CHAPTER I
THE CONTEXT

Lajpat Rai was an outstanding leader of his times and his career spanned the last two decades of the nineteenth century and the first three decades of the twentieth century¹. He was primarily a social reformer and was irresistibly drawn to public work, first in the religious and then in the social and political spheres. Education, according to him was the only remedy to social problems.² It was the one means to bring about social change. He was active in the struggle for independence because he believed that without political freedom the task of social reconstruction was not possible.³ Lajpat Rai in his own words says 'ever since I left school I have been actively associated with educational movements. My educational activities are known to my countrymen, and I need not mention them in detail. The study of educational institutions, educational ideals, and educational methods has been one of the passions of my life. In foreign countries also I have devoted a substantial part of my time and energy to the study of educational questions, always with a view to their adaptation to the needs of India.'⁴ His concern for education was intense and consistent. He continued his active involvement with education even while being busy in the political field and concerned with economic issues. He was keenly associated with the educational movements of the time. Lajpat Rai was of the view that the problem of education was complex and he had given a great deal of time and energy to study it and to solve it in the interest of his country. He was of the idea that ‘knowledge illumines the mind, enlightens the soul, broadens the outlook, leads to elegance, refinement and culture. It leads to salvation and success. It is a gateway to the abode of bliss, whether here or hereafter.'⁵ To Lajpat Rai ‘education is the

¹ J.S. Grewal & Indu Banga ed. Lala Lajpat Rai in Retrospect Chandigarh: Publication Bureau Panjab University 2000. 1
² Ibid
³ Ibid 5
⁴ Lajpat Rai The Problem of National Education in India Delhi: Publication Division Government of India 1920 Preface
⁵ Ibid 95
vital question for us. It is the most important of all our problems. In a way it is
the fundamental problem. We cannot afford to have loose and confused ideas
about education, the aims and ends of education, and the methods of
education.' In an article entitled 'Social Efficiency' Lajpat Rai wrote 'education
is only one face of the social question: though it is by far the most important
and all embracing, as it encompasses both mind and body and includes
physical as well as moral fitness.'

He observed 'one of the greatest obstacles to India’s political
development lies not only in the lack of education among its peoples taken as
a whole, but also in the uneven distribution of educational advance.' He also
believed that 'political liberation would have to be preceded by liberation in
religion, in education and in economic life.' He was of the view that 'children
are the capital of a nation and we must make the best and the most profitable
investment of this capital. Therefore, all the self-governing nations of the world
are vying with each other in providing all sorts of facilities to infants, children
and young men to acquire knowledge and efficiency and in organising all
educational forces on a national basis.' He underlined that 'all the civilized
nations of the world have, by experience, began to attach to education as
the foundation of all national greatness both in point of wealth as well as of
intellect.' He believed that 'India was, perhaps, the only country on the face
of the globe just now where under a professedly civilized system of
government the percentage of illiterates is so large, and where a system of
free compulsory primary education is not in vogue.' ‘Education is now almost
universally, in Europe and in America, regarded as a national asset.’

Lajpat Rai’s ideas on education evolved over a period of time. In 1888
Lajpat Rai wrote ‘India is no longer what it was thirty years ago. In the course
of this period it has made a marked advance towards a higher civilization. The natives of India are no longer, with very few exceptions, ignorant or uneducated. The rays of education are penetrating and shedding their wholesome light inside most Indian homes: hundreds of thousands of Indians are as well educated as any average English gentleman. In 1905, while addressing the people of Lahore, Lajpat Rai said, the country is 'in need of a determination to push on education of all sort at all costs... salvation of India depends upon education'. In 1908, Lajpat Rai was under the belief that some kind of education was better than no education, but later he changed his stand and said, 'my opinions have since undergone a great change and now I feel that while upto a certain point this education did us a certain amount of good, for some years backwards however, it has been productive of positive harm. It has helped in the multiplication of intellectual and economic parasites and retarded our progress towards freedom'. In his visits to England, America and Japan, he studied the educational systems of these countries, keeping in mind the educational needs of his country. Lala Lajpat Rai made an intensive study of varied literature on education and gathered ideas on education from all the sources available to him. He took interest in the education of the past in order to find solutions to the educational problems of the present and studied his present, for the future. He planned a new scheme, keeping in mind the defects of the existing structure. Lajpat Rai presented a unique model of education linked up with his vision of future India. He was far ahead of his contemporaries in this sphere.

Lajpat Rai was of the firm opinion that 'in the word education, I believed and still believe, is summed up the whole problem of India. Give me the control of the education department and fund necessary to work up my ideas and I could guarantee to you the political emancipation of the country within the life-time of one generation'. To Lajpat Rai 'education is essentially constructive, and requires some positive conception of what constitute a good

14. V.C. Joshi ed. Lala Lajpat Rai Writing and Speeches Vol. 1. 4
15. Ibid 63
16. Har Dayal Our Educational Problem Madras: Tagore and Company 1922. IX

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life.'\textsuperscript{18} He further wrote 'Education alone fits a nation for normal healthy, vigorous life, such as enables it to occupy a position of self-respect and honour among the peoples of the world. An ignorant nation is a helpless, inefficient, unhealthy parasite, at the mercy of every clever, ambitious and individual or group of individuals\textsuperscript{19}.

According to Lajpat Rai education is a social function, education is a means to an end, education is to teach the growth towards freedom and progress. Our progress depends on our capacity to strike the golden mean and to preserve a well-balanced attitude towards the past and the present, with the determination to chalk out a future for ourselves greater than our past.\textsuperscript{20} To Lajpat Rai educational work was one of the most important of our national duties. The duty of every Indian patriot, then, consists in educating his people, to formulate their will and acquire the training, the discipline and the power of imposing it on their future masters.\textsuperscript{21} To him the aim of education is to fit children into the life of the community. The function of education is to teach the child to think and to act, independently. Real education should aim at making man fit to act. Education is the best means of social efficiency.\textsuperscript{22}

Education is the vital basic problem, it is a fundamental fact of life, individual as well as social. Speaking scientifically, all life is social and so is education which is the imparting of knowledge by communication. Education is the social function, the transmission of the experiences and thoughts to others. It is a continuous process-a never ending process. It teach the individual that the growth towards freedom is progress.\textsuperscript{23} Multi-lateral progress to enrich the multi-dimensional life is possible only under an all embracing educational system. It is a panacea for all the national ills. Education is actually a means to an end and is to fit the men and women for the battle of life.

Lala Lajpat Rai has been the central theme of a number of studies by social scientists and scholars. Works on Lajpat Rai and his life emerged as early as 1928, and generally take up biographical details of Lajpat Rai and

\begin{itemize}
  \item \textsuperscript{18} Lajpat Rai \textit{The Problem of National Education in India} 80
  \item \textsuperscript{19} Ibid 108
  \item \textsuperscript{20} Ibid 25
  \item \textsuperscript{21} V.C. Joshi ed. \textit{Lala Lajpat Rai Writing and Speeches} Vol. 'a., 102
  \item \textsuperscript{22} Ibid Vol. 1. 158
  \item \textsuperscript{23} Lajpat Rai \textit{The Problem of National Education} 20. Also see 'Social Efficiency' and 'Why the National School failed'.
\end{itemize}
describe his activities in several spheres-politics, economics, social reform
and religion. Most of the work looks at the life and times of Lajpat Rai. The
birth centenary of Lajpat Rai in 1965 inspired interest in the life and legacy of
Lalaji. Some of the later studies focus on his ideas and thought in the context
of politics, society and economy. Lajpat Rai's serious concern for social
reform, religion and education has usually been overlooked and has not been
taken up for detailed discussions. It is only recently that a beginning was
made in this direction with a view to understand and assess Lajpat Rai's
contribution to the spheres of social reconstruction, economic development
and education. A recent seminar in 2000 revealed clearly that 'his concerns
went beyond politics and even economy and education. His creative response
to his political, economic, social, and cultural milieu resulted in a large volume
of literature and widened the scope to study his major interests: international,
national, provincial and communal politics; constitutional reform, legislation
and conception of the modern state; colonial economy and swadeshi; social
reconstruction for empowerment of women and the depressed classes
through reform, educational and state action; dissemination of ideas about
political, social, and economic justice for all; critical assessment of the multi-
cultural heritage of India for an all-round progress in the future. Lala Lajpat
Rai and his life has consistently been the concern of scholars from several
disciplines and this focus has widened in scope over time.

Studies on Lajpat Rai may be broadly placed into three categories. The
first taking up biographical works on the life and time of the leader, the second
being a collection of his selected writings and speeches; and the third dealing
with his ideas and actions on specific themes.

In the first group are the works of Jotish Chandra Ghosal, Life of Lala
Lajpat Rai (1928); Harishankar Sharma, Kesri Kirtan Lala Lajpat Rai Ki
Jeewani (1929); Bhimsen Vidyalankar, Swargiya Lala Lajpat Rai ji ki
Atamkatha (1932); Kailash, Mahan Sansadiya Neta Lala Lajpat Rai (1965);

24. A seminar was organized by the Punjab University in 1972 to discuss Lajpat
Rai's ideas on political development, economic growth and educational
reconstruction.
25. A seminar on 'Lajpat Rai in Retrospect' was held at Punjab University in May
2000 to explore the possibilities of meaningful research in the historical
context.
V.C. Joshi, *Lala Lajpat Rai Autobiographical Writings* (1965); N.N. Kailas, *Lala Lajpat Rai: His Relevance for Our Times* (1966); D.S. Sahota, *Lala Lajpat Rai: His Life and Thought* (1974); K.K. Sharma, *Life and Times of Lala Lajpat Rai* (1975); Dhanpat Rai, *Life Story Lala Lajpat Rai* (1976); Feroz Chand, *Life and Work of Lajpat Rai* (1978); Vishnu Sharan, *Lala Lajpat Rai aur Najdeek Se* (2001); Padam Singh, *Lala Lajpat Rai His Life Work and Message 1865-1928* (2001). These works present Lajpat Rai as the great leader of India that he was. They are histories of Lajpat Rai’s life and look into factual information regarding his birth, family, schooling, career, travels, participation in political activities and his death, condensed into a few chapters. There is no attempt at any assessment of his life and activity nor on his thought and the issues that were important to him.

Representative of this category is the work of Feroz Chand. He provides a detailed biography of Lajpat Rai in a series on ‘Builders of Modern India’. His book of 65 chapters is divided into four parts. The first part contains three chapters on the early life and education of Lajpat Rai, twenty two chapters describe his activity up to the time of his deportation in May 1907. The second part deals with his activities after his deportation in seven chapters. His participation in the Surat split, famine of 1908, his visit to U.K and propaganda work is discussed. Part three starts with his exile in 1905 and takes up his activities abroad in nine chapters. His mission abroad, his differences with fellow-delegates, role of Indian revolutionaries during the war are discussed. His writings in *Young India* and ideas on the Indian situation have also been taken up. The fourth part includes his activities after he became the Indian National Congress President in 1920, upto his death, in twenty chapters. This work is based on Lajpat Rai’s writings, papers, newspapers and correspondence. It presents a good overview of Lala Lajpat Rai’s life and work. However, the early life, education and influences are rather briefly taken up. In Lajpat Rai’s activities, the focus is largely on political activities. His social and educational concerns have been largely ignored and his work as a social reformer undermined and unrepresented. The biographical approach remains incomplete, lopsided and passive. It fails to analyze the life of the Punjab Kesri and refuses to highlight its relevance for today and the future.
The second category of works on Lajpat Rai relate to collections of his writings. V.C. Joshi, in *Lala Lajpat Rai’s Writings and Speeches*, 2 volumes (1966); J.S. Dhanki, *Story of my Life Lala Lajpat Rai and Unknown Fragment* (1987); S.R. Bakshi, *Lajpat Rai, Swaraj and Social Change*, 3 Volumes (1990); J.S. Dhanki, *Perspectives of Indian National Movement, Selected Correspondence of Lajpat Rai* (2000). All of them provide us with the numerous writings and speeches written by Lajpat Rai during his extremely productive life. His speeches, addresses in the Legislative Council, in Congress Sessions, in the Arya Kumar Sabha and abroad, have been gathered. His articles in different newspapers and his letters to his associates during different phases of his life have also been included. Most of these works group Lajpat Rai’s writings chronologically. V.C. Joshi’s first volume is from 1889-1919, second volume is from 1919 to 1928. The division has been arbitrarily made in 1919, the year having no special significance in Lajpat Rai’s life. Had it been 1920, it would imply that Lajpat Rai’s experiences abroad henceforth, influenced his writings. S.R. Bakshi’s first volume is from 1881-1918, second volume is from 1919-1922 and third volume is from 1923-1928. J.S. Dhanki has collated Lajpat Rai’s correspondence from 1905-1928. Again, no logical division or thematic presentation is made. They are a valuable source material for the researcher on Lajpat Rai. However, once again they do not analyse or assess nor do they focus on any specific concerns, thought or ideology of Lajpat Rai. They simply club together his varied writings with no attempt in exploring his ideas over time or the important contribution of Lala Lajpat Rai to the country and its future.

The two volumes by V.C. Joshi are representative of this category. Volume one contains 38 articles and speeches presenting his work in several spheres, broadly related to - politics, economics, society, religion and education. A biographical essay on Lajpat Rai is presented in chronological order and an effort is made to bring out the influences on the evolution of Lalaji’s personality and his views and concerns. 22 articles deal with his political concerns, 14 with social issues and one each with religion and ‘National Education’ is included in this volume. The second volume begins with the first address he delivered in India on landing at Bombay after a voluntary ‘exile’ of nearly six years, it ends with the speech of Lajpat Rai as
President of the Agra Hindu Conference held at Etawah on 27th October, 1928. In 40 chapters Lalaji’s significant role in the political regeneration of the country and the struggle for independence during the twenties is stressed upon. The selections in this volume reflect Lajpat Rai’s ideas on different aspects of the Indian situation during this period. Few notes are given to provide supplementary information on concerned people and places. Thus, both the volumes include largely his political writing and few of his social concerns. The sources consulted are his valuable articles and speeches, scattered among numerous old newspapers, periodicals and journals, which are not easily available. These volumes do not include all the writings of Lalaji during his life. His ideas on a particular subject remain scattered in these volumes. No doubt they provide us with valuable source material but a critical analysis is needed in order to present the overall personality and thought of Lajpat Rai in a true sense.


These works focus on Lajpat Rai’s ideas and thought on specific themes like his political concerns, economic interest, social objectives and education. However, these studies, which seem wider in scope than the earlier works have several limitations. They seem to combine the first two categories – biographical information and collection of writings – on selected subjects. They too, fail to analyze the theme and make no assessment of Lajpat Rai contributions. They do not attempt to understand the evolution of Lajpat Rai’s ideas on the theme not do they have any indepth discussion or
detail. They do give new direction to the study Lajpat Rai and attempt to analyze the ideas and thought of Lajpat Rai in the context of the colonial environment and also in relation to the relevance of these ideas today. This new trend of dissecting Lajpat Rai's writing and focusing on the several diverging trends of his thought which helps us to understand the man and his ideas and grasp the solutions he sought to deal with the problems of his contemporary world, and for the world of today.

A recent work *Lala Lajpat Rai in Retrospect* which is the outcome of the seminar on Lala Lajpat Rai, in May 2000 is a tribute to Lajpat Rai, and suggests a new basic approach. In the 26 papers in this volume, seven relate to his life, concentrating on its different phases and facets in a fresh perspective. His political ideas are discussed in four papers—Communitarian Politics in the Punjab: Understanding Lala Lajpat Rai's Role; Lala Lajpat Rai and the Communal/National Dichotomy; Hindu Nationalism and Lala Lajpat Rai's Political Discourse and Lala Lajpat Rai and the Legislative Reform. This is followed by three papers on economic thought—Lala Lajpat Rai and the Punjab National Bank; Swadeshi, Self-Help and Swaraj: Lala Lajpat Rai's Economic Philosophy and Lala Lajpat Rai: The Founder of Modern Trade Unionism in India. Five Papers deal with his social concerns—Lala Lajpat Rai and the Depressed Classes; Lala Lajpat Rai on the Position of Women in India, Social Transformation and Sexes: Lajpat Rai on Roles, Relationships and Morals, and Lala Lajpat Rai on Gender Relations. His major works are critically analyzed—Lala Lajpat Rai on National Education, Lajpat Rai on the Arya Samaj: An Insider's View and The Last Major Work: Lala Lajpat Rai's *Unhappy India*. He has also been compared with Mahatma Gandhi in one paper. This volume indicates that the concerns of Lala Lajpat Rai were far more comprehensive than what is generally assumed. He was a much more complex personality than what is generally thought. He bears the stamp of his times, and is a man of the third millennium. His life and thought, undoubtedly needs indepth research. This work has limitations of space and only discuss Lajpat Rai's activities in some spheres but do not study his thought and evaluate all his ideas.

The review of literature clearly shows that there are several works on Lala Lajpat Rai but not exclusively on his deep concern and overwhelming
interest in education. There is some work on Lajpat Rai and education, but it deals mainly with his scheme of national education and not with his wide ranging interest in the educational sphere. His view on the earlier system of education in India, of the educational systems outside India, his criticisms of the existing educational programmes and institutions, and the relevance of his concept of National Education has not been the focus of any work. There is a scope for the study of Lajpat Rai’s ideas on education as a whole, as no serious study has taken up the subject up to now. Most of the existing work does not examine the relevance of Lala Lajpat Rai’s educational ideas for post-independence India. Lajpat Rai, one of the significant leaders of modern India was the most articulate about educational matters. He looked upon education as the instrument of awakening, of social change and believed it could provide solutions to various social and political problems. His writings are the key to imbibing his ideas and reflect his wide perspective gained from extensive readings and experiences abroad. The present study is an effort to analyze and evaluate Lajpat Rai’s wide perspective on education, his ideas on the pre-colonial education system, his strong criticism of the contemporary education, and the relevance of his concept of national educational for the social and political reconstruction of India.

II

Education was one of the areas which had undergone a basic transformation under colonial rule. The British came to India as early as 1600 A.D. The East India Company’s attention was first drawn to educational matters by the Charter Act of 1698 which required the company to maintain schools in its garrisons.27 It had nothing to do with the education of Indians, as the provisions of the Act were meant for the children of the Company’s European servants. Thus, it was no surprise that the Company initially did not accept the responsibility of educating Indians.

By the middle of 18th century, the Company had established itself politically. It was then that the East India Company was called upon to

27. S.N. Mukerji History of Education in India Baroda: Acharya Book Depot 1951. 18-19
encourage education among its subjects, as the earlier Hindu and Muslim rulers had done. The Directors of the Company in England showed their unwillingness to accept the responsibility for the education of Indians, whereas their officers in India, on political grounds, tried to persuade them to accept it.\textsuperscript{28} As a result, the educational policy of the Company underwent a change. The officers of the East India Company wanted to educate sons of influential Indians for higher posts under the government, in order to win the confidence of the upper classes and to consolidate its rule in India.\textsuperscript{29} This reflected the beginning of the 'Orientalist' school of educational policy. The supporters of this school of thought believed that the Company should not support proselytisation, they need not make a hasty attempt to teach western knowledge to Indian people but should follow the footprints of the Hindu and Muslim rulers to further the existing system of education.\textsuperscript{30} They were willing to encourage traditional oriental learning in Sanskrit and Arabic. At the same time, Christian missionaries also organised English based educational activities in India, mainly to convert people to Christianity, and to establish schools was an important means of proselytisation.\textsuperscript{31} The Company was sympathetic to missionary enterprise. After sometime the Directors of the Company realised the importance of religious neutrality and thought that, 'the Hindus had as good a system of faith and of morals as most people and that it would be madness to attempt their conversion or to give them any more learning or any other description of learning than what they already possessed'.\textsuperscript{32} As a result, the relations between the missionaries and the officials of the Company became strained on this issue after 1793.\textsuperscript{33}

The real beginning of the educational activities of the British started during the Governor-Generalship of Warren Hastings. It was the 'era of

\textsuperscript{28} Syed Nurullah and J.P. Naik. \textit{A History of Education in India (During the British Period)} Bombay: Macmillan & Co. Ltd. 1951. 83-84
\textsuperscript{29} Ibid 85
\textsuperscript{30} See M.R. Paranjpe. \textit{A Source Book of Modern Indian Education (1797 to 1902)} Bombay 1938
\textsuperscript{31} For detail see J.W. Kaye. \textit{Christianity in India-A Historical Narrative} London 1859
\textsuperscript{32} W.H. Sharp. \textit{Selections from Educational Records} Vol. I. 17
\textsuperscript{33} For detail see B.R. Garg. \textit{Indian Education Review & Preview} Ambala Cantt: The Associated Publishers 1977. 9-10
protestant missionaries belonging to the Anglican Presbyterian Mission alone were active in India.38

The Charter Act of 1813 was a turning point in the history of Indian education.39 The missionaries were permitted to work for the education and proselytisation of the Indians and the Company now accepted its duty and responsibility for the education of the Indians. Education was the duty of the Company now and some resources were annually reserved for educational activities. The Company established centres of higher learning for the Hindus and the Muslims.40 After 1813, the missionaries also penetrated into various regions of the country and brought about a distinct change in the socio-cultural milieu. The Bengal Presidency placed a grant of 1 lac rupees at the disposal of the Education Committee. This Committee reorganized the Calcutta Madrasah and Benaras Sanskrit College and opened a Sanskrit College at Calcutta and two more Oriental Colleges at Agra and Delhi.41 They undertook the printing and publication of Sanskrit and Arabic books. A number of scholars translated English works into Indian classical languages. The Committee was criticised by Raja Ram Mohan Roy, who urged for 'a more liberal and enlightened system of instruction'.42 It was later replaced by a Council of Education in 1842. By 1826, English became the key to government service and Indians started learning English, though this was initially accepted by only a small group. In 1844, the government announced its policy of giving encouragement to educated Indians by employing them in government service.43

38. Anglican Presbyterian Churches were reported to be active in India. Two thirds of this number were connected with British missionary Societies and were British by nationality. The Anglican Church was represented by the Church missionary Society; the Congregational London missionary Society; High Church Anglican Society for the propagation of the Gospel; Baptist missionary Society; and Wesleyan missionary Society. The Presbyterians were affiliated with the Free Church of Scotland; the Church of Scotland the British Presbyterian mission; and the mission of the Church of Scotland.

39. For detail see Syed Mahmood A History of English Education in India, 1781-1893. 72


41. Ibid

42. Syed Nurullah and J.P. Naik A History of Education in India 92

43. Ibid 95
In the Presidency of Bombay, the Poona Sanskrit College was established in 1821. 'The Bombay Native Education Society' was setup with the object of spreading modern education. By 1840, it opened four English Schools at Bombay, Thana, Panvel and Poona under European headmasters. In secondary schools, teaching was through mother tongue. The Government opened 63 schools in Purandar Taluka of the Poona District and two colleges at Poona and Bombay. In 1840, the Government of Bombay established a Board of Education consisting of seven members. This Board continued to function till 1855 when the first Director of Public Instructions took over the charge. It combined the Poona Sanskrit College and the Poona English School and renamed it as the Deccan College by 1830. In the presidency of Madras, a tehsildar school were established. A high school called 'the university' was established in Madras in 1841. In 1853, a collegiate department was organised in the Madras 'University'. In the North-West Provinces of Agra and Oudh the Education Department was transferred to the provincial government in 1843. There were three colleges at Agra, Benaras and Delhi and nine Anglo-Vernacular schools maintained by the government. The provincial government prepared a scheme for the improvement and extension of education through the mother tongue. Mr. Thompson, the Lt. Governor of the province, was the champion of mass education and indigenous schools. In 1853 when the Governor General - in council appointed a general Committee of Public Instruction for Bengal it triggered a debate on the kind of education that was necessary – English or Classical Indian.

The missionaries, joined by some of the officials of government and a few enlightened Indians educated under the new system, believed that the British language, literature and educational methods were the best in the world and they could do no better than adopt them. They believed that contact with the western civilization was a blessing for India. The system

44. Syed Nurullah and J.P. Naik *A History of Education in India* 97-98
45. Ibid 100
46. Ibid 6-8
47. Ibid 103-04
48. See Anderson and Whitehead *Christian Education in India* New Delhi: MacMillian 1932
became popular because young men and women educated under it were employed in government services. By the end of the nineteenth century, the old indigenous system of education, with Persian as the medium of instruction, almost disappeared and a new system of education, which aimed at the spread of western knowledge through the medium of the English language was established. The problem of the medium of instruction was solved in 1835, with Macaulay's Minute which was in favour of adopting English as the medium of instruction to promote knowledge of science.

The Despatch of 1854, was looked upon as the beginning of a great era of educational reforms under the East India Company. It declared the 'advancement of Western knowledge' as its avowed object, defined the comparative position of English and Indian languages and provided a scheme which tried to touch upon all aspects of Indian education, right from the primary to the university stage. The Department of Public Instruction was constituted in 1855-56. Universities were incorporated in 1857 and established faculties of law, medicine, civil engineering, in addition to arts and science. The most significant development from 1854 to 1902 was in the field of secondary and collegiate education. According to the report of the India Education Commission of 1855-56, the total number of schools was 83 and the number of pupils were 2093. In 1870-71, the total number of schools was 3450 and the number of pupils rose tremendously to 89702. By 1881-82 the number of schools rose to 14486 and the total number of pupils to 360643. There was an increase of almost 145.86% in schools and 223.36% in students.

The period between 1882 and 1902 witnessed a very rapid increase in the number of colleges of general education. In 1882, the total number of colleges affiliated to Indian universities was 68 only. By 1891, sixty-one new colleges were affiliated, fifty more colleges were affiliated. By 1901-02, the total number of Arts colleges affiliated to Indian universities in British India

49. For detail see A.N. Basu *Education in Modern India* Calcutta: Orient Book Co. 1947
50. S.N. Mukerji *History of Education in India* 82-83
was 179, of which 136 were in British India, 32 in Indian States, 9 in Ceylon and 2 in Burma.\textsuperscript{53} Most of the vocational education in India during 1854-1902 was organized with a view to the needs of public administration. Private effort played a more little role.

In 1854-82 the department of education also paid special attention to the issue of women's education and started girls schools at some places.\textsuperscript{54} There was almost a complete absence of collegiate education for women and an extremely small attendance of girls in the secondary schools.\textsuperscript{55} The total number of girls in secondary schools as a whole was 2,054 of which Bengal had 1,051, Madras 389, Bombay 538, N.W.P. 68 and Punjab 8.\textsuperscript{56} It is believed that by 1882 the necessity of the elementary education of girls had come to be generally accepted, but their education had hardly begun.\textsuperscript{57}

One can identify some development in the field of vocational education in the phase 1854-1902, ending in the appointment of the Indian Universities Commission in 1902. The fields of law, medicine, engineering, commerce, agricultural science, technology, veterinary science and the fine arts also received impetus.\textsuperscript{58} Due to the lack of communication between the government and the people, the compulsory primary education was not accepted at all and the government had no bold educational policy to educate the masses. Later, the Primary Education Act was passed in 1919 and education was transferred to the Ministries of the provinces and efforts to make primary education compulsory began. Lack of funds however, curtailed the progress of both primary and higher education.\textsuperscript{59} Of the three main agencies responsible for the spread of modern education in India the Christian missionaries, the British government and the progressive Indians, the British government was the principal agent.\textsuperscript{60} It established a network of

\begin{itemize}
\item \textsuperscript{53} Syed Nurullah and J.P. Naik \textit{A History of Education in India} 285
\item \textsuperscript{54} Ibid 236-237
\item \textsuperscript{55} Ibid 389
\item \textsuperscript{56} Ibid 388
\item \textsuperscript{57} Ibid 387
\item \textsuperscript{58} Ibid 388
\item \textsuperscript{59} The number of Universities in India increased from 5 in 1960 to 12 in 1921-22
\item \textsuperscript{60} A.R. Desai \textit{Social Background of Indian Nationalism} Bombay: Popular Prakashan 1976. 139. Also see, J N Farquhar \textit{Modern Religious Reform Movement} Delhi 1967. 5
\end{itemize}
schools and colleges. Inspite of the limitations and distortions of the education imparted it played a progressive role.\textsuperscript{61}

Next to the government were the Christian missionaries who played an important part in the field of education. The Christian Missionaries were inspired by a proselytizing spirit to spread Christianity among the Indian people. These pioneers of modern education in Indian while imparting education gave religious instruction in Christianity.\textsuperscript{62} The Roman Catholics, were the first to attempt conversion to Christianity when they established themselves in Goa and along the western coast of India. By the early 18\textsuperscript{th} century Protestant missionaries also made a beginning in South India. The Tranquebar mission was established in 1706.\textsuperscript{63} The Protestants also became active in Bengal by 1793, after the arrival of William Carey. In North India, the spread of Christianity was somewhat slow. Some Christians had migrated to the urban centres of the Mughal Empire and the Jesuits invited to Akbar's court had founded Churches here for them. Begum Samru, the widow of Walter Reinhardt, a European adventurer, and some of her subjects of Sardhana converted to Roman Catholicism in 1781.\textsuperscript{64} Thus, began the Christian community in north India.\textsuperscript{65} However, in the 18\textsuperscript{th} century the British East India Company which maintain commercial control over large part of India had an official policy against mission activity on the grounds that interference with the religious belief would endanger trade interests.

Gradually, a group of Evangelists extended their influence on the government to permit Christian missionaries to settle in India and educate the Indian people. Charles Grant and Wilberforce both belonged to this group and believed that Western education was likely to attract conversions to the Christian faith and would encourage a sense of loyalty to the British Government in India. They persuaded the company to recognize its responsibility to provide education and employment to the people under its

\textsuperscript{61} S.N. Mukerji \textit{History of Education in India} 264-268
\textsuperscript{62} Ibid 139
\textsuperscript{63} Syed Narullah and J.P. Naik \textit{A History of Education in India} 61-62
\textsuperscript{64} John C.W. Webster \textit{The Christian Community in Nineteenth Century North India} 3-4
\textsuperscript{65} Ibid 27
rule. Along with education they entered into the arena of social welfare. The missionaries contribution to the literary world was also significant. They established printing presses as one of their initial activities and published tracts, pamphlets, journals and books in several languages. They also prepared dictionaries and grammars for studying various Indian languages and undertook to translate a number of well-known books into English. The presence and activity of the Christian missionaries stimulated socio-religious reform movements.

The third powerful agency for the spread of modern education was the Indians themselves. With the establishment of British rule there started a process of political, social and cultural change which initiated a chain of responses from the Indian people. The first impact of western education on the Indian mind had been electrifying. English language, culture and education was adopted by the elite of the Indian society, especially the younger generation, for obtaining social distinction, as well as lucrative government jobs. The English educated responded to certain western ideas. The conservatives among them accepted the necessity of learning English but attempted to limit the incorporation of foreign culture within Hindu society. Whereas the radicals rejected Hindu social norms in favour of western culture and embraced all that was English – language, ideas and customs. In this background the first socio-religious movement that arose was the Brahmo Samaj in Bengal (1828). The object of the Brahmo Samaj was 'the worship and adoration of the eternal, unreachable, immutable being who is the author and preserver of the universe'. The Brahmos worked for a respectable status for woman in society through education, condemned sati, worked for the abolition of the purdah system, discouraged child marriages, polygamy and supported widow remarriage and also made provision for educational

66. They opened hospitals sanatoria, leper asylums, orphanages, and famine and flood relief centers.
68. See David Kopf The Brahmo Samaj and the shaping of the Modern Indian Mind Princetone 1979 and Shivnath Sastri History of the Brahmo Samaj Calcutta 1911
facilities.\textsuperscript{69} This was a purely religious organisation in the beginning, which assumed a distinct social character. It was the first indigenous movement which had interest in the educational system. Raja Ram Mohan Roy advocated western education, the study of English language and western sciences in the country and established the Hindu College.\textsuperscript{70} He was in favour of education for the masses and harnessed the agency of journalism for mass education. The major contribution of the Brahmo Samaj in the field of education was that it strived to give vernaculars their due place, took up the cause of women’s education, advocated reforms in higher education, and made a pioneering effort in the field of vocational education.\textsuperscript{71}

Another important socio-religious movement which contributed to the cause of education was the Arya Samaj. Founded in Bombay in 1875, the Arya Samajists propagated the slogan ‘Back to the Vedas’. Unlike the Brahmo Samaj it had faith in the Aryan culture and religion as embodied in the Vedas. Its founder Dayanand Saraswati, himself did little work in this field but left behind an important legacy. The Aryas too, responded strongly to western education. Swami Dayananad was the product of the Guru-Shishya tradition of Gurukul education. He wrote in his \textit{Satyarth Prakash} that ‘It is the duty of first the mother and then the father to always guide their children so as to make them cultured and civilized individuals of high moral character’.\textsuperscript{72} He was of the view that a child should start learning Devnagri script, Sanskrit and Hindi and other foreign languages from the age of five and seemed to have anticipated our present 3-language formula.\textsuperscript{73} He emphasized on a clear code of conduct, discipline and stressed on methods of learning and teaching. He was of the view that education should be compulsory from the age of eight years for boys and girls in separate institutions and meant both physical and

\begin{thebibliography}{99}
\bibitem{69} B.L. Grover and S. Grover \textit{A New Look at Modern Indian History} New Delhi: S. Chand & Company Ltd. 2001. 394-397
\bibitem{70} See Kenneth W. Jones \textit{Social Religious Reform Movements in British India}
\bibitem{71} S.S. Dikshit \textit{Nationalism and Indian Education} Jullundur: Sterling Publishers (P) Ltd. 1966. 30-58
\bibitem{72} D. Vable \textit{The Arya Samaj Hindu Without Hinduism} New Delhi: Vikas Publishing House Pvt. Ltd. 1983. 110-112
\bibitem{73} Swami Dayanand \textit{Satyarth Prakash} Bahalgarh (Haryana): Kapoor Trust 1972. 1-10
\end{thebibliography}
moral development. He emphasized that education was a part of religion and prescribed Sandhya and Vedic Yajna before school starts. He also stressed on Brahmacharya. He strongly advocated the need for educating women on equal terms. His idea of education was later incorporated in the DAV institutions.

According to Swami Dayanand, a sound moral character could be formed through education. In his scheme of education the study of Vedas and Sanskrit literature occupied an important place. Panini’s phonetics (Pronunciation), science of knowledge and grammar, Nighantu and Nikarta (Vedic vocabulary and philosophy), prosody (Poetry), Manusmriti, Valmiki’s Ramayan, Vidumiti and Mahabharat along with six Shastras, four Upvedas and Jyotish Shastra should be studied within 20 or 21 years. He introduced a clear democratic institution for an ‘Indian’ education. Though he was opposed to co-education yet he championed the cause of women’s education. Swami Dayanand was unhappy with the existing attempt at reform and criticised the Brahmo Samaj as too westernized and cut off from indigenous roots. Dayanand wanted to establish the Vedic religion because Christianity, under British rule was spreading far and wide. In order to face the contemporary challenge posed by the British rule and Christian missionaries the Arya Samaj adopted empirical, scientific and egalitarian attitude. Anglo Vedic schools taught new knowledge of the Anglicized world, along with Vedic truth. Aryas recognized the new world’s demand for English literacy and sought that literacy within a milieu of revived Hinduism. English and Sanskrit, with very little or no Persian at all, was taught. The primary object of Anglo-Aryan schools was to weld together the educated and uneducated masses by encouraging study of the national language and vernaculars, to spread moral and spiritual truth by the study of classical Sanskrit and English literature for material progress. They were in favour of physical and applied sciences.

For Dayanand’s Ideas see Har Bilas Sarda Life of Dayanand Saraswati, World Teacher Ajmer 1946 and J.T.F Jordens Dayanand Saraswati, His Life and Ideas Delhi 1978


Regenerator of Arya Varta 1883 September 3. 3
In 1900, 505 institutions, directly or indirectly, came under the management of the Arya Samaj in the whole of India. The total number of scholars on roll was 54,886. The number of scholars reading Hindi was 42,550. There were many institutions that were lodged in the Arya Samaj Mandirs, and many were using rented houses. It is pity to find, that there are institutions with very poor roll, but possessing costly palatial buildings. The total number of teachers working in these institutions was 2,570, and the average number of students taught by each teacher was 21.

The different institutions of the Arya Samaj included Arts College for Boys (8) and Girls (2), Training College (1), Colleges of Divinity (3), Ayurvedic College (2), High Schools for Boys (73) and Girls (1), Middle Schools for Boys (70) and Girls (52), Primary Schools for Boys (144) and Girls (111), Sanskrit School (8), Hindi Schools for Boys (80), Gurukulas (31), Night School (12), Depressed Class School (55), Mixed Schools for Boys and Girls (9), Orphanages (10), Industrial Schools (3), Widow Homes (2).

'It is proud to note that no other religious society except the Christians holds so many institutions in its charge. No religious society can afford to dispense with education, not to talk of the Arya Samaj, whose doctrines are too scientific and subtle to be grasped, understood and appreciated by the uncultured and illiterate people. With the Arya Samaj, the spread of education is an article of faith, embodied in its Ten Principles.'

British rule had initiated a process of change in the sphere of education. The structure of education and its scope had widened substantially since the late 18th century. The government took on the responsibility of educating the Indian people. In addition to the government, the missionaries also had a major role to play. The new English educated group of Indians

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77. An annual expenditure of Rs.18,84,442/11/11. The total estimated cost of the buildings, exclusive of other property in cash etc. was, is Rs.75,39,238/11/11
K.W. Jones Arya Dharam 79
78. K.W. Jones Arya Dharam 79
79. The average expenses on instruction per boy are Rs.33/13/11 and per girl
16/10/2:
81. Devi Chand Report of the Educational Work of the Arya Samaj in India 1
responded to this new situation and initiated educational programmes of their own. These three agents gave new direction to education.

Education however, was not the only sphere which underwent change. In fact, the entire social fabric was transformed with the establishment of colonial rule. The Punjab was one of the last areas to be annexed and come under the impact of British Rule. The ideas of Lajpat Rai are representative of the transformation that had taken place in the Punjab region. However, the setting of Lajpat Rai’s colonial Punjab has not been sufficiently explored by historians to enable us to fully comprehend the life stories of heroic, or ordinary, individuals and gauge their nuanced contribution to the transformation wrought in this region of India.82

III

The Punjab became a part of the British empire in 1849. The annexation of the region ushered in broad changes not only in polity but in all aspects of life. The British Punjab became larger than the kingdom of Lahore under Maharaja Ranjit Singh and the colonial rulers introduced a large measure of bureaucracy to administer it.83 An elaborate administrative machinery was set up which separated executive, financial and judicial functions. The British developed new forms of communication, roads and railways and this contributed to the growth of towns and cities on a larger scale. They also brought about agrarian changes, started new irrigation projects and initiated a commercialization in agriculture. The economic exploitation of the region gave complete control of the finances of the Punjab to the British government. The changes in the political and economic spheres brought corresponding changes in society. A new middle class emerged which responded, in a variety of ways, to this new situation and also moved towards modernization. With the introduction of English education, new institutions were set up which led to a multi-dimensional change in Punjabi society and ushered in the

82. Ravinder Kumar ‘A Context of Lajpat Rai’s Studies’ Lala Lajpat Rai in Retrospect 6
They no doubt, brought prosperity and progress to the region in several ways.

In 1846 the Board of Control was established in the Jalandhar Doab to administered this newly annexed area. The policy was to retain the popular system as far as possible and reconstruct with few innovations in the existing structure. The Board of Control brought about administrative and revenue changes. Some land reforms were introduced by which the jagirs of the troops were commuted to cash payment, and the holdings of ‘misldars’ as well as religious grants, were resumed. In fact, all grants of the period after Maharaja Sher Singh’s death were labelled unauthorised and were resumed. Forts were demolished and the army was reduced.

In the revenue department, a variety of cesses in fact, 48 heads of excise and tolls were abolished and a single tax was introduced. Toll on ferries, salt duty, transit duties, were introduced. A summary settlement for land revenue was made for three years. Revenue was collected rigidly in cash. Local customs were disregarded and revenue officers were rather ignorant of local usages. This caused resentment among jagirdars and previous revenue officials. Judicial reforms were also introduced and four judicial districts were created each under a judge, assisted by deputies and troops. They heard appeals from kardars and both civil and criminal cases were taken up. The Code of Law of British India was now applied. Capital punishment was introduced for the first time in the Punjab by the Board of Control.

The entire Punjab when it was annexed in 1849 was placed under a Board of Administration. There were three diverse views over the nature of government to be established in the region According to Lord Dalhousie, a strong central rule was necessary. Lord Napier, the Commander in Chief,

85. Henry Lawrence was president at Lahore; John Lawrences was incharge of fiscal matters at Jalandhar and George Lawrence looked after the judicial affairs and was located in the north-west areas.
87. Ibid 92
88. Ibid 89

23
supported a military government, like in Sindh, and the third view of Henry Lawrence was that a people oriented 'paternal' government, to protect and preserve the region should be established. The new experiment that was introduced was part civil and part military, a 'paternalistic' bureaucracy, popularly known as the 'Punjab School of Administration'. This novel administration machinery was introduced with few innovations, where the concentration of power was complex and marred by conflict.89 Under the Board the most experienced officers were sent to the Punjab. The policy of Henry Lawrence was 'rule by strength rather than precision'.90 The Board regulated matters of excise, revenue and politics and established a court of appeal. All functionaries had judicial, fiscal and managerial powers. The Board of Administration had 'no unity of purpose, no system and was an inevitable' failure.91

The Board of Administration brought about a number of administrative changes. The Punjab province now covered 73,000 sq. miles and constituted a population of 10 million.92 The Cis Satluj areas and trans Indus tracts were now united. New administrative units were made and seven divisions of the province were created, and placed under Commissioners. Later on five divisions were restructured in 1858. The divisions were divided into 25 districts, the number of which increased to 29 in 1859. Districts were divided into tehsils, consisting of about 150 villages and each tehsil further had zails which covered 10 to 30 villages each.93 The administration was carried on by a number of officials deputy commissioners, extra assistant commissioners, tehsildars, naib tehsildars and zaildars. The zaildar was considered to be a mediator between the government and the people.

89. It consisted of Sir Henry Lawrence who was the President of the Board and was to handle military and political affairs, John Lawrence was incharge of revenue and financial departments and George Mansel looked after the judiciary.
90. Ibid 92-98
93. For detail see Khuswant Singh A History of the Sikh Vol. II
The Board of Administration introduced several changes. Defence and internal security was given priority. Disarming of troops started almost immediately, regiments were decreased in size and were reorganized. A frontier security or Guide Corps had been set up in 1846. The Board increased both its infantry and cavalry and guarded the north-west frontier and Derajat. Forts were maintained and they prevented tribal incursions. For internal security 10 regiments were raised - five infantry and five cavalry and the Lahore darbar troops were absorbed in them. The number of policemen rose to 8000 and was mainly constituted of Punjabi Muslims. Constables were appointed to guard jails and treasury, and to patrol the highway. Khūfiā police and khoji (trackers) assisted the police and the watch and ward in villages was revived.

Public works were initiated by the board. The Hasli canal, Bari Doab canal and other canals were dug deeper and widened. Rest houses for officials were constructed. An afforestation programme was introduced in Lahore, Gurdaspur and Gujranwala districts. One million trees of 90 varieties were planted. Grasslands were set apart and shady trees were planted on roads. The Grand Trunk road was reopened.

In the sphere of revenues steps were taken to regularize taxes. The Board abolished internal duties and set up octroi posts for imports. Although the structure was simplified from the 48 leads of taxes of the early 19th century, at the same time the rate was increased. The Salt mines were taken over and exploited by the state. The Board made up the loss of revenue by introducing a stamp duty on civil suits. Excise on spirits and drugs, toll on ferries, and salt duty. Thus, the tax structure was reorganized, rigidly enforced and complicated for the common man. An excessive land revenue in cash was strictly enforced and jagirs were resumed. Some improvements in agriculture were also initiated and new varieties of New Orleans cotton,
sugarcane, flax, tobacco and tea were introduced. Sericulture was also started on a small scale. The colonial rulers were concerned with some social issues too. Female infanticide and sati caught their attention and to do away with these 'evils', they were forbidden. Education received rather minor attention at this time. The Board allowed the native madrasah to continue and in addition set up a number of Central Schools for higher education in the large cities.

The Board of Administration broke up in 1853 due to differences among members. From 1853-58 the Punjab was under John Lawrence, as Chief Commissioner, later on as Lieutenant Governor. There was a change of form rather than structure. The single executive had concentration of power in his hands. He was assisted by a number of officials and led twelve expeditions to suppress the frontier tribes. He established a new police force, reduced revenue demands and allowed an inquiry into problems. In the judicial sphere he introduced the small cause courts. They were quick and simple. He established courts within reach at every fourteen miles. There were in all 104 such courts, besides eleven regular courts. The small causes courts became very popular with the people. About two-third of the judicial business was conducted in these courts. He improved the judicial system by making it simple, efficient, impartial and prompt. Thus, the overall machinery and every department was taken care of under his administration and he is believed to have improved the condition of the masses.

The administrative structure of the Punjab did not alter much after 1859 other then some minor changes in district boundaries. The framework remained largely the same. The province was divided into five divisions. Each division was further subdivided into districts and then tehsils. The basic administrative unit was the district under a deputy commissioner. There were 25-29 districts at different points of time. The provincial government was organized in three branches, executive, judicial and revenue and a number of

99. Ibid 93
100. For detail see J.S. Grewal Sikhs of the Punjab and Khilnani British Power in the Punjab
101. The Third Punjab Administration Report 6
special departments, such as forest and irrigation. At the head of the whole administration was the Lieutenant Governor. He had a strong secretariat to help him to his business. In the judicial sphere few changes were made since the establishment of Board. In 1865 a chief court with two judges were established in place of the Judicial Commissioner. In 1885 a separate staff of divisional, district and subordinate and civil judges were appointed.\textsuperscript{103} There were five judges of chief court, sixteen divisional and session judges, deputy commissioner and \textit{tahsildars} for criminal cases and district and subordinate judges, and \textit{munsifs} for civil cases. There were two Financial Commissioners and five Commissioners, Deputy Commissioners, Assistant and Extra Assistant Commissioners, \textit{Tahsildars} and \textit{Naib-Tahsildars} to look after the Revenue department. Executive function was carried on by Commissioner, Deputy Commissioners, Assistant Commissioner, \textit{Tahsildar} and \textit{Naib-Tahsildars}.\textsuperscript{104} In the administration of the Punjab the principal departments were Railway, Post Office, Telegraphs and Accounts, under the Government of India and Irrigation, Roads and Buildings, Forests, Police, Medical and Education under the Lieutenant Governor. In 1905 an Agricultural Department was also organized.\textsuperscript{105}

The colonial rulers introduced a large measure of bureaucracy and the rule of law, which established a new kind of relationship between the individual and the state. The 'paternal' rule of the early decades was eventually replaced by the 'machine rule' of laws, codes and procedures.\textsuperscript{106} The executive, financial and judicial functions were separated. An elaborate administration was geared to the purposes of peace and prosperity. For political and economic purposes as well as administration, new forms of communication and transportation were developed, symbolized by the post office, the telegraph office, the metalled road, the railway and the press. British administrators of the Punjab introduced reforms in the agrarian system

\textsuperscript{103} Douie \textit{The Punjab, North-West Frontier Province and Kashmir} Delhi : Low Price Publications 1994. 195
\textsuperscript{104} Ibid 212-213
\textsuperscript{105} Ibid 216
with periodic settlements and records of rights as its major planks. 

Land revenue began to increase steadily. New sources of revenue were tapped. Irrigation projects completed between 1860 and 1920 brought nearly 10,000,000 acres of land under cultivation, creating a 'prosperous, progressive and modern' region in the province and changing not only its agrarian economy but also its demographic distribution and even its physical appearance.

Under the impact of British rule significant changes came about in the agrarian society. The extension and increase of agricultural produce led not only to commercialization of agriculture but changes in the position of the agrarian groups. The programme of canalization and colonization resulted in large scale migration of peasants and greater mobility of labourers. Changes in rural credit relations brought about large scale transfer of land and serious shifts in the rural situation. There was a corresponding change in the relationship of the landlord and tenant on the one hand and landholders and village servants on the other. Problems of indebtedness, subdivision of holdings, concentration of land into the hands of the wealthy agriculturists, contraction of agriculture and water logging contributed to a deterioration in the position of the agrarian groups. This transformation was an uneven one and increased the number of tenants in the region and accelerated further agricultural growth.


110. For detail see J.S. Grewal *The Sikhs of the Punjab*

111. Calanisation programme includes lower Suhag and Para Canals in 1880's, Sidhnai Canal in 1886-87, Swat River Canal 1885, Shahpur Canal in 1892, Triple Project was completed in 1917. for detail see Hamadri Banerjee *Agrarian society of the Punjab (1849-1901)* New Delhi: Mohanar 1982. 105-110, 142-175
The colonial regime produced a certain degree of social transformation in the Punjab. To the agrarian and commercial middle classes was added a professional middle class, through English education. From the very beginning, the British administrators of the Punjab gave importance to education in English literature, western sciences and social studies. For about two decades Dr. G.W. Leitner tried to revive the learning of Arabic, Persian and Sanskrit, to introduce western sciences in vernacular languages and to raise the standard of contemporary Indian literatures. The cause of indigenous education in the Punjab was finally lost. Urdu was introduced as the medium of education in governments schools up to the matriculation level, though Punjabi was the dominant language of the province. In this new situation and introduction of western education the Punjab saw the emergence of profession and commercial middle class. The emergence of the professional middle classes was an indicator of social change brought about largely by education. 'They sprang from their skills based on western education and training. They included lawyers, teachers, doctors and were employed at the middle and lower rungs of the administrative structure'.

Education opened the door to employment at the middle bureaucratic rungs and in professions like law, teaching and medicine. Lajpat Rai belonged to this category of people.

IV

The transformation of the Punjab under colonial rule brought forth several new developments in the sphere of religion and society as well. These changes were also initiated by the activity of the Christian missionaries and the response of the Punjabis to these overall development. The socio-cultural impact of Christianity, however, has been much wider, touching nearly every aspect of the social and religious life in modern India. In fact, Christianity was an integral part of the force of cultural change and modernization unleashed by the establishment of the British Raj. It served as a catalyst in bringing about changes in the pattern of traditional life and social structure. It was a

historical experience that created "now forms of identity and new concepts of self."113

By the time the Christian missionaries came to Punjab they were well established all over India and had won the support of the indigenous population. By this time they also had the support of the colonial rulers. These activities in the Punjab province were much more aggressive than other provinces.114 In the Punjab, missionary activity was initiated on 1834 when a Presbyterian mission was established at Ludhiana by John. C. Lowrie.115 The missionaries opened centres at Saharanpur and Sabathu in 1836 and at Fatehgarh in 1838.116 In 1849 another mission was set up at Lahore by Revered John Newton and Reverend. C.W. Forman.117 After 1857, the missionaries expanded to the Punjab hills, Attock and Multan and by the 1880’s a network of mission covered the entire province. The activities of the missionaries were initially three-fold – preaching the Christian Gospel as opportunity occurred, preparation and distribution of books and translations; and the establishment of schools. With time two more areas of activity were added – the training of native preachers, and welfare work during famines, among lepers and the blind and through medical missions. Education and medical work created access to Indian people and opportunity to combat antagonism and ignorance to further evangelistic work. In fact, education, apart from evangelism, was the most important task the missionaries were engaged in. The various missions maintained a large number of educational institutions for the spread of Western learning. The missions ran three kinds of schools - boys schools which taught English, Indian languages, arithmetic, history, geography and Bible; schools attached to orphanages and boarding schools with an industrial branch, and girl’s school. The kind of education offered by these schools was determined by the evangelistic aim of the

113. Kenneth W Jones Arya Dharam 2
114. C.W. Webster The Christian Community in Nineteenth Century North India Delhi : Macmillian 1976. 16. Also see J. Richer History of Commission in India 1908 and Clifford Manshardt Christianity in Changing India 1933
115. C.W. Webster The Christian Community in Nineteenth Century North India Delhi : Macmillian 1976. 16
116. Ibid 17
mission. 'Secular' subjects were taught from the Christian point of view. Bible classes were compulsory and close personal contact was maintained with students to influence them.

The colonial milieu in the Punjab and the 'hard' proselytizing by the missionaries led to the emergence of new forms of indigenous socio-religious movements – both transitional and acculturative'. The Nirankaris, the Namdhari, the Dev Samaj and Sanatanists belonged to the transitional category, while the Singh Sabhas, the Arya Samaj, the Ahmadiyahs, belonged to the acculturative group. The variety of religious communities in the region led to a greater number of socio-religious movements and even division within and among religious communities. Punjabis were influenced by movements from outside the region as well as inside – the Brahmo Samaj, Ahl-i-Hadith, and the Aligarh movement for example. The Brahmo-Samaj was the first to propagate their ideas through their monthly Hari Hakikat in 1877. The leaders of Brahmo Samaj preferred Hindi in Devnagari script. They stood for the freedom of the Press and English education.

The government requirements for administration and education brought in a number of Bengali, kayasths and people from the North Western Provinces into the Punjab. In 1866 the Anjuman-i-Himayat-i-Islam was founded at Lahore. In 1869 Anjuman-i-Islamiya was organized, bringing new ideas into the region. The Ahmadiyas movement emerged in the late 19th century Punjab under the guidance of Mirza Gullam Ahmad at Qadian. It arose as a protest against Christianity and Sayed Ahmed's rationalism and westernization as well as decadance in prevailing Islam. It appealed to people to take responsibility of Islamic modernizations. The programme of the Ahmadiyas were largely religious and polemical. A committee for the propagation of Islam was formed – the Anjuman-i-Taraqq-i-Islam. This

118. Transitional movements arose from the indigenous forms of socio-religious dissent with no western influence whereas the acculturative movements originated within the colonial milieu and was led by individuals influence by western thought and who were products of cultural interaction.
119. K.W. Jones Socio-Religious Reforms Movements In British India 80
120. B.S. Saini The Social and Economic History of Punjab, 1901-1939
121. K.W. Jones Socio-Religious Reforms Movements In British India 95 Also see John C.B. Webster Christian Community and Change in 19th century, North India: B.S. Saini The Social and Economic History of the Punjab, 1901-1939
committee was to establish schools, train missionaries and translate the Quran into Urdu and English. The Ahmadiyahs also initiated a social service plan for reclaiming criminal tribes in the Punjab.\(^\text{122}\)

The Sikhs of the Punjab also responded to the changed situation. In this context the Amritsar Singh Sabha was founded on October 1, 1873 in Lahore Singh Sabha in 1879.\(^\text{123}\) By the end of the 1st World War there were Singh Sabhas in nearly all cities and towns of the Punjab as well as in some villages. On an average six Singh Sabhas were added every year. Each Sabha had formed a constitution and catered to a small area in practice, but in theory regarded itself as the representative of the entire community. The common concerns of the Sikhs gave them a new consciousness of common identity and outlook on the matters concerning the community. The objective of the Singh Sabhas were to restore Sikhism to its past purity; publish historical and religious books, magazines and journals; propagate knowledge using Punjabi; return Sikh apostates to their original faith and involve British officials in the educational programme of the Sikhs. The need for coordination among different Sabhas brought the Khalsa Diwan at Amritsar into being in 1893 and the Khalsa Diwan at Lahore in 1896.\(^\text{124}\) The main work of the Khalsa Diwan was the foundation of the Khalsa College, Amritsar, in 1892.\(^\text{125}\) By 1901 Bhagat Lakshman Singh started a network of Singh Sabhas and Khalsa Schools in the Rawalpindi district and made the Sikh community self-conscious and self-contained.\(^\text{126}\) To educate the Sikh masses the Educational Committee was brought into existence in January 1908. In the same year the Sikh Educational Conference was held at Gujranwala with Sardar Baghel Singh. Schools and colleges sprang up all over in a short span, their number being 79, of these 51 colleges and schools were for boys and 28

\(^{122}\) For detail see Spenser Lavan, *Ahmadiyah Movement Past and Present* Amritsar: Guru Nanak Dev University 1976

\(^{123}\) K.W. Jones *Socio-Religious Reforms Movements*


\(^{126}\) Ibid 41
for girls. In 1902 the Khalsa Diwan Lahore under Sundar Singh Majithia grew from 50 students to 1410 students and 57 professors. A Parcharak Vidyalaya was started at Taran Taran in the year 1908. In 1913 the Khalsa Dast Kari School for Girls, Amritsar was founded. By 1947 the Sikh Educational Conference had setup 340 schools. They opened divinity schools, schools for orphans, the blind and the handicapped. They also setup over two dozens Punjabi libraries and literary associations. They promoted Punjabi language and literature.

The most important of the socio-religious reform groups in the province from the point of view of education was the Arya Samaj founded in 1877 at Lahore. The Aryas constituted a fairly good strength in the community, their numbers were 1279, including 810 Hindu and 128 Sikh and increased rapidly between 1877 and 1883. Among all the religious reform movement the Arya Samaj was the most popular and in good strength. They started the D.A.V. movement which extended a network of educational institutions all over the region.

All these socio-religious movements called for the creation of a new society, rejected rituals, idol worship, and promoted the concept of monotheism. They redefined the role of women, reformed marriage customs, constructed hospitals, schools, orphanages and carried out relief programmes. They adopted new methods of propagation like the press, had a well developed organisation and fund raising systems. They also faced criticism and entered into public debate and conflict with other groups. This deepened communal consciousness and highlighted religious identities in this

127. Ganda Singh ed. 'The Singh Sabha and other Socio-Religious Movements in the Punjab 1852-1925'. 68
128. Ibid 69
129. Ibid 76
130. Reform Societies Membership in Punjab, 1891-1921, and Delhi, 1891-1921

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<th>Year</th>
<th>Arya Samaj</th>
<th>Dev Dharm</th>
<th>Brahmo Samaj</th>
</tr>
</thead>
<tbody>
<tr>
<td>1891</td>
<td>14,030</td>
<td>12</td>
<td>128</td>
</tr>
<tr>
<td>1901</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>1911</td>
<td>100,846</td>
<td>3,094*</td>
<td>700</td>
</tr>
<tr>
<td>1921</td>
<td>223,153</td>
<td>3,597</td>
<td>305</td>
</tr>
</tbody>
</table>


131. For details see Kenneth W. Jones *Socio-Religious Reforms Movements in British India* 1999
132. Ibid 82-121
phase. The social religious reform movements too, took a deep interest in educational matters and initiated education programmes to suit the requirements of their own denomination. This educational response was directly related to the colonial milieu and the Punjabi reaction to British rule. Lajpat Rai was a product of this transformed society and had several reactions and responses to the sphere of education and educational thought.