>15%</td>
<td>50%</td>
<td>10%</td>
</tr>
</tbody>
</table>

Sources- Information – collected from each Gurukulas in Haryana.

Another important question is who were the people who sent their children/wards to the Gurukulas? After discussion we find that the majority of the students in the Gurukulas belonged to the rural areas and from the middle classes. The survey indicated that Gurukulas were not economically in bad position.

**Gurukula System of Education in Present Day Context**

Dr. A.S. Altekar states that,

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92. *Arya Jagat* 1984, Ank 9 Dec., p.6
"The Gurkula system, which necessitated the stay of student away from his home at the house of a teacher or in a boarding house of established reputations, was one of the most important features of ancient Indian education. Etyomologically Gurukula means, The House of the Guru,"⁹³

These Gurukulas were generally places of higher learning. In ancient India the Guru occupied as highly respected a position as fathers and mother's and was held to be the spiritual father of the child. Under his careful guidance the child learned not only the rudiments of book-learning but also his various worldly religious, duties. The teacher also played an active and prominent role in forming the character of the child by acquainting him with its practice through appreciation of meritorious deeds and the condemnation of every improiety, and lastly by providing a living model by his own example.⁹⁴ As the child spent the whole period of Brahmacharya Ashram with him, the impact of the teacher on the disciple was great and everlasting. Practice of morality—both individual and of social became a part of the pupil's life and he became an adept in model living.⁹⁵

From the study we conclude that Kanya Gurukula education had great effect in every field of society in Haryana. It helped to abolish the system of sati, untouchability, child marriage, widow marriage etc. It encouraged a way of life based on values, trust and selflessness, simplicity of daily life and high thinking.

⁹³ Ibid
⁹⁴ Interview, Shri Nand Kishore
⁹⁵ Interview, Dr. Mahavir Aggarwal