



## The Impact Of Knnya Gurukuls On Women Education In Haryana (India)

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**Abstract:** After the split of Arya Samaj, the first *Gurukula* was established in 1902 at Hardwar. After some time, the *Gurukula* movement soon grew very popular in the Haryana and a number of other such institutions came to be established in different parts of Haryana in the first half of the 20<sup>th</sup> century. In 1909 a branch of the *Gurukula* was founded at Multan. Education imparted here was upto the school level only. The colonial government did not care much for providing educational facilities to the people of Haryana until 1880's.

[Singh, J. and Sumita. **The Impact Of Knnya Gurukuls On Women Education In Haryana (India)**. *Academ Arena* 2020;12(3):76-79]. ISSN 1553-992X (print); ISSN 2158-771X (online). <http://www.sciencepub.net/academia>. 7. doi: [10.7537/marsaaj120320.07](https://doi.org/10.7537/marsaaj120320.07).

**Keywords:** Kanya, Gurukul, Haryana, India.

### Introduction:

In nineteenth century, the condition of women education was not good. There were educational institutions run by government missionaries and private agencies but these were concerned with education for men only. They did not try for women education because the society did not view women education as an important part of society. Arya Samaj played an important role at this time to impart education to women. Swami Dayanand Saraswati wanted equality between men and women in the field of education for a good society. It was a remarkable thinking to establish education institution for women at the time when the society was man dominated. Swamiji knew that uneducated women were also responsible for the miserable condition of the society. Swami Dayanad Saraswati emphasized on the relevance of education institutions for women on the relevance of education institutions for women's in his writings which made the common man aware about these institutions known as vedic schools. Today, these institutions are playing very important role for women education. Arya Kanya Mahavidyalaya, Narwana, was founded in 1928. Education imparted here was up to metric level. Arya Kanya High School, Karnal was founded in 1930. Arya girls high school, Bhatinda was founded in 1932.; All these institutions aimed at physical, mental and intellectual progress of girls. Hans Raj Mahila College, Jullunder was established in 1932 with a view to equip girls with necessary knowledge and efficiency for facing the problems of everyday life. The college prepared students not only for various University examinations

but also educate them according to Hindu ideals of life, acquainted them with the ancient lore and ideals of India and developed in them a religious consciousness. It also aimed at developing a sprit of service and sacrifice among students. The wearing of swadeshi clothes was compulsory during college hours.

**The Scope Of The Study:** The present study deals with Gurukuls contribution to women educational growth and development in Haryana, from 1886 to 1999. This region was very backward. 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 miracle took place. But in a limited way only, for our concern is only to assess the role of Arya Samaj here. Put differently, the aim and scope of the present study is highlight the *Gurukula and Women* education in Haryana in the 20<sup>th</sup> century.

**The Problems Of The Study:** The present study is primarily historical. The work would, therefore rest on archival sources. But the study is also to a good extent problem-oriented. Obviously, therefore, the research methodology would have to be survey type too. Efforts has been made to make this study interpretative rather than merely descriptive and narrative. However the nature of the study as well as the methods of research selected are such that no sophisticated statistical analysis can be used.

### Hypothesis Of The Study

The hypothetical questions raised in the study are:

What were the various trends and blends in the socio-religious and cultural background of the:

1. *Gurukulas* and their implications in respect of education?

2. What were the elements of the *Gurukula* system such as location, the organizational matters, the discipline and emphasis on humanistic approach?

3. How did the *Gurukula* system work, who attended them and where did the finance come from?

4. What was the contribution of Gurukulas to Haryana and how and why the D.A.V institutions were more successful and acceptable than *Gurukulas* in respect of education?

5. What was the contribution of some prominent Arya Samaj leaders of South East Punjab in female education under the *Gurukula* system?

6. What were the merits and demerits of the educational ideology and practices associated with the Arya Samaj and *Gurukulas*? These questions have been asked to prove the work.

The first chapter of the present study deals with the position of education. The British government did not take any step to further the case of education in Haryana as a result not even 3% population could claim literacy by 1901. The second chapter has been devoted to the study of Gurukuls and Woman Education in this part of India. Arya Samaj started education movement and established the first D.A.V.

school in 1883 in the memory of late Swami Dayanand.

The third chapter focuses on co-contribution of Bhagath\*\*. The first *Gurukula* was opened in 1902 at Kangri near Haridwar. The fourth chapter deals with the growth of *Gurukulas* in Haryana and also the implications in their progress. The fifth chapter concerns the important element of women education under *Gurukula* system and its contribution in imparting education to women in Haryana.

**Impact On Education:** After the split of Arya Samaj, the first *Gurukula* was established in 1902 at Hardwar. After some time, the *Gurukula* movement soon grew very popular in the Haryana and a number of other such institutions came to be established in different parts of Haryana in the first half of the 20<sup>th</sup> century. In 1909 a branch of the *Gurukula* was founded at Multan. Education imparted here was upto the school level only. The colonial government did not care much for providing educational facilities to the people of Haryana until 1880's. There were various reasons for this, a discussion of which falls outside the scope of this work. Unfortunately, even the private initiative which was in vogue in Punjab was conspicuous by its absence here then, because of the poverty and ignorance of the people. In such circumstances, the effort put in by Arya Samaj to dispel the darkness of avidya (ignorance) by the lamp of knowledge (vidya) was indeed commendable. Similarly some efforts were made to start schools upto middle and matric level. The over-all picture that emerged has been given in table - 1

**Table - 1: Government Efforts in Haryana; to 1947**

Year	Primary Schools	Middle Schools	High Schools
1911	-	39	11
1921	6	47	31
1931	920	80	52
1941	1270	91	71
1947	1498	113	87

The above table shows that though the efforts of the government in spreading education progressed over time, yet the efforts were far from satisfaction. As a result, the most of the people, especially living in villages remained away from the temple of learning. The affected persons of *Gurukula* education knew this fact and its thoughtful leadership also knew about these adverse consequences.

These were; as noted above of three types as figure given below shows:

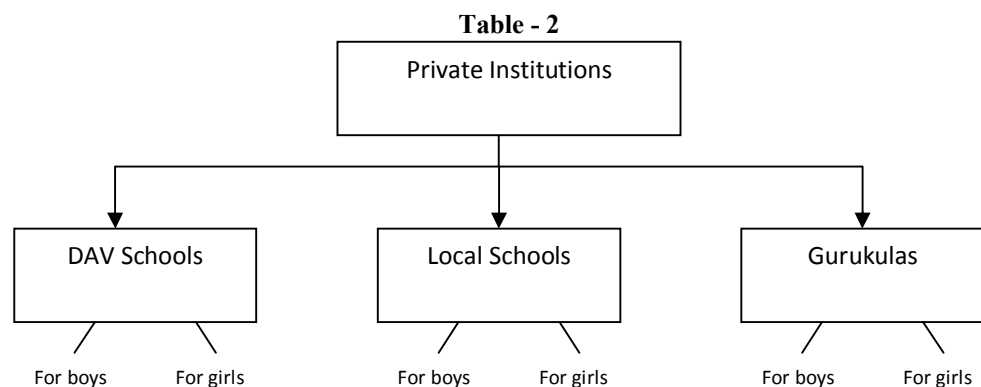
Having got inspiration from great souls and great saints' such as Swami Shraddhanand, Swami Darshanand, Swami Brahmanand, Pandit Vishvambhardas (Jhajjar), Chaudhary Piru Singh (Matindu) and Mahatma Bhagat Phool Singh

established *Gurukulas* in Jhajjar, Matinadu, Bhainswal and Khanpur, National education started spreading throughout the whole of north India and Haryana was flooded with *Gurukulas*. Having influenced by ie, DAV schools and colleges, and Arya Schools and colleges started opening like hot cakes. For spreading girl education and making them aware, Arya Samaj established Kanya *Gurukulas*, Arya Kanya Pathshalas, Arya Kanya schools. This created educational revolution in Haryana. Some English known literates who were unable to non-*Gurukulas*, started opening Jat schools, DA V Schools, Vaish Schools, Gaur Schools, Vishwa Karma schools, Saini schools. Ahir schools, Arya schools in great numbers in cities like Rohtak, Hisar, Bhiwani, Sonapat, Panipat,

13allabgarh, Kamal, Jind, Hansi, Gurgaon, Rewari, Palwal, Hodel, Ambala, Yamunanagar, Jagadhri. Many of these-schools were promoted as colleges. The lodging and boarding system of these schools and colleges were similar to *Gurukula* system.

Arya social reformers like Swami Anand Munni, Chhotu Ram, Seth Chhaju Ram, Lala Ram Narayan,

Bhaldev Singh, Dr Ramji Lal, Pt. Bhura Ram, Ram Prakash, Tikka Ram, Pandit Murari Lal, Pt. Juagdev Singh, Lala Shyam Lal, Lala Fateh Singh spread Arya Samaj and education' through these schools and colleges.



**Table -3: District-wise Distribution of Gurukulas**

Name of <i>Gurukula</i>	Place	District	Date & Year of establishment	Boys/Girls
1. <i>Gurukula</i> Kurukshetra	Kurukshetra	Karnal	13 April 1912	Boys
2. <i>Gurukula</i> Matindu	Matindu	Rohtak	1914	Boys
3. <i>Gurukula</i> , Jhajjar	Jhajjar	Rohtak	16 April 1912	Boys
4. <i>Gurukula</i> Vidyapeeth	Bhainswal	Rothatk	25 March 1920	Boys
5. Maharishi Dayand <i>Gurukula</i> Vidyapeeth	Gadpuri	Gurgaon	1936	Boys
6. <i>Kanya Gurukula</i>	Khanpur	Rohtak	1936	Girls
7. Kurukula	Gharaunda	Karnal	17 April 1939	Boys

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 per cent 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. 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?

Another important question is who were the people who sent their children/wards to the *Gurukulas*? After the discussion finds 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 economically not in bad position. The *Gurukula* education launched a heavy attack on such outdated notions. Its activities wrote tracts gave lectures and enlightened people. Its preachers called bhajnopadeshakas here played an

important role in irradiating such retrograde ideas from the minds of the people.

Basti Ram, put great emphasis on education in his programmer of preaching. He highlighted the merits and virtues of education effectively. He explained that this country had gone to dogs without education. Illiteracy, he said, was mother of all immoral activities. Most of the evils in the society originated from avidya. It was illiteracy that had caused them trouble. He exhorted people to acquire education: to send their sons and daughters to schools.

As a result of the efforts of individual like Basti Ram, and *Gurukula* education system as a whole education got popular among the people, a number of schools, *Gurukulas* and Pathshalas (elementary traditional schools) for boys and girls Putri-Pathashalas came over here during the period under study.

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3/25/2020