INTRODUCTION:

The Gurukula system of education occupied an important place in Swami Dayanand’s philosophy of education. His ideas on social organization and *verna vyawastha*, were based on the Gurukula education system. He himself a distinguished scholar, was the product of India’s ancient ‘*Guru-Shishya*’ tradition of Gurukula education. This was based on the principal of ‘*Brahmacharya*’ which demanded a single-minded application to learning and knowledge, and observance of celibacy and austerity till the completion of apprenticeship or at least up to the age of twenty five.\(^3\)

Gurukulas as centres of education date back to the Vedic period, where Gurus imparted a multi-dimensional form of education to their students. Such education coordinated three ‘H’s. ‘Head, Heart and Hand’ in the process of learning, which took care of the intellectual and emotional growth of the students and developed their skills.\(^4\) Gurus believed that human values were what the students should live by. The important part of education in Gurukulas was to groom young citizens with values, culture and patriotism. Culture was the watch-word of ancient

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Indian life. Thus, the primary aim of education during the ancient India was not mere imparting of knowledge and teaching of skills, rather it was a mission for human making. Gurus were very particular about the development of the personality of their pupils. The spirit of self respect, self confidence and self strength was consciously fostered. Students were made sensitive to discharging their duties in the social and political field. Due importance was given to culture. The environment in Gurukulas was simple and social. Guru was an ideal individual to students. Morality and discipline were considered basis of spiritual development. The Gurukula education, thus emphasized intellectual, emotional and physical development.

“Ignorance must be dispelled and knowledge diffused everywhere” (-8th principle of Arya Samaj). This principle of Arya Samaj, the chief agency for the propagation of ideas of Swami Ji, itself tells us the essence and vision of Swami Dayanand Saraswati on education. No wonder, therefore that Swami Dayanand incorporated education and pursuit of knowledge as the very aim and objective of his life.

In Haryana many leaders of Arya Samaj played a key role in establishing Gurukulas in Haryana. Among those important name are Swami Sharradhanand, Bhagat Phool Singh, Peeru Singh, Swami Omananda, Pandit Basti Ram and Dr. Ram Ji Lal, to name only a few. Most of these Gurukulas were located in

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5. *Arya Patrika*, April-August, 1952 (Ank. 27 April 1952) p. 3
6. *Arya Patrika*, 1933, p.4
7. *Gurukula Patrika*, April-July 1940-41
9. *Aryodya Patrika* (Jan-Dec.) 1966, pp. 11
Rohtak district. The reason for this is that the movement of Arya Samaj was strongest in Rohtak area.

This was the background in which the first Kanya Gurukula was established in this region at Khanpur Kalan (Sonopat) in 1936 by Bhagat Phool Singh. Thereafter, many more Kanya Gurukulas were opened in this region. Swami Manachayya established Kanya Gurukula at Lovakala in 1965. This Gurukula is spread over 40 acres. Arya Kanya Gurukula (Karnal), Mor Majra and Paddha were established in 1973 with the objective to make education accessible to women. Kanya Gurukula Kharkhoda was established on 15 August, 1974.\(^1\)

The Girls Gurukulas proved to be more popular than the boys Gurukulas. One reason that explains this phenomenon is that people felt comfortable and safe in sending their daughters to the Gurukulas in view of the strict discipline. Moreover, most of the Gurukulas were residential, which was another safeguard. The success of the Gurukula's mode of education could be attributed to the basic and practical education provided there. This kind of education was suitable for the agrarian character of society in the region. But now the position of the Gurukula is changing, and managements, while retaining the basic character of their institutions intact have effected changes in their rules and syllabi – they shifted to modern education which could be useful in getting jobs. As a result, the Gurukulas have survived.\(^2\)

This study examines the contribution of Gurukulas mainly in the context of women education in Haryana. The first Gurukula

\(^1\) Based on Personal Survey.
\(^2\) Interview, Dr. Arvind Kumar, Chairman, Dept. of Sanskrit, Pali & Prakrit (K.U.K) (05.07.2014) and Dr. Mahavir Aggrwal, Vice-Chancellor, Sanskrit Vishavidhalya, Badarabad-Haridwar Uttarakhand, (21.11.2014)
was established in 1902 in India and the last Kanya Gurukula was established in Haryana in 1984.

The aim of the present study is to understand and explain the differences that came about in the pre independence Gurukulas and post -independence Gurukulas. Broadly, the study examines the following

1. The elements of the Gurukula system such as location, organization, discipline and emphasis on humanistic approach.

2. How the Gurukulas system works, who attends them and where the finances come from.

3. The various trends and blends in the socio-religious and cultural background of the Gurukulas and their implications in respect of education provided in the Gurukulas.

4. The contribution of Gurukulas in the Haryana region.

5. The contribution of some prominent Arya Samaj leaders of South-east Punjab towards female education, particularly under the Gurukula system.

THE SCOPE OF THE STUDY

The study deals with the Gurukulas’ contribution to women educational growth and development in Haryana from 1900-1985. This region was very backward, and after India gained freedom, some changes took place in almost every field, but still the age old backwardness did not go away from the life in the region till 1966 when the region became a separate state. The present study tries to see how this took place, but in a limited way only, for our concern is to assess the role of Gurukula alone.
In a nutshell, the aim and scope of the present study is to highlight the Gurukulas and women education in Haryana in the 20\textsuperscript{th} Century.

**REVIEW OF LITERATURE**

The study attempts to highlight new findings on the basis of earlier studies, and to make an original contribution to the field. The study draws from the various standard works on the subject, and tries to present the facts in a concise form.

There are many works related to the theme. These include Dharmdev Vidyarathi, ‘Arya Samaj Ka Itihas, Vishesh Sandarbh Haryana’ (Panchkula, 2010), Jitender Kumar ‘Haryana Me Gurukula Andolan’ (Karnal, 2010) V.K. Alankar, ‘Haryana Ki Sanskritik Sadhana’ (Panchkula, 2010), Manudev, ‘Adhunik Bharat Me Sanskriti Shiksha Aur Gurukula’ (Dehli, 2013),’ Surender Kumar and Maharishi Dayanad Varnit Shikasha Padati (Delhi, 2004). But the works of these scholars do not as such focus on the main causes of the establishment of Gurukula in Haryana, leave alone women’s education.

Nonica Datta's, *Violence, Martyrdom and Partition: A Daughter of Testimony* (New Delhi, 2009). The picture that unfolds in this study is that the Gurukulas were self sufficient with their own values and principles. The author brings forth the story of a woman who lived for her community. The study describes the influences of caste and religion on politics,

Gulshan Swarup Saxena in his pioneer work ‘Arya Samaj Movement in India’ (Delhi, 1990), discusses the contribution of Arya Samaj in Gurukulas and Women Education. The Arya Samaj has been a great socio-religious reform movement of the 19\textsuperscript{th} century, among all the socio-religious reform movements, which
tended to have a national scope and a programme of reconstruction in the socio-religious sphere. In the study, Saxena stated that in the 20th century the condition of women in general was pitiable, they lost their place in the family as well as in the society. Arya Samaj he notes gave equal importance to the education of both men and women. Gurukulas were started for the propagation of Indian culture, Vedic literature, Sanskrit language and traditional Indian system of education. He also suggests that according to the founder of the Arya Samaj, the Gurukula is an educational institution founded with the avowed aim of reviving the ancient institution of Brahmacharya, rejuvenating and resuscitating ancient philosophy and literature and conducting researches into the antiquities of India. Saxena says that Munsi Ram, the principal of the Gurukula University, Haridwar attended the weekly meeting of Agra and Bijnor in the United Provinces in the month of October 1907 and discussed the problem of female education. On Oct. 26, 1907, Lala Hansraj, while delivering his lecture at the annual meeting of Peshawar Arya Samaj, stressed on the need of female education. Munshi Ram, later known as Swami Shardhanand, also believed in educating girls and sent his eldest daughter to a local girls school. He was also responsible for the establishment of Kanya Gurukula.

This study also notes that the Gurukula is an exclusively boarding institution with no day scholars. The girls were not allowed to visit homes during the years of their academic life except on very special occasions. In Kanya Gurukulas, Hindi, Sanskrit and the Vedas were taught as compulsory subjects. But looking to the needs of womenfolk special provisions were made in their curriculum by including subjects like Child Psychology,
Hygiene. Economics and Arts received special attention. The study points out that in this system of education both the rich and the poor, the upper and the lower caste are equal in the eyes of the teacher.

R.S. Pareek’s (1973) study on ‘Contribution of Arya Samaj in Making of Modern India’ covers the period from 1875 to 1947. It examines all the aspects of the contribution of the Arya Samaj in nation building. The research focuses on the educational contribution of Swami Dayanand and the D.A.V. institutions and Gurukulas, but takes little note of any institutions in Haryana. It says that this organization did a lot of useful work in spreading education, and that Dayanand believed in the equal rights for women, and Gurukula was the best institute for women education. The primary aim of the Gurukula system was to acquaint the students with Indian culture. Swami Dayanand strongly disagreed with co-education. It notes that Sri Michael Franci’s O’ Dowyer, during his visit in 1913 to Gurukula said ‘The success of the Vidyalaya might be judged from the fact that the first lady to graduate in the province was a student of this institution. The progress reflected great credit on the head council of the vidyalaya and that success was a sufficient reward of their efforts’.

The study says that we cannot sum up the achievements of Arya Samaj in this field better than in the words of Lala Lajpat Rai, who says; ‘while it cannot be claimed that this has resulted in a great improvement in the education of Hindu women, but it can be safely said that there has taken place a change in the ideas of men towards women.’
Dr. Kenneth W. Jones in his all important work *Arya Dharma*, (Lahore, 1976) shows the role of Arya Samaj in the transformation of the 19th century Punjab. He suggests that British rule, the influence of the Bengali elites in British administrative services ignited a sense of consciousness among the people of Punjab. The Arya Samaj of Dayanand’s vision, he says, laid emphasis on the purification campaigns without being tinged with fear. This drive for a modernized Vedic man represented the culmination of an ideology, the working out of concepts propounded by Dayanand and modified by later thinkers. In the years immediately following the division of the Samaj, Munshi Ram and his allies in Jullundhar concentrated on the quest for women education. The curriculum of the Kanya Pathshala and its descendant, the Kanya Mahavidyalaya was circumscribed, functional and safe.

In his study of ‘*Achievements of Arya Samaj*’ (1975), Dinanath Sidhantlankar explained the Arya Samaj’s work and experiments. Arya Samaj is a way of life, heart and mind of an oriental culture, with no differences on the basis of caste. It removes extravagant behavior, and has no place for caste barriers in society or for untouchability. Arya Samaj promoted ethics, women growth and expansion of Gurukula system in school education.

He notes that the British wanted to introduce western culture and behavior in the Indian education system. That is why they laid stress on ‘Lord Macaulay’s model of education system, which basically was for spreading of western features into the Indian society. Maharishi Dayanand laid stress fully on the
Indian education customs and then growth. He explained these at length in his writings like ‘Satyarth Parkash’ and Sanskarvidhi.

In the 20th Century Arya Samaj initiated a school education system i.e. Gurukula period. Gurukula was initiated by Mahatma Munsi Ram, in 1887 and its foundation was laid by Arya Pratinidhi Sabha in Nov. 1898 in Punjab. Rules and regulations for it were adopted by Arya Pratinidhi Sabha at their annual meeting on 19 Dec. 1900, providing a new period for the growth of Arya Samaj.

Sidhantalankar says that Maharishi Dayanand was the first person who gave the right of studying ‘Vedas’ to women in India. During the period when Gurukulas were introduced in Arya Samaj, it laid stress on women education. Thereafter the first step in the direction of starting girls Gurukula was taken in 1921, on the occasion of ‘Gurukula Kangri Festival.’ The announcement was made by Swami Shardhanand, who also acknowledged the aid of rupees one lakh provided by Seth Raghumal. A web of Gurukulas spread into the whole country, a majority of which being in Haryana and Uttar Pradesh.

Ashok Kaushik in his study ‘Balidaniveer Swami Shradhanand’ (1994) explained Gurukula education system and its importance. He discusses the role played by the Gurukula and Mahatma Munsi Ram. Gurukula education system, in a way, explained Swami Dayanand’s ideal education system. Kaushik points out that there was a drawback in the Gurukula education system, that is, it did not accept the government’s University syllabus.

While there was a group even in the Arya Samaj which protested against Gurukula education system, but its importance
increased with the passage of time. Gurukulas also laid stress on girls education along with the boys education. In the replication of Gurukulas the ‘Sanatandharis and Jain Bharmis’ also opened their Gurukulas.

Dr. C.L.Kundu and Uday Shankar in their work ‘Education in Haryana : Retrospect and Prospect’ (Kurukshetra 1982), noted that the period of 1900-1985 was the period of social changes in Haryana. They focused on education and Arya Samaj and discussed the history of the development of education in Haryana. The time period may be conveniently divided into three periods. First, starting from 1800 to 1857, when education was considered just a medium of gaining knowledge which would make a child perfect in the profession carried by the family, for example, to a Brahmin student, education was the knowledge of Sanskrit and that of Arabic for a Muslim. They note that the schools were found only in big towns, and there too the position was far from satisfactory. The government did not take any initiative to develop education.

During the second period i.e. from 1858 to 1900, they note that the women education was not proper due to the scant interest of rural population in female education. The government was aware of the seriousness of the problem.

After 1890 the government took initiative in this direction by opening various schools even though these schools could not serve any useful purpose. Despite these efforts, girls education did not become popular in the region. For instance, in Ambala the number of schools decreased from 9 in 1870-71 to 4 in 1900-01 and in Karnal from 10 (1870-7) to 4 (1900-01). Gurgaon, Rohtak and Hissar showed slight improvement from 1870-71. All these
girls' schools were of the primary standard only, there were no middle, high schools and Gurukulas throughout Haryana till 1900. During the third period (1901-1947), besides opening a number of Gurukulas and high schools, Arya Samaj opened colleges at Ambala and Hissar. The Sanatan Dharma Sabha also followed Arya Samaj to start a number of high schools and colleges at Ambala. An Ayurvedic institute was established at Bohar (district Rohtak).

The above mentioned study also shows that during this period there was an improvement in education as compared to the earlier period. But when the situation is compared with that in the other parts of the Punjab, a very depressing picture emerges, showing a higher percentage of illiteracy, poor quality of education in the primary, middle and high schools and in the Gurukulas too.

In his work ‘A History of the Arya Samaj’ (Delhi, 1992) Lala Lajpat Rai discussed the aims and objectives of the Samaj and the Gurukula. The book shows the contribution of Arya Samaj in establishing Gurukulas to spread education. Eight of the ten principles of the Arya Samaj point out that one should endeavour to diffuse knowledge and dispel ignorance. The Samaj as a body and its members in their individual capacities have accordingly been engaged in the work of education of considerable importance. The primary aim of education is to develop the mental faculties to invigorate them and to practice them by proper and healthy exercise.

Gurukula was an educational institution established with the avowed aim of reviving the ancient institution of Brahmacharya, of rejuvenating and resuscitating researches into
the antiquities of India for creating fine literature and incorporating into it all that is best. Also, to assimilate occidental thought by producing preachers of the vedic religion and good citizens possessed of a culture compounded of the loftiest elements of the two civilizations which have made their home in this ancient land of sages and seers. The study notes that the Gurukula was established in 1902, chiefly through the efforts of Munshi Ram (Shardhanand). The study points out that Munshi Ram was by nature an earnest and devout man. He became the member of the Arya Samaj in 1885. How the Gurukula came to be started is stated in his own words “our object was a school where strong religious character could be built up on the basis of pure Vedic institution. We recognized two great needs of the people, men of character and religious unity. Thus, we set out to do what we could to supply these needs.” For the education of girls the Arya Samaj maintains a large number of girls schools, both primary and secondary and Gurukulas. It has a very large house attached to it where girls live under the supervision of Indian lady teachers. The study also notes that among the subjects taught are music, domestic economy, cooking, needle work, English, Sanskrit, Hindi, History, Geography, Mathematics, Political Economy etc. It also says that the Gurukula receives no aid from the government.

The famous Arya Samaji Pandit Basti Ram in his song book ‘Basti Ram Sarvsvav’ (Pakhand-Khandini)’ (Rohtak, 2000) discussed the value of education and Swami Dayanand Saraswati’s contribution in education in Haryana. The bhajan updeshaks played an important role in the period under reference in bringing about social and educational change in Haryana.
Their preaching through popular songs in towns and villages among the rich and poor, old and young, men and women helped in effecting educational reforms in the society (1) In the modern times Instead of pursuing knowledge and education, Indians are going astray. In olden times they preached that Indians were men of great morality. But we have forgotten good values. As a result, the very foundation of life is shattered, since education is ignored, truth and religion are thrown to winds. We find chaos and strife everywhere, they would sing from village to village.

Dr. Baldev Mahajan, R.S.Tyagi and Sharvan Kumar in their work ‘Education Administration in Haryana: Structures – Process and Future, Prospects’, (Delhi, 1994), discussed the educational programme for girls. They focused on the literacy rate of women and the low profile in enrolment of girls at all the stages of education indicating that women were in a low position in the state. Female literacy in Haryana was 26.89 percent in 1981. The government was, therefore, making special efforts to provide educational opportunities to women to raise their status. Women’s welfare schemes were drawn up by the Department of Education from time to time. The state government was opening/upgrading primary and other categories of schools exclusively for girls in a big way. Girls education not only lagged far behind that of the boys in the state, but also showed a decreasing trend as the level of education increased.

Prof. Chattar Singh, in his work ‘Social and Economic Change in Haryana’, (Kurukshetra, 2004) also discusses the school of domestic economy for women, and suggests that it was an important school which aimed at improving the existing conditions of women, particularly rural women. He cites Bruyne
who noted that nothing impressed the government officers more than the appalling squalor and degradation. The school for domestic economy which was set up was really an excellent school to teach everything that a village girl should know, for example, how to become a good home maker, look after husband and children etc. Bruyne noted that the hope of rural India was girls. If they were given a fair chance, they would turn the village into a ‘Paradise’. This school not only trained the girls directly but also helped those girls studying in the boys’ school where they were taught sewing, knitting, washing and ironing, cooking, sanitation, first-aid and infant welfare through the programme devised by the school. Owing to the difficulty of finding literate women for training, illiterate women were also admitted to the school. The class usually consisted of about 1/3 literates and 2/3 illiterates.

R.K. Pruthi in his study ‘Arya Samaj and Indian Civilization’ (2004) discusses the impact of western civilization and the history of education in India. The Western civilization gave rise to a number of reform movements in India. All these movements contributed to the furthering of Indian Renaissance. The Arya Samaj Movement influenced political, social, religious and educational aspects of the Indian society. But its educational work is most popular and extensive, and can easily claim to be the pioneer in the field of national education. After the death of Dayanand Saraswati, his followers took up this work in all seriousness and it developed into the country as a widely spread movement.

Swami Shardhanand later became a prominent leader of the Indian National Congress. During this period, the Gurukulas did
however, continue to maintain their radical national character. They were completely independent of government control. The educational institutions of the Arya Samaj on the whole were considered to be the centres of anti-British seditious activities as was alleged by several British officials and Christian missionaries.

The East India company wanted English Speaking Indians as clerks in their offices so that the cost of recruiting Englishmen from England could be reduced. On the other hand, a number of Indians also welcomed it as a new opportunity for employment. However, the policy was innovative and was regarded by some of the most experienced men in India as full of danger. The East India Company, generally respected the language as well as the religion and the customs of the people of India. The orientalist school predicated innumerable evils and misfortunes from any attempt to interfere with it. To introduce English into the schools and to make it the vehicle of knowledge was represented as something destructive to national learning.

It is not necessary to discuss here the danger or evils predicated by those who opposed this decision, but it is relevant for our present purpose to refer to the real motives and intentions of some of the strong supporters of this far reaching change in the education system. However, in the process of meeting this challenge, the Arya Samaj and its educational institutions came to be looked upon with suspicion both by the British government and by missionaries.

RESEARCH METHODOLOGY/SOURCES

The study is based on primary and secondary sources both published and unpublished. This includes the proceedings of the
various departments concerned of the Government of India, Government of Haryana, private papers, Gurukula Patrikas (periodicals), Arya Samaj’s newspapers, district level records and other publications particularly the related books and other Smarakas of Arya Samaj.

HISTORICAL BACKGROUND: HARYANA

Haryana though among the younger states of India has a glorious past. It has been a land of profound mythological and historical significance where the Hindu civilization flowered through the ages. Though modern Haryana came into existence about forty eight years ago, its history and culture go back to the ancient times, the time when civilization developed in this country. It stands for the cradle of Vedic culture in the true sense of the word. The region inspired one of the greatest of philosophical thoughts in the form of the Bhagavadgita.

After the great uprising of 1857, the administrative division of Delhi and Hissar (Haryana region) were detached from North-Western provinces and incorporated into Punjab, adding six more districts. Thanesar and Sirsa districts were however, broken up in 1862 and 1884 respectively. The position remained so upto 1947, the year of the partition of Punjab. In 1956, The Patiala and East Punjab states union (Pepsu) was merged with the Punjab. The state of Punjab had 20 administrative districts and a population of 203,06812 before its reorganization on Nov. 1, 1966.13

The state (latitude 27° 39’ to 30° 55’5” North and longitude 74° 27’8” to 77.36.5” East) comprises a part of the Indo Gangetic

13. Census of India, Regional Division of India – A cartographic Analysis, Series-1, Vol. 2, Haryana 1988, p. 21
plain. It is one of the North-Western states of India adjoining Delhi, the capital of the country. The total area of the state is 4421km (represents provisional geographical area figures) which is inhabited by 12,922,618 persons as per 1981 census.\(^{14}\)

On November 1, 1966 the state of Haryana came into existence as a result of the re-organization of the bilingual state of Punjab on linguistic basis. Hindi speaking district of Hissar, Rohtak, Gurgaon, Karnal, Mohindergarh, Narwana and Jind tehsils of Sangrur district, Ambala, Jagadhri and Narayangarh Tehsils of Ambala district and the Pinjore Kanungo circle of Kharar tehsil of Ambala district were included in the newly created state.\(^{15}\)

Geographically, Haryana is bounded by Himachal Pradesh in the north, Uttar Pradesh and Delhi in the east, by Rajasthan on its south and southwest by Punjab and Chandigarh on the north west. The Shiwaliks are located in its north and the river Yamuna in the east. The Aravallis running south of Delhi and through Gurgaon district upto Alwar and further on the desert of Bikaner from its south-western boundary. To the west it is bounded half way by the Ghaggar river\(^ {16}\) of this, 43,770.2 square kilometers or 98.98 percent constitute rural areas while the remaining 451.8 square kilometers are covered by the urban definition. The district-wise area figures alongwith the rural and urban break up have been given in the following tables:-

\(^{14}\) *Census of India*, Part IX-A, Administrative Atlas Haryana, Series-6, 1971, p.1
Table – 1.1

The District-wise area rural and urban (1966)

<table>
<thead>
<tr>
<th>State/district</th>
<th>Total</th>
<th>Rural</th>
<th>Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Haryana</td>
<td>44,222.0(100.0)</td>
<td>43,770.2(100.0)</td>
<td>451.8(100.0)</td>
</tr>
<tr>
<td>Ambala</td>
<td>3,833.(8.7)</td>
<td>3,722.0(8.5)</td>
<td>111.0(24.6)</td>
</tr>
<tr>
<td>Karnal</td>
<td>8,068.0(18.2)</td>
<td>7,988.2(18.3)</td>
<td>79.8(17.7)</td>
</tr>
<tr>
<td>Rohtak</td>
<td>6,043,0(13.7)</td>
<td>5,987.7(13.7)</td>
<td>55.3(12.2)</td>
</tr>
<tr>
<td>Gurgaon</td>
<td>6,146.0(13.9)</td>
<td>6,068.6(13.9)</td>
<td>77.4(17.1)</td>
</tr>
<tr>
<td>Mahendergarh</td>
<td>3,459.0(7.8)</td>
<td>3,436.0(7.8)</td>
<td>23.0(5.1)</td>
</tr>
<tr>
<td>Hissar</td>
<td>13,982.0(31.6)</td>
<td>13900.6(31.7)</td>
<td>81.4(18.0)</td>
</tr>
<tr>
<td>Jind</td>
<td>2,691.0(6.1)</td>
<td>2,667.1(6.1)</td>
<td>23.9(5.3)</td>
</tr>
</tbody>
</table>

The analysis of the above figures reveals that Hissar with an area of 13,982 sq. km or representing 31.6 percent of the state area is the biggest district of the state followed by Karnal and Gurgaon and others and the smallest district with an area of 2,691 sq. km or 6.1 percent of the total area is Jind. Regarding the Urban areas, Ambala district with an area of 111. sq.km or 24.6 percent is the most urbanized district of the state followed by Hissar with an area 81 sq.km or 18 percent of the total.

The Haryana society under study was divided into a number of religions. According to the 1961 census 89 percent people in this state were Hindus, 6.5 percent Sikhs, 4 percent Muslims and 0.5 percent others. Every religion is further divided into castes

The castes and sub-castes which belong to Hindus, Muslims, Sikhs, Buddhists, and Jains are given below:-

**Table 1.2**

**Cast in Haryana (1900-1961)**

<table>
<thead>
<tr>
<th>Hindu</th>
<th>Muslim</th>
<th>Sikh</th>
<th>Buddhist</th>
<th>Jains</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmamana,</td>
<td>Biloch, Sikh,</td>
<td>Arora,</td>
<td>Chamar</td>
<td>Aggarwal,</td>
</tr>
<tr>
<td>Aggarwal, Jat,</td>
<td>Pathan</td>
<td>Chimba,</td>
<td>etc.</td>
<td>Jat etc.</td>
</tr>
<tr>
<td>Rajput, Gujjar,</td>
<td>Metharam,</td>
<td>Kamboj,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahiar</td>
<td>Ranghar Julana,</td>
<td>Bavaria,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kumanar, Teli,</td>
<td>Mirasi etc.</td>
<td>etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunar</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mochi</td>
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</tbody>
</table>

The table 1.2 shows that the Haryana society, as in other parts of the country, was stratified into a large number of Jatis (castes) which were there in every religion. While the decade urban growth rate has been more or less uniform in the state during 1941-51, 1951-61, 1961-71, i.e., 37.19, 35.2 and 35.58 percent respectively, it recorded a steep rise of 59.17 percent during 1971-81.²⁰

The following statement gives the growth of population in Haryana state 1901-1981:-

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20. *Census of India*, Regional Divisions and Administrative Reports different years and different parts.
Table 1.3
Population 1901-1981

<table>
<thead>
<tr>
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<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Haryana</td>
<td>T</td>
<td>4,623,079</td>
<td>4,147,690</td>
<td>4,255,905</td>
<td>4,559,931</td>
<td>5,272,845</td>
<td>5,673,614</td>
<td>7,590,543</td>
<td>10,036,808</td>
<td>12,922,618</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>4,049,005</td>
<td>3,724,986</td>
<td>3,744,710</td>
<td>3,995,188</td>
<td>4,566,900</td>
<td>4,705,12</td>
<td>6,282,863</td>
<td>8,263,849</td>
<td>10,095,231</td>
</tr>
<tr>
<td></td>
<td>U</td>
<td>574,074</td>
<td>449,704</td>
<td>481,195</td>
<td>564,743</td>
<td>705,945</td>
<td>968,494</td>
<td>1,307,680</td>
<td>1,772,959</td>
<td>2,827,387</td>
</tr>
</tbody>
</table>

HARYANA: ORIGION OF THE NAME AND EARLY HISTORY:

Haryana is a kind of birth place of the ancient culture of India. It was at Kurukshetra, in this region that became the centre for the spread of Indo-Aryan culture.

The region of Haryana was acquired by British East India company on Dec 30, 1803 from Daulat Rao Sindhia whose ancestors had occupied it in the last days of the decline of Mughal Empire. The region was included in the presidency of Bengal and a resident was appointed to manage its affairs.\(^{22}\)

The Punjab Administrative Report 1892-93 defines indirectly a distinction between Haryana and Punjab: ‘A meridian through the town of Sirhind nearly due north of Patiala, roughly divides as the name of the town implies (Sarheed and Hind, Hindustan), the Punjab proper from Hindustan and Punjabi from Hindi language, and forms the eastern boundary of the Sikh religion.\(^{23}\) About Ambala division, the author of the land of five rivers says though politically a part of Punjab, this area which corresponds to the present Ambala Division, is in language, religion and racial characteristics more nearly allied to Hindustan.\(^{24}\)

In 1810, the date of the first actual establishment of the British authority in this part and the whole of Delhi, and was divided into two administrative units, Delhi, directly under the Resident and outlying districts, including Hansi, Hissar, Sirsa, Rohtak, Panipat and Rewari under the immediate charge of an Assistant to the Resident. In 1819, finding it difficult to administer, the area extending from Delhi to Hissar, it was

\(^{22}\) K.C. Yadav, *Haryana Studies in History Culture*, Kurukshetra 1968, p. 72
\(^{23}\) *The Punjab Administrative Report*, 1892-93, p. 14
\(^{24}\) The land of five rivers, (Punjab Govt. 1923) pp. 19-22
decided to create four divisions of Delhi, Rohtak, Gurgaon and Hissar. In 1820 Rohtak was again sub-divided into Northern and western districts of which the latter included Bhiwani, Hissar, Hansi and Sirsa, the headquarter being at Hansi. In 1824, Rohtak, which was previously in the western district, was constituted into a separate district, to which Bhiwani was transferred. The division of Karnal was established at Panipat in 1824 Jhajjar, Bahadurgarh, Rewari and Ballabhgarh were merged into British Territory after 1857.

Though the Haryana region came under the British rule in 1803, no improvement was made in the general condition of the people. The regular visitations of terrible famines, and outbreak of epidemics occurred time and again. These and many other factors prepared the ground for revolt in Haryana in 1857. On getting the news of sepoy revolt at Ambala, Meerut and Delhi, the people of Haryana rose en masse to oppose the British. But the revolt was suppressed by the British after the fall of Delhi on September 20, 1857. In Feb. 1858, the Delhi territory lying towards the right of the Jamuna together with the confiscated territory which had formerly belonged to the Nawab of Jhajjar and Ballabhgarh, was transferred from the north western province to the Punjab. After the coronation of durbar in 1911, Delhi proper and a portion of Delhi district ceased to be a part of Punjab. The Punjab districts were grouped into five divisions. One of these was Ambala, Simlla, Karnal, Rohtak, Hissar and

26. Ibid.
27. Buddha Prakash, op.cit., p. 83
Gurgaon. The position remained so till 1947. In the period under study however, Haryana was not a separate state: it was a part of the Punjab. But though a part of Punjab the region even then had its separate linguistic cultural identity given by nature and nurtured by its people.

HARYANA UPTO NOVEMBER 1, 1966:

On November 1, 1966 the day Haryana emerged as a separate state, Haryana had a population of 75,99,759 with a total area of 43,887 sq. Kilometers, the rate of density 173 persons per sq. kilometers. The rate of the growth of its population was not very high. As in 1961 about 83 percent of the population lived in villages. In 1961 there were 61 municipal town in the state with a population of 13,07,680.29

About 26.8 percent of the population was dependent on agriculture for its livelihood. People engaged in agricultural labour constitute only 2.6 percent of the total population. The Yamuna, Ghaggar, Saraswati, Markanda, Sahibi and Indori helped the farmers to get some crops.30 Though 73.1 percent of the population had been reckoned as dependent on non-agricultural vocations for their livelihood, it should not be inferred that the state had reached a high level of industrialization because, of these, only 4.9 percent were engaged in production (other than agriculture) 1.7 percent in trade and commerce, 0.6 percent in transport and 3.9 percent in other services.31

Table 1.4
Occupational Distribution of Population Haryana
1881-1901

<table>
<thead>
<tr>
<th>Sr.</th>
<th>District</th>
<th>Year</th>
<th>Agri.</th>
<th>Govt.</th>
<th>Commercial transport</th>
<th>Professional</th>
<th>other</th>
</tr>
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<tr>
<td>1</td>
<td>Gurgaon</td>
<td>1881</td>
<td>59.1</td>
<td>1.2</td>
<td>1.9</td>
<td>2.7</td>
<td>2.8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1891</td>
<td>60.0</td>
<td>1.5</td>
<td>2.9</td>
<td>3.6</td>
<td>3.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1901</td>
<td>60.7</td>
<td>1.1</td>
<td>5.5</td>
<td>2.2</td>
<td>3.3</td>
</tr>
<tr>
<td>2</td>
<td>Hissar</td>
<td>1881</td>
<td>70.1</td>
<td>1.2</td>
<td>1.9</td>
<td>1.7</td>
<td>1.9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1891</td>
<td>67.3</td>
<td>1.6</td>
<td>2.6</td>
<td>2.5</td>
<td>3.1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1901</td>
<td>71.5</td>
<td>3.1</td>
<td>5.8</td>
<td>1.0</td>
<td>2.6</td>
</tr>
<tr>
<td>3</td>
<td>Karnal</td>
<td>1881</td>
<td>54.3</td>
<td>1.2</td>
<td>2.1</td>
<td>2.1</td>
<td>2.9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1891</td>
<td>56.8</td>
<td>2.3</td>
<td>3.8</td>
<td>3.2</td>
<td>5.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1901</td>
<td>59.2</td>
<td>1.2</td>
<td>4.2</td>
<td>1.9</td>
<td>2.5</td>
</tr>
<tr>
<td>4</td>
<td>Rohtak</td>
<td>1881</td>
<td>57.3</td>
<td>1.5</td>
<td>2.8</td>
<td>1.9</td>
<td>2.3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1891</td>
<td>57.6</td>
<td>1.6</td>
<td>3.3</td>
<td>3.4</td>
<td>3.5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1901</td>
<td>60.5</td>
<td>1.3</td>
<td>5.4</td>
<td>1.4</td>
<td>2.5</td>
</tr>
<tr>
<td>5</td>
<td>Ambala</td>
<td>1881</td>
<td>53.3</td>
<td>1.7</td>
<td>2.8</td>
<td>2.1</td>
<td>2.6</td>
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<tr>
<td></td>
<td></td>
<td>1891</td>
<td>57.0</td>
<td>2.6</td>
<td>3.5</td>
<td>3.2</td>
<td>4.9</td>
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<tr>
<td></td>
<td></td>
<td>1901</td>
<td>52.8</td>
<td>1.8</td>
<td>5.8</td>
<td>2.0</td>
<td>2.4</td>
</tr>
</tbody>
</table>

The table 1.4 shows not only the great dependence of the people on agriculture as an occupation but also the fact that almost 25% to 30% of the population stood unaccounted for in any occupation. While people switched over to varying occupations, yet the thrust on agriculture continuously increased between the first three censuses. The pressure was further intensified by clinical policies that rimed the spinning and weaving sectors, as a result of which a large number of skilled workers were dislodged from their ancestral vocations. Potters, tanners, metal workers too started gradually disappearing into unskilled occupations.

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32. Census of Punjab Report 1881, Part II, Table 3.4 p. 189, 1891 part Appendix-C Statistical Abstract, 1900-1901, Part II, Table XII.
The people of Haryana spoke a language called "Hariyanvi", they wore a different dress called 'Haryanavi’ – Dhoti-Kurta (or Kamri) Safa (turban). They had different food and drinks, different ways of living and traits of behaviour. They spoke many dialects of western Rajasthan and Hindi, prominent among these are Mewati, Ahirwati and Bangru. Mewati is spoken in some parts of Gurgaon district.  

WOMEN EDUCATION IN INDIA: A HISTORICAL PERSPECTIVE PRIOR TO ARYA SAMAJ MOVEMENT

Women in ancient India before 200BC were very fortunate because they were treated on a par with men. The Vedic initiation and wearing of the sacred thread was for both girls and boys. Women were eligible to learn and recite the Vedas and other religious texts.

Defending female education on practical grounds Dayanand says – ‘इन दिनों युवाओं विद्या सलामी प्राप्ति’ (Arth. Ved 33). As boys observing Brahamacharya obtain knowledge and marry girls of their own caliber, of pleasant nature and learning, similarly girls too should study the Vedas and other Shastras and attain high education and then marry a man equal to her in knowledge. In order to be free from all responsibilities and distractions, a girl should be married only after she has completed her studies. They should observe Brahmcharya till a certain age. Many women had attained knowledge in the Brahman, the supreme being and were called Brahmavadini. Similarly, there were the mantranids who specialized in the mantras and the Vedas, and the panditas who

35. Arya Jagat, 1984 ank Nov. 18, 1984, p. 5  
36. Madalasa Ujwal, Swami Dayanand Saraswati Life and Ideas, Jodhpur, 2008, p. 91
were learned scholars.\(^{37}\) Theology, religion philosophy and teaching were some of the favourite subjects of study for women. Some Vedic hymns are supposed to have been written by women.\(^{38}\)

According to Panini, the famous Sanskrit grammarian, there were boarding houses in the Vedic times, for women student. There were poetesses too in that period, showing how conducive the ambience for learning and being creative was for women.\(^{39}\)

In the educational system evolved by the Vedic Aryans, a fairly long period of education was prescribed for all children, not on the basis of any state legislation – the concept of the state itself did not then exist, but through the more imperative form of a religious practice.\(^{40}\) The education of boys and girls began with the Upanayana ceremony which was performed by about eight years old children and that introduced them into the home of the preceptor (Guru). Here they spent a long period of apprenticeship, living a life of simplicity and hard work and pursuing their studies.\(^{41}\)

Available evidence shows that in the later Vedic period education was not denied to women. The Upanishads have mentioned several women teachers, and married women were permitted to hear Vedantic discourses. Ashitaki Brahmana tells of an Aryan lady Pathyasvati proceeding to the north for study and obtaining the title of vak- i.e. Saraswati, by learning.\(^{42}\) The girls were taught some of the fine arts like singing and dancing which were regarded as unfit for men.

\(^{37}\) Gurukula Patrika, April-July 1940-41, (2 Aug. 1940) pp. 5-6
\(^{38}\) Aryodya 1960 (May 1, 1960) p.4
\(^{39}\) Padma Ramanchran, op.cit., p. 1842
\(^{40}\) Y.B. Mathur – Women’s Education in India 1813-1966, Delhi, 1973 p. 1
\(^{41}\) Aryamitra, 1916, pp .10-13
During the Buddhist and Jain periods, there were a large number of women saints like Sanghmitra and Dhammedima in their religious organizations. Women were supposed to have enjoyed equal status with men. They could become Bhikkunis or monks even though they were considered subordinate in status to the male monks, our Bhikkus. During this period marriage for girls was not socially mandatory. The birth of a girl baby was as welcome as that of a boy. Widowhood was not frowned upon. These factors had a great influence on women taking to education. Women were highly regarded in Jain society, and many of them took to religious education and became monks.

Towards the end of the ancient period, the Hindu system of education developed two main types of schools. The tol or pathshala was the Hindu school of higher learning.

A few Bengali zamindari and Rajput women were, however, educated by studying at home. In this period which is referred to as the Medieval period, (AD 1200 to 1800) the kind of education imparted was the case earlier quite different from what was the case earlier that is, through Master to the disciple, mostly oral in the Gurukula tradition of the Hindus.

In the Medieval period, the system of education was a kind of hybrid one with considerable foreign influence. Muslims had two types of institutions, the Maktab and Madarsa. Muslim boys were taught through Madarsas and Maktabs attached to mosque.

45. Ibid.
The purdah system operated for Muslim girls. A view seemed to be gaining ground amongst the Hindu that if girls were given education they would become widows but this was not so in Punjab. It is said that the decline of education among females in general was so sharp during the medieval period that by the beginning of the 19th century, only one in a hundred women could read and write.

Some of the rulers established schools for girls, such as enlightened Akbar and the lesser known Sultans such as Jalaluddin and Ghyas-ud-din Khiliji, who opened a madrasa for women where arts and crafts were taught. One Hindu woman, whose statesmanship and courage came to light during this time was Durgavati, who acted as Regent for her son and ruled Garha with authority. But ultimately, she died with honour. Girls in ruling families received military and administrative education and training.

During the company’s rule the position of women had changed in various aspects. The East India company did not consider it necessary to educate the fair sex, perhaps because lady clerks or officers were not required for administrative purpose. There were no separate state schools for girls, and only a few girls attended boys schools, most of the girls schools were run by missionaries and a few by private bodies. William Adams wrote about female education in 1838:

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48. Padma Ramchandran, op.cit., p. 1843
“All the established native institutions of education exist for the benefit of the male sex only, and the whole of the female sex is systematically consigned to ignorance.\textsuperscript{50} According to this report in Bengal girls were never sent to school. But Punjab showed a better picture and reported the existence of women teachers and a small number of girls attending schools.”

Many committees and commissions had been set up by the government of India to look at women education either specially or as a part of the wider subject of education as a whole.\textsuperscript{51} The important points made by them are as follows:

With regard to women’s education, the education Dispatch of 1854 (Drafted by Charles Wood and hence known as Wood’s Dispatch), was sent to the Government in England. It emphasized the importance of women education saying that by it a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men.\textsuperscript{52} It advocated open support and individual grants to be given to these schools. This point was accepted by the Government in Britain. Its suggestion for the creation of an Education Department in each Province was acted upon. Special attention was bestowed on female education and schools for them were started wherever possible.\textsuperscript{53}

\textsuperscript{50} A.N.Basu, \textit{Adam’s Reports} (Calcutta 1941), p. 452 (quoted by Mukherji, S.N. p. 253.
\textsuperscript{52} Satyaketu Vidyalankar, op.cit., p. 221
\textsuperscript{53} Padma, Ramchanderan, op.cit., p. 1844
gestures and matters simply drifted, particularly because of the upheaval caused in 1857 by the uprising.  

The Bethune School for girls was started in Calcutta in May 1849 by John Bethune, a member of the Council of Governor General and President of the Council of education Bengal, who helped the school financially from his personal funds. After his death in 1851, the Governor General of India, ‘Lord Dalhousie’ took it over and maintained it from his own funds for nearly five years. The first two women of India were Kadambini and Chandermukhi Bose of Bethune school who received their degrees of Graduation from Calcutta University.

The Indian Education Commission of 1882, while examining the question of female education remarked, “Female education is still in an extremely backward condition and needs to be fostered in every legitimate way.” By the end of 19th century, there were 112 colleges, 467 secondary schools and 5628 primary schools for girls with a total enrolment of 444,47 students in the whole of India.

On March 1904, the government of India passed a resolution on Indian education policy, and expressed dissatisfaction with the progress of girls’ education and suggested that government should spend more funds on girls’ primary education. Similar resolutions were passed by the government resolution policy 1913 and the Culcutta University

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54. Satyaketu Vidyalankar, op.cit., p. 221.
55. Satyaketu Vidyalankar, op. cit, pp.223-225
56. Report of Indian Education Commission 1882, Calcutta, Govt. of India, 1883, p. 586
57. K.Kaur, Education in India – 1781-1985, Chandigarh, 1985, p. 234
58. Indian Education Policy, Resolution on Education Policy, 1904 (Govt. of India) para-13,
In 1921, the Non-cooperation Movement launched by Mahatma Gandhi was also a call for emancipation of women. His strong support to women’s education made the educated women conscious and confident regarding their social status and education.\textsuperscript{60} The first All India Women’s Education Conference held in 1928 demanded the same type of education for women as men received. Moreover, the Sarada Act in 1929 fixing the age of marriage of girls at fourteen built up a favourable milieu for women’s education. Hartog Committee in 1929 stated:

“The education of women especially in higher status will make available to the country a wealth of capacity that is now largely wasted through lack of opportunity.”\textsuperscript{61}

However, during the period there was all round increase in the number of institutions and enrolment. Girls were continuing in Schools and were going for higher classes with good results.

Between 1921-1947, Women’s education grew considerably due to national awakening. Education at the state level was transferred to the control of Indian ministers in 1921, under the system of Dyrachy, and in 1937, Provincial Autonomy was introduced. In 1925 the National Council of Women was established.

In 1947, after independence there has been a constant effort for improvement of women’s education. The University Commission (1948), stated that there cannot be educated people

\textsuperscript{59} Education policy 1913 (Bureau of Education, Govt. of India) p. 15 and S.P. Malhotra, op.cit. pp. 3-4.
\textsuperscript{60} Ibid, p. 4
\textsuperscript{61} Ibid
without educated women\textsuperscript{62}. The report of the National Committee on Women’s Education (1959) made a strong impact on this five year plan.\textsuperscript{63}

In 1960, the meeting of the National Council for Women Education examined the progress of girl education during the second plan period and felt that there was a wide gap between the enrolment of boys and girls.\textsuperscript{64} The Council recommended that the feasible target for the third plan would be more than trebling the role of increase at the primary stage and doubling that at the middle stage. The feasible target at the secondary stage would be 5% of girls in the less educationally backward states and 10% of girls in the remaining states. The council, therefore, recommended that a special programme for girls should be taken up to improve the situation.\textsuperscript{65} The Women Education Commission 1964-66 and the National Council for Women Education (1965-66) continued to advise the union government on various matters relating to women education and to maintain contacts between the government and various organizations working in this field, and to ensure a faster pace of expansion of educational facilities at all stages of education during the fourth plan. The council at its meeting held in Feb. 1966, recommended opening of girls schools and classes in the rural areas at all stages and particularly at the primary stage and separate section for girls in co-educational


\textsuperscript{63} Annual Report on the Education, Progress of Education in Punjab forth year 1963-64, p. 92

\textsuperscript{64} Education in India 1960-61, Ministry of education, Govt. of India, Vol. 1, p. 267 and Education in states (1958-59), A statistical survey, ministry of education, pp. 83-84.

\textsuperscript{65} K.K.Das, Development of Education in India, New Delhi, 1986, p. 189
Shri Morarji Desai, the then Prime Minister while inaugurating a three-day National Conference on “Women and Development” organized by the Deptt. of Social Welfare in 1979 expressed, “If women are literate then there will be no illiterate children in the country”.  

In April 1985 in New Delhi a national seminar examined issue of ensuring wider and more effective access for girls and women to the educational process. It also addressed the method to enhance the direct role of the educational system in realizing women’s equality. This conference discussed that the new education policy should articulate clearly that education must play an active role in promoting the new values of equality in the divisions of rights and responsibilities between men and women in every sphere.

On this issue Pandit Jawaharlal Nehru, the Prime Minister of India said: -

“To awaken the people, it is the women who must be awakened. Once she is on the move, the family moves, the village moves and the Nation moves.”

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69. S.P.Malhotra, op.cit, pp. 4-5
Table 1.5\textsuperscript{70}
Percentages of Girls in India at different Educational Levels
1950-51 to 1985-86

<table>
<thead>
<tr>
<th>year</th>
<th>primary</th>
<th>middle</th>
<th>Secondary and higher</th>
<th>Higher education</th>
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<td>3</td>
<td>4</td>
<td>5</td>
</tr>
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<td>1950-51</td>
<td>28.1</td>
<td>16.1</td>
<td>13.3</td>
<td>10.0</td>
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<tr>
<td>1955-56</td>
<td>30.5</td>
<td>20.8</td>
<td>15.4</td>
<td>14.6</td>
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<tr>
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<td>32.6</td>
<td>23.9</td>
<td>20.5</td>
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<td>22.0</td>
<td>20.4</td>
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<td>38.1</td>
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<td>26.7</td>
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<td>1980-81</td>
<td>38.6</td>
<td>32.9</td>
<td>29.6</td>
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<td>1985-86</td>
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<td>35.6</td>
<td>30.3</td>
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