

**A STUDY OF ROLE OF NON-GOVERNMENT
INSTITUTIONS IN WOMEN EDUCATION OF
COLONIAL PUNJAB**

A Dissertation submitted in partial fulfilment of the requirements
For the Award of the Degree in Master of History



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CANDIDATE'S DECLARATION

I, Ajumlo Kikon, hereby declare that the dissertation titled “A Study of Role of Non-Government Institutions in Women Education of Colonial Punjab” submitted for M.A degree in History which is based on my original work and all ideas and references have been duly acknowledged. It does not contain any work that has been submitted for the award of any degree or diploma from any university.

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Invigilator

CERTIFICATE

This is to certify that the dissertation entitled “A Study of Role of Non-Government Institutions in Women Education of Colonial Punjab” is confined and original work done by Ajumlo Kikon, student of Lovely Professional University, Punjab, under my supervision and guidance.

This subject of this dissertation is an original contribution towards the discipline of History and has not previously formed the basis for the award of the Degree, Diploma, Associated ship and fellowship or other similar title to any candidate.

The Dissertation represents entirely an independent work of the candidate under my guidance.

Date-

Place-

Signature of Mentor

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A STUDY OF ROLE OF NON-GOVERNMENT INSTITUTIONS IN WOMEN EDUCATION OF COLONIAL PUNJAB

Abstract

Women are the companion of man gifted with equal mental capacities. She has the right to participate in the minutest details of the activities of man and she has the same right of freedom and liberty as he. She is the foundation of all that is beautiful and desirable and leads to power. From all information sources it has been proven that gender inequality in education is extreme. Girls are less likely to access school, to remain in school or enjoy positive achievements in education. Yet it has been proven conclusively that innovative and well-designed educational models targeted towards young women and girls enable them to claim their legitimate rights and realise their fullest potential. Women education is an essential need to change their status in the society. Women education in India has been a most important preoccupation of both administrative and civil society because educated women can play a very important role in the society for socio-economic development, besides political and legal. It is one of the opportunities for women empowerment because it enables them to respond to the challenges; to comport their traditional role and change their lifestyle. The efficiency and prosperity of a social or political unit must eventually be a reflex of the efficiency and prosperity of its women. Thus, the future of India largely depends on the education and welfare of the women and this view is widely shared by both the men and women in the country. The present study makes an attempt to critically analyze the emancipation, development and enlightenment of the women during the colonial rule in Punjab. It also highlights the contribution of non-government institutions such as Arya Samaj and Singh Sabha for educating the women of Punjab.

Introduction

Education is majorly responsible for the upliftment of any society as it being the backbone of society. The educational history of India can be divided into several phases and each phase is having a characteristic educational model of its own. The chronological limits of these phases are concluded within ancient, medieval and modern India including post-independence phase. Ancient India covers a very long period of nearly twenty-five centuries. Including the time of Buddha as the central era one can cover the educational development before and after this era. For a long time education in ancient time's means Vedic education was the important source for those who were expected to take part in Vedic sacrifices irrespective of their sex. Women were regarded as perfectly eligible for the privilege of studying the Vedic literature and performing Vedic sacrifices. For a long period of time family were the only educational institution and members were like teachers who educate. Boys and girls used to receive education only from their father's, uncles or other elders. The male teacher was called the Upadhyaya and his wife

who might or might not be educated but also a teacher was also called Upadhyayani. Women enjoyed almost every freedom in the Vedic period than in later period. Education was provided to girls which was given much preference and important. The concept of Hindu education was the culture and not simply the literacy which aimed at bringing the humblest person to the highest products of human mind and heart and enabling him or her to develop his or her individuality and lead the highest possible life.

Before the advent of the British rule in Punjab, the indigenous system of education was depend upon hereditary priesthood authorities. Members of priestly class imparted this education to boys and girls. Schools were of four kinds-Maktabs, place where Urdu, Persian and Arabic was taught, Chat says, where Hindi was taught, Pathshalas where Nagri and Shastri were taught; Gurudwaras or Dharamsala where Sikh people gained education. The schools generally attached to mosques were called Maktabs or Madrasas and to temples were called pathshalas. The chief aim of education in Maktabs was to educate students within the guidelines of Koran in order to perform his devotions and other religious works. Under Pathshalas, the pundit educates young Brahmins who were of 15-20 years of age. They were given knowledge in a local Mandir. Sikh boys were taught in the Dharamsala by a Sadh also called as Bhai. Although the Hindus and Muslims have separate schools of learning, but some features were common among both the types of institutions.

Both contain learned persons who teach, some of them were authors of high rank. Both were parallel in character, both used a classical language as the medium of instruction and instructions on traditional lines. Persian was considered as official language during the time of Muhammadan and the Sikh rule and as far as education of women was concerned, it was almost entirely of a religious or semi-religious character. Purdah or evil system has been a part of Muslim culture since from long time. During Muslim era in India Purdah system was observed quite strictly. Therefore, Muslim girls were not allowed to enter into Madrasas for receiving higher education. They were allowed to go to a Maktabs for primary education. So one can assume women education was confined to reading, writing and arithmetic. Even during the Muslim period there have been so very learned women who have made unique contribution to the development of literature. Hence only ladies of the royal families were able to receive education because arrangement for their education was made in harem. It was not possible for the ordinary people to make private arrangement for education for their daughters.

In some of the indigenous schools the girls also received instructions along with the boys, more or less of their own age. Grown up girls and adult women did not necessarily or as a rule attended the Maktab or the mulla's house instead they received instruction of a similar kind from the educated members of their own family if any such members there had been.

As education was essential in life for everyone, women also received education in different ways. The Punjabi's were not opposed to women education but they considered home to be the proper place for women education; they expected their women to recite the Koran or read the Guru Granth Sahib and Janam Sakhis, or study the Ramayana or Bhagwad Gita at their respective homes. Sikh girls were instructed to read and write in Gurmukhi. The girls apart from household tasks part in spinning, embroidery work. Women who belong to respectable and adorable families were indulged into studying classical or we can say vernacular literature as "a pious recreation" also girls from rich families received education in keeping accounts. Punjab province was formed in 1849 in which Hindu, Muslim, Sikh schools were already established. Religious education was being emphasised in the Muslim and Sikh schools. Most of the students were receiving education in Muslim schools. Urdu language occupied a prominent position in the schools of the day. There were no English institutions in Punjab by 1849 but later there was demand for English schools which were raised first at Amritsar which resulted into the establishment of English there in 1849. Under this school Arabic, Persian, Sanskrit, Hindi and Urdu were been taught along with English as a subject. Also the significance of indigenous institutions catering to the educational needs of the people can in no case be underestimated. It is true that these indigenous schools did not have sound position which gradually led them to run in different and stringent condition.

Most of the schools as mentioned above were run in temples, mosques, Dharamsala, private houses, common house of village or town, teacher's own residence, house of patron of school etc. The sources of revenue of running these schools including the salary of teachers were: land revenue grants made by the rulers, public donations, land donated by rich people of locality, occasional voluntary gifts made by the students, allowances made available to teachers, payment taken form of food, garments and other things, amount was arranged by temples, villages etc. Though the education imparted was predominantly religious, in which the practical needs of the students was majorly taken into consideration. Respect for learning has always been the important feature of the east even in Punjab. The teachers often worked on starving wages yet

the system rendered valuable services to pupils in disseminating knowledge and giving to them the cultural values. But the vast network of the elementary schools never received the attention it deserved, at the hands of the government. It gave a crippling blow to the indigenous system in 1849, when the province was annexed by the British. Many social evils related with women prevalent in society of Punjab served as impediments in growth of women education.

The people of Punjab before 1849 were not much in favour of the professional education and the importance of professions was also not regarded much. Education at that time mainly revolved around religion of different communities - Hindus, Muslims and Sikhs and religious education was imparted. Traditionally, education meant learning of sacred literature. For the girls there were not big buildings as schools, but sometimes they were taught at religious places like temples, gurudwaras or masjids. Female education at that time was much prevalent in wealthy families. Education on a moderate scale was prevalent, provided that it did not make the women leave the path of homely virtues. Thus, before the annexation of Punjab, female education was mainly religious and traditional and was to make girls as pious creatures.

After conquering of Punjab by Britishers during 1849, vast strides were developed in the sphere of education. In one of the earliest declaration of colonial policy reveals, the intention of the government to take in hand the work of educating the masses was emphatically declared. And under this declaration, the Department of Public Instruction in the Punjab was instituted in January, 1856 with Mr. W. Arnold as the first Director. The first step taken by the Director was to find out the steps taken by the people in the way of education. The education department collected the data about the efforts of people in the field of education. The girls according to this report, apart from religious education were taught in private schools which were mainly started by the benevolent societies and private people for the benefit of girls but not on a larger scale. When the Education department was first organised, it was proposed to let the question of female schools stand over till the ordinary establishments were set on foot. Gopal Singh, a Deputy Inspector, wrote a paper about the role of government in opening more female schools. After the formation of Education Department in Punjab, all the major obstacles were discussed in the field of education of boys and especially girls. In the early nineteenth century, the Britishers viewed social restriction as the primary cause for the illiteracy of women. But in the twentieth century, these causes or hindrances were combined with the problem of less number of girl schools and female teachers.

During the 17th and 18th centuries, the British were not overly concerned with education in India, primarily because their efforts were concentrated on expanding and consolidating their political power. At this time, they opposed missionary activity in the region as they feared it would create unrest and antagonism in a populace they were endeavouring to subjugate. As part of their civilisation mission, the British felt the urge to enlighten the Indians and introduce them to the wonders of Western science and learning. In a sense, colonialism became pedagogic, with the instruments of education extending beyond formal institutions to give public works, railways, the postal system, etc. an educative significance.

Education then became a hot topic in parliamentary debates with different camps lobbying for specific policies. At this time, there were three groups trying to influence education in India- the evangelicals, the liberals and the utilitarian's. Charles Grant an evangelicals regarded the Indians as a 'race of men having unsuccessful base' that had to be succoured by Christianity and western science and literature. Viewing Indian society as locked in a deadly embrace of tradition and authority, Grant criticised the 'false system of beliefs and total want of right instruction' among the Indians. It is possible that Grant purposefully exaggerated his views to rally support for the missionary cause. With the consolidation of British power in India, the British forewent their earlier opposition and in 1813, the Charter Act was promulgated which allowed missionaries to proselytise in India.

Education was also a great tool in the creation of a British subject that would be a loyal and willing consumer of British knowledge and produce. Macaulay said: 'Indians should not be too illiterate or too poor to give value and buy English manufactured tools'. In a larger sense, the loyal subjects were needed for the calm preservation of empire, echoing the imperial policy of cultivating supportive local elites practised elsewhere in the colonies.

These concerns translated into a series of dispatches and other policy measures that lay the foundations of the new education system. Between 1854 and 1900, there was a rapid westernisation of the educational system in India and a concomitant withering away of indigenous schools. By 1900, the indigenous schools were almost completely extinct and all the institutions of higher education taught Western knowledge and science, using English as the subject of instruction. On the lower level, efforts of achieving mass education floundered and

failed for multiple reasons, including low funding, bureaucratic indifference, poor quality of teaching and inspection, etc. The new Indian elite and the ambitious commercial classes had come to embrace Western education in a bid to partake of power and benefits under colonial rule. At the same time, social reformers arose in both the Hindu and Muslim communities and advocated the cause of education under the new conditions. Furthermore, the missionaries, many of whom were genuinely devoted to educating the Indians, succeeded in setting up and running institutions of academic merit, whose excellence would continue even in the post-colonial era.

It must be borne in mind however that the British system of education remained marginal and elitist, in its aims and presence, till the end of colonial rule in India. In principle, the Dispatch of 1854 did away with the filtration approach and advocated mass education for the Indians and the Hunter commission (1882) allowed a greater role for private education. In practice, however, the British were not concerned with mass education, soon losing 'much of their interest in education for India, and tended to ignore or oppose local efforts to revive it'. With the advent of the British in Punjab after its annexation in 1849, new cultural factors entered the Punjabi life.

The factors like spread of English education, knowledge of western science and Christian proselytization initiated a far-reaching process of interaction between the western and eastern communities. Traditionally education meant learning to read sacred literature. During nineteenth century, woman literacy was acutely low as compared to male literacy. Education of women was not formal and it was largely limited to practical spheres. English education was introduced into India because the East India Company was in need of clerks and translators. From 1813 the Company set aside some money for education, and after the Charter act of 1833 English became the official language. In 1844 Lord Hardinge said that preference for government appointments would be given to English-educated Indians.

The Revolt of 1857 and the policy of Wood's Education Dispatch of 1854 gave new sense of support for female education. The British felt the urge to enlighten the Indians and introduce them to the wonders of Western science and learning. Viewing Indian society as locked in a deadly embrace of tradition and authority, Grant criticised the 'false system of beliefs and total want of right instruction' among the Indians. In 1844, Indians were allowed to compete in civil service exams and the adoption of English as language of public business and courts furthered the growth of English education in India. It must be borne in mind however that the British

system of education remained marginal and elitist, in its aims and presence, till the end of foreign rule in India. The Dispatch of 1854 did away with the filtration approach and advocated mass education for the Indians and the Hunter commission (1882) allowed a greater role for private education.

Across India, there is a long list of reformers who undertook major efforts on women's behalf. In Bengal, Ishwar Chandra Vidyasagar championed female education. In North India, Swami Dayananda Saraswati, the founder of the Arya Samaj, accelerated the female education and condemned customs as it degrades women. In South India, R. Venkata Ratnam Naidu rejected the devadasi system while on the other side Virasalingam Pantulu worked for reform. Both managed to increase opportunities for female education. They addressed a number of issues; most of them were related to marriage and the importance of female education.

Under the influence of the Bentinck policy of 1835, the indigenous schools lost all official patronage and grants, and the attitude of the Education Department was of neglect, born out of thinly-disguised contempt for the system. The financial drain was not only thus inflicted- the British also set up an Educational cess in the Punjab for the avowed purpose of collecting funds for the establishment of schools in the region. The funds were however used by the British for other purposes and no schools were set up, to the indignation of the people.

Arguably, one reason for the neglect of indigenous learning by the British was their own energetic plans for education in the Punjab. Punjab was a prized province and commanded colonial attention and interest with its rich natural resources and potential for growth. An overriding concern for British administrators in the period was that the system be both economical and efficient. While the reports from the early 1860s begin with a discussion of schools and enrollment, those from later years start off with an account of financial expenditure and savings made. A chief factor for the poor performance of government schools was the poor curriculum and teaching. The British established *Zilla school* (divided into higher, middle and lower levels) inserting an institutional straitjacket into the more fluid system that had existed earlier with an attempted standardisation of curriculum and procedures.

This larger historical narrative finds particular expression in the province of Punjab which was annexed by the British in 1849. Conquered at the cusp of colonial acquisitions in India, during what Talbot describes as a 'mature imperialism', the Punjab was a rich Sikh kingdom

with an ethnically diverse community and a geographically varied landscape. By the time of its conquest, British interest in India had gradually transformed from the economic and extractive concerns of the East India Company to the full munificence of an imperial power wanting to stamp its civilisation imprint on the subcontinent. Upon the completion of annexation, the British were keen to give the area the best of their administrative and organisational capabilities, and a complex attempt in social and economic engineering resulted.

The impact of colonial policy on indigenous education was particularly pernicious. G.W. Leitner, a renowned educationist and linguist of the period, conducted an in-depth study of the indigenous education system in the Punjab and its fate at the hands of colonial policies. Leitner was an outspoken critic of the official stance towards education at the time, finding the policies ignorant and misdirected. His statistical and anthropological mapping of the indigenous schools in his book was meant as hard evidence to convince imperial policymakers to change their outlook, especially towards indigenous education. Even as Leitner succeeded in establishing the Government College in Lahore in 1864 and a society for the dissemination of indigenous knowledge, his unpopularity in official circles grew, culminating in particular animosity with the Director of Public Instruction, Holroyd, in the 1860s.

Leitner also carried out an extensive survey of the indigenous schools in the Punjab in the decades following the annexation and reports that there were at least 330,000 pupils enrolled in the schools in the 1840s who could read, write and carry out basic arithmetic while thousands more were enrolled in Arabic, Sanskrit colleges attaining master rank in Oriental literature and law, logic, philosophy and medicine. The curriculum which was both advanced and sophisticated: Leitner observes that in philosophical reasoning there was not even a single European system in which it has not been preceded by an Indian school or thinker'. While the teachers in the colleges were often able scholars, even those at the elementary level were amply qualified in teaching a curriculum that was relevant for the children. There were no regular fees charged and instruction was mostly given gratis- in many instances, teachers fed and clothed the pupils as well. Local rulers and chieftains actively promoted the indigenous schools, giving grants in monetary terms to the teachers as well as allotting them land. Parents of the students, on their part, gave a portion of their agricultural produce and other gifts to the teachers. The system sustained itself through an innate love of learning and

esteem for the learned, and there was no direct state involvement. The teachers, on their part, ran the schools for ethical, rather than pecuniary considerations and all three major religious traditions in the province, Hinduism, Islam and Sikhism, urged its followers to acquire it.

The chief merits of the system were that it was adapted to local needs and its vitality and popularity endured despite the often adverse political and economic conditions. In spite of civil war and political upheaval, educational endowments witnessed a steady rise and the traditions of founding schools and rewarding the learned were firmly established. The system undoubtedly had its flaws e.g. outcasts and girls were not allowed to enrol in Hindu schools; but the schools run by Sikhs and Muslims were open to all. In fact, Sikhs actively aimed to destroy the monopoly of learning by Brahmins and made education a mass value, which points to the existence of progressive elements in the system that were attempting to broaden the reach and prevalence of education. Leitner (1982) includes syllabi of the various schools in his book, and though scientific instruction was not highly advanced, the curriculum encompassed literature, religious knowledge, arithmetic, philosophy and science.

The other educational obstacles which became more apparent with the passage of time in the twentieth century were the difficulty of inducing girls to attend school regularly and to remain there for a reasonable length of time, the paucity of competent women teachers coupled with the prejudice against employing men and the differences of opinion regarding the nature of the curriculum, for all these difficulties, various efforts were made by the government in Punjab. All the British policies which were drafted were tried to be implemented in this region. The zenana education was started, by which education was tried to impart at their homes. In Punjab, grants were also given for zenana classes by the Municipal and District Boards, provided their teaching was satisfactory. But this effort was not much successful as the house-to-house visits, favoured by the women themselves and their relatives did not prove economical.

The second step taken by them was the system of co-education and later opening of new separate girl's schools. In Punjab, coeducation was unpopular and had failed to obtain foothold. Even various vernacular newspapers and journals started fierce campaign against this co-education system. This is illustrated in the following extract: "By co-education, young girls and boys would be busy in love affairs. Co-education is not much harmful till primary schools but in

higher education they might lose their characters. If people want to maintain the importance of women and their character then they have to give up this experiment of co-education.”

So to overcome this problem, the Britishers as well as reformers started opening new girl's schools in various parts of Punjab. Alexandra High School (Amritsar), Government High School (Ambala), Stratford Women College (Amritsar), Government Girls High School (Kaimbalpur) Government High School of Gujranwala, Moga, Gurdaspur, Hissar, Hoshiarpur, Layalpur, Sargodha, Peshawar, Jammu and many more with Kinnaird High School (Lahore), Lady Anderson Girls High and Normal School (Sialkot), Lady Irwin School, Shimla and others were opened by the British government in the late nineteenth and early twentieth century. Many reformers who were either motivated by some religion or sometimes worked for social emancipation also opened various schools. By the end of the nineteenth century, progressive Arya Samajists opened the Arya Kanya Pathshala (Girls School) in 1890. The Kanya Mahavidyalaya (Girls Higher School) of Jalandhar was opened somewhat later in 1896 and eventually it developed into a women's college.

The third step taken by the government was the arrangement to be made for conveyances for the students. The cooperation of the richer parents in this matter was availed. Even for propagating the need of female education, they received particular assistance from missionary bodies, both European (including American) and Indian. The AryaSamaj, Sanatan Dharma and Khalsa Societies were making great efforts to bring education within the reach of the masses and the Anjuman-i-Islamia of Muslims was also gradually establishing its own schools.

After analysing all the hindrances in the way of education of girls, Britishers started implementing their policies on education. From 1882-1902 they discussed the problems of the education for women and tried to overcome them. From 1902-1921, they followed a liberal policy and also asked help from the Indian people. From 1921-1947, women awareness increased and they also participated in imparting education and stepped forward to begin their own schools. Various measures were adopted in the Punjab for female education in accordance with the recommendations of Education Commission. Liberal grants-in-aid were given to girls schools than the boy's schools and on easier terms. In 1889 an Inspectors of Schools was appointed and under her supervision, scholarships for girls on passing the lower primary and upper primary examinations were awarded.

Thus with the advent of Britishers in Punjab, the religious and household education of girls was transforming to primary and secondary education. The efforts of the missionaries (who began the first girls Schools) in Punjab were also encouraged by the government in the second half of nineteenth century when the government offered financial support to them. In 1836, the American Missionaries opened a school for promoting female education in East in the city of Ludhiana. The staff then consisted of four ladies, three of whom were almost wholly engaged in managing Christian girls' day and boarding school. The fourth lady retained her work in the zenanas and sometimes had slight knowledge of medicine which helped rural women in their health problems. The missionaries were interested in female education and schools for girls because, they argued, women needed to be brought into the fold to make conversions permanent. Their main motive was the spread of Christianity. For this purpose they taught girls all the household art which proved as a boon for the female education. Now when the missionary efforts were increasing in the field of female education as by 1900s, there were more than thirty European women educating the people in Punjab.

Whereas the British not only wanted domestic education for girls but they also wanted them to be aware of their society and surroundings. Sir George Clarke, Chancellor of Bombay University supported this notion in his convocation address. He wanted the women to be expert in their domestic duties with the knowledge of religion, of cleanliness of houses, of literature in which their rights and duties were mentioned. The general science, geography, health and diseases, children and their health problems were subjects who he wanted to teach the girls. This is illustrated in the following extract. In the early twentieth century, both the reformers and the British government in Punjab were deeply concerned about the curriculum and kind of education needed for the girls. The importance of female education was felt. They all believed that “Woman above all educates humanity. Man was regarded as the brain, but woman as the heart of humanity.

It is only with the “Wood’s Dispatch” of 1854 that education of women was deeply taken into consideration. The government for the first time took responsibility for making women literate. From 1882 to 1947 the progress of girl’s education was very slow but it continued rapidly. Only the rich classes who were in support of foreign rulers sent their girl wards to school. We should give credit to the Britishers for developing the system of women education in India. Before they started the girls unfortunately were restricted to home education and they

were taught and trained to be a homemaker only. Enrolment in women's schools and colleges grew from 1.27 lakhs in 1882 to 3.93 lakhs in 1902 (Ministry of Education). People began to recognise the importance of education of girls at least up to the primary level. According to the Hunter Commission of 1882 which laid stress on the differentiation of curriculum in the field of education and award of scholarships. The Commission left the responsibility of framing the curriculum on the provincial governments and suggested that the curriculum should be organised according to the needs of the pupils. It also suggested that the utility aspect of the subject is very important. It wanted agriculture, physical trigonometry, geography, and medicine to be included in the curriculum as such informative subjects would help the students in constructing future.

The Hunter Commission advised diversified curriculum into two parts. First was to prepare students for further studies and secondly was to provide essential education which can be applicable in their daily life. Women education was also given importance by the commission to improve the condition of women during that time and also advised to provide fund immediately for the education of girls, appointment of female teachers and inspectresses. Some other recommendation was also put forwarded by the commission like separate curriculum especially for girls, especially hostels and accommodation facilities for girls and proper planning for higher education for girls. First two decade of 20th century was remarkable in the field of women education. Various new measures were taken up by the government of India to promote girls education.

Various steps were taken by the Government to promote girls education. Lord Curzon also supported the promotion of women education and it was his efforts which made possible for implantation of the resolution.

The resolution of 1913 recommended girl's education should be more practical rather than theoretical and should have reference relating with real life situation a girl faces in the society. There was immense need to revision of curriculum in girl's school. The existing curriculums of schools pay much attention towards the importance of girls and their need in society. Thus dissatisfaction loomed among educationists and urged government to revise the curriculum. This issue was concerned highly among various prominent educationists and as a result D.K Kharve established Indian Women University in Poona 1916. The main aim of establishing a women university was to provide education regarding the need of Indian womanhood.

British stressed more on role of specialisation as the major function of education. Higher education was job oriented and development of philosophical knowledge of boys and girls. But majority of educationists supported that there should be different curriculum for boys and girls because they justified by stating that girls should have different curriculum because after completing higher education all girls cannot take up job as they need to get married. Thus curriculum for girls education should be prepared taking the concerns of making them unable to perform their more precisely. The educationist also stated that women and men both have different values in society in each and every aspect, whether it's moral, social or emotional. It is widely accepted theory that women and men psychologically and physically distinct from each others, hence boys and girls reacts distinctly in same particular situation, in some situation girls reacts more mature than boys. The first quarter of 20th-century women education issue was boosted by Indian nationalism. The concept Indianisation of education was brought by nationalist leaders. Nationalist leaders urged Indian people not to educate their daughters with western education. Thus social reformers and nationalists leader demanded vernacular curriculum, which should be based upon Indian culture and tradition. The main motive of reformers and educationists was that girls should be efficient not only in household works but also should learn about culture, tradition, and moral ethics etc.

The debate was going on regarding the revision of curriculum, educationist argued primary aim of education should not confine within preparation for the role of specialisation but also it also should develop the student's critical thinking and analysing. Major subjects like mathematics, physics, and social sciences should make compulsory subject to develop students intellectually more and also it was highly demanded that domestic science should be make compulsory subject in girls education institutes but it was not done. National Movements reformed our society and system in various aspect, it also reformed education system to certain extend. But the entire education system was not revolutionised and it was not a complete radical revolution.

The education movement was led by educated elite class people of India, who later on took charge of the country after independence. As they were educated in English and completed education in western oriented education system, there was influence of western education on their thinking. These bourgeoisies not only supported to retain educational institutions and values

of colonial masters. Education system was not something specially made up for India, it's a system fitted in Indian society according to the need and requirement of society.

The biggest change instituted by the British however was not in the modalities of providing education, but in the relegation of education from being an instrument of moral and mental culture to 'a means for purely worldly ambition', in the form of low-level jobs in the British administration. The religious basis of education was undermined and the erstwhile forerunners of providing education, themselves, pundits and gurus found no place in government schools that were mostly manned by poorly qualified teachers on the lookout for jobs. The fakirs many of whom were able scholars were treated with suspicion and contempt because of their external appearance. The British system was actively embraced by the commercial and trading classes however, who saw in their education a means to obtaining employment and prestige and of shaking the yoke of the authority of the hitherto influential aristocratic and priestly classes.

Objective of the Study

The main objectives of the study are:

- To study and understand women education in colonial Punjab
- To study the role of Christian missionaries in women education in Punjab
- To analyse the role of Arya Samaj, Singh Sabah movement in women education

Research Methodology

This study is descriptive as well as analytical and provides the qualitative research. This study will be conducted mainly based on the secondary sources. To make study more objective, various books on concerned topics would be used with proper citation or reference.

The study will also use research papers, journal articles and data collected from different secondary sources that were presented in seminars, conferences and workshop conducted by scholars, academicians, researchers and historians on the study of women education of colonial Punjab by non-government institutions.

For authentication of study, some books and studies conducted in the past would be referred and will do thorough analysis to give proper interpretation.

Scope of the Study

Education is one of the most essential elements in the life of people. The scope of this study is to bring into the limelight the significance of the role of women education. This study will focus mainly on the education towards women during colonial Punjab, as women are an integral part of every economy, and harmonious growth of a nation would be possible only when women are considered equal partners in progress with men. Before the advent of British in India, women were not given much importance in education but after British entered India much progress was made in the field of education especially many things were made for women's empowerment. And education here mainly focuses on the non-governmental institutions like Arya Samaj and the Christians missionaries who played an important role in bringing up the education for women.

Literature Review

There are large numbers of books relating to education which have been published and have been divided into various categories. Some books are related with education at all India level, books related on women education, and books related with education in Punjab. The authors of these books have given their different view regarding education.

Lala Lajpat Rai in his book, 'The Problem of National Education in India' (1920), discusses about the broad aims and ideas of Indian education including that of patriotism and nationalism. He is said to have raised the cry of 'national education' in North India. The author elaborates on the work of Arya Samaj, which represented the new nationalism of the Hindus. The Dayanand Anglo-Vedic School and college, at Lahore, were the fruits of its sincere efforts. The schemes of national educational programme included the encouragement of swadeshi. A brief discussion has been made on the methods of teaching in schools. Concluding chapters of the book have been devoted to vocational education and its meaning, money value of education, and co-operative system of education. Neither the author has thrown light on the topic of women education and changes witnessed in the society as a whole, nor has he elaborated on the problem faced by women receiving education which was one of the major problems at that point of time.

W. Kenneth Jones (1994) in his book, "The New Cambridge History of India; Socio-Religious Reform Movements in British India", stated various educational reform movements such as the Brahmo Samaj, Arya Samaj, Dev Samaj etc, in the nineteenth century and their impact on the

society. This book highlights the effort made by such education reform to bring social changes among women.

History of Education in India, by S.N. Mukerji (1955), is also a great source of information on the educational activities taken up in modern times by the Europeans and the East India Company prior to 1813. The features of elementary education and higher education, in Bengal, Bombay and Madras etc have been discussed analytically. The author explains in detail the history of education between Wood's Dispatch (1854) and Hunter Commission (1882). Accounts relating to Macaulay's minute and its implications, Bentinck's measures, Adam's Reports leading to the establishment of schools for higher learning and adult instruction occupy sufficient space in the book. Though the author discusses various aspects of western educational system, yet focus on commercial and women education and its impact on society has been more or less ignored. Moreover, the role played by private institutions in the field of education has not been included in this work.

Geraldine Forbes in her book, Women in Modern India (1996), focuses her attention on women who were literate. The author considers education as one of the chief items on the reform agenda that contributed to the emancipation of women. Various educational schemes were designed by the colonial rulers, the Christian missionaries, and the Indian reformers to enable women to socialise and become more independent. The author has explained in a lucid style the fact about women's march from the era of purdah towards modernity. But the author does not make a venture to take up a comparative study for assessing adequately the position of women and their development.

A History of the Growth and Development of Western Education in the Punjab, by H. R. Mehta (1971), presents a complete and compact study of the development of various schemes of education unleashed during the colonial rule. The author divides the history of education in the Punjab into two well-marked periods. Actuated by administrative and economic considerations, the colonial government conceived and carried out a scheme of education which served the purpose of their administrative setup. According to the author the chief aim of the educational policy, as the colonial government admitted, was to promote knowledge of European literature and science. He elaborates on the factors responsible for the retardation of the progress of women education in his work. Doubtless to say, the author traces well the history of development and progress of education in the province, he makes a little reference to the role

played by various socio-religious organisations in the Punjab for the cause of women education. Also, the work remains silent about the impact of introduction of western education and the changes effected thereof in social, cultural, economic and political life of people.

The Christian Community and Change in Nineteenth Century North India, by C.B. Webster (1976), provides information on the subject of social history of the Christian people living in the Punjab. Various societies such as the Christian Missionary Society, the Church of England Missionary Society which opened up many mission schools, colleges, dispensaries, etc. in the province of Punjab. The author discusses the efforts of the missionaries resorting to the work of evangelism, education, and famine relief. Presbyterian Zenana workers worked zealously for the emancipation of Punjabi women. The Presbyterian schools provided western education in the English language and furnished to the students more employment opportunities thus facilitating the process of upward mobility. The book lacks tables and figures for a more adequate estimation of growth of women education in Punjab and the subsequent role of educated women in the society, economy and polity of the nation and political life of people.

Amrit Walia in her book, Development of Education and Socio-Political Change in the Punjab 1882-1947, (2005), informs us that a perceptible achievement of the colonial rule was the development of modern education in India, including Punjab. As soon as Punjab was annexed, a Department of Education was instituted in this province in 1856. The twin events of Wood's Dispatch, 1854 and Hunter's Commission in 1882 provided the basis and led to the expansion of western education in the province. The primary, secondary and the women and collegiate education made a forward leap in the wake of various educational plans. The book, of course, gives a detailed information and insight in the development of education in Punjab during the colonial period; it is, however, not a detailed and minute study on the particular subject of women education, its growth and impact which needs a special focus.

Chajju Ram in his unpublished thesis, Western Education and its Social Impact on the Punjab (1849-1904), (1992), supplies detailed information on the various developments made in the field of western system of education. After having given the background of indigenous education, the author states the fact that western education was introduced in the later years of Ranjit Singh's reign and developed by the efforts of the government, and some other institutions and agencies. He analyses the status of education during the revolt of 1857 and growth and development of schools such as, Zillah, village, and female schools, colleges, universities in the

late nineteenth century. Passing references have been made to the pattern of examination, the system of fees, scholarships in vogue at that time. Though every aspect of indigenous and western education starting from the primary to the higher level has been explained elaborately in this work, yet the work covers no details about women education and its impact on society. Also a detailed discussion on role of private institutions in development of education is largely missing in the said work.

CHAPTER I- CHRISTAIN MISSIONARIES AND WOMEN EDUCATION

The Christian Missionaries were the pioneer in the field of imparting the modern western education, in their great eagerness to spread the word of God among the 'heathen' Indians, and they also opened schools where the spread of their faith was carried on along with secular western education. Many young Indians also joined these schools and some of them were converted to Christianity. In 1839 the Christian missionaries established their first headquarters in Punjab at Ludhiana. In 1846 mission stations were opened at Jullundhur and in 1849 in Lahore. By the 1880s a network of missions covered the Punjab, from Delhi to Shimla, from Ambala in the West to Peshawar and from Lahore south to Multan and from Peshawar along the border to Dera Ghazi Khan. From about 1860's the Christian missionaries also decided to send some women missions to Indian homes as the tradition of Purdah system kept most of the women away from mission schools."

The missionaries also beyond doubt included education of all kinds and grades, among their instruments for the evangelization of India. And the government was led gradually to recognise the expected need for the co-operation of missions, and the possibility of ensuring this co-operation by financial assistance, without any removal from the previously established principle of religious neutrality. The policy of financial aid to mission schools was not officially approved till Wood's Dispatch of 1854. The mission schools and colleges were also conducted on the basis of grant-in-aid system of government, contributions which were also contributed by well-off Christian parents of students and subscriptions. The missionaries believed in doing a permanent service to all mankind. Alexander Duff, as a spokesman of the missionary education, frankly admitted that 'in every progressive step of this work, we shall also serve the original design with which we visited India, that design is still so important to this country – for the extension of commerce.

The Christian missionaries, in fact, were the pioneer in the field of women education in Punjab. The missionaries with a great passion spread the word of God among Indians and opened a number of schools where spread of their faith was carried on along with secular western education. They also established and organised societies like the Church Missionary Society (CMS), London Missionary Society (LMS), and Baptist Missionary Society (BMS), which were

among the earliest missions who aimed their efforts to gather young girls and boys for education. Missions like the Church of Scotland Mission, the Baptist Zenana Mission etc, worked with difficulty for the cause of women education. They set up stations at Jullundur, Ludhiana, etc for the purpose of preaching gospel, and imparting secular and moral education. Simultaneously, they also carried out the work of conversions to Christianity wherever possible. Of various missions, the American Presbyterian Mission did a commendable work which ran three types of schools. The first were the boys' schools which taught a basic curriculum of English, Indian languages, Arithmetic, History, Geography and Bible. The second type of schools was the orphanages and the boarding schools with an industrial branch attached. The third type was the girls' schools. The three areas of interests of Presbyterians were, evangelism i.e. preaching the gospel, education and famine relief.

The Church Missionary Society set up primary as well as middle schools at Amritsar, Lahore, Sialkot, Kangra, Jandiala and Narowal evidently for people who had converted into Christianity and the orphan girls. Three institutions -the Lady Henry Lawrence Girls' School founded in 1856, the Girls' Orphanage which was founded in 1861, and the Alexandra School founded in 1877-78 all gained popularity. The number of scholars in these schools grew more and more over the years. In 1892-93, there were 66 and 75 girl pupils in the Alexandra School and the Middle School for Girls, in Amritsar district respectively. One of the orphanages being opened at Amritsar had 50 boarders in 1882. Generally all the children in orphanages belonged to very poor class, as they use to cook their own food, spin and make their own clothes. Such orphanages had superintendents to look after the girls and control the domestic work which were carried by them. The education given to the girls was almost in the vernacular.

Some missions also worked vigorously in favour of women education in the state. The Church of England Zenana Missionary Society (CEZMS) provided with trained assistant women missionaries who mostly visited different parts of India, including Punjab to teach and preach to girls and women of the land with a mission to raise them. The missionaries they mostly emphasised more on the primary education and they criticised particularly on the government's educational policy which heavily emphasised on higher education and very much ignored the primary education in particular. Missionary work was carried out at various other districts of Punjab, Delhi, Multan, Batala, etc where a number of European schools for zenana school

teachers, native normal schools, upper primary schools, lower primary schools, industrial schools, were set up. Missionary women like Mrs. Smith, Miss Fryer, Miss Thom, Miss Jerwood and Mrs. Winter assisted other women in their activities to bring local women out of the darkness of ignorance by introducing various educational and medical works to them. They made various kinds of efforts for the uplift of the Punjabi women. To this result many boarding schools were also set up. Queen Victoria School which was established in 1880s, at Delhi taught a number of subjects including Urdu, Persian, English, Arithmetic, History and Geography to the girls.

The syllabus adopted in the girls' missionary schools was all chosen to be different from those of boys' schools because their aim was to provide the requirements of home life. Needlework, embroidery such as aside, Peshawari gold embroidery, lace making, spinning and weaving, singing, gardening, cleaning, drawing etc. were all taught during the school hours and at off-hours. These all were taught besides the reading and writing of the Bible. Secondary level education also showed some development in the missionary schools. Queen Mary Higher Secondary School, which was founded in 1912 at Delhi, started with 8 girl pupils and their number grew to 35 in 1925. It was examined that the principal had difficulty in maintaining a secondary school to provide the girls with qualified teachers. Later the Missionaries somehow succeeded in engaging some well-qualified teachers and started setting up a wide network of education among them.

Seventy-two missionaries had been sent from England by the Church Missionary Society to Punjab and Sindh Missions, since the year 1851. There were 13 large central stations and 13 branch stations of the Church Missionary Society (CMS) in the Punjab and Sindh. The Church Missionary Society missionaries were also active in travelling from place to place throughout the areas around their respective stations (Kotgarh, Kangra, and Multan). Like the Presbyterians, they quickly opened up a school at each station. The local committees of European supporters were also formed in Lahore and Peshawar. The revolt of 1857 witnessed at several places of North India and many including ladies were massacred. The sufferings endured at the time of revolt and appear to have produced a remarkably favorable state of mind amongst the people towards Christianity. Many became inquirers, and a number were baptised.

Among the growing activities of the Christian Mission in the second half of the nineteenth century, the works were mostly in the interest of the women folk. Christian women met either

individually or in small groups in their homes rather than in public, be it in bazaars or institutional settings or through printed words. Their visits were both educational and evangelistic in nature.

On the educational plan, the missionaries felt that except for some few girls who were being taught in the primary schools of in the Protestant Missions of the nineteenth century, there had been only a little progress. This was the one reason that the missionaries took education as the medium to preach their ideas among the people especially girls and women. They observed that thousands of young men were receiving education in the government and missionary schools and colleges, but they could not communicate or give the benefits of their education to their sisters, wives and daughters because of the dominant attitudes of the elder ladies over the younger ones in Zenana.

It was only during the nineteenth century that the Mission of Women's work for women was developed through the faithful, unselfish and self-sacrificing efforts of the Protestant Missions. In the beginning the work was taken up by the wives and daughters of the missionaries. The well established and well organized Societies like the Church Missionary Society (CMS) were a little worried in sending out the women workers to foreign lands. So it was in eighteenth century the Danish Mission in India was perhaps the first to bring in young girls in their schools. Such efforts set the English Societies to consider that some of the work must be done by them in this direction. It was during the nineteenth century the English North India opened orphanages and asylums for the girls. They were given shelter, food, clothing, and some education. The London Missionary Society (LMS) and the Baptist Missionary Society (BMS) were among the earliest of the missions to have made attempts to gather young girls and boys for education in 32 chosen localities.

The missionaries wanted to see the Indian education develop on Christian principles. They established a large group of educational institutions, schooling a percentage of students far out of amount to the size of Christian population. The Presbyterians also ran three categories of schools. The first category included boys' schools which taught them the basic curriculum of English, Indian languages, Arithmetic, History, Geography, Bible, and the Catechism. A second category of schools had the orphanage and the boarding schools with an industrial branch attached. The third category included the girls' schools. These began as orphanages or as schools for the daughter of converts, but as female education became more accepted the Presbyterians

provided schooling for Hindu and Muslim girls as well. The missionary effort in women's education began when Mrs. Newton established the Orphan Girls' School at Ludhiana in 1836. Its curriculum included reading, writing, arithmetic, geography, religious instruction, as well as 'some kind of useful work, such as cooking, knitting and sewing'.

The missionaries were in great favour of imparting the religious education to girls. The objective of every school was to establish and educate Indian woman, their main motive was the evangelization of the whole country. They wished that every girl who was in and who left the school might become true Christian missionary in her own field. Through their tiring efforts and hard work, the old prejudices against the education of females to some great extent had been greatly removed and the Native Christians expressed a decided preference for religious teaching in the case of girls, even though it is that of Christianity, the beauty of purity of which many of them started appreciating. Some of the native witnesses before the late Commission said in substance, 'Our boys may do without religion our girls cannot'.

The missionary battle was with ignorance and the superstition on one hand, and self-interest and supreme self-satisfaction on the other; and in view of the work it was a wonder that even though few found their way out of the wildering mazes of the popular superstition around them. Education was doing something to remove that very serious obstruction to moral and religious development. In Multan District, by 1875, there were six girls' schools, five in Multan and one in Shujabad. Urdu was the only language which was taught. Many of the girls studying in these schools made a fair improvement.

Apart from cooking and sewing, singing was again another subject which had been introduced in one or two of the schools. Gradually it became very popular among the students, though the parents were somewhat prejudiced against it. Among the most important drawbacks to the women education even in its most elementary form were the early marriages of girls. Mrs. Briggs and two of her Christian assistants did a good work for women education. It is said that there were 570 boys and 230 girls under instruction in Multan and its out-stations of Bahawalpur, Shujabad and Muzaffargarh. The number of the native Christians was 61. The "Women's Work" of this Mission had been long supported by the Society for promoting women education in the East, and they also sent missionary ladies from England to carry on with this works.

The Avalon Girls' High School of Pathankot was founded in October 1906. The work was first started in a very simple way and without any of the modern conveniences, but with some

assistance from government. The number of pupils was 70, drawn from the entire province. Nearly all were Christians, though the school was open to all who wished to come. The teachers in this school were trained teachers and the work was carried on modern lines.

Near at the end of the century a good number of earlier students were mostly employed in the medical, educational and evangelist works of the mission. Some of them moved into the positions of a great importance as educators and doctors during this period. What mostly set the mission schools apart from the others, were the evangelistic aims which carried out through compulsory classes on Christianity and participation in the Christian worship, a basically western curriculum, the Christian viewpoint from which it was taught, and classes in English.

CHAPTER 2: ARYA SAMAJ, SINGH SABHA AND WOMEN EDUCATION

The Arya Samaj aimed at restructuring and regenerating society by removing the evils which were prevalent among Hindus. Since woman was considered as lower sex, and great effort was made by Arya Samaj to lift up her status through the medium of education in the province. The efforts which were made in this direction led to the establishment of a large number of educational institutions for girls. In 1880, the Amritsar Arya Samaj took up the initiative and opened a girls' school named, Kanya Mahavidyala.

After the death of Swami Dayanand, DAV High School was founded at Lahore in 1886 as a memorial to Swami. It became a college in 1889. To fulfil his dreams, the Dayanand Anglo-Vedic College Committee was constituted which formed a Society i.e. Dayanand Anglo-Vedic College Trust and Management Society. The main objects of this Society were to establish in Punjab an Anglo-Vedic College Institution which should include a School, a College, and a Boarding House, to encourage, improve and implement the study of Hindi Literature, English Literature, Classical Sanskrit, and Sciences both theoretical and applied and also the study of Vedas. The Society, it also aimed at imparting the most humble and fair form of education to the girls, the main object was to bring out good wives and good mothers. The Samajists at Amritsar, Jullundur, Ferozepore, and Gujarat, they organised primary girl's schools at their respective places in 1890s.

The Kanya Mahavidyala which was at Ferozepore was an orphanage, was one of the earliest attempts at imparting education to women in Punjab. This institution did great service in saving children from falling into the hands of Christians. Arya Kanya pathshalas were also opened at various places. One such pathshala was at Jullundur which was raised to the middle school standard in 1894. In 1896, the Managing Committee also required the need for higher education among women and upgraded this institution to the degree level known as Kanya Mahavidyala. The number of scholars studying there grew from 77 in 1895 to 166 in 1904 and then 262 in 1912. In pathshalas, the girls were taught subjects like music, cooking, needlework, English, Sanskrit, Hindi, History, Geography, etc., and Hindi being the medium of instruction.

Inspired by the success of Kanya Mahavidyala, Jullundur, institutions were established for the education of women at Dehradun, Roorkee, Jhansi, Lucknow, Delhi, etc. Leaders like

LalaDevRaj, LalaMul Raj etc. they worked enthusiastically for the upliftment and to strengthened women education. Owing to the difference of opinion among the leaders, Arya Samaj was split into 2 parties i.e. 'Mahatma Party' led by Mahatma Munshi Ram, promoting exclusive Vedic education in Gurukul and the 'College Party', promoting modern Anglo-Vedic education. In spite of differences, both the parties enthusiastically continued to work for opening up the schools, colleges and Kenya pathshalas for the women in Punjab.

Dayanand Educational Mission was formed at Rawalpindi which also led to the opening of Arya Putri Pathshalas. Between 1904 and 1912, a number of Arya girls' schools were set up at Shimla, Jullundur, Ludhiana, Haryana, Ambala, Bhera, Amritsar, Patti, Hafizabad, Nurmahal, Kasauli, etc. There were in all 164 Arya girls' schools run by the Arya Samajists all over India. Arya Kanya Vidyalaya and Mahavidyala were founded at Ambala in 1922 and Nirvana in 1928 respectively.

For Dayanand Saraswati, education was as much as necessary for the survival of society. Education without any aim was as meaningless, as a journey without any goal. Unless there was an obvious aim before education, it would not be possible to measure the accomplishment of the educand. The aim enabled both the educator and the educand to check their educational growth. According to him, in an ideal and an advanced community the aims of education were all determined or influenced by higher principles of life i.e. education for the character of one's personality, for individual and social development, for culture, for mental discipline for knowledge and so on. For Swami Dayanand, knowledge alone was an never-ending treasure; the more you spent it, the more it grew. All men and women had the right to study. To organize their children and give sound education, the parents and teachers should apply themselves to their maximum of what they can do for their children with all their hearts, souls and wealth, so Swami Dayanand advocated equal rights for men and women in all matters i.e. in education, in marriage and in the holding of property.

Arya Samajists took up the initiative of women's education as early as 1886, though at first stages they opened educational institutions for boys only. They also established an Anglo-Vedic High School for boys at Lahore in June, 1886 which was later converted into College on May 18, 1889. Both the high school and college taught a set of courses similar to the government schools, but did so without any government support or the contribution of Englishmen on the faculty. It

was highly successful, as students were trained in this institution which demonstrated the excellence of their education in the annual examination. This non-governmental institution constantly contributed to the development of women education. It was remarked in Arya Patrika that the Arya Samaj, unlike other societies could never sit loose on its country, it had been the first and primary work in the noble task, and had played a prominent part in giving respected means of improving the state of females. There was hardly any Arya Samaj to which a girls' school was not attached. The Arya Samajists believed that any lady could become a member of the Samaj and had the right to vote and also had the right to access in any field. The Pratinidhi Sabhas too had important ladies members in their working committees.

The Gurukul branch of the Arya Samaj, also contributed significantly to the education of women in Punjab. The curriculum of the Gurukul desired the study of Sanskrit and Vedic literature. Students there were also taught Ayurvedic medicine, Economics, Agriculture, along with the instructions and the information in religious philosophy of Swami Dayanand. Gurukul for girls were started at Hathras in 1910, Indraprastha in 1923 and Sonapat in 1936.

Leaders like Lala Dev Raj brought out and gave the idea of importing and spreading higher education to all the girls, and though his views were opposed by a large number of Samaj's leaders who strongly felt that primary education was quite enough for women. Hans Raj Mahila College was then established in 1932 with an aim to provide girls with the knowledge of day to day life. Matric as well as Intermediate examinations were also introduced in the institution. Another college which made a wonderful progress in the way was Arya Kanya Mahavidyala which was founded in 1938-39 at Ambala city where B.A, M.A and F.A classes were introduced. English, History, Economics, Philosophy and Urdu were some of the important subjects taught in the college. Slowly the gradually the number of girls appearing for intermediate examinations grew over the years and their pass percentage also improved. Requirements were also made for the boarding houses in DAV schools and colleges. Institutions like the Ferozepore Orphanage, which was founded in 1878 and Kanya Mahavidyala founded in 1895 at Jullundur, had boarding houses attached to them.

The Arya Samaj was of the view that no country could progress without technical education. Whereas the boys were imparted lessons on carpentry, agriculture etc., girls were trained in lessons of knitting, sewing, embroidery, cooking, etc. in the Samaj's institutions. Arya Samajists

were not at all in favour of co-education. But however, with time, the Aryans became less rigid and a few girls were educated in boys' schools and vice-versa. In DAV College which initially was a men's college, slowly women also started getting enrolled. The power of the college in 1938-39 was 545 which then rose to 600 in 1940 and about 100 of these scholars were girls. Women who scored well in the examinations were also rewarded in the form of cash prizes, books and yards of cloth.

The educated and traditional business castes also contributed some kind of funds for the promotion of education in the province. Aryas travelled in groups to carry out the mission and sought assistance successfully for their educational institutions. Lectures were detained and request was made to the people for donation of funds for the growth and development of women educational institutions. Arya Samajists resisted from taking any assistance from the government aid even if they faced shortage of funds. Arya Samajists ladies also form a part or group and contributed more funds for the upliftment of women education through many helps like donations, begging in the streets to raise funds etc. There were also low fee charges in Arya schools and colleges which was quite reasonable even by the poorest of the clerks and shopkeepers to send their children for education.

A number of educational institutions for women were founded by the Arya Samajists but they did not come out with complete success. Lack of trained teachers, Social customs, textbooks, lack of public support etc. all prevented the growth of women education. For the above reasons, some of Arya Kanya pathshalas had to be closed down. Outside the domain of their families, the Arya Samaj leaders worked very hard for the promotion of women education but deep inside, they favoured the elementary and necessary knowledge for the women who were trained well in household chores and behavioural manners but were occasionally imparted higher education.

For the study of higher education for women Hans Raj Mahila College was established in 1932 to provide girls with a knowledge and competence for facing all the problems of everyday life. This college also prepared students for university examination. And moreover girl students were also given training in needlework, knitting, cooking and household duties. In 1939, this institution was replaced to a degree level. It gave knowledge and education in both science and humanities. This institution also aimed at developing a spirit of service and sacrifice among each student. The college according to Hindu principles of life made the girls students aware about the

ancient tradition and ideals of India and made them have and know the religious knowledge. The girls were asked to wear swadeshi clothes during the college hours. After the partition of India, this was then shifted to Jullundur and was run by DAV College Trust and Managing Committee, New Delhi.

The Sikh intelligentsia also reacted strongly to the Christian missionaries' behaviour and activities of converting young educated Sikhs to Christianity. This led the Sikh leaders to search for a separate identity of their own and to restore Sikhism to its perfect purity. To this outcome they organised the Singh Sabha movement in Amritsar in 1873 with an aim to spread literacy, education and religious awareness among the Sikhs of Punjab. A large number of Singh Sabhas came up all over Punjab such as Lahore, Ferozepur, Tam Taran, and Karachi which worked for spreading education among the Sikhs. To organise the activities of the Singh Sabha, a Khalsa Diwan was established in Amritsar in 1883, another one at Lahore in 1886. They were combined into Chief Khalsa Diwan in 1902 under Sunder Singh Majithia. Singh Sabhaites believed that no programme of religious and social reform could be successful without the immediate efforts to the promotion of education among the Sikhs and especially among the Punjabi women. Some of the Sabhas like the Singh Sabha, Ferozepur and Singh Sabha, Tam Taran, had women leaders who also worked actively as men for the promotion of education and they were also the other ideals of Singh Sabha among Sikhs.

In 1873, the Sikh movement, the Singh Sabha developed gradually which brought into its path the whole of Sikh community. Western influence was at its utmost point during this time and most of the Indian communities including the Hindus and Muslims usually came under its influence. The Sikhs in Punjab under the leadership of Sardar Thakar Singh Sandhawaliya formed the Singh Sabha at Amritsar which was accordingly registered with the government, later it came under the name of Sri Guru Singh Sabha Amritsar.

The main objectives of this association included spread of Sikhism; increase of education for boys and girls; making the society free of all the social evils; and the development of Punjabi language. Professor Gurmukh Singh was the well-known figure in the Singh Sabha movement who had a clear vision of Sikhism as planned by the Gurus, and had the aim to bring it to its original shape without any negotiation with Hinduism. He had the firm decision of beginning the

Singh Sabha at Lahore, on 2 November, 1879, and getting it associated to the Singh Sabha Amritsar, which later became the central body called the Khalsa Diwan, Amritsar.

The Singh Sabha was the first and far most movement among the Sikhs which had a specific constitution to control its dealings and to carry out its programmes and policies. The earlier reform movements of the Sikhs were different from the Singh Sabha in character and organisational approach. The ideas of making a constitution and holding up elections for the Singh Sabha were western in beginning and were something fiction for the Sikhs during that time. In this respect, the Singh Sabha constitute the break with the old orthodoxy and did not hesitate to borrow the ideas from the West and so the Singh Sabha movement falls in the category of adopting the western tradition which separated it from the transitional ones. A large number of Singh Sabhas were later set up all over Punjab such as Lahore, Ferozepur, Tam Taran, Rawalpindi, Sialkot, Karachi etc., which all worked for spread of education among the Sikhs. Later many centres and members also increased with time. To organise the activities of the Singh Sabha a Khalsa Diwan was established in Amritsar in 1883 and then another one at Lahore in 1886. For some few years there was an internal competition between the two said branches of organisation till they were combined in the Chief Khalsa Diwan in 1902 under Sunder Singh Majithia.

In the early years of 1894, a Gurmat Kanya Pathshala was started by a Sikh Community at Jammu, a place where the Sikh religion was not well-to-do. In spite of certain restrictions, the pathshala did well in educating all the girls of that area. Then another branch was also added to this institution which gave many new good duty in educating the girls silently. A widow's home was also attached to the institution which prepared the girls for the position of a school mistress, thus slowly and gradually this institution started fulfilling the need of lady teachers in the Sikh girls' schools.

The Sikh Educational Conference particularly gave attention to the girls' education. It was fully acquainted with the fact that no community could develop if their women were uneducated. The main objectives of holding of the Conference were aimed at bringing up the Sikh women equal to the status of men in education, social and in any other fields. The discussions which were held in different sessions of the Conference led to the organisation of schools such as Kanva Mahavidyala (Ferozepur), Kenya primary schools, kanya middle schools, which included

boarding houses and ashrams for widows. In the kanya middle schools, which were connected with the Conference, about 1050 girl students were all receiving education in every field. Among them there were 750 Sikhs and 300 non-Sikhs. The Singh Sabha leaders sought that in all the institutions which was set up by them, instruction is a must which should be imparted in their own mother tongue, i.e. Punjabi in Gurmukhi script. According to them, they (students) should know how to read and write Punjabi.

Singh Sabhaites also opened up a number of schools for boys and girls in different parts of Punjab. Girls' schools sprang up at Amritsar, Lahore, Sialkot, Rawalpindi, Gujranwala, Abbottabad, Sargodha, Kairon, etc. Of all these Guru Nanak Kanya Pathshala, Amritsar and Quetta; Kanya Pathshala, Sargodha; Gurmukhi Kanya Pathshala, Lahore; Guru Nanak Sikh Kanya Pathshala, Gujranwala and Khalsa Anglo-Gurmukhi School, Sialkot were the most well-known. Some of these had a boarding house attached to them. Leaders like Bhai Takhat Singh of Singh Sabha, Ferozepur, took up the cause for the promotion of women education with great passion. In 1892, he with the support of his wife Hamam Kaur founded the Sikh Kanya Vidyalaya at Ferozepur. This institution had a boarding house and a big library attached to it . Over seven hundred primary schools were opened in Punjab till 1906. Subjects like needlework, art, religion, science, hygiene, etc. were all introduced to the girls in these schools. A large number of orphanages were also established by the Singh Sabha for nurturing and educating the orphans and the handicapped children.

Besides, the Sikh Educational Conference made honest efforts for the spread education in Punjab. The First Sikh Educational Conference was conducted in April 1908 at Gujranwala under the leadership of Sardar Sunder Singh Majithia to preserve their religion, culture and language of the Sikhs and to promote primary, secondary and college education among them. The Educational Committee was constituted in 1908 which contributed more funds and worked immensely for the spread of women education by opening up of schools at various places in Punjab. Eligible boys and girls were also granted scholarships from the committee funds. All the funds were then raised for the promotion of education and women education in general. The educational conference made an appeal to the Sikhs to set apart at least one-fourth of their income for the cause of education. Well off Sikhs settled in Punjab and abroad were also requested to contribute generously for the same cause in the province.

The leaders of Singh Sabha thought it necessary to spread education especially among women in all the towns and villages, whether be it great or small without any hindrance. The Khalsa Advocate emphasised, “home being the proper sphere for women we should impart such education as it may facilitate them to fulfil their duties properly. In order to achieve this purpose, education must be physical, intellectual, moral, as well as religious. They should be taught something about physiology and hygiene to keep them clean; they must also be trained for household duties, such as cooking and sewing, etc. As they said that they are not against teaching embroidery, painting, music and such other things to young girls. The education of girls should start a little earlier than those of boys and their education should be deeply religious and moral”.

The Singh Sabha made tiring efforts to open up more and more schools for girls. Some schools established by Singh Sabha had a boarding house attached to them. The Singh Sabha leaders also opened up a Guru Nanak Kanya Pathshala at Quetta on 16 August, 1906. It was one of the objects of Sri Guru Singh Sabha, Quetta to adopt means to give both secular and religious education to the children of the Sikh community. The teaching staff consisted of one mistress and one monitor. There were only two classes in that year but a lot of efforts were made for its progress. Subjects like religious instruction and domestic economy were taught.

Educational institutions were opened at surrounding areas of various districts. Undoubtedly, the foundation of the Chief Khalsa Diwan did a lot of improvement to the establishment of girl's schools. In the year 1907, with the efforts of Sardar Gurbaksh Singh and other local workers, a Sikh Girl's School was established in village Chung ah, Lahore district. At the opening there were only 50 pupils in the school. The school was expected to bring girls to education from isolated areas of Punjab particularly nearby Lahore. The sewing work which was done by the senior girls was fine and was also compared with older institutions of the kind in other places. The boarding house of the girls' school, which was a good characteristic by itself, contained 9 inmates. The school and the boarding house became popular daily as regards attendance for the extension of the lessons and the classes; an appeal was made for public aid.

In this way the Educational Conferences from the initial stages gave a great force to the women education. In the resolution passed about the curriculum for girls' schools, an urge had been made on behalf of the Conference to the government to the effect that girls in the schools

should be taught cooking and midwifery in their mother-tongue i.e. Punjabi. Demand for attaching more importance to Gurmukhi was reiterated.

Gurmatkanyapathshalas which was also founded for imparting secondary education were opened at several places including Jhelum, Ambala, Rawalpindi, Amritsar, Lahore, Kairon, Bannu, Lyallpur and Sargodha in which the pupils continued to grow with time and their financiers also got improved over the years. The Sikh Kanya Middle School founded at Rawalpindi in 1908, made a wonderful progress. The number of scholars reached to 272 in the mid-twentieth century. The leaders of Singh Sabha also took a lot of care to promote higher education among women of Punjab. Though Khalsa College for higher education had been opened up at Amritsar as early as in 1892 (first as a boys' college and later as co-educational institution); the Khalsa College for Girls at Panch Khand were established in the twentieth century with an outstanding number of girl students. Degree classes were then taught according to Punjab University scheme. Kanya Mahavidyala, Ferozepur produced out lady teachers who also took up the main role to impart education to other illiterate girl's of the province.

The Sikh leaders imparted or spread the importance of education through the medium of newspapers, magazines and tracts. Istri Satsang and Punjabi Bhavan were some of the well-known magazines which were devoted to the promotion of women education and other women related issues. Women associations called Istria Dais were also formed which worked for the emancipation of Punjabi women. The Khalsa Tract Society discussed and worked for the abolition of social evils through vehicle of education. Despite the strong reservations the Sikh women like BibiHamam Kaur, Bibi Ripudaman Kaur; Bibi Nand Kaur (wives of prominent Singh Sabha leaders) came forward as some active social workers. Having acquired education, women then gained confidence in different spheres and prepared themselves to take up the responsibilities as equal partners of men. The women within the families of Singh Sabha leaders, however, they did not feel very happy as they were allowed to take up only elementary and essential education and were expected to be perfect in household chores and behavioural manners.

The Sikh Educational Conference gave momentum to the education of women because they knew that women have an essential role to play in the process of nation-building. The educated

and enlightened mothers have always produced great men and fighters. The woman is essential and beneficial to man, society and the state in many ways.

The Sikhs took a long time to realise the fact that if by educating a man, an individual is trained, so by educating a woman, it was assured that a foundation is laid for the good reproduction of entire family. They had been looking upon the women folk as inferiors and, therefore, paid no heed to educate them. It was the Sikh Educational Conference which emphasised that the education of men is incomplete till their women are uneducated. It made the Sikhs realise that mothers are the only source who can make and unmake the lives of their children. The conference was to remove their veil of darkness and bring women at par with men by promoting literacy among women folk. Therefore, the conference aimed at starting more and more new schools and institutions for education for girls.

CONCLUSION

Evangelistic work among women were undertaken in second half of the nineteenth century is applaudable in consideration of Christian missionaries' involvement in emancipation of women. In educational field, the missionaries' efforts were devoted to impart education to the girls in women apartments, called Zenanas. It was also believed that the only way of imparting education to women was to meet them in the zenana and teach them there. The work carried was partly educational and partly evangelistic. The educational part of the work included the teaching of either Hindi or Urdu, or English wherever desired or preferred and also training in needlecraft. Teaching the Bible was an important evangelistic activity

Lack of funds and need of a suitable place for women education led to the entry of women in colleges meant for men which encouraged the system of co-education. Christian missionaries' also favoured coeducation as a way to progress a modern society and culture. Girls along with boys were enrolled in the Baring Christian College, in 1944; 75 students from Hindu, Muslim and Sikh communities all joined the college, and their number grew to 155 in 1946. Queen Mary's School which was exclusively meant for girls also enrolled boys. The missionary educational institutions claimed that they charged low fees as compared to the government institutions as for them the lower fees meant the higher enrollments thus making room for the mobility of people of lower economic strata.

The propaganda of Christian missionaries gave a serious challenge and danger to the native culture to which Indian intelligentsia had to respond. Each community i.e. the Hindus and the Sikhs discovered a glorious past and lamented its present degraded condition. There were a few native intellectuals with a purpose of carrying out socio-religious reforms took up the cause of education with a great interest. Swami Dayanand Saraswati put forward a system of education which was based on a vision for the formation of the study of the Vedas.

Since the foundation of the Arya Samaj in 1875, the members of the Samaj had been occupied in educational work of a great importance. For this they spread its branches all over the country and there was not any city or a town in the whole of Punjab where an Arya Samaj had not been established. Peshawar, Rawalpindi, Jhelum, Chunan, Ferozepur, Lahore, Amritsar, Bhagwanpur, Jullundhur, Raiko, Qadian, Hoshiarpur, Patiala and Shimla were some of the important stations of Arya Samaj in Punjab.

The Arya Samaj movement had brought two major effects on twentieth century India. First, it taught that knowledge of English and Western Sciences could be safely made known to the Indians without either converting them to Christianity or making them hypocrites. Macaulay's dream of seeing India converted to Christianity had faded away and his dream of spreading English education was being spread successfully by non-official organizations like Arya Samaj. Another significant effect of the movement was that the Arya Samaj acquired some control over the contents of school education.

The education provided in the schools or colleges of Singh Sabha was too literary and theoretical to be of any help to the ruralites - both men and women - whose life mostly revolved around agriculture. Moreover, the Sikh leaders always regarded themselves to be in a race with their Hindu and Muslim leaders and so many of the activities were in competition with one another. For example, there was a passionate desire among Singh Sabha leaders to develop the Khalsa College Amritsar into a Sikh University on the pattern of the Hindu University of Banaras and the Muslim University of Aligarh which, however, could not be fulfilled due to the limited sources.

The Christian missionaries, i.e. the Arya Samaj and the Singh Sabha - they considered education as the only way to overcome all kinds of social evils which prevented the growth of women. They competed with one another in the race to do good for women. No doubt, their deep endeavors led to the improvement in the condition of women who in large numbers started participating in social, economic, political and cultural activities of the province. Educational and social reforms for women formed an essential part of modernising the society. Social barriers of early marriage, widowhood, Purdah, were relaxed to enable girls to get education. Women organised themselves into a variety of ways in order to improve their own living conditions.

Various conferences were also held which became an important means to bring enlightenment amongst the female youth. Women in large numbers became teachers, midwives and compounders, lawyers, etc. and were actively involved in improving their economic and social status. Though the number of women as compared to men in all professions was very less, there is no doubt that the spread of education had restored the self-confidence within them and they were well prepared to take up challenges in the future

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