CHAPTER-V

FEMALE EDUCATION

In national life, education in its broadest sense, begins at home and if a country wants healthy, upright and unselfish citizen, the quickest, surest and the easiest way is to educate that most powerful of all influences-the mother in the home. The hand, head and heart of Indian girls and women should be evenly and harmoniously cultivated, so that they may discharge with grace and efficiency the duties of whatever stations of life they belong to, as wives, or mothers or responsible members of society. Their education system should be so developed that they may have the power to see clearly, the power to imagine vividly and the power to think independently. Thus the role of women is essentially that of a nation builder. Rightly did Napoleon say, “Give me good mothers and I will give you a good nation”.

In India, this fact did have much support. People were indifferent towards women’s education. “Women’s role has often been ignored, under played and even unrecognized as means of development and they also receive lesser benefits of the development process in the form of little food to eat, lesser education, inadequate medical care and opportunities in life”.\(^1\) So much so that travelers who visited India were amazed to see the indifferent attitude of parents towards the education of their daughters. Intense eagerness to educate their boys and almost complete indifference towards the education of their girls, this had been phenomena of Indian society. “Female education is a need for all but a desire for none”, uttered a district inspector of schools.

Before the advent of the British rule, education among Punjabi women of the higher castes of Hindus, the better Muslims and all orders of Sikhs, was purely religious. The system of education was confined to their acquiring the principal tenets of their respective religions. East India Company did not pay much attention to women’s education, “perhaps lady clerks and officers were not required for administrative purpose”. In March, 1835, an impetus was given to the education, “but it is surprising to note that not a single pie out of the educational grant of 1835 was spent on girls’ education”. It was in Lord Dalhousie’s time that a half-hearted start was made and it was then stated that “great prudence and caution would be needed in the matter of girls’ education”. The result was that education of the women lagged far behind that of men. It was only in 1854 that the government partially recognized women’s education as a branch of the state system of education. It was observed:

The importance of the female education in India cannot be over rated and we have observed with pleasure the evidence of an increased desire on the part of many of the natives of India to give a good education to their daughters. We have already observed that schools for females are included among those to which grant-in-aid may be given and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction.

But it was yet to get a real start. The first Director of Public Instruction, Punjab, Mr. Arnold wrote, “When the Department was first organized, it was proposed to let the question of female education stand over till the ordinary establishments were all set on foot”.

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4 *The Despatch of 1854*, para 83, p. 35.
Hence, it had a long rugged path to travel. It was not so much the action or inaction of the ruling power, which stood in the way of girls’ education, but iron traditions and age old customs of the country, obstructed the education of women. To enumerate a few of the outstanding obstacles, ‘purdah system’ was one, which limited the girls knowledge of outer limits and made their going to and from the school, a difficulty. The custom of early marriage of girls firmly rooted in the Hindu community was another hurdle. M. Fuller observed, “The girl child from the moment of her birth to her death undergoes a continuous life long suffering as child wife, as child mother and very often as a child widow”.6 “In fact the apathy of the parents towards female education amounting to antipathy in some backward and orthodox areas, their extreme reluctance to pay for the education of their girls, the want of efficient mistresses, lack of public munificence and patronage and early marriage of the girls were the chief obstacles in way of spread of this education”.7

The female child did not get a fair treatment with her brothers. She gave a helping hand at home in looking after the young children and assisting her mother at an early age. That was the reason that her education was not favorably considered by the parents. Also the benefit of educating the girls to their further life was not so obvious to parents as the necessity for educating boys to earn a living. “The great mass of people are still apathetic even in matter of male education except in so far as it is likely to secure material advantages, and in the absence of such advantage, they have still to be convinced that the education of the

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6 F. Muller, The Wrongs of Indian Womanhood, New York, 1900, p. 33.
It was feared that the spread of education among women may lead to discontentment with a present restricted conditions of life and undue independence of thought and extravagance in living may take the place of present domestic virtues. "There is a fear lest girls when they are educated may become unfit for home life, that they may become averse from tasks which constitute the glory and pride of the orthodox Indian women". The hostility of the people became more pronounced when they saw Christian missionaries, the representatives of an alien religion, taking first initiative in the field.

In the year 1882, Education Commission found that "the female education is still in an extremely backward condition and that it needs to be fostered in every legitimate way". The Commission, therefore, recommended "that female education be treated as a legitimate charge alike on local, municipal and provincial funds and receive special encouragement". It further laid stress on the differentiation of curricula for the girls and held that "It ought not to be taken for granted that the instruction which is suitable for a boy must necessarily be good for an Indian girl". It, therefore, recommended that "the standard of instruction for primary schools for girls are simpler than that for boys' schools, and be drawn up with special reference to the requirements of home life, and to the occupations open to women". Is also proposed that the efforts for primary and secondary instruction should be judiciously made and wherever possible the charge of the girls should be handed over to the real and effective control of the local bodies. The Commission fully

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11 Ibid.
realized the difficulty of obtaining suitable teachers and observed, "While we would not altogether exclude male teachers from girls schools but we believe that female teachers should be gradually substituted for them". It also emphasized the regular inspection of the schools and recommended, "That female inspecting agency be regarded as essential to the full development of female education, and be more largely employed than hitherto". Lastly, the commission considered it desirable to welcome any non-official co-operation in order to encourage the female education.

On the whole, it may be said that the Indian Education Commission did nothing more than recommend slight alternations in lines of policy which had already been developed. Though an improvement over the existing position, it could not be calculated to touch the fringe of the problem. The commission did not recommend compulsion for girls’ education. No specific recommendation was made on all too important a subject of finance and did not secure large resources to women’s education. The recommendation that the education of the women should be expanded on voluntarily basis, could not have worked satisfactorily, and admitted by the commission itself that the public of this period was not much in favour of the education of women. For these and other reasons, the education of women could not expand rapidly during 1882-1902. The main interest of the history of education of women in the 19th century lies therefore, in the controversies that were waged around the problem, in the gradual conversion of public opinion in support of the education of women both primary and higher and in the awakening of the public conscience to the social injustice done to women. Yet, it is undeniable that initial inertia had been overcome, the foundations of the modern edifice had been laid

\[12\] Ibid., p. 546.
\[13\] Ibid., p. 600.
and a stage was set for the development of the education of women in all directions. But it was not possible to bring effective results in the field without the co-operation and assistance of the people of the province. The problem of women education was of a different magnitude. It was not from where to provide them education, but how to bring them near the door of education?

The wave of reformist thought in nineteenth century initiated by Ram Mohan Roy, followed by Ishawar Chandra Vidya Sagar, Dayanand Saraswati, Keshab Chander Sen, Bawa Kehm Singh Bedi, Bhai Takht Singh and many others, led to very significant legislative, social and economic changes. The various socio-religious organizations like the Arya Samaj, the Dev Samaj, the Singh Sabhas and the Chief Khalsa Diwan and Muslim Anjumans made strenuous efforts in the direction. They went a long way in removing the prejudices and doubts of the people which an alien government could not do, no matter how sincere its efforts might have been. The leaders of these sects were univocal in their attack on the social taboos which had degenerated the position of women. They felt that no moral, social and intellectual progress can be attained if women are steeped in ignorance. They advocated education for women, raising their marriageable age and re-marriage of widows. They also worked for the amelioration of their social status. The Christian Missionaries indeed were the pioneers in the field of female education in the province. Besides imparting education, they made women conversant with their rights and their place in the society. “They began with the orphanages and schools for the daughters of converts, but as female education became more accepted the Presbyterians provided schooling for Hindu and Muslim girls as well”.

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Khan Bahadur Maqbul Shah was out to educate the public opinion in favour of their daughters and sisters. He pleaded:

_The subject is of paramount importance at this time when we have made rapid strides in men’s education we are lagging far behind. It does not behoove that more than half the population—the better half I would say—remains sunk in ignorance and superstition while the other bulk marches forward with rapid strides. Husband and wife are bound together for life, an educated husband and an illiterate wife are like a horse and a buffalo yoked together. As a matter of fact, it is women who govern our households, it is women who control all expenditure, it is women who arrange all social, religious ceremonies, whose name is legion, so the education of girls is indispensable._

The vernacular newspapers like _Khalsa Advocate, Khalsa Samachar, The Panjabee, The Tribune_ and many more, also went a long way in breaking the inhibitions of the people about the education of their women folk. ‘Punjabi Bhain’ emphasizing the need for the education of women held that “literate women are the yardstick to measure the progress of a nation”. Similarly ‘The Tribune’ observed, “Women must have equal rights if India is to claim honoured place in the world”.

There were some sociological factors also which made it pertinent for the women to be educated. It was observed that in many parts of the country, the joint family system was breaking up. The girls and young women were becoming the heads of the family and the duty of bringing up the children devolved upon them. The health and physical efficiency

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17 _Punjabi Bhain_, Sikh Kanya Mahavidayala, Ferozepur, 1 June, 1907, p. 3.
18 _The Tribune_, 7 February, 1947.
of the latter was a national concern and could not be secured without the education of the mothers. It was therefore, necessary that women should receive some appropriate education in this period of transition when the old system was passing away and the new ensuring.\(^\text{19}\)

Female education could not make any head way till 1881. Hitherto the education imparted was of a very elementary character. Some of the schools were schools in name only. The teachers were not for the most part very inefficient, nor was efficient supervision insisted upon.\(^\text{20}\) Still the great object was to remove prejudices and create an appreciation of the value of female education. In 1878, it was reported that the female education was progressing exceedingly slow.\(^\text{21}\) In 1897, only 1.3 per cent of girls of school going age in the province were under school instruction.

With all these efforts, prejudices of the people were shaken considerably and the parents at least started thinking about the education of their daughters. During the year 1900, there were 349 schools including two high schools, the Alexandra at Amritsar and Dufferin at Lahore. The total number of girls at school was 14823.\(^\text{22}\) In 1903, the number of schools for the girls increased from 360 the previous year to 366 and the number of pupils attending them from 15,178 to 15,546.\(^\text{23}\) It


\(^{22}\) Report on the Administration of the Punjab and its Dependencies for the year 1900-01, p. 166.

\(^{23}\) Report on the Administration of the Punjab and its Dependencies for the year 1902-03, p. 103.
was in this year that a demand for English became apparent. During 1902-03, 1790 girls were learning English against 1,734 the previous year.\(^{24}\)

Out of 132 girls in secondary classes, 107 were in receipt of scholarship and of 937 in primary classes, 615 were scholarship holders. So a large proportion of the number of pupils had to be coaxed into attending schools by giving them monetary help. By 1905 the number of schools had increased to 459 and the number of scholars had risen to 17953.

A beginning in the direction was indeed given, but the position at the end of the year was not satisfactory, as Lord Curzon remarked, that though some advancement was made, female education was still in a backward condition. He further said that “Only one girl in forty attended school”.\(^{25}\) One of the Inspectors remarked, “Female education is carried on in response to a demand that does not exist”.\(^{26}\) The necessity of framing a suitable curriculum for the girl students, the lack of competent women teachers and the want of religious teaching were badly felt. The number of institutions was of course increasing but no attention was paid towards the quality of education imparted there. Mr. Mathew in his book, *Education of India* writes, “Every girl who leaves school at ten years of age after irregular attendance in badly taught classes is using money sorely needed elsewhere”. The overall position of female education in comparison to other states of India was rather deplorable.

\(^{24}\) Ibid.  
TABLE NO. 11
(No. of Public Institutions for Females-1910-1911.27)

<table>
<thead>
<tr>
<th>State</th>
<th>Number of Primary Schools</th>
<th>Number of Secondary Schools</th>
<th>Number of Arts College</th>
<th>Percentage of Female Scholars to Female Population of School going age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>886</td>
<td>31</td>
<td>1</td>
<td>6.2</td>
</tr>
<tr>
<td>Bombay</td>
<td>1,104</td>
<td>26</td>
<td>--</td>
<td>6.3</td>
</tr>
<tr>
<td>Bengal</td>
<td>3,065</td>
<td>17</td>
<td>3</td>
<td>4.2</td>
</tr>
<tr>
<td>Punjab</td>
<td>602</td>
<td>12</td>
<td>--</td>
<td>2.2</td>
</tr>
</tbody>
</table>

The Government of India, realizing the backward condition of female education, advocated the institution of model primary schools, the provision of more training schools and the strengthening of the staff of inspectors. In its proceedings of July 1911, it held;

*That the inadequate results hitherto attained were partly due to the want of sufficient state encouragement and called on local governments to take earnest efforts to affect a real advance. It was impossible to rely on the efforts of local bodies to popularize female education and a direct stimulus must be applied by the Educational Department itself.*28

*The Pioneer* also wrote on the same lines,

*The education of the females has a vital bearing, and its exclusion from the educational programme will constitute a great defect of destructive consequences. Feminine ignorance has always been the source of many evils that sap the foundation of vigorous national existence, and any system of educational*

27 Department of Education, Notification No. 348, Calcutta, 10 March, 1911.
amelioration that fails to make proper provisions for its remedy must necessarily be illusory. ²⁹

Under the consistent public pressure, the resolution of the Government of India on Educational Policy of 1913, envisaged a three-year programme in the field of female education, a separate curriculum of practical utility and an emphasis on elementary education and hygiene and surroundings of schools. To organize the education of girls the resolution urged that the cooperation of Indian women should be enlisted in an effort to place the education of girls on a sounder footing and to accelerate the progress. ³⁰

In the meantime a memorial was presented to the Secretary of State, on 12th October, 1915 by a deputation introduced by Mrs. H. Fawcett which asked that a committee be appointed to inquire into the whole subject in India. The memorial was forwarded to the Government of India. Replying to the deputation, Mr. Chamberlain said that such efforts should be initiated by the people and the government on its part will support it. To quote:

I think that it is desirable that movements of this kind should originate in India rather than in London and that we should co-operate with the movement in India rather than create one in this country and originate it ourselves. Do you know what the susceptibilities which would naturally be encouraged are, and what are the troubles which any indiscreet handling of it might arouse? ³¹

²⁹ The Pioneer, 29 May, 1911.
³¹ Proceedings of the Government of India, Home Department (Education-A), enclosure No. 2. 15 October, 1915. Speech delivered by Mr. Chamberlain to the Deputation on Female Education in India dated, 12 October, 1915.
PRIMARY EDUCATION

The Primary education for girls was one of the principal questions of the moment and was obviously the crying need. The courses of studies in the primary schools were revised in 1889 and simplified. It was generally felt that “the curriculum should be so designed as to develop and train all the faculties or powers of the scholars to the maximum, to make fit for the discharge of the duties and responsibilities of domestic and civil life, to make the acquisition of knowledge a thing of pleasure and not a task”.

The government was not in favour of having a uniform syllabus in the primary female schools, and felt that it should conform to the local needs of the people. “Unless the curriculum is in consonance with the feelings of the people chiefly concerned, the girls will be withdrawn from the schools”. Needle work was made compulsory in the middle standard examination. Soon it became a very popular subject. Beautiful embroidery, Kasida, network, lace-making was done by the pupils. Spinning, Knitting and crochet were also introduced. Many a times, it contributed to the earning of agricultural families and made students self-supporting. Domestic economy was popular as a subject but was seldom practical. The kindergarten teaching was introduced by Miss Harl in Victoria school. The Chief Inspectors was satisfied with the progress in girls primary schools and reported in 1916 that “Vernaculars and needle work were well taught in the larger primary schools and arithmetic was brought to a standard sufficient for household needs”.

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32 Ruchi Ram Sahni, Curriculum of Studies for Primary Schools for Girls, Proceedings of the Punjab Educational Conference and Exhibition held in December 17, 1917, p. 556.
35 Sanaullah Khan, op.cit., p. 124.
Besides hand work, there was an increasing demand in the larger centers for an Anglo-Vernacular education for girls. But it was difficult to secure teachers with sufficient knowledge of English. In the mission high schools, English was well taught and girls could speak and write fluently. In many of the aided schools, English was taught as an optional subject. In these schools, the pupils did not, however, get much practice in speaking though they could read and understand easily.

There was an increase in the number of schools and scholars between the years 1913-14 to 1918-19, but as compared to the number of schools for boys, the increase was marginal.

**TABLE NO.12**

Number of Primary Schools and Scholars (Female) in Punjab during 1913-14 to 1918-19

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Schools</th>
<th>No. of Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>1913-14</td>
<td>4154</td>
<td>831</td>
</tr>
<tr>
<td>1914-15</td>
<td>4548</td>
<td>919</td>
</tr>
<tr>
<td>1915-16</td>
<td>4754</td>
<td>971</td>
</tr>
<tr>
<td>1916-17</td>
<td>4913</td>
<td>990</td>
</tr>
<tr>
<td>1917-18</td>
<td>5077</td>
<td>1015</td>
</tr>
<tr>
<td>1918-19</td>
<td>5167</td>
<td>1020</td>
</tr>
</tbody>
</table>

During the period of Dyarchy, though the members of the Legislative Council had been pleading the cause of female education, the progress, was by no means as rapid as male education. The girls' schools were still given second rate treatment. They had to be content with building or equipment which was no longer required by a boy's school. Similarly, "most of the men employed in girls' schools were old...

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pandits or maulvis, often transferred after superannuation from boys schools.\textsuperscript{37}

There was a favorable change in the attitude of the government. Formerly, it believed in ‘supplementary assistance’ but now it was felt that unless government takes up initiative, the progress of such an education cannot, but be slow. Accordingly, a conference of the experts was convened in February 1919 at Lahore to consider the existing situation and to make recommendations as to the course to be followed. It held:

(i) That there should be at least one teacher for every 30 girls and two teachers in every full primary school;

(ii) That a standard minimum scale of salaries should be enforced for all teachers in board or unaided schools.

(iii) That an out station allowance be given to the teachers obliged to live away from homes.\textsuperscript{38}

It further accepted that the efforts of the private enterprise were indispensable in this important field of education. It thus suggested that since the attendance at a denominational school was generally better than at a board school, that district board might open new schools, through the agency of private bodies i.e. board should select a suitable place for a school and provide the funds for its maintenance.\textsuperscript{39} This was a complete reversal of the policy adopted with regard to boys’ school where board schools were rapidly replacing aided institutions.

A fine example of private munificence was afforded by Sir Ganga Ram, who had constructed a stately building for Industrial Widow'
Home in Lahore. Those of the widows who had acquired a satisfactory measure of general education were trained as teachers and used the Lady Maclagan School, as a practicing school. This institution also owed its existence to the same philanthropist. Others of the widows were trained in industrial work. There were more than 30 residents in the institution.40

As a result, largely due to the efforts of private agencies, a definite change was appearing in the attitude of the people and their conservatism and prejudices were breaking down. Even social barriers of early marriage were being relaxed to enable girls to receive primary and secondary education. Educated men desired educated wives for their sons and presumably educated their daughters with the same object in view. It was reported that “Indian public opinion is slowly changing from its former attitude of positive dislike to the education of women and is progressing through apathy to cordial co-operation”.41

It was generally felt that educated women were not showing keenness to associate themselves with the work of management of schools. Some exceptions, however, were there. The Shrimati N.D. Thackersay University at Poona in the Bombay presidency established in 1917 was run by women. Similarly, Guru Nanak School at Amritsar was managed entirely by ladies so far as the domestic affairs of the school were concerned.42 A beginning, thus, was made in this direction too.

Further impetus was given to female education by the organization of an All India Women’s Conference on Educational Reforms held at Poona in January 1927. In the welcome address Rani Saheb of Sangli said:

41 Ibid., p. 129.
42 Ibid., p. 136.
There was a time when the education of girls had not only no supporters but open enemies in India. Female education has by now gone through all stages—total apathy and indifference, ridicule, criticism and acceptance.\footnote{Ibid., p. 171.}

Progress still eluded the women's education. Just when the people had begun to be keen on educating their girls, shortage of funds retarded the development. Moreover, the tendency of the parents to withdraw girls from schools still persisted. The lack of teachers was still appalling. The number of parents who were ready to see the cultural advantage of a general education was undoubtedly on the increase, but majority still questioned the value of subjects taught. E.M. Jenkins, the Deputy Commissioner of Hoshiapur observed in 1927 that the state of girls education was most unsatisfactory.\footnote{Virinder Singh, \textit{Dyarchy in Punjab}, New Delhi, 1991, p. 55.} The deplorable condition of female education may be imagined from the fact that by the end of March 1927 the percentage of female literacy was only 1.37.\footnote{Report on the Administration of the Punjab and its Dependencies for the year 1926-27, Lahore, 1928, p. 112.}

The Hartog Committee stressed the vital necessity of affording opportunities of education to women. It was of the opinion:

\textit{The importance of the education of girls and women in India at the present moment cannot be overstated. It affects vitally the range and efficiency of all education. The education of the girl is the education of the mother, and through her of her children. The middle and high classes of India have long suffered from the dualism of an educated manhood and an ignorant womanhood—a dualism that lowers the whole level of the home and domestic life and has its reaction on personal and national character.}\footnote{Hartog Committee Report, 1929, pp. 150-151.}
The Committee thus pointed out that great disparity existed in the figures of school-going boys and girls, that the primary education of girls, in rural areas was quite inefficient and limited in scope. The committee further stressed that funds should be earmarked for girls apart from the general scheme of primary education.\textsuperscript{47} Mrs. A. Latif, wife of the Financial Commissioner of the Punjab, while addressing the annual meeting of the Central Punjab Women’s Educational Conference on 3 November, 1934 observed. “As for female education, I need hardly remind you how miserably backward we still are, only 12 women out of every thousand in Punjab are literate.\textsuperscript{48}

Another important feature of the year 1929 was the experiment of co-education. It was the most economical method of educating our girls. It was the “cheapest, though not the best form of education in the primary classes”.\textsuperscript{49} The initial hesitation of the parents was removed when they found that their little ones were taught by female teachers ‘who are the prime instruments of elementary education the world over’. The number of girls reading in boy’s school by the end of the year 1927 had reached to 10,225 while 3461 boys were studying in girls schools. Some of the local bodies encouraged the wives of the school masters to become literate and to join the teaching profession. They were given training at Lyallpur and Jullundur in two batches of twenty each. The popularity of these schools depended upon the local influence and the reputation of the teacher. Mr. Manmohan reported:

\textit{I was agreeably surprised to find co-education flourishing in small district board primary school at ‘Gholia Khurd’ in the Ferozepur district. More than half of the number of pupils on the}

\textsuperscript{47} Virinder Singh, \textit{op. cit.}, pp. 55-56.
\textsuperscript{48} \textit{Ibid.}, p. 56.
\textsuperscript{49} \textit{Report on the Progress of Education in the Punjab for the year 1930-31}, p. 70.
rolls consisted of girls, some of whom were fifteen or sixteen years of age.\textsuperscript{50}

These schools were more in demand in Amritsar District “because of the preponderance of Sikhs who do not keep their daughters in purdah”.\textsuperscript{51} On the other hand, co-education was non-existent in Multan circle as local opinion was definitely opposed to it.

Numerically, the girls’ primary schools kept on increasing between 1937-47, yet the teaching was far from satisfactory. Lack of capable teachers, financial stringency, and ineffective supervision were the banes female education was suffering from.

The following table shows the marginal increase in number of schools though the increase in the number of scholars was satisfactory.

**TABLE NO. 13**

Number of Primary Schools (Female) 1937-38 to 1945-46.\textsuperscript{52}

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Schools</th>
<th>Number of Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1936-37</td>
<td>1830</td>
<td>108,431</td>
</tr>
<tr>
<td>1937-38</td>
<td>1868</td>
<td>113,073</td>
</tr>
<tr>
<td>1938-39</td>
<td>1912</td>
<td>118,095</td>
</tr>
<tr>
<td>1939-40</td>
<td>2088</td>
<td>131,212</td>
</tr>
<tr>
<td>1940-41</td>
<td>2199</td>
<td>136,179</td>
</tr>
<tr>
<td>1941-42</td>
<td>2212</td>
<td>138,013</td>
</tr>
<tr>
<td>1942-43</td>
<td>2216</td>
<td>139,354</td>
</tr>
<tr>
<td>1943-44</td>
<td>2237</td>
<td>141,726</td>
</tr>
<tr>
<td>1944-45</td>
<td>2270</td>
<td>146,640</td>
</tr>
</tbody>
</table>

\textsuperscript{50} Ibid., p. 16.
\textsuperscript{51} Report on the Progress of Education in the Punjab for the year 1937-38, p. 106.
\textsuperscript{52} Report on the Progress of Education in the Punjab for the year 1936-37 to 1944-45.
SECONDARY SCHOOLS

The scheme of studies for secondary schools was elastic. At the time of the framing of a suitable curriculum for vernacular and Anglo vernacular girls schools, it was held, “As the education of the girls in this country is at an early stage of development, the courses of study be elastic and adaptable”. 53 English, for instance, was sometimes taught as a language and sometimes also used as a medium of instruction. In one school at Simla and two in Rawalpindi, Bengali was taken up. 54 Kanya Mahavidyala, Jullundur had a scheme of studies different from the standard one. Queen Mary’s College, Lahore was another institution with a scheme of its own choosing. Religious education was also imparted in the schools under private management.

Many of the girls in middle schools, very often took up a second vernacular in addition to a classical language Sanskrit or Persian. 55 The teaching of house work in one form or the other was a common feature of all schools, although it was not always systematic. One practical subject, needle work, was taught in all girls’ schools.

In 1916, an alternative scheme leading up to school final examination was issued by the Education Department. Physiology, Hygiene and Domestic Economy were included as optional subjects for girls. Reacting strongly against the variety of curriculum in the schools, it was suggested in the Provincial Legislative Council that some uniformity in the syllabus should be enforced. 56

55 Ibid.
The policy of the government had been to promote and stimulate popular interest and encourage all genuine attempts to provide educational facilities for girls. The course followed was to supplement and assist private initiative in female education. Direct control by the government was avoided except in cases where a definite wish was expressed for it by public as in the case of Victoria School at Lahore.\textsuperscript{57}

Liberal concessions were given to the students with the object of popularizing the education of girls. Scholarships to 20 percent of the pupils in primary and middle schools were provided. Education was made free in all board and almost all aided schools for girls.\textsuperscript{58} To attract better teachers, the salaries paid to women teachers were considerably higher than those paid to men of corresponding qualifications. Stipends varying in amount were paid to all female students under training for the teaching profession.

Physical exercise was a part of the course in mission schools, but elsewhere, little was done owing to prejudice against physical drill to be carried out when the arms and head are enveloped in a \textit{chadar}.\textsuperscript{59} The Inspector of Ambala wrote, “There is no preparation for it, no desire for it. “Firstly, there were no provisions for the playgrounds in the schools. Secondly, where playgrounds and equipment were provided, they languished for the lack of any organization of games.

“Physical exercise” writes Miss Dougulas, “is still a thing of the future. Teachers are very apathetic to it; parents are dubious as to the propriety of it. The elder girls always seem ashamed to be seen playing

\textsuperscript{57} \textit{Ibid.}, The Victoria School for girls, Lahore, was managed by Punjab Association. It was made a government institution in 1913 and raised to the high grade.

\textsuperscript{58} \textit{Government of Punjab, Home Department (Education)}, 18 January, 1917, No. 25.

\textsuperscript{59} \textit{Report on the Progress of Education in the Punjab for the year 1917-18}, p. 17.
the game”.

In the later years Girl Guide Camps were organized at different places. Junior Red Cross emphasized the need for paying attention to cleanliness' and ordinary health rules. In some of larger towns, schools took part in competitions arranged by the St. John Ambulance Association.

To boost up the tone of female education still further, a conference in Punjab was convened by the Director of Public Instruction in 1913. About 30 ladies and 20 men participated in it. The latter included Lala Lajpat Rai, Rai Bahadur Hari Chand, Babu Abinash Chandra Majumdar, Bhai Gurmukh Singh, Rai Bahadur Lala Sunder Das Suri and others. The framing of a suitable curriculum for girls formed the principal subject of discussion. It was eventually understood that the requirements of the Indian community was to have an Anglo-Vernacular scheme of education in which at a certain stage English should be added to the other subjects as well. It was further agreed that in the matter of grant-in-aid Anglo-Vernacular schools should be regarded on the same footing with schools which give instructions through the medium of English alone. Another important question taken up by the conference was the lack of government high schools for girls. “The subject aroused great enthusiasm. The general sense was that there should be at least one high school for girls in each Division run and maintained by the government schools for boys, to serve as models”.

With all these efforts, the number of the girls’ institutions and the number attending them increased. In the year 1914, first government high school was opened and the Victoria High School was provincial’s

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60 Report on the Progress of Education in the Punjab for the year 1916-17, p. 45.
61 Selections from the Native News Papers, Published in the Punjab, p. 332, The Tribune, Lahore, 23 April, 1913.
62 Ibid., p. 393, The Tribune, Lahore, 24 April, 1913.
and given an adequate staff. In the quinquennium, 1912-17, increase in the number of girl scholars was 25%.

Undoubtedly, this increase would have been impossible to achieve, had excellent private agencies not supplemented the efforts of the government in the spread of female education. It was reported, “This is par-excellence the field for private efforts and there are signs that such efforts will not be wanting on the part of religious and other private bodies. Indeed the great interest which is everywhere being taken in the female education is one of the most encouraging features”. 63 The efforts of the government were seconded by the Arya Samaj and Dev Samaj, Chief Khalsa Dewan, Anjumans and by several Missionary bodies. Their contribution in brief is as follows:

CHRISTIAN MISSIONARIES

The Christian missionaries were the pioneers in the field of female education and played a conspicuous part in the spread of education in the province. The Presbyterians ran three types of schools. The first were the boys’ schools which taught a basic curriculum of English, Indian languages, arithmetic, history, geography and the Bible. The second types of schools were the orphanage and boarding schools with an industrial branch attached. The third type was the girls’ school. 64 The first boys’ institution was started by the Church Missionary Society at Kotgarh in hills near Simla in 1843. By 1907, in Lahore alone the Presbyterians ran sixty schools for boys and two for girls. 65 “The type of education offered in Presbyterian schools, like other schools under Christian sponsorship, was determined by their evangelistic aim”. 66

64 John C.B., Webster, op. cit., p. 151.
65 Ibid., pp. 151-152.
66 Ibid.
They had to bear a strong opposition of leaders of revivalist movements. “The Christian Missionary activity and schools were suspected as agencies of conversions”.67 ‘The Panjabee’ was critical of the undue importance given to missionary institutions by the government. It wrote: “College managed by Christian Missionaries, though private in a technical sense, are for all practical purposes, government colleges, and they have claimed and obtained rather more than a full share, in university management from the very beginning”.68

The system of grant-in-aid introduced in 1854, robbed the missionaries of much of their autonomy. They did join the system but refused government grant-in-aid in the beginning, because they did not want to be identified too closely with government lest people might regard the missionaries as government agents. The Education Commission of 1882, however, gave them a secondary place in Indian education.

In the field of female education, the missionaries took to the field as early as 1836, when Presbyterian Mission stared and elementary school at Ludhiana. Church Mission Society established a school at Ferozepur in 1881. A girl’s school was established at Moga in 1857, but due to lack of girl scholars it was converted into a co-education institution in 1902. Soon mission schools sprang up in almost all the big towns of the province. The schools at Kharar, Moga and Batala need a special mention.

THE AHMADIYA MOVEMENT

The Ahmadiya Movement which was the most important among the Muslim religious movements arose in 1880’s in Qadian in

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68 The Panjabee, Lahore, 3 October, 1904.
Gurdaspur district. It derived its name from Mirza Ghulam Ahmad who was the founder of the movement. The Ahmadiyas believed in giving equal opportunities for education to boys and girls and laid special emphasis on the study of religion. The first school known as Madrassa Ahmadiya was started at Qadian in 1902. Another school Talim-Ul-Islami was founded in the same town in 1914. A girls’ school was established in 1928. Ahmadiya also established a degree college at Qadian, Talim-i-Islam in 1940.

However, there occurred a schism in the ranks of the community. One group was led by the son of Mirza Ghulam Ahmad, who became the second Khalifa. The other group declined to accept him the Khalifa and instead formed a new Anjuman namely, Anjuman-i-Ishayat-i-Islam at Lahore.

**MUSLIM-ANJUMANS**

Of the other literary societies among the Mohammedans, Anjuman-i-Himayat-i-Islam, Lahore was organized in 1866. Its chief aim was to give the Muslim youth a good grounding in the principles of their religion along with secular instructions, and to support orphan and destitute children. “They emphasized female education, loyalty to the British Government, and opposed the Indian National Congress”. In 1901, it had established a flourishing school with college classes and an orphanage. The movement, though it wished to effectually combine religious with intellectual education; did not indicate any narrow spirit of bigotry or reactionary feeling in regard to education.

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Anjuman-i-Islamia, Lahore was established in 1869. The most important contribution of this Anjuman was in the field of education. The schools for boys were established by the Anjuman-i-Himayat-i-Islam, Lahore, Anjuman-i-Islamia, Amritsar, Anjuman-i-Islamia, Multan and Anjuman-i-Islamia, Rawalpindi. Special emphasis was laid on religious training. The Anjumans also published text-books on several subjects which were used in Islamia schools all over the country. The madrassa of the Anjuman-i-Himayat-i-Islam, Lahore was started in October 1886 as a lower primary school and within three years was raised to the Entrance level. In 1892, college classes were added. It became the biggest private Muslim institution. Another school of repute was the Mohammedan Anglo-Oriental School at Amritsar, started in 1873. It was raised to Entrance level in 1885. A special feature of the institution was that one third of the students on rolls were non-muslims. It was headed by an English headmaster. Anjuman-i-Islamia started madrassa in Multan and Rawalpindi in 1888 and 1896 respectively. Both became important centers of education within a short period. Besides fulfilling the educational needs of the Muslims, these institutions went a long way in breaking the prejudices against modern education and paved the way for their future role and place in Indian sub-continent.

The Anjumans played a significant role in female education. The lead in this respect was again taken by the Anjuman-i-Himayat-i-Islam, Lahore. After a public meeting in 1885, five girls’ schools were started under the management of local leaders. They imparted education up to upper primary level. In 1897, these schools were raised to the middle

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54 Ibid., p. 117.
standard. These schools effectively checked the activities of the Christian *Zenana* missionary societies. Schools for Muslim girls were also opened at Amritsar and Batala. These institutions were beyond the control of the Education Department and did not toe the line of the department in the formation of its syllabus. The education imparted, catered to the needs of the Muslims society. Government augmented the efforts of the society by instituting Jubilee scholarships for the Muslim student.

**ARAY SAMAJ**

The founder of *Arya Samaj*, Dayanand Sarswati, besides being a social reformer, was also a great educationalist. To eradicate the problem of illiteracy, he envisaged free and compulsory education for all. He wrote, “There should be a state legislation to the effect that nobody should keep his sons and daughters away from schools”. The educational activities of the *Arya Samaj* were started during the life time of Swami Dayanand. The Amritsar branch of *Arya Samaj* opened a girl’s school in 1880, which was followed by the *Arya Samaj*ists at Ferozepur, Lahore and Jalandhar. *Arya Kanya Pathsala* which became a primary institution was founded in 1890 at Jalandhar. “The institution is doing very useful work. We can well congratulate the devoted president Lala Dev Raj and the other managers of the institution on the success that has attended their noble efforts in the cause of the female education”.

The D.A.V. institutions were not averse to western education. They accepted “western literature and science not as instruments of mental enslavement but as catalytic agents of an Indian renaissance”.

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76 *The Panjabee*, 31 October, 1904.
Self respect, self reliance, nationalism were the essence of these institutions. “The Arya Samaj tried to bring about spiritualism, value-oriented character and developed the social side of the rising generation through effecting new departure in curriculum”.\(^7\) To meet this end, the system of education brought in new subjects of school and college learning. A national system of education began to emerge. “The D.A.V. college movement created a tradition of independent thought and action which earned for its members the proud title of rebels under an alien rule”.\(^7\) The progress of Arya Samaj institutions was assessed by V.P. Malhotra, who wrote, “At present Arya Samaj are running one thousand big or small educational institutions which are providing education facilities to more than ten lakh students employing about fifty thousand teachers of all ranks”.\(^8\) Besides, having a large number of institutions, it did not make any compromise with the quality of instruction. “Arya Samaj believed in “the improvement and not multiplication of the college.”\(^8\)

Their contribution in the field of the education was indeed immense. By the year 1911, more than 50 girls’ schools were under the management of Arya Samaj. Among the Aryas of Punjab, 80 per 1000 women were educated as against only 6 per 1000 in the province and 230 Arya men as against 63 of general population.\(^8\)

**CHIEF KHALSA DEWAN**

To foster love for knowledge and education among the youth, the leaders of the Chief Khalsa Dewan envisaged a scheme of setting up the Sikh Education Conference. First session was held at Gujranwala in

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\(^7\) Shiv Kumar Gupta, *op.cit.*, p. 71.
\(^8\) *Golden Jubilee Commemoration Volume, Dayanand Anglo Vedic College*, Jullundur City, 1970, p. 76.
\(^8\) Shiv Kumar Gupta, *op.cit.*, p. 37.
\(^8\) *Census of India*, cited Shyamala Bhatia, *op.cit.*, p. 146.
1908. It aimed at enlightening the people and making the synthesis of the best of western education and the best of Indian education with religious fervour in it. It was to reform the entire system of education, where foreign language was to be replaced by the mother tongue. The conference laid special emphasis upon the female education which was hitherto practically ignored.

In the course of four decades (1908-47), it achieved an impressive record of attainments to its credit and rendered yeoman’s service to the cause of education. It fixed a target of having at least one primary school in every village. By the year 1919, the conference recorded the total number of schools at 200. The Director Education Department appreciated the venture of the Sikhs in these words, “the activity shown by the Sikh Community in starting new secondary schools has been particularly noticeable in recent years and several such schools are qualifying for recognition”. In 1892, Khalsa College, Amritsar was established, which was a great source of intellectual ferment for the Sikhs. The conference took special measures to bring Punjabi to the exalted position which it deserved. *Padarth Vidya Bodh, Shabad Birti Prakash, Gurmat Sangeet* and many other Punjabi books were published. Religious education became a part and parcel of the whole fabric of education of the entire Sikh community which kept both moral and morale of the Sikhs considerably high. It did not ignore to provide the technical education in the institutions. Teaching in craft, typewriting, short hand and book keeping were started in many of the institutions started by the conference.

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83 Educational Committee, Chief Khalsa Diwan Di Barvin Report, 1919, Chief Khalsa Diwan, Amritsar, p. 20.
It laid special emphasis on the education of women. The very fact that during the sessions of the conference, many a times a women’s conference was also held, is an evidence of the fact that the Sikh Education Conference aimed at bringing the women at par with men, both educationally and socially. By the year 1915, it had one Kanya Mahavidyala, 8 Kanya middle schools, 36 Kanya primary schools, 5 boarding houses and one widow ashram.\(^{85}\) Thus all these organizations made splendid material contribution towards the spread of education. *The Khalsa Advocate*, Amritsar praised the services rendered by the Sikh teachers in the following words. “They have brought the girls groping in the darkness to new light”.\(^{86}\)

But for the Sikh Education Conference, the Sikhs would have lagged behind the sister communities in the hectic race of education. Alferd Margin Davis of Bishop’s Stratford College, London remarked, “Educational system of the Sikhs was fully developed and the most broad minded of any in the whole of India”.

**DEV SAMAJ**

Dev Samaj was another organization which predominantly strove for female education. Dev Samaj institutions stood for a high standard of education and inculcated moral culture of the highest quality. Dev Samaj Girls High School, Ferozepur was the first Hindu girls’ high school in the province, which prepared and sent up girls for the matriculation examination of the Punjab University.\(^{87}\) It laid special emphasis on the character building of the women folk. The education imparted was consistent with the great traditional values of purity and devotion. The school was upgraded to a college and post graduate

\(^{85}\) *Ibid.*

\(^{86}\) *The Khalsa Advocate*, Amritsar, 30 December, 1939.

\(^{87}\) *Census of India*, 1911, Vol. XIV, Punjab, Part-I, p. 139.
classes were also added to it. A teachers training college was also started which became feeder for the teachers for the schools of the state. In the words of J.N. Farquhar, “One of the important functions of Dev Samaj had been to educate the women and raise their status and put them on equal footing with men with regard to the privileges and advantages that the society affords to the latter”.  

Though the progress in the field of female education was considerable, yet, the people of the province were not satisfied with this progress. *The Panjabee* (Lahore) of 24 December, 1916 observed:

> Inspite of the development that has taken place, we cannot, indeed, forget that only one girl in nineteen is under instruction that the great majority of those receiving instruction do not go beyond the lower primary stage. Even the rate of growth is scarcely satisfactory. It appears that it would take the province at least 300 years for every girl of school going age to be at school. This surely is not a prospect which we can look upon with complacence.  

The number of middle schools increased from 93 in 1926-27 to 135 in 1931-32 while the rise in high schools was from 21 in 1926-27 to 40 in 19341-32. The number of scholars in middle schools rose from 16868 in 1926-27 to 28135 in 1931-32 and those of high school from 3641 in 1926 to 12363 in 1931-32.  

Mahatma Gandhi rendered signal service to the advancement of the women’s movement by making thousands of them, of all classes to come out of their homes and participate in the political movement. As

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90 *Report on the Progress of Education in the Punjab during the quinquennium ending1931-32*, pp. 5-6.
Amrit Kaur wrote, “A passionate lover of humanity, and implacable foe of injustice, in whatever from or sphere, Gandhiji espoused the women cause.” Mahatma Gandhi tried to bring women at par with men. He wrote in the Harijan.

As for illiteracy among the women, its cause is not mere laziness and inertia as in the case of men. A more potent cause is the status of inferiority with which an immemorial tradition has unjustly branded her..... We owe it to her and to ourselves to undo the great wrong that we have done her.

Sharda Act of 1923 gave a further boost to the efforts of Gandhi ji.

In spite of the efforts of the government, voluntary organizations and individuals, the high school education for girls could not make a head way in the province. The progress all through remained slow, which is clear from the following figures:

**TABLE NO. 14**

Number of Public Institutions girls 1936-37 to 1944-45.

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1936-37</td>
<td>1941-42</td>
</tr>
<tr>
<td>High Schools</td>
<td>1936-37</td>
</tr>
<tr>
<td>42</td>
<td>48</td>
</tr>
<tr>
<td>195</td>
<td>237</td>
</tr>
</tbody>
</table>

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91 B. Kappuswamy, *Social Change in India*, Delhi, 1972, p. 270.
93 *Sharda Act* was passed in 1929; minimum age for girl’s marriage was fixed at 14 years.
Thus by the year 1944-45, only a humble target of 70 high schools could be achieved. The number of schools could not match with the increased interest of the people in the education of the girls. It was reported in 1941-42.

*There has been marked evidence, not only of decrease in apathy of parents with regard to the education of their daughters, but of very definite and a wide spread desire to get them educated.*

Among the difficulties which impeded the progress of female education, the foremost was religious education which was not given any place in school curriculum. The English rule was considered to be responsible for wakening the religious feelings. The people strongly felt that all moral progress depended ultimately on religion and the religion learnt by a child at her mother’s knees is the one it practices during life. Unless girls are well grounded in their faith, it will be impossible for them to pass it on intact to their children. It was recommended that moral instructions such as teachings on the life and sayings of great men and women, portion of Ramayana and other religious books should be taught. These were expected to prove helpful in giving the students high ideals and good examples. Over crowding and lack of trained teachers were the other obstacles in the progress of secondary education.

It was however regretted that owing to financial stringency, funds were not available for the desired and required progress of girls’ education. Moreover, the increase, whatever had been, had taken place only in urban areas. The girls from affluent and well educated families could have an access to high schooling. Rural masses, as usual were the worst affected. In spite of the passing of Sharda Act, the tendency with

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95 *Report on the Progress of Education in the Punjab for the year 1941-42, p. 36.*
the rural population to marry their girls at an early age still persisted. Thus high education among girls could hardly reach the grass roots of the province.

**TEACHERS’ TRAINING**

With the increase in the number of primary and secondary schools, the need for trained vernacular teachers became acute. The teachers and training material in primary schools was not up to the mark. “There is a large want of the kindergarten teachers especially in municipal schools”. The accepted notion was that a trained mistress should not be required to teach little children and that any one can manage infant class. School teachers were miserably paid and in most cases poorly qualified. The only government institution for training teachers for vernacular girls’ schools was the Normal School for Women at Lahore. Soon its efforts were strengthened by two privately managed training institutions. In addition, training classes were also maintained by several aided institutions.

The government tried in all possible ways to enhance the number of trained teachers. The recurring grants received from the Government of India in 1912 were allotted by the Government of Punjab to the local bodies for vernacular education mainly on the basis of salaries paid to the teachers. The system was extended to municipal committees in 1913. It was done “to revise salaries for strengthening the teaching staffs in the vernacular schools maintained by the boards, throughout the province”. The rates of aid given to schools under private management for staff were enhanced. In order to encourage the training of the teachers more training classes were opened and rate of stipends to the trainees in the normal schools were raised. As a result, the number of

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97 Government of the Punjab, Home Department (Education), op.cit., No. 25.
students in Lahore Normal school for women rose from 35 in 1912-13 to 101 in 1916, and the total number of female students in the normal school and training classes rose from 84 to 229. The Rawalpindi Inspector’s, Miss Must arranged ‘Refresher Courses’ for primary teachers. These were found most beneficial and district boards in the division afforded special facilities for teachers to improve their qualifications. In connection with the training of the teachers, excursions to mills, salt mines and Infant Welfare Exhibition at Delhi were taken. Effects were found to be remarkable, as a wider field of life was open for teachers and their vision expanded.

The prejudice against permitting women to enter the teaching or indeed any profession had restricted the number of women teachers. So an inordinate number of girls’ primary schools were conducted by men. By the year 1926, the system of having separate normal schools was substituted by training classes which were attached to the large and more prosperous government high schools. The most prominent of these was the lady Maclagan School of Lahore, which was started by Sri Ganga Ram. But the working of the schools was still not satisfactory. The Deputy Commissioner, Jhang, wrote about the unsatisfactory condition:

Out of 133 female teachers, only 49 are trained and only five have passed the middle school examination. I am reliably informed that general standard of teaching in the girls school throughout the district was far from satisfactory and the untrained teachers is particularly responsible for the unpopularity of female education in the district.

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98 Ibid.
In 1940-41, besides, Lady Maclagan training college, Sir Ganga Ram College, Mahavidyala College, Rai Bahadur Sohan Lal College, all unaffiliated colleges sent students for B.T. examination as private candidates with the result that in 1942, 226 candidates appeared for the B.T. examination. Besides Lady Maclagan college and Kinnaird Training centre, J.A.V. classes at Sohan Lal training college were recognized, J.A.V. classes at Islamia high school Lahore and Khalsa college, Lahore were sanctioned provisionally. The result of this expansion was that supply of trained teachers was in excess of the demand. "The consequence is that a number of trained graduates are either unemployed or working in temporary vacancies". Similarly the J.A.V. teachers were slightly in excess of demand. During 1943-44, new syllabus for J.A.V. classes was introduced and the duration of the course was increased to tow years. J.A.V. classes continued only at government high and normal school, Hoshiarpur.

It is paradoxical that still there was a shortage of trained teachers in the schools. The reasons were not far to seek. Firstly, the teachers were not prepared to go to outstations to work in the schools, with the result, all pass outs did not add to the number of trained teachers. A Circle Inspector's observed that "Many of the schools in the district are clamouring for teachers, while a number of last year's pupils of the Lahore Normal School are waiting for work at Lahore". Secondly, the rate of salary offered to women teachers, even when trained, was usually poor. This was especially the case in lower primary departments where the need for highly qualified teachers was not

103 Mrs. Sircar, The Training of Teachers, Proceedings of the Punjab Educational Conference and Exhibition held in December 1917, p. 559.
recognized. Local bodies and even aided schools were still too inclined to think that the cheapest teacher was the best. Local or private bodies take full advantage of the fact that a girl will rather work on starving wage in her own town or village than go out to an isolated school for a large salary.

**INSPECTION**

For the smooth running of the institutions and efficient working of the teachers therein, some checking was needed. This was provided in the form of Inspection. It was in the year 1883, when Mrs. Steel was informally appointed to inspect and supervise these girls’ schools. She was a very capable lady who had a sound knowledge and experience of girls’ education. Her services to the cause of female education were commendable.

During the year 1885, Miss Waunton of C.M.S. School and Mrs. Rodgers of the Municipal school at Amritsar, generally assisted the Department by inspecting and reporting on the girls schools in Lahore, Gujanwala, Ludhiana, Jhelum and Rawalpindi district. The need for an independent lady inspectress of Indian girls’ schools was keenly felt, but the deficient financial position did not allow it.

It was in 1889 that formal appointment of Mrs. F.A. Francis was made as Inspectress of Schools. She had a sound knowledge of Punjabi language and was very sympathetic to the girls. She did splendid work and established a tradition of inspection. In 1905, the province was divided into three circles, with headquarters at Lahore, Ambala and Rawalpindi. The eastern and western circles were under the charge of Inspectress while Deputy Director, in addition to all her heavy duties, looked after the Central Circle herself. A fourth circle was

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104 L.M. Stratford, *op. cit.*., p. 87/50.
105 Sanaullah Khan, *op. cit.*, p. 23.
sanctioned in 1937-38 with its head quarter at Multan. Miss Stratford was the first to be appointed as Chief Inspectress. She along with Mrs. Ingram, Inspectress Jullundur, had brought about important changes in the teaching. These officials regularly visited the schools of their areas. Many a time during their visit, they used to give some useful suggestions to the untrained mistresses. This was done in by a friendly talk or by giving model lessons. The mistresses were generally slow to learn but by persistence and perseverance, the results were achieved.

“...It was largely due to their efforts that the girls’ schools in the province were increasing steadily in popularity and efficiency”. Inspection remained a sphere of European ladies only. The Indian women did not come forward to adopt the profession. “The employment of Indian ladies in the work was much to be desired, the solitary travelling which it involves is attended with risk and discomforts, extremely trying even to European ladies who are accustomed to shift for themselves and hence it was not seriously proposed hitherto as a career for educated Indian ladies in the province”.

HIGHER EDUCATION

The situation was no way better in the field of higher education. In 1916, Bombay had the proud privilege of having a women’s university, the Punjab did not have a women’s college as late as 1912. Here again private bodies dominated the field. The Maharani of Burdwan was known for her efforts in this direction and her schools, “the Vedic Putri Pathsala and Khatri Girls Schools at Lahore aim at having high departments”.

108 Government of Punjab, Home Department (Education), Lahore, 18 January, 1917, No. 25.
A Hindu lady was the first women to obtain the diploma in ‘Shastri’ of Punjab University”, a Mohammedan young lady for the first time passed the “Munshi-Fazal” examination, while another stood first in the whole province in the subject of English in the Entrance Examination. Thus the restrictions of purdah could not stand in the way of higher female education.

In 1912, intermediate classes were added to Queen Mary’s school and it was made over to a degree college in 1914-15. Education on modern lines was provided under the able principal ship of Miss Z. Welford-a well known educationist. Drawing, painting, arts and embroidery were the special subjects taught in the institution. In 1937-38, it imparted education to 273 students.

The college classes were added to Kinnaird High School in 1913-14. It prepared women students for intermediate examination of the university. In 1917-18, the college was granted affiliation up to the B.A. classes on the condition that the collegiate classes were to be held separately from the school-condition which was complied with late in 1939. Under the guidance of Miss Edwards, the principal of the institution, the college made rapid strides in the academic and extra-curricular activities. Honours classes in English and Economics were started in 1922-23.

For quite many years, the women of the province had to contend with these two degree institutions only. Due to the increasing trend in higher education among girls, some women occasionally joined boys’

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110 Report on the Progress of Education in the Punjab for the year 1913-14, p. 4.


colleges at Lahore and Rawalpindi. But public opinion was not in favour of co-education at this stage. The educationists of the Punjab like Mr. James Ewing, strongly supported the opening of colleges for women ‘to relieve the boys’ college of incubus’. This opinion was reiterated by the other educationists of the province also. Swami Dayanand had pleaded that “The place of study should be secluded for girls, and boys schools should be two Kosan (about four miles) apart. The teachers, servants and menials should all be females in girls’ school and males in boys’ school. No boy of five years age should be allowed an entry into a girls’ school, or a girl of that age into a boys’ school”\(^\text{113}\).

Stratford College for Women at Amritsar was raised to Degree College in 1938-39 to fulfill the needs of women to have a separate college. Till this period no women’s college was affiliated up to M.A. standard in any subject\(^\text{114}\). By the year 1940-41, there were four affiliated degree colleges\(^\text{115}\) and one Government Intermediate College for women at Lahore.

Kanya Maha Vidyala, Jullundur was another denominational institution which besides providing academic teaching, brought about social awakening among girls. Intermediate classes were started in 1930 in this institution. It received no grant from the government and as stated earlier, it had its own curricula. Not withstanding the government’s displeasure, the Vidyala strengthened the spirit of nationalism which the government apprehended most. Mr. Butler wrote in this regard, “If the government is not quick, it will find the women of India educated by the Arya Samajists. Our position in the country will be hopeless if the

\(^{113}\) N.B. Sen, *Wit and Wisdom of Swami Dayanand*, Delhi, 1964, p. 53.


\(^{115}\) Kinniard College, Lahore College for Women, Stratford College, Amritsar and Islamia College for Women, Lahore.
women are trained up in hostility to us". The first lady graduate in Shastri examination in the province belonged to this institution.

Opened in 1921-22, Intermediate College for girls, Lahore prepared students for B.A. and B.Sc. course in Chemistry and Botany. In the year 1940-41, an M.A. class in English was started. The number of students rose to 145 in 1933-34. The students of this institution were ambitious to join higher fields after graduation.

Another D.A.V. institution, Hans Raj Mahila Mahavidyalaya, (Lahore), Jullundur, prepared the students to own the responsibilities and face the challenges of life. Dev Samaj College for girls, Ferozepur, had a school, a degree college and a training college and prepared girls for all walks of life. The product of this school was the first woman M.B.B.S. in Punjab who in course of time became the principal of Lady Hardinge Medical College, Delhi.

By the year 1944-45, there were 8 women colleges in the province; 4 Government, 2 aided and 2 unaided. Great interest was evinced by students in games, social activities and extra-mural activities of women’s institutions. Inter-collegiate games and sports were arranged by the Punjab University Women’s Sports Tournament Committee and the sports meets were held on the university ground. In 1937, the inter college netball tournament was won by Intermediate College, Lyallpur and in 1938 by the Stratford College, Amritsar. Besides games, dramatic and debating societies were run by the students with the help of the members of the staff. One striking phenomenon of sociological importance is the ease with which the women students have come

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117 Shashi Bala, *op. cit.*, p. 231.
forward to take their rightful place, not only in the examination hall, but also in the debating arena, the concert platform and even the college dramatic stage”. More authority was given to the students in the management of hostels. The swimming pool of Queen Mary’s College was something to rave about. Students evinced interest in the social activities as well. The Kennard Training Centre took to the teaching of the women inmates of jail. Stratford College started a Rural Reconstruction Society in the college which staged plays dealing with thrift, hygiene, health and the evils of child-marriage.

**PROFESSIONAL EDUCATION**

Besides the higher education, the girls were prepared for various professions. “Three lines were generally open to them motherhood, teaching or nursing”. The first two have been discussed. About the last, people looked down upon it as a profession. But Miss Harrison advocated it, with very sound logic. She said in one of her papers, “I venture to think that the status of any profession depends on the people in it. If honorable women take up work of any kind it becomes an honorable work. Nurses were usually uneducated in England until Florence Nightingale had the courage to show what an honourable woman could make of the profession, and others followed her.”

In response to these calls, many widows and elderly women joined hands with Miss Simon and Miss Raynor and got training in the work of *Dais* (Midwives). Later on, many welfare works like infant welfare and clinics for babies etc. were started which made the best use of the service of unfortunate ladies and in return gave them livelihood. It

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121 G. Harrison, *Higher Education for Girls*, *Proceedings of the Punjab Educational Conference and Exhibition* held in December 1917, p. 46.
was seen, thereafter, that in a few houses ladies were found to be the only source of income. Miss Stratford cited a very interesting example in her presidential address to the girls' education section of the Punjab Educational Conference, "I remember a few years ago a application from a man asking for a pension as his wife, his only support, had died".¹²⁴

Though a beginning was made yet parents could not appreciate education as a means of vocation for their girls. "Indian opinion at least in the Punjab, still discountenances the idea of bringing up girls to earn an independent livelihood in a trade or profession."¹²⁵ Women's Christian College, Ludhiana was started by Dr. Edith Brown in 1894 to provide medical education especially to Christian women. Over the years Indian women began to be admitted in the institution.

Thus advancement was made every year in one or the other fields of female education. Christian missionaries, the Arya Samaj, the Khalsa Dewan, the Dev Samaj and other pioneers in the educational movement regarded initial difficulties not as an excuse for inertia but as an incentive to exertion. With the result, not only the prejudice of the people against purdah system and child marriage was broken, but a desire to educate their daughters was also kindled in the hearts of the parents, yet the progress as a whole was far from satisfactory. It has been rightly said, 'Punjab dwells in hamlets'. But here the villages were denied even the humblest means of acquiring bare literacy as most of the high schools and even middle schools were opened in towns. The belief that 'education of women is essential to national advancement was wide spread', but the means to acquire it were limited. Financial stringency had retarded the spread of education as a whole and female education in

¹²⁴ L.M. Stratford, op.cit., p. 87/53.
¹²⁵ Government of Punjab, Home Department (Education), op.cit., No.25.
particular. The small number of colleges could hardly suffice the needs
of the girls of the province. With the result, the colleges could not
escape the evil of over-crowding. Many a time, girls had to join boys’
colleges, but it was not appreciated by the parents. Moreover, the high
cost of education also impeded its growth. The total number of high
schools and colleges could not exceed the mark of 70 and 8 respectively
that too in a period of about hundred years, can hardly be called a happy
state of affairs. If there was apathy on the part of the government,
parents too appeared to be reluctant to impart education to girls. The fact
that there were only 40 government high schools and 4 government
colleges, in itself is an indictment of government’s policy towards the
future mothers of the nation.