

Roles of Government and Private Enterprises in the Progress of Education in Punjab during Provincial Autonomy: 1937-47

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Abstract

The Federal Government formed various Committees, Commissions and Acts like Wood's Despatch, Hartog (Auxiliary) Committee, Sargent Plan, Hunter and Sadler Commissions, Wardha Scheme, Indian Universities Act and Provincial Autonomy Act to take concrete steps to increase the admission of pupils, lower their dropout rate, improve their attendance in schools and follow the policy of consolidation instead of expansion. Grants were sanctioned to improve efficiency of schools, for better training of teachers, use of the mother-tongue as the medium of instruction at secondary level and transferring the Intermediate classes to high schools. During Provincial Autonomy, the Punjab government passed Compulsory Primary Education Act, made primary education free and a Provincial Subject and gave it a rural orientation; opened new schools in backward areas and Intermediate colleges at mofussil places. But paucity of funds acted as a dragger. Effort to spread education was supplemented by Christian Missionaries, Arya Samaj, Singh Sabhas and the Muslim Anjumans.

Keywords

Hunter Commission, Hartog Committee, Wardha Scheme, Sargent Committee, Indian Universities Act, Christian Missionaries, Arya Samaj, Gurukul, Singh Sabha, Anjuman-i-Islamia.

1.0. Introduction

We have, already, discussed some measures taken up by the Punjab government in promoting the "Female Education" during the Provincial Autonomy period: 1937-47 [1]. The present study would be an extension of the same.

Before the advent of the British in India, Education was purely the concern of the native priestly classes. The *Maulvis* in the mosques and the *Pandits* in the *pathshalas* imparted education to small groups of people. The education imparted in the elementary schools at that time could hardly be said to have any system at all. There was neither any printed text books nor were any school buildings [2]. In fact, education was never in the forefront of British Indian administration and was never accorded top priority, except probably when it led to politically inconvenient results. Later on, the British took the cause of education seriously. The combined efforts of missionaries, government and enlightened Indians played an important role to popularize the education.

2.0. Methodology

The research material was collected both from the official and non-official agencies using primary and secondary sources and had been discussed in our previous publication [1].

3.0 Discussion

The discussion was divided into two headings.

[A] Role of Government

The government appointed a number of commissions, committees and passed Acts from time to time for improving education as follows:

3.1. Wood's Despatch: Hunter Commission

The erroneous system prevailing before was amended, altered and finally given a modern look in the most elaborated Wood's Despatch of 1854 which was the first authoritative declaration on the part of the British government about the educational policy to be followed in India [3]. For the first time, it realized the need of giving the people an education of such a character as may be practically useful for the people of India in the different spheres of life. But the recommendation of Wood's Despatch was not properly carried out [4]. In 1882, the Hunter Commission, the first Indian Education Commission, was instituted by Governor-General Lord Ripon to envisage the measures for the extension and improvement of elementary education hitherto neglected by the British government [5]. Punjab government considered the recommendation of the Commission and took substantial measures to make them effective. The education flourished and made progress during the Governor-Generalship of Lord Curzon who concentrated on reforming universities and institutions of higher education. He was, also, particular both about the primary and higher education. Whereas in the field of higher education, he emphasized quality against quantity and in the area of primary education he laid stress on expansion alongside improvement [6].

The keen interest that the central government showed in educational matters in the earlier period came suddenly to an end with the introduction of diarchy [7]. Though the Government of India Act 1919, dyarchy was introduced in the provinces where departments with less political weight and little funds like education, health, agriculture and local bodies were transferred to ministers responsible to the

provincial legislatures. Consequently, the centre was not to exercise any control over transferred departments. This direction was so interpreted in practice that the government of India ceased even to take interest in educational matters and refused to perform even those of its functions where an element of control was not involved and discontinued the practice of helping provincial governments with a part of its revenues in education. The Education Minister was keenly interested in the fast development of this 'nation building department' and several steps were taken to improve the condition of education in Punjab.

3.2. Provincial Autonomy- A Fillip

Introduction of provincial autonomy by the Government of India Act (1935) turned a new page in the educational history of this country. It gave wider opportunities to provincial legislatures and ministers to draw up programs of educational reconstruction. This Act entrusted Ministers of Education with greater powers than ever enjoyed by them under the Montford Reforms [10]. So, the education department of the Punjab made several efforts to improve the standard education in rural and urban areas.

3.3. Primary Education

It is the most crucial stage in which the foundations of the inherent potentialities of the child are firmly laid. With the introduction of provincial autonomy, it was hoped that the ministers would be able to plan educational reconstruction with a bold and free hand and execute its affairs with more vigor and firmness especially the primary education. It suggested an improvement in the indigenous system for imparting correct elementary knowledge to the great mass of the people. It recommended the adoption of the grant-in-aid system to spread elementary education. But grant-in-aid was confined only to higher education and nothing substantial was done for primary education [11]. But it was Hunter Commission (1882) which made important recommendations on nearly all aspects of primary education such as government policy, curriculum, administration, finance and training of teachers. It recommended that primary education should be

completely transferred to the local bodies along with encouraging indigenous schools [12].

Whereas, in the beginning, education made rapid strides but by the end of the century, the primary education, remained more or less unsatisfactory. The factor responsible for the slow progress was that primary education was not made compulsory [13] as the government transferred the responsibility connected with affairs of education to local bodies, district boards and municipalities without increasing its own grants and neglected indigenous schools.

In the first decade of the 20th century, Gopal Krishan Gokhle's made futile efforts to make primary education compulsory. Only after the rising tide of nationalism and the recognition of the need for a literate working class by the national bourgeoisie, the agitation to this effect was more successful. In 1910, he moved a resolution in the Imperial Legislature and followed it up on 16 March, 1911 with another bill basing it on the British Education Acts of 1870, 1876 and 1880. Its objective was "to make better provision for the extension of elementary education" [14]. In 1921, when the control of elementary education was transferred to Indian minister, the goal of compulsory education was accepted in principle. Many provincial governments passed various Acts, giving municipalities and district boards the power to make primary education free and compulsory in the area under their jurisdiction. In the next five years almost every province of India passed acts of compulsory primary education.

The improvement in the primary education was noticed only after the government took upon itself the task of disseminating primary education. It passed a resolution in 1904 by way of which it laid improvement of primary education both qualitatively and quantitatively. Some improvements did take place during the next two decades. School buildings, equipment, instruction and text-books did improve but taking into consideration the magnitude of the task of educating the entire population, the improvement was not appreciable. There was a great rise in the number of primary schools and the enrolment of pupils in next two decades [15]. A large number of board schools were opened. By 1917, the

primary education in Punjab had been monopolized by board schools.

The Act of 1919 ushered a new era of educational advancement in this country. The Montford Reforms entrusted primary education entirely to local bodies who were to be responsible for the provision and administration of primary education in their respective areas. The schools were run both by the government as well as by the private bodies. Since the expansion of primary education was regarded as vital to the entire structure of education, a number of steps were taken for its development. The curriculum was simplified and made suitable to rural conditions. School hours were adjusted to make them acceptable to parents who, otherwise, found it difficult to spare their children from work in the fields [16].

In 1920-21, there were 5,365 primary schools with 239,187 pupils [17]. By 1926-27, the number of primary schools rose to 5908 and the pupils to 393,010 [17]. People showed growing enthusiasm for education. At the annual inspection, it was by no means uncommon for the villagers to flock together round the school and watch the inspection. Very often, they collected money for the distribution of sweets and prizes to pupils. Sites for school buildings were usually provided free of cost by villages.

3.3.1. Punjab Primary Education Act

The Punjab Primary education Act passed in 1919 provided that the local authority should submit to the provincial government a complete statement on the conditions required for compulsory elementary education [18]. The powers given to local bodies under different acts of compulsion vary to a great extent in different provinces. In Punjab, Bihar and Orissa, compulsion had been introduced for boys only. By July 31, 1922, the municipal committees of Lahore and Multan had introduced compulsory primary education in their respective jurisdiction. By March 1931, the compulsion was introduced in 2,578 rural areas and 50 municipalities. Thus, the Punjab was doing much better than most other provinces in the field of compulsory primary and elementary education certainly had spread fast and smoothly in Punjab. As far as the average attendance of the students in the primary schools are concerned, no

satisfactory progress was witnessed. The important reasons for the failure to attend the school appeared to be inefficient and apathetic attendance committees, uninteresting and wooden methods of teaching, incompetent and indifferent teachers, uninspiring and casual supervision and insufficient propaganda to awaken public opinion [19].

The number of primary schools, of course, had increased but the number of pupils studying in these schools continuously decreased as they reached from Class I to Class IV. Out of every hundred boys admitted in Class I in 1922-23, only 19 were found studying in Class IV in 1925-26[20]. Another problem with the primary schools was the low proportion of trained teachers. Even the condition of the primary school buildings was not up to the mark though some improvement had been made here and there. As compared to other provinces, the progress of primary education in Punjab was far from satisfactory because in 1926-27, the number of primary schools for boys in Madras was 46,389, in Bombay it was 12,313, Bengal had 35,621 but in Punjab it was just 5908[21].

3.3.2. Hartog Committee

But the biggest obstacle in the development of education was financial stringency. In 1921 budget, the total money provided under the head of education was about 7.33% of the total expenditure of the province [8]. Enormous sum of money was, however, spent on European education which fell in the category of a reserved subject. In 1929, Hartog Committee (Auxiliary Committee) reviewed the educational progress made since the transfer of education to the control of ministers. It drew the attention of the authorities to the problem of stagnation, leakage and wastage, the disparity in literacy between men and women, high percentage of failures at matriculation level, lack of industrial and vocational training and the rush of admissions at the university stage. It appreciated the progress of education but at the same, regretted the deteriorating condition of instruction in educational institutions. The progress of education in Punjab, as in other parts of the country, was far from satisfactory [9]. It suggested a policy of consolidation instead of the policy of expansion of primary education. It, also,

suggested that the four years duration of the primary course curriculum should be liberalized, schools hours should be adjusted to seasonal and local requirements, inspecting staff should be strengthened, no hasty attempts should be made to introduce compulsion and the control of the provincial governments should be established over the local bodies to improve efficiency[22]. Between 1927-1937, the primary education could make little headway due to the financial stringency caused by world economic depression. Inefficient schools were rooted out and only the efficient ones were allowed to exist. Expenditure had been cut down in all directions; the pace of expansion had been retarded; political life got disturbed and communal bitterness had been accentuated. The committees and commissions appointed from time to time expressed concern about the state of primary education but practice continued with certain limitations. In 1935, the primary education became a provincial subject. So there was a certain development in the field of the primary education but the emphasis was more on the improvement and expansion of existing schools rather than on opening of new ones [23].

The Act of 1919 had made education a subject which was “partly all-India, partly reserved, partly transferred without limitations”. The act of 1935, however, made a head way in removing this anomaly considerably by dividing the educational administration into two categories- federal (central) and state (provincial). In the list of provincial subjects, the Act included all matters concerning education other than those included in the federal lists [24]. Provincial legislatures and Ministers of Education drew up comprehensive programs of educational reconstruction, especially relating to compulsory primary education, adult education, women’s education, vocational and rural education and diversification of curricula. The Abbot and Wood’s Committee Report of 1937 recommended that “the education of primary schools should be based more upon the natural interests and activities of young children and less upon book learning”. But unfortunately, the recommendation of this committee could not be implemented because of the outbreak of the W W-II, two years later [25].

In the Punjab, the number of primary schools for boys in the year 1937-38 was 5862. There were 9 government, 4655 district board, 311 municipal board, 795 aided and 88 unaided schools [26]. By 1941-42, the number rose to 6159 in which there were 47 government, 4978 district board, 335 municipal board, 725 aided and 85 unaided schools [27]. The number of government primary schools swelled by 38, which was due to the inclusion of "the category of criminal tribes schools" which, in the past, were classified as special schools. Although there was a satisfactory increase in the number of district board, municipal board and aided and unaided primary schools, yet were inadequate to cater for primary education. But the initiative and the responsibility for the spread of primary education rested primarily with the district boards and municipal committees [28].

Table 1: Primary Schools of Different Bodies.

Yrs 19-	Govt	Distt. Bd.	M'cple Boards	Aided	Un-aided
37-38	9	4655	311	795	88
38-39	12	4748	312	772	78
39-40	12	4816	335	756	83
40-41	46	4878	339	740	85
41-42	47	4978	335	725	74
42-43	54	5038	334	691	94
43-44	N.A.	N.A.	N.A.	N.A.	N.A.
44-45	55	5089	341	657	88
45-46	N.A.	N.A.	N.A.	N.A.	N.A.
46-47	60	5404	358	678	84

RPEP, 1937-45

In 1936-37, 63 urban and 2981 rural areas were placed under compulsion in Punjab [29] while the progress of compulsion in rural areas was extremely slow in other provinces. Of about five lakh villages in India (1937), 13,072 villages had been brought under compulsion and as many as 10,450 were in Punjab alone [30]. The number of areas under compulsion in 1940 decreased by 128 and 65 to 2916 in urban and 2851 rural areas respectively. The

decrease was accounted for by the lack of schools in areas where compulsion was ineffective. Almost all the Divisional Inspectors agreed that the working of compulsion was far from effective and the machinery of compulsion needed tightening up. An inspector of Ambala remarked [31]:

"Most of the areas under compulsion in the past were brought under the scheme without any attention being paid either to suitability of the area selected or to the financial commitments that it would entail to the local body concerned".

Actual working of the Punjab Primary Education Act, 1919 clearly showed that it had failed to achieve its main objective of rendering compulsion effective at the primary stage. Reports received from the various divisions for many years past had shown by incontrovertible statistics that in the matter of enrolment, average attendance and of turning out a higher percentage of literates the areas brought under the operation of the Compulsory Education Act had shown no better results than non-compulsory areas.

The causes that mitigate against real success were the difficulties in the way of the preparation of lists of boys of school going age, in checking their accuracy, the indifference of some of the attendance committees, the ineffectiveness of the fines levied under the Punjab Primary Education Act, the long and dilatory proceedings in the decision of cases, the lack of provision of whole time compulsory education officers and the increasing demands on time and energy of Assistant District Inspectors. A good deal of the ineffectiveness of compulsion was also due to the paucity of funds with local bodies for opening new schools and the economic depression among masses in general.

In order to remove the defects in the old Act (1919) and to make better provision for the compulsory attendance of children up to the termination of primary stage, the government passed a new Compulsory Primary Education Bill (1941) for providing free and compulsory education to children in 6-12 years group [32]. It was considered to be an important factor in the effective and popular

expansion of vernacular literacy and for the attainment of as permanent literacy in the Punjab [33]. During 1945-46, compulsion was restored to in the case of 16, 958 villages and 211 towns and cities of British India. The progress was slower in rural than in urban areas and more boys than girls were brought under compulsion. In fact, the movement did not bring forth the desired results and that was mainly due to the indifference of the local bodies. The majority of them showed a lethargic attitude and did not avail themselves of the opportunities afforded to them by the new legislation. So, a universal system of compulsory primary remained a mere dream.

Table 2: No. of Schools and Boys

Year	Primary Schools	No. of Boys
1937-38	5862	378674
1938-39	5926	386929
1939-40	6006	396044
1940-41	6092	402736
1941-42	6163	410616
1942-43	6211	411715
1943-44	6206	414069
1944-45	6230	421380
1945-46	6331	443903
1946-47	6585	479415

RPEP, 1937-47

The only reliable criteria to test genuine progress in the primary system of education appeared to be the

extent to which wastage through leakage and stagnation was being reduced; whether the flow of promotion from class to class was regular and uniform; whether attendance in schools was high and whether there was gradual increase in the number of pupils reaching class IV [34]. In order to achieve maximum success in compulsory areas, stress would

be laid, in the first place, on regular attendance for the purpose of acquiring literacy by completing the primary course and also on the attainment of maximum enrolment. Regular attendance in the schools was given due importance as it was more far more important than mere enrolment. The efforts proved fruitful as attendance which increased to 92% by 1941-42 from 86.7% in 1938. The 'family system' and the awards of 'flags of honor' to classes for good attendance in the Jalandhar division had gone a long way in improving average attendance and class promotions. During the quinquennium, two interesting and useful schemes were introduced for improving the instructional efficiency and the better professional equipment of vernacular teachers had been (i) the opening of model schools in each tehsil and (ii) the holding of refresher courses for vernacular teachers.

The aim of compulsion should not be understood to mean merely the attainment of 100% enrolment, but it should also be the achievement of the utmost regularity in attendance and the retention of pupils for the full primary course and consequently the acquisition of the permanent literacy. Total number of pupils enrolled in primary schools during the year 1937-38 was 3,78,674 which increased to 4,10,616 by 1941-42 and average corresponding attendance rose from 3,23,265 to 3,60,122 respectively. The factors like improvement in teachers' training; holding of refresher courses[35]; persistent efforts at consolidation and making the classroom instruction interesting and attractive particularly in the infant classes as well as the employment of helpful methods of control, supervision and inspection were helpful.

3.3.3. Wardha Scheme

The most outstanding feature in the educational events of the period was the introduction of Wardha Scheme and the Scheme of the Central Advisory Board of Education for "Post War Educational Development in India". The Zakir Hussain Committee Report (1937) or the Wardha Scheme, examined the curriculum for primary schools in depth. The committee attempted to draft an activity curriculum which implied that schools should be places of work, experimentation and discovery and not of a passive absorption of information imparted

second hand. In 1937, Mahatma Gandhi infused a new life in primary education by finding the formula of basic education in Wardha Scheme [36] which was learning through useful activity or craft. This new system of education was imparted through handicrafts which were to be taught to the children in the schools. The expenses of the school were to be made up through the students' manual labor. Basically, this system was meant to transform village children into modern ones. The scheme was a no less than a revolution in the education of rural children. The novelty of the Wardha Scheme was that, though, it professed to give not vocational but general education, it did this through a 'vocation' or handicraft. As per the statements of the Zakir Hussain Committee of the Congress and the Kher Sub-Committee of the Central Advisory Board of Education, its essential feature was that the whole of the elementary school curriculum was centered round a basic(fundamental) handicraft and that led to several subsidiary occupations[37].

Punjab adopted some features in a scheme with its own. The scheme, however, could not make much headway in the province due to the apathy of the officials and lack of trained teachers who could not use handicraft as a medium of education and so continued with the traditional method of teaching. When the WW-II broke out, the British government was too seriously occupied with it rather than to look into a subject like education. Moreover, in 1942, "Quit India Movement" was launched and soon all the important leaders were put behind the bars. No tangible progress could be achieved in the field of primary education during 1939-44 in Punjab; no matter the number of schools increased by 583 with an addition of 29,959 pupils [38].

3.3.4. Sargent Plan: Primary Education

Various schools, especially the primary ones, were under-staffed and the teachers were poorly paid. Equipment and apparatus were generally inadequate. The improvement of the existing institutions had to be given priority in any scheme of further development. In 1944, post-war efforts for the development of education began. The Central Advisory Board of Education drew up a national scheme of education called Sargent Plan [39]. It

aimed at attaining the educational standard of contemporary England in India, within a minimum period of forty years. This plan, of course, incorporated many features of the Wardha Scheme of education, yet it was more comprehensive. It recommended a reasonable provision of pre-primary education for children between 3 and 6 years of age, covering about 10 lakh places in nursery schools or classes. There was to be a provision of universal, compulsory and free primary or basic education for all the children between the age of 6 and 14 divided into the Junior Basic (6-11) and Senior Basic (11-14) stages. While Junior Basic would be compulsory for all, the Senior Basic would be meant only for those who would not proceed to the high school [40]. Improvement should be made in the working condition and salaries of teachers. The need for refresher courses for trained teachers at different intervals was emphasized. It suggested an education 'to prepare the children to learn as well as to fulfill themselves as individuals and discharge their duties as citizens'. But its recommendations could not be implemented because of lack of finance and the political turmoil the country was going through. Fluctuating trends were observed in the number of schools but there was a marginal increase in the number of pupils from 1937 to 1947.

In 1945, the war came to an end bringing in its train economic stringency, scarcity and rising prices. No startling progress in educational reorganization could be expected. Moreover, there was uncertainty of political situation. In the 1946, an "interim government" was formed under the leadership of Jawaharlal Nehru and many new schemes were envisaged [41].

3.4. Secondary Education

The foremost government effort in the field of secondary education was made after the acceptance of Wood's Despatch of 1854 as its provision gave further stimulus to the growth of secondary education. It recommended that grant-in-aid system should be introduced for giving financial help to Indian educational institutions and setting up universities which encouraged the opening of many secondary schools. The universities dominated and controlled this level of education. The only aim of the

students receiving the secondary education seemed more or less to pass matriculation examination and find some government job or seek admission in a university [42]. The Hunter Commission of 1882 examined the position of secondary schools of those days and suggested diversified courses of instruction in the secondary education. It recommended that “in the upper classes of high school, there should be two divisions- one leading to the Entrance Examinations of the universities, the other of a more practical character, intended to fit youths for commercial and other non-literary pursuits[43].” Further, it suggested that private enterprise should be encouraged in the sphere of education by intensifying grants-in-aid system and the government should pursue the policy of progressive withdrawal from direct enterprise. The recommendations were virtually ignored, yet a considerable expansion in secondary education took place. The secondary schools, with the academic curriculum, grew rapidly between 1882 -1902. Their number increased from 3,916 to 5, 124 with enrolment of 2, 14,077 to 5, 90,129 students as the government followed the recommendations of the commission [44].

3.4.1. Mother Tongue-Medium of Instruction

During 1882-92, the system of secondary education developed some serious defects regarding the mother tongue as a medium of instructions. The idea of teaching through the mother tongue was limited to the middle stage only [45]. There were only four high schools imparting instruction through the mother tongue as against 181 teaching through English which showed the system drifted away from the ideals of Wood’s Despatch. It said nothing regarding the medium of instruction at the secondary stage. Consequently, the study of Indian languages got neglected. Efforts were made to improve the quality and quantity of instruction in secondary schools. Large grants were sanctioned to provincial governments in order to improve the efficiency of

government schools so that they should serve as models to private enterprise. The necessity of training secondary teachers was emphasized and that the mother-tongue should be invariably used as the medium of instruction at the secondary stage and more funds be sanctioned as grant-in-aid to private schools to enable them to come up to the standard of government institutions [46].

In 1917, the Sadler Commission recommended that the intermediate classes should be transferred to high schools with setting up of an independent board of education to control high schools and intermediate education. It, also, highlighted the defects of an examination-ridden system of education, the miserable conditions of the teaching service and predominance of English. These recommendations were accepted and the number of high schools and intermediate colleges increased, both in urban and rural areas. But more was needed to be done for qualitative improvement of secondary education.

During the dyarchy period, extensive reforms were introduced in the area of secondary education. The main thrust was on expansion and equitable distribution of facilities among the different areas and communities of the province. In 1920-21, the secondary schools of all kinds rose from 829 to 969; 17% increase over the previous year[47] along with a rapid increase in the number of pupils till 1930-31. In Punjab, the number of all type of secondary schools in 1921-22 was 1,047 with 207,514 pupils which swelled to 3, 771 schools with 6, 56, 538 pupils in 1930-31[48]. Thereafter, a steady decline was noticed both in the number of schools and scholars. Fall in the number of schools was mainly due to the conversion of unnecessary and uneconomical lower middle schools into primary schools while the decrease in the enrolment was due to both the economic depression and wrong notion with the peasantry that this education would lead them nowhere.

3.4.2. Domination of Matriculation

The domination of matriculation examination and the lure of the government service through matriculation were the evils of the secondary school system from the very beginning. It was condemned



by Hartog Committee in 1929. According to the Committee, "It is the influence of the matriculation that means everything to the Indian boy, both as gate to a university course and the possession of a degree as a higher qualification for service. The lure of government service through matriculation is still potent [49]." In order to overcome this feeling, the committee suggested the diversion of more boys to industrial and commercial careers at the end of the middle stage by making alternative course in that stage- preparatory to special instruction in technical and industrial schools. The province began to adapt itself to these recommendations any many changes were witnessed in the field of secondary education in 1930-40. Attempts were made to give practical bent to education in rural areas. The policy of enriching curricula of rural schools instead of instituting separate agricultural schools was steadfastly pursued.

During the provincial autonomy period, government nodded with approval that all efforts should be continued to make secondary education more effective to bring it nearer to life by giving a practical base to school instruction by introducing hobbies, handiwork like carpentry, minor industries like soap-making, manufacture of inks by improving methods of teaching and assessing the capacity of students [50]. Much had been done for improving the quality of teaching in primary schools, but considerable leeway had yet to be made in giving secondary education a liberal base.

42-43	399	2980	1,98,889	4,23,260
43-44	408	2987	2,77,492	4,32,447
44-45	445	2971	2,67,501	4,36,713

RPEP, 1937-45

In 1938-39, the upper middle vernacular and high schools showed an increase but there was a decline in the enrolment of lower middle schools was by 42. It was due to the department's policy of consolidation- the reduction of uneconomical lower middle schools to the primary standard and the elevation of the flourishing upper middle ones to the status of high schools.

Strenuous efforts persisted to improve the methods of teaching and keeping the classroom interesting and attractive. It was gratifying to note that general outlook and the mental horizon of an average pupil in the schools- vernacular as well as Anglo-vernacular were being widened and expanded through extra academic activities like hobbies, handicrafts, gardening, floriculture, music and dramatic performance. They helped in imparting freshness and interest to school life and in widening outlook and developing various qualities among pupils [51]. "These extra-academic activities had contributed appreciably towards making the life of an average boy brighter, affording him wholesome occupation and pastime for leisure hours, widening his outlook and equipping him with the necessary practical training to make him a good citizen and a useful member of society".

Table3. Growth of Boys Secondary Schools

Year 19	Institutions		Scholars	
	High School	Middle Schools	High Schools	Middle Schools
37-38	355	3124	1,54,013	4,19,517
38-39	361	3082	1,62,282	4,20,010
39-40	365	3079	1,69,484	4,26,887
40-41	371	3065	1,77,363	4,27,073
41-42	384	3011	1,86,279	4,27,099

3.4.3. Rural Slant to Education

Rural education also received due attention and care of the government. All possible facilities were afforded for the expansion of education in rural areas and rural interest. Preferential treatment was, invariably, accorded to the backward areas in opening new primary and secondary schools. The matter and content of instruction was coordinated and

adjusted to the needs and environment of rural classes so that the education given to students would open their eyes to village and agricultural problems and suggest the means of dealing with them. Rural secondary schools continued to be helpful means of expanding literacy among the villagers and in improving the sanitary, economic and social conditions of villages. Parents' days, Red Cross days and Farmer's days were utilized for propaganda in the villages [52].

Agricultural instruction in the rural secondary schools was made popular among the pupils. The department had arranged for fifty new agricultural farms and garden plots attached to district board vernacular schools to be brought on the grant-in-aid lists and also provided the necessary funds to meet the allowances to teachers. These farms were run on commercial lines and a portion of the profit was shared by the boys. "The school farms and plot served as open air laboratories for the teaching of agriculture [53]." Agricultural centers at Ludhiana, Jalandhar and other 27 high and privately managed schools taught agriculture as a subject of instruction. The number of middle schools teaching agriculture was 342 in 1943-44 and 346 in 1944-45. The number of agriculturists in the secondary classes of these schools was 108,285 as against 105,378 in 1940-41[54]. By 1944, agricultural education had further led to noticeable developments like keenness in the countryside floriculture, holding of flower shows, starting of home plots and encouragement of subsidiary agricultural industries such as making of tomato ketchup, mango chutney and jams, fruit juices. Quite a number of vernacular and Anglo-vernacular schools had flower gardens on their premises. In 18 high schools of the Western Circle agriculture and floriculture were taken up by school boys as a hobby which helped in the "Grow More Food" campaign [55]. Impetus was also given to scouting, thrift, co-operative and Red-Cross societies, which were sound training for social service and organization of relief in times of distress which were run and managed by the students themselves who learned valuable training in self-government. The activities in the field had come to a halt due to the W-W-II. There was heavy and indiscriminate cut on educational expenditure. The report of the Resource and Retrenchment Committee showed a withdrawing

attitude of the government in the field of secondary education; the members of these committee remarked [56]:

"We are not convinced of the need for retaining government high school at places where there already exist a number of denominational schools, such as those of Gujranwala and Ferozepur, nor are we in favor of retaining schools which attract a small number of students such as the one at Ropar. We recommend that at least fifteen government high schools be now closed".

3.4.4. Sargent Plan: Secondary Education

The Sargent Plan (1944) also suggested significant modifications in the high schools, whose function was to cater for those children who were above the average ability [57]. It appeared to be the first commission that made some attempt to solve the educational problems of the country in relation to its needs. While emphasizing universal education at the elementary stage, it recommended following suggestions for the secondary education : (a) Provide high school education for six years for selected children in the age group of 11-17 (b) Admission to this stage was to be made on a selective basis, i.e., only to promising children (about 20% from Junior Basic Schools) (c) Reorganized high schools were to be of two types: (i) Academic high school-providing instruction in arts and pure sciences (ii) Technical high school, specializing in applied sciences and also in industrial and commercial subjects (d) Mother-tongue was to be used as the medium of instruction in all high schools. It emphasized on the creation of education departments both at the center and in the provinces to supervise education. The provinces were required to look after the entire education except university and higher technical education which was to be coordinated on all-India basis. It would also be necessary for the provincial governments to resume all powers in education from local bodies which were not functioning efficiently [58].

But the Sargent Plan was criticized on the ground that 'it placed a very tame ideal before the country as the report, itself, admitted that India would reach the educational standard of the England of 1939 in a

period of not less than 40 years. So, even assuming that the plan was fully implemented, India of 1984 would still be nearly 50 years behind England [59]. Also, the scheme was expensive. The disturbed political conditions and surcharged communal atmosphere prohibited its recommendations.

3.5. Collegiate Education

As regards to higher education, the Sargent recommended that the intermediate course should be abolished. The first year of the course be transferred to high schools and the second to universities and the duration of degree course was to be of three years. Conditions for the admission should be revised so that only capable students take advantage of higher education.

3.5.1. Indian Universities Act

The Indian Universities Act of 1904 tended to improve the administration of the universities and the liberal grants from the government enabled universities to enlarge their functions. A distinct improvement was witnessed in their standard of instructions. The Act also improved the quality of the existing colleges and of new ones which would apply for affiliation [60]. In 1913, the Indian Government issued a resolution which recommended the creation of a separate university for each of the major provinces. Consequently, Banaras Hindu University, University of Mysore, Patna University, Osmania University and Aligarh University were created in next 5 years [61].

3.5.2. Calcutta University (Sadler) Commission

In 1917, the Calcutta University Commission or Sadler Commission revolutionized the character of university organization in India by creating statutory bodies like the Board of Studies, the Academic Council, reshaping the Senate and Syndicate as the University Court, the Executive Council and added new faculties to make university education more dynamic and more real [62]. The greatest contribution of this Commission to university education in India, however, laid in freeing it from the government shackles imposed on it by Curzon's

Indian Universities Act of 1904-05. Another reform advocated by this commission was the removal from the university of all tuitions of a strictly pre-university standard and its concentration into new institutions to be known as 'Intermediate College' which were to provide the logical culmination of the system of secondary education [63]. As the number of colleges and their students was small and the number of secondary school and their pupils kept on increasing, the overcrowding of colleges was witnessed. The Auxiliary Committee appointed by Indian Statutory Commission observed, "Indian Universities are burdening themselves and allowing their constituent and affiliated colleges to burden themselves with a large number of students who have a little chance of completing the university course successfully and on whom expenditure of money intended for university education is wasted" [64].

It was noticed that there was an excessive concentration of students in Lahore which was good neither for that place nor for students. The Provincial Director's of Public Instruction agreed that some kind of institution was required between the present schools and college which would relieve the congestion in the colleges and would provide a suitable form of instruction. So a significant step undertaken in the field of higher education during the period of dyarchy was the opening of intermediate colleges all over and methods of teaching were those of class than lecture and all the students in each college came under an effective supervision.

Punjab opened intermediate colleges mainly with a view to prevent students from overcrowding into Lahore as it subjected the teaching resources of the colleges to a heavy strain and gave rise to mass teaching instead of genuine instructions and providing opportunities of higher education at mofussil places where it was possible to open a first grade college [65]. During 1922 - 1939, over all development was witnessed in the field of higher education. In Punjab, 3 new intermediate colleges were opened by the end of year 1926 and the total number of intermediate colleges rose to 12 which would cover over half the state and brought higher education nearer home with Intermediate colleges at Campbellpur, Gujrat, Lyallpur, Jhang, Dharamshala, Hoshiarpur and Rohtak. It was claimed that

“intermediate colleges” of Punjab were the pioneer institutions for the spread of better principles of educational theory and practice. Punjab was unique in having the largest number of Intermediate colleges in India and also in the gradual separation of Intermediate classes from university. However, it did not work well as intermediate classes were simply attached with high schools. In fact, these colleges were neither schools nor colleges and failed to maintain a proper academic atmosphere which was generally found in a degree college owing to knowledgeable staff and better equipment [66].

The Inspection Committee appointed to supervise the intermediate colleges opined that except in a few favored centers having no rival high schools, it was impossible to make the school classes of intermediate colleges a real success and remarked “intermediate colleges have dwindled in popularity and have not been very successful as four-year institutions. So Government cannot continue to spend sums of money every year on institutions which have not justified their existence, especially when funds are more badly needed for worthier and more urgent objects” [67].

The people saw in these reforms, “Curzon’s hideous attempt to officialize the Universities so as to prevent them from becoming the nurseries of nationalism of which they had shown sign; to curb higher education which was filling the younger generations with new hopes and aspiration and to prevent the education of masses with a view of keeping them ignorant so that England may rule over them the better [68].”

3.6. Overall Position of Colleges

In 1937, there were 12 government colleges, 10 aided colleges and 8 unaided colleges with 3,707, 5189 and 3972 scholars respectively, i.e., an increase of over 1000 scholars during the year under report. This was due to the fact that 11 intermediate colleges, situated in mofussil towns had been raised to the degree standard.

For the last few years, the drift of the policy of the government had been not to increase the number of government Intermediate colleges as this work was

being taken up by denominational organizations, but to increase the number of government degree colleges in the mofussil instead. So, the Intermediate colleges at Lyallpur, Ludhiana, Multan and later on at Shahpur were raised to the degree standard.

With the increase in the number of degree colleges, the provision of cheaper education to the people in the mofussil and the stopping of drift of students to Lahore, only the first had been realized to some extent. While the number of arts colleges for boys had remained stationary at 34, the number of scholars in these institutions had gone up by 1,508[72]. By 1944-45, the number of colleges for men, arts as well as professional, had gone up to 72; the entire increase being in the arts colleges for men. The new colleges started during the said year were Khalsa College, Rawalpindi; S.D. College, Rawalpindi; Vaish College, Bhiwani; T.I. College, Qadian. The enrolment in men’s colleges had risen by 3,561 to 24,889[69].

It was a little disconcerting to find that an increase in the number of degree colleges in the mofussils did not help in stopping the drift of students to Lahore, though it was acknowledged that it had helped to provide cheaper education to the people in the rural areas.

At the very outbreak of the war, the university placed its entire resources at the disposal of His Majesty’s government for war purposes. Special regulations were framed offering adequate facilities to students who volunteered for war services and could not take their examination. War degrees were conferred on a number of students on active service and several candidates trained by the university were sent up for commission in His Majesty’s forces. The war effort of the university continued with zeal and vigor. Pamphlets supplied by the various publicity departments were distributed among colleges. The university chemical laboratories were placed at the service of the government for defense work [70]. In 1940-41, the number of students reading in colleges had fallen from 16,677 to 16,397; probably due to employment of young men in the military services.

It would be noted that even during the politically disturbed period, the number of colleges and the

students kept on increasing as the war intensified the need of trained personnel and the government gave large grants for the expansion of higher education particularly in those branches which were connected directly or indirectly with war efforts [71].

[B] ROLE OF PRIVATE ENTERPRISES

The role of private enterprises in education should not be underrated as the story of the educational development would be incomplete without their active participation. The effort of the government to spread education was supplemented by those of children missionaries and private organizations such as Arya Samaj, Dev Dharam, the Singh Sabhas and the Muslim *Anjumans*. Each community discovered a glorious past and lamented its present degraded condition. To improve its position, education was regarded as a pre-necessary requisite which led to the growth of denominational institution in the Punjab [73]. It was mainly due to their strenuous efforts that the education was made available even at the remote corners of Punjab.

The despatch of 1854 had aroused hopes of a great era of expansion in which government would eventually withdraw from direct educational enterprises and the missionary schools, supported by liberal grant-in-aid, would cover the whole country. The Indian Education Commission 1882 had observed that “the private effort which it is mainly intended to evoke is that of the people themselves. Natives of India must constitute the most important of all agencies of education [74].” The commission recommended that the institutions under the private managers could not be successful unless they were frankly accepted as an essential part of the general scheme of education. With a view to secure the co-operation of government and non-government institutions, the managers of the latter be consulted on matters of general educational interest and their students be admitted on equal terms to competition for certificates, scholarships and other public distinctions. Though, the Christian missionaries were the first non-government agency which played an important role in the field of education, but other private enterprises also played a dominant role in the promotion of education among the people of Punjab and, thus, occupied the first and the most place in

almost all the branches of educational activity even as early as 1902[75].

3.7. Christian Missionaries

Their role in spreading education in the Punjab during the 1850s was remarkable as they established several stations in all the major administrative centers in the province. The twin objective of Christian missionaries in disseminating education was to promote the idea of social equality and to attract more and more people in to the fold of Christianity [76] though the Wood’s Despatch and the events of 1857 led the government to adopt a policy of strict religious neutrality. Between 1858-82, the policy of the department marked by an unsympathetic attitude towards the mission schools and made the working of the schools difficult and led the missions to work either within the system or without it. So, neither missionaries nor the government made much effort on a large scale expansion of their institutions. By 1881-82, institutions conducted by Indian managers were 56,018 where as institutions conducted by other than Indian agencies were 2,635 [77]. By 1901-02, there were 30 primary schools in Punjab. Besides schools, the missionaries also opened colleges like Foreman Christian College, Lahore; Murray College, Sialkot; Edward College, Peshawar; Gordon College, Rawalpindi and Baring Union Christian College, Batala.

3.8. Arya Samaj at the Forefront

By 1880s, a beginning of a renaissance in the Indian National life started due to the waves of social, religious and political reforms. It was realized that the country’s youth should be controlled and managed by Indians themselves [77]. So both the Hindu and Muslim communities took their first step towards communal organization. Later on, the Sikh community also joined this stream. Among the various Hindu agencies, the Arya Samaj, Dev Samaj, Gurukul, Sanatan Dharam played an important role. The Arya Samaj was at the foremost and a pioneer in education. It had not contended itself with making converts by merely sprinkling some water and chanting some verses on them setting them adrift. Its leaders realized from the very outset that it was only

through knowledge that the character could be developed and that true conversion could be the gateway to higher thoughts and a richer and nobler life. They concentrated their energies on the social upliftment and popularization of education [78]. Aryas' educational experiment found a general acceptance in the Hindu community. The Dayanand Anglo Vedic schools and colleges were founded to counter the challenge of the Christian missionaries and to teach both the new knowledge of the anglicized world along with Vedic truth, offering the better of two -Worlds-opportunity with safety [79]. They recognized the new world's demand for English literacy and taught it within a milieu of Hinduism.

To dispel ignorance and disseminate knowledge is one of the ten principles of the Arya Samaj. It was in pursuance of this principle that the Arya Samaj undertook to establish educational institutions [80]. Thus, in the fond memory of Swami Dayanand, founder of Arya Samaj in 1875, the first D.A.V. High School was started in 1886 in Lahore. It became a college in 1889 and soon a constituent college of the Punjab University. Arya High Schools grew up in many cities as also did Gurukuls (seminaries) to train Arya Updeshaks (missionaries). These schools established a reputation for providing low-cost, high-quality education. More importantly, schooling along Anglo Vedic lines provided the opportunity to learn, within a secure Hindu environment, the modern skills required to obtain employment in the government's service. Previously, the middle schools, in order to gain western education, would always fear that this would lead to a conversion to Christianity. These anxieties were now vanished [81]. The education had become one of the pre-occupations of Aryas and as such they wanted to build an educational system throughout the entire province from the primary grade to college. Since, the opening of D.A.V. College, Lahore "Mission Education" of the Arya Samaj had been expanding.

"D.A.V. College was the first institution of its type which was totally Indian in its content and character... self help, self sacrifice and self-reliance were the guiding principles of this institution[82]." The objects with which the college was started are stated in the first annual Report of the College [83]:

[I]. To establish in Punjab an Anglo-vedic Institution, which shall include a school, a college and a Boarding House, as a memorial in honor of Swami Dayanand Saraswati to (a) To encourage, improve and enforce the study of Hindi Literature (b) To encourage and enforce the study of classical Sanskrit and of the Vedas (c) To encourage and enforce the study of English literature and sciences, both theoretical and applied [II] To provide means for giving technical education in connection with Dayanand Anglo Vedic institution as far as it is not inconsistent with the proper accomplishment of the first object.

The public response to the opening of D.A.V. High School on June 1, 1886 was enthusiastic. By the end of the first week, 300 students had been enrolled which increased to 550 by the end of June [84]. The years prior to 1914 witnessed an impressive sustained growth as the number of college students rose to 961 in 1914 and that of school students to 1,737 [85].

The private enterprises' activity got restrained during the Governorship of Lord Curzon who made it compulsory for the secondary schools to seek recognition by the department. In 1903-04, the total number of pupils in the Anglo-vernacular schools fell from 39,730 to 39,342 and in vernacular schools from 17,553 to 17,407 whilst the government and board schools showed a small upward trend [86].

The D.A.V. movement aimed at spreading the knowledge of the Vedas, Sanskrit and Western literature. By 1920, they established 26 schools and 2 colleges in over a dozen districts of the Punjab. Many new colleges such as D.A.V. College, Rawalpindi; Dayanand Ayurvedic College, Lahore (became a Medical College in 1897); D.A.V. College, Jalandhar (1918) and D.A.V. College, Hoshiarpur (1920) were opened. In addition, several D.A.V. schools also flourished. By 1936, there were 40 D.A.V. schools and 3 colleges [87].

In D.A.V. schools, the emphasis was on the teaching of Hindi (reading and writing), Arithmetic, Sanskrit and Geography at the lower primary level. English was introduced at the upper primary level along with arithmetic and geography. From 6th to 10th

classes, Sanskrit, Arithmetic, Mathematics, English, History, Geography and Physical Sciences were taught. In the college, the curriculum was related to Sanskrit, Hindi, English, Persian, Philosophy (both eastern and modern), History, Political, Economics, Logic, Elementary Physics, Chemistry, Elementary Botany, Elementary Biology and Higher Mathematics.

During the early 1880s the Arya Samaj gave support to the issue associated with general “betterment” of women i.e. female education who took up the cause of women’s education as early as in 1886 and contributed continuously to the progress of female education because: (i) The Arya Samaj leaders wished to reform the society through women’s education (ii) They expected to be back to the Vedic period where women were free to take education (iii) The zealous effort of female Christian missionaries to reach upper caste Hindu women through Zenanas aroused jealousy of the Arya samajists and prepared the latter to take up such projects [88,88a]. So they founded many schools and colleges for girls in various parts of Punjab: Kanya Mahavidyala, Jalandhar (1890), Arya Kanya Mahavidyala in Narvana (1928), Arya Kanya School Karnal (1930), Arya Girls School, Bhatinda (1932), Hans Raj Mahila College, Lahore (1932). But these institutions met with only small success. Early nineties witnessed an increase in activities for women’s rights and female education. Consequently, more girls’ schools were founded. Lectures on the status of women were sponsored. By 1940, D.A.V. College society had 5 colleges, 34 high schools and 5 other schools in Punjab [89]. But this movement did not find the same widespread support among women as exhibited for the education of young men. Although, the prejudice of parents about not giving education to their daughters had been overcome due to the influence of the socio-religious movements and the gradual enlightening of the people yet, perhaps the parents had a lurking fear about the security of female education. It set one reformer against another. In 1894, a series of letters appeared in the Tribune arguing the merits of “Primary vs. High schools for girls”. Lala Lajpat Rai was not against the female education but he stood for the cause of only primary education for girls. Also, the shortage of educated women who would enter into teaching greatly

hindered the spread of schools. Even when such schools were opened, they faced a further problem in the lack of books and teaching materials [90]. Consequently, the institutions created to educate girls functioned on a far smaller scale than the Dyanand Anglo-Vedic college system and had lower educational standard.

Persons managing internal administration of D. A.V. institutions and teachings were, generally, those who shared the ideology of the Arya Samaj which helped the institutions to maintain their traditions. With their efforts, the tiny seedling planted in 1886 had grown into a sturdy Banyan tree; the biggest and foremost educational institutions of the country. Yet there were some shortcomings in the educational system of D.A.V. educational institution was that the latter continued to provide throughout the model of “native” enterprise. Although, the institutions did not refuse admission to Muslims, its general atmosphere of Aryanism and revived Hindu culture grew with both institutionally and informally and strengthened its Hindu character by subsidizing study of Ayurvedic medicine.

3.8.1. Gurukul: A Splinter in Arya Samaj

In 1890s, the differences emerged among Arya Samajists over the issue whether or not the emphasis should be given more to western learning in D.A.V. institutions or to the Vedic and Sanskrit literature. Some of the leaders of the Arya Samaj in the Punjab especially Lalla Munshi Ram (Swami Shradhanand), Durga Prasad, Rambhuj Dutta and others were not satisfied with the educational program of the colleges which attached greater importance to the English language, Western literature and Science. This led to the formation of institution based on old tradition of teaching, i.e., Gurukulas, in the country. The great educational enterprise undertaken by the Swami Shradhanand to revive the ancient culture was the establishment of Gurukul at Kangri. The primary aim was to give the boys the best moral and ethical training to make out of them good citizens and religious men and to teach them to love learning for learning sake. The existence of such an institution was possible in 1901 with donation of a large tract of land, (3 miles south of Haridwar) by Chaudhari Aman Singh. The opening of the Gurukul was

announced by the Pratinidhi Sabha on the day of Holi in 1902 with the aim (words of founder):

The Gurukul is an educational institution founded with the avowed aim of reviving the ancient institutions of *Brahmacharya* of rejuvenating and resuscitating ancient Indian philosophy and literature of producing preachers of Vedic religion and good citizens possessed of a culture”[91]

It was an institution founded, managed and staffed and financed by Indians themselves. In Gurukul, a student was admitted, generally, between the age group of 6 - 8. After studying for 14 years, he would get a degree of *Snatak* (Graduate). The Gurukul would teach both English and Science, but as secondary knowledge subordinate to Vedic truth and viewed through the lenses of Sanskrit and Hindi. The Gurukul had developed its own syllabi for different school standards. It included a wide range of subjects with special stress on Vedic studies, memorization and religious instruction. The study of English and European studies was imparted from 5th standard onwards.

In 1917, there were 340 *Brahamcharis*- 276 in school and 64 in college. Between 1909-20, the branches of Gurukul were founded at places such as Multan (1909), Kurukshetra (1912), Delhi (1912), Matindu in Rohtak district (1915), Supaa (Gujrat), Bhainswal, Jhajjar and separate girls section at Dehradun (1923). In the first four classes- Sanskrit, Hindi, Arithmetic, Geography, Drawing, History, Religion and Mortality were taught. In 5th class, English and Physical Science were added. The Gurukul Kangri attained the status of an independent national University. During 1921-40, about 100 students were being taught every year in the four classes of college department. As the Gurukul institutions were active in spreading education with all elements of forestalling the impact of foreign rule, it deserved everything to be called as national [92].

Lala Lajpat Rai voiced against the introduction of the ancient Gurukul system of education because, in his view, it was out of date and antiquated. Though, it emphasized the personal relationship of the *Guru* and the *Chela*, which was missing in those days, it was

harmful because the discipline imposed was too strict and too mechanical. In its curriculum, it gave first place to Indian languages and took no notice of University courses or examination. Moreover, it emphasized total segregation of its students from the society. It laid no stress on technical education which made the students unfit to face the battle of life. A disproportionate amount of time was devoted to memorization of the rules of grammar and texts. This went against the aim of education to think and act with a sense of responsibility towards the society.

3.9. Sikh educational institutions

Young educated Sikhs found themselves caught up in a historical process like their Hindu compatriots. Attack by some militant Aryas on Sikh Guru and Sikh faith to uphold the sanctity of Arya Dharm, led the Sikhs to search for a distinct identity of their own. As a result, Singh Sabha movement was started in Amritsar (1873) to spread literacy, education, religious awareness among the Sikhs [93]. The Khalsa schools and colleges were the creation of the Singh Sabhas which aimed at educating the Sikhs masses to enable them to readjust themselves to the changed political, economic and administrative conditions and to compete with other communities for jobs and other opportunities. They were not only dispensaries of education, but also served as strongholds of Sikhism [94].

A significant beginning was made in the field of education with the establishment of Khalsa school (later college) at Amritsar in 1892 where the teaching of Gurumukhi and Sikh scriptures was compulsory along with the Western learning. On Oct. 22, 1893, the institution began as a middle school. Three years later high classes were opened and then it was raised to the status of a college by the opening of intermediate classes. In 1899, B.A. classes were introduced and in 1905, B. Sc classes were inducted. The M.A. class was added in 1916. The Khalsa College played a remarkable role in the spread of education in the Sikhs as given below:

The flickering torch of religious, social and political life among the Sikhs that was becoming dimmer every day after a fall of Sikh empire has not only been kept burning by Khalsa college,

but it has contributed floods of light and learning to the remotest and dark corners of the country and has helped to raise the Sikh community to its present enviable position in the field of education and social uplift [95].

In 1908, the Khalsa College went into the hands of government and a new institution, the Sikh Educational Conference, was founded which became as important as the College itself. It was controlled by the educational committee of the Chief Khalsa Diwan which was convened every year to take stock of the progress of literacy in the community and collect money to build more schools. During 1908-1947, the conference functioned with zeal and devotion and the Sikh community went ahead of other communities in respect of education. By 1920, Sikhs had established 200 primary schools [96] and 49 secondary schools. By 1935, there were 52 high schools for boys, 26 middle schools and 29 primary schools. In addition to Khalsa College, Amritsar, Dayal Singh College, Lahore and Guru Nanak College, Gujranwala was established. The conference also made efforts to encourage female education and set up Sikh Kanya Mahavidyalaya, Ferozpur (1908). It established primary and middle schools; with special emphasis on the religious education of girls.

3.10. Muslim Education

The Muslims, in rural Punjab, largely depended on *madrassa based localized religious education* and had been far behind in educational and other avenues of material prosperity. At the same time, they faced a grave threat from the increasing proselytizing activities of Christian Missionary societies and the growing economic prosperity of the Hindus, who by virtue of their advancement in education, commerce and public services, were emerging as a dominant community. Muslim conversions to Christianity and the establishment of Arya Samaj schools were also responsible for the desire among Muslims for the modern education in Islamic institutions. So, 1880-1890, witnessed the birth of several Muslim associations (*Anjumans*) in the Punjab which were the product of Muslims' growing consciousness and the means of collective effort for their betterment [97].

Anjuman-i-Islamia was established in Amritsar with the objectives to (i) impart and popularize religious and modern education (ii) acquaint the government of need and desires of Muslims to take up matters which were beneficial for the community (iii) discuss political matters from time to time and (iv) make provision of scholarships for higher education. The leadership of these *Anjuman-i-Islamia* was in the hands of the people belonging to the middle and upper middle classes [98]. In 1884, a number of concerned Muslims established *Anjuman-i-Himayat-i-Islam* in Lahore to advocate modern education among Punjabi Muslims. Noted personalities financed the activities of the *Anjumans* which, besides establishing schools, undertook a number of other welfare projects in and around Lahore. Several *Anjumans* under the same title were established in other urban centers. Fazl-i-Hussain, the Education Minister of Punjab, helped *Anjuman-i-Himayat-i-Islam*, Sialkot to expand its educational activities by way of liberal government grants [99]. The Lahore *Anjuman* became the largest Muslim voluntary educational society of Punjab which was also supported by several *Anjumans* in other parts of country.

Both the organizations- *Anjuman-i-Himayat-i-Islamia* and *Anjuman-i-Islamia* founded many schools and colleges both for boys and girls and published religious tracts and journals. Though, these were not of very high standard but at least fulfilled the urgent need of education among Muslims. Important school meant for boys were established by the *Anjuman-i-Himayat-i-Islam*, Lahore, *Anjuman-i-Islamia*, Amritsar, *Anjuman-i-Islamia*, Multan and *Anjuman-i-Islamia*, Rawalpindi [100] where special emphasis was laid upon religious education, moral training and, observance of collective prayers during school hours and fast in the month of *Ramzan*. Fees were kept low and a number of students were granted stipends and other financial assistance.

The Amritsar branch of the *Anjuman-i-Islamia* founded an Anglo-Oriental College on the line of Syed Ahmed Khan's famous Muhammadan Anglo-Oriental College at Aligarh. The *Anjuman-i-Himayat-i-Islamia*, ran the influential Islamia College in Lahore (1884). Shortly, the *Anjuman-i-Himayat-i-Islamia*, eclipsed its rival and spread its

influence outwards from Lahore and Amritsar to the Jhang, Ferozepur and Montgomery districts. Another school: Muhammadan Anglo Oriental School Amritsar (1873) of *Anjuman-i-Islamia* was established as a religious school. But soon other subjects were added. It was opened to all creeds and in 1889-90, the number of its non-Muslim students accounted for nearly one-third of its total enrolment. It was raised to Intermediate level in 1893 and to degree standard two years later. The whole finance was managed by the *Anjuman-i-Islamia*, Amritsar itself. In 1939, there was a staff of fifteen including the Principal and the teaching was given up to B.A. and F. Sc to about 400 students [101].

Anjuman-i-Himayat-i-Islamia started a *madrassa* at Lahore in 1886 as a lower primary school. It had only 30 boys and two teachers and was housed in a rented building. By 1892, college classes were added to it. It published text-books on several subjects which were used in a number of Islamia schools all over the country. Later, the *madrassas* of the *Anjuman-i-Islamia* in Multan (1888) and in Rawalpindi (1896) were established. The *Anjumans*, especially, *Anjuman-i-Himayat-i-Islamia*, played an important and pioneering role in female education. It established five schools in different localities where separate courses, with special emphasis on religious and household subjects, were prepared for the girls. The schools taught only up to upper primary level and were open to other women of the locality for instruction in religious and household subjects. Besides imparting education, these schools effectively checked the activities of the Christian Zenana Missionary societies which, at places, had either to close the missionary schools or to merge them with the *Anjumans' madrassas*. The *Anjuman-i-Himayat-i-Islamia*, Lahore can be regarded as second to the Aligarh movement in spreading education among Muslims.

Apart from the *Anjuman-i-Himayat-i-Islamia*, Lahore, many schools for Muslims girls were opened by *Anjuman-i-Himayat-i-Islamia*, Amritsar, *Anjuman-i-Islamia*, Batala and several other Muslim societies. These schools were different from those established by the Education Department. They provided only elementary education according to a syllabi prepared to suit the needs and tradition of

Muslim society. Though not largely attended, these schools provided facilities for those who were opposed to send their girls to government schools or were prejudice against female education.

Although, the Punjab government encouraged Muslim education, yet it was mainly due to the efforts of different *Anjumans* and associations which generated widespread enthusiasm for educational and social reforms and the Muslims soon equaled Hindus and Sikhs and even took a lead in education, at least, during 1920-1930. In 1935, the position of the Muslims in the services had considerably improved and the ratio had changed 40-40-20 to 50-30-20 for the Muslims, Hindus and Sikhs respectively [102].

4.0. Conclusions

Although, the Punjab performed better in the implementation of compulsory primary education, it lagged behind the other provinces in the progress of primary education. Even the Wardha Scheme could be implemented only partially. It was found wanting on the issue of "Mother-tongue criterion of imparting secondary school education". Opening of a number of intermediate colleges did not serve its purpose as the colleges at Lahore still remained overcrowded with the students. Domination of matriculation examination and the lure of the government service through it became the evils of the system. Yet there were also bright points like the attendance of pupils in schools increased and their drop-out rate declined and the parents belonging to backward area and small towns became awakened towards the need of education. Importantly, students of all faiths would mix freely among themselves in schools and colleges and the communal rivalries declined. Yet, more was needed, but the financial constraints during WW-II (1939-45) and the "Economic Depression" of 1930s proved to be deterrents. The Christian Missionaries, Arya Samaj, Singh Sabhas and the Muslim *Anjumans* played a very constructive role in spreading the cause of Education both in the rural and urban areas.

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