Preface

Punjab was incorporated into the British Indian Empire in 1849. The British were startled to find the prevalence of indigenous education in all parts of the new province. In every village there were Hindu, Muslim and Sikh schools attached to the temples, mosques and gurdwaras, respectively. R.L. Ahuja's, 'Indigenous Education in the Punjab until Annexation with Special Reference in the times of the Sikhs', unpublished Ph.D. dissertation in the Panjab University and Dr. G.W. Leitner's, The History of Indigenous Education in the Punjab since Annexation and in 1882, detail the history of indigenous education from 1799 to 1882. Both these works furnish a wide range of subjects taught in the indigenous schools, yet this curriculum was woven around religious literature and had no place in the British educational framework for the Punjab. Dharam Paul's Beautiful Tree, is another book which too throw some light on the indigenous education in the Punjab. But this work is a replica of Administrative and Educational Reports of the Punjab and it lacks critical assessment. The indigenous education registered a rapid decline after the introduction of the Western system of education in the Punjab. Was this decline brought about by the educational policies of the British? The study makes an interesting enquiry.
The Punjabis had a glimpse of English education during the later years of Ranjit Singh's reign. It was provided by Captain Wade, the British Political Agent at Ludhiana. He handed over his school in Ludhiana to John C. Lawrie of the presbyterian mission in 1836. The school at Jalandhar came up immediately after the annexation of this Doaba. The missionaries in fact pioneered the English education in the Punjab. And by the time the British moved to Lahore in 1849, a number of mission schools had been established at the premier cities of the province.

An enquiry into the interaction between the people of the Punjab and the missionaries is revealing. While the people sought Western education to enhance their social and economic prospects, the missionaries wanted to serve their evangelistic designs through their schools. This situation was bound to effect the socio-religious and economic scenario of the Punjab. And in a short time the missionary impact was written all over in the nineteenth century Punjabi life. It would, therefore, be interesting to examine the role of the missionaries in the socio-religious reforms in the Punjab. Did they serve a blow to the caste system? And were they instrumental in triggering off the 'religious controversy' of the 1880s? John Webster, in his work, The Christian Community and Change in Nineteenth Century North India, gives a brief but useful information on the educational activities of the
Christians in the Punjab. He has taken up the study of the history of the activities of missionary Christians in the Punjab and the U.P. The present study, however, concentrates on the educational activities of the missionaries in the Punjab and their impact on the society.

The government on its part entrusted the task of the education of the state to the Judicial Commissioner upto 1853. This was the period of experimentation. A system of one per cent cess was adopted for the Punjab. Mr. Thomson's, Halka Bandi scheme was being considered for the Punjab when the Woods Despatch of 1854 gave a new direction to the Indian education. As a result the government of Punjab in 1885 began the implementation of the suggestions of the Despatch.

The period from 1856 to 1882 holds tremendous significance, as it witnessed the commencement of college, female and professional education in the Punjab. H.R. Mehta's monograph, A History of the Growth and Development of Western Education in Punjab 1846-1884, Patiala, 1971 (reprint), the only work available in this period is useful but gives only a passing reference to the rise and development of college, female and professional education in the Punjab.

The college education in the Punjab commenced in 1864 when Government Colleges of Lahore and Delhi were opened. The movement for a university in the Punjab began in 1865. In the forefront of this movement was Anjuman-i-Punjab, led by Dr. Leitner. The Government of India gave to the Punjab, the
University College instead of a full-fledged university. This was in 1870. Eventually the university became a reality in 1882. The events leading to its establishment are revealing. It is interesting to know how the people aspired and endeavoured for its establishment and how a section of the people had suspicion in its successful functioning and actually opposed its establishment? The university was distinct in two significant ways. In the first place it was the product of the initiatives and efforts of the people of the Punjab, unlike the three Universities of Calcutta, Madras and Bombay which were wholly sponsored by the state. The people from all walks of life campaigned for its establishment, in this context it can be termed as the first nationalistic move by the Punjabis. Secondly, while the other three universities were merely examining bodies, the University of Panjab was set up as an institution for teaching Oriental as well as European Science and knowledge. Two works have come out on the Panjab University. J.F. Bruce's, The History of the University of Panjab, was published from Lahore in 1933 and is a detailed and lucid narrative. Bruce has depended primarily on the Punjab government "Records, Punjab Educational Reports and Panjab University calendars for this narration. The present study, however, involves the extensive use of the educational proceedings of the Government of India and the Punjab Native Newspapers Reports. The second book, A History of the Panjab University, Chandigarh 1947-67, is by
R.R. Sethi and J.L. Mehta. The later work, as is evident from the title, deals with the post-independent period. It, however, gives a useful introduction on the origin of the Panjab University.

The year 1882, besides the establishment of the Panjab University was witness to another important event in the history of Indian education viz., the appointment of the Hunter Commission. The Commission was set up to evaluate the achievements made in the field of education since the introduction of Woods Despatch in 1854. The provincial committee of the Commission for the Punjab took several evidences, questioned many societies and sabhas and received numerous memorials. Some of the significant questions taken up were on the subject of primary, secondary, female and indigenous education. The education of the Muslims also came up as a major issue. The majority of the witnesses were utterly dissatisfied with the educational policies of the Government of India. (The 20th century dawned with the educational policies of Lord Curzon. He convened an educational conference at Simla in 1901, appointed the Indian University Commission in 1902 and got enacted the University Act of 1904. In the same year the 'Resolution of the Government of India on Educational Policy' was put forward. The educational policies of Lord Curzon came in for heavy criticism. He was ridiculed for the utter neglect shown to
the people of India in the framework of this policy. In the forefront of this opposition were leaders like Ferozeshah Mehta and G.K. Gokhle. It will be seen that the reaction of the people of the Punjab in this condemnation was not different. While a number of works like Syed Nurrullah and J.P. Naik's, *A History of Education in India* (during the British period), Bombay, Mcmillan, 1951; and A.N. Basu, *Education in Modern India; A Brief Review*, Calcutta, Oriental Book Co. (1947); on all India level have come up but a similar work on the Punjab has yet to see the light of the day. The present study is, therefore, the first attempt in this direction.

The movement for female education in the Punjab began in the year 1862-63, when in an Educational Durbar at Lahore, R. Montgomery, the then Lieutenant Governor, drew the attention of the chiefs and native gentlemen of the Punjab towards the girls education. Under this impulse hundreds of schools were opened. Baba Khem Singh Bedi and Raja Sampuran Singh became the torch-bearers of female education in the Punjab. But despite the government's will and the exertions of the leaders like Bedi and the Raja, the state of female education cannot said to be flourishing during the period under study. Soon most of these schools had to be closed down and whatever left were miserly attended. An attempt has been made in this study to examine why the tempo of the enterprise, which at one time seemed to promise so well, could not be
maintained? Sanaullah Khan in his brief article, "Girls' Education in the Panjab", in the Panjab Past and Present, Vol. III, Part I, April 1973, pp. 125-135, lauds the services of the European ladies in this field but strangely he is silent on the exertion of the native gentlemen in this respect.

The beginning of Western education brought about a significant result, viz. the emergence of new class, mostly professional and educated. Knowledge of English became the key in government employment, to the new professions of teaching, law, medicine, engineering and technical services, such as railways. The newly educated youth began to take keen interest in the social, religious and political life of the province. Men like Lala Lajpat Rai, Khem Singh Bedi, Dyal Singh Majithia, R.B. Mul Raj and Sir Ganga Ram became the representatives of the new movement. The Punjabis take off in politics is tracted to agrarian unrest of 1906-07. But this eruption of political activities could not be sudden. Was this development the outcome of the past fifty years process of education and spread of new ideas? An examination into it fills an important void.

Nina Puri's thesis, Political-Elite; and Society in the Punjab, New Delhi, Vikas Publishing House, 1985, helps us trace the emergence of the political elite from 1900 to 1920. This study starts from such date wherein I propose to finish my work. B.B. Misra in his, Indian-Middle Classes, Their Growth in Modern Times, London, Oxford University Press, 1961,
has taken up the study of the professional educated classes on all India level. Sukhdev Singh Sohal in his, Professional Middle-Classes in the Punjab, G.N.D.U., Amritsar, 1982, gives only a passing reference to the professional education. Hence no systematic efforts so far have been made on the growth and development of professional education in the Punjab.

The Western education brought about far reaching changes in the society. People under the impact of new ideas and knowledge began to examine their religion and socially critically. They were dissatisfied with many of the traditional customs and rituals. As a result, a number of socio-religious movements emerged in the Punjab. The movement like Brahmo Samaj, the Arya Samaj, the Singh Sabha and a number of societies and clubs such as Anjuman-i-Punjab (1865); Delhi Literary Society (1865); Lahore Social Club (1871); the Khalsa Tract Society, Amritsar (1890); the Khalsa Tract Society, Amritsar (1890); and the Indian Association, Lahore (1883); owed their origin in the influence of Western education. It is still interesting to note that just as the new education paved the way for social and religious reforms it also strengthened orthodoxy. The Sanatan Dharm Sabha was founded to mobilize public opinion against the Arya Samaj. Soon the newly founded Sabhas and Samaj plunked into religious rivalaries. The two decades of 1880 and 1890 were particularly fiery in this respect. Thus, we see the spread of Western education resulting in the divergent trends - movements for social reforms and also the resentment
against these reforms. The study of the movements like Arya Samaj, Sanatan Dharm, Singh Sabha, Dev Samaj etc. is important since they were leadingly involved in the education of the province. An attempt has been made in this study to give a first hand account on the societies and the associations of the 19th century Punjab.

The spread of Western education in the Punjab had also profound impact on the Muslims. One of the chief reasons commonly given for the growth of Muslim separatism has been their educational backwardness. It is suggested that while the Hindus grasped the opportunity, the Muslims remained hostile to it. This time-lag theory, popularised by W.W. Hunter in his, Indian Musalmans, needs re-examination. In Madras and Bombay they were not educationally backward; in U.P. they were ahead of the Hindus. It will, therefore, be interesting to examine the spread of Western education in Punjab with regard to the Muslim population. Did the Muslim lag behind the Hindus in taking to Western education? If so, what were its causes? Did it give rise to communalism?

An attempt has been made to study the spread of Western education and its impact on the society in regard to three developments: (i) impacts given to social and religious reform movements, (ii) rise and role of new classes, (iii) rise of Muslim communalism in the context of Western education. So far, no attempt has been made to study the growth and development of Western education and its social
impact on the Punjab. It may be mentioned that Aprana Basu in her book, The Growth of Education and Political Development in India 1898-1920, has examined the growth of education and its impact on political development only. Further, her focus is the entire country whereas the present study concentrates on the Punjab.

Among the secondary sources there are useful works concentrating the period under study. The work which stands out is Parkash Tondon's, Punjabi Century 1857-1947, London, Chhato & Windus, 1963. The book is written in lucid style and contains an encyclopaedic information on the nineteenth century Punjabi society. The book is indispensable to the students of the history of the modern Punjab. R.B. Mul Raj's autobiography, Beginning of Punjabi Nationalism, Hoshiarpur, V.V.V. Research Institute, 1975, gives a first hand account of the origin and early years of Arya Samaj; the beginning of banking and insurance, and the Swadeshi movement in the Punjab. G.S. Chhabra's, Social and Economic History of the Punjab (1849-1901), gives a useful piece of information on the educational policy of the Punjab. And W.E. Gustafson, K.W. Janes in Sources on Punjab History, Delhi, Manohar Book Service, 1975, provides a valuable key to source material on religious controversy and reforms.
The history of education has been neglected child of historical research in the Punjab and certainly deserves more attention than what had been bestowed upon it in the recent past. In this context the present attempt is a humble effort in that direction.

The study is based on primary source material both published and unpublished. An extensive use of the proceedings of the Government of India, the Punjab Administrative, Educational and Census Reports; the proceedings of the Lieutenant Governors of the Punjab and the Punjab district Gazetteers has been made in the work. A wide use of the newspapers, particularly, The Tribune, The Civil and Military Gazette as also the Selections from the Punjab Native Newspaper Reports, has been made. An examination of the Mission Records such as the Minutes and Annual Reports of the 'Lodiana Mission' has also been taken up.

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