Chapter – I

INTRODUCTION

Education is a pre-requisite for progress and development of a society. The term development implies change, movement, progress, growth and the achievement of potential. Educational theories, like philosophies are generally believed to be of two kinds, those that have support in classical philosophies and those that have support in unorthodox philosophies. Classical philosophies can be traced from Plato and Aristotle. The laissez-faire theory attributes that education is development from within, rather than from without. One can find support for this theory in the doctrines of Schopenhauer, Nietzsche, Emerson, Bergson, the psychoanalysts, and the existentialists. Dewey interprets education as a preparation for life, itself. Plato advocated compulsory education for boys as well as girls 2000 years ago. According to Herbert Spencer the aim of education is the “Training for completeness of life and the moulding of character of men and women, for the battle of life.” The individual is the chief concern and center of education. The individual’s supreme duty was to achieve his expansion into the absolute, his self fulfillment did not lie in the acquisition of mere objective knowledge.  

According to Gandhi ji, the question of the education of children could not be solved, unless efforts were made simultaneously to solve women’s education. Gandhiji highlighted ‘I have no hesitation in saying that as long as we do not have real mother teachers, who can successfully impart true education to our children, they will remain uneducated, even though they may be going to schools. She must have special knowledge of management of the home, care of children, their education etc.” Education meant drawing out the best from the child, and the man, physically, intellectually and spiritually. Jawaharlal Nehru pointed out “Truly no argument is required in defense of women’s education. For my part, I have always been strongly of the opinion, that while it may be possible to neglect men’s education, it is not possible to neglect women’s education. The reasons are obvious. If you educate the women, probably men will be affected thereby, and in any event children will be

affected. ….Our civilization became arrested and one of the main signs of that decay of our civilization is the subjection of women.³³

In Punjab factors that have greatly determined the education pattern and social life of the people, are the rich resources and its distinct geographical position. The word “Punjab” is a Persian compound word meaning ‘five waters’. The word Punjab consists of two Persian words ‘Punj’ and ‘ab’ ‘Punj’ meaning five and ‘ab’ meaning ‘water’ or ‘river’. Since the old province was watered by five rivers i.e. the Jhelum, the Chenab, the Ravi, the Beas and the Sutlej, it was therefore called the land of five rivers.⁴ The Physical features determine the history and culture of a nation. The rivers of Punjab carrying sediments from the hills have converted it into a broad fertile alluvial plain. In every age, the people of this region have had to do little to harvest plenty, its richness gave opportunity for intellectual pursuits. From time immemorial, Punjab has been a great centre of learning. Rig-Veda, which is considered the oldest scripture of the world, was compiled here. The Aryan system of education produced world famous scholars in Science, Astronomy, Philosophy, Medicine, and Mathematics and so on.⁵

The Province, being geographically placed on the frontier, had to bear the full brunt of the invaders. Attacks by these foreign invaders affected the people of Punjab, who now came into contact with a new alien culture. Cultural intermingling made them less orthodox and more modern in their outlook. They came to adopt the new institutions quickly and became liable to change. It is because of this remarkable adaptability that the people of 19th century Punjab were quickly attracted to the western education. The religious spectrum of Punjab was dominated by Hinduism, Sikhism and Islam. Brahmans, who monopolized the Hindu education, had become lazy and idle, depending on charity. A change was provided by western education. ⁶

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³ S.Ram, Sharma, *Women's Education in Ancient and Muslim Period*, New Delhi: Discovery Publisher House, 1996, p. 11
⁴ WWW.anthro.mnsu.edu/cultural/oldworld/mildest/Punjab.html,12/7/2010.
⁶ Ibid., p. 22.
Ancient India

In Ancient India education could be understood as being the outcome of the Indian theory of knowledge and a part of the corresponding scheme of life and value. Women, it would appear, were educated both in the spiritual as well as temporal subjects. The spiritual side comprised of training in the religious lore and perhaps also in the historical tradition and mythology, as we find mention of *rishis* of hymns and the temporal side comprised of training in fine arts, as well as military science. As a qualification for marriage the education of the girl, was considered as important as that of the man. The *Yajurveda*, depicts almost the same condition as the *Rigveda*, and records a similar view. It says, “A young daughter who has observed brahmacharya (i.e. finished her studies) should be married to a bridegroom who likes her is learned.” The *Atharvaveda* is equally emphatic in its support of female education. They were held in high esteem. There was no child marriage. They were allowed to enter the order of *Brahmacharya* and to pass through the *upanayana* ceremony. Women were eligible to study *Vedas*, perform sacrifice and compose hymns. Some hymns were composed by women such as Visvavara, Ghosha and Apala. Female *rishis* of all religious sects, Buddhist, Jain, Shakta, Vaishnava, Shaiva, Ganapatya and Virashaiva have been mentioned in inscriptions and classics. The *Rig-Veda* mentions some Rishikas such as Lopamudra, Apala, Visvavara, Ghosa and GargiVachatinavi, who greatly distinguished themselves in the discussions.\(^7\)

According to A.S. Altekar in the *Vedic* period “In the higher sections of society the sacred initiation of girls was common and they went through a regular course of education. Some attained distinction in the realm of theology and philosophy and a considerable number of women, followed a teaching career either out of love or out of necessity.” Altekar goes on to say “the general freedom and better status enjoyed by women in Vedic period was largely due to men being engrossed in the work of conquest and consolidation. Women used to take an active part in agriculture, and in the manufacture of cloth, bows and arrows and other war materials. They were useful members of society and could not be treated with patronage and contempt.” Women gave instructions as per the teaching of Patanjali. The status of women was in fact one of authority and honour. According to Vedas, women should have opportunity to

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attain knowledge of the Vedas from all the four corners. (*Atharveda*) Women have been called *updeshtrioif* knowledge and this indicates women as teachers. *(Rig Veda)*

The custom of infant marriage and enforced widowhood was not prevalent among the Aryans of Vedic times. If female infanticide had at all been practiced, it must have been confined to a very small section of society. *(Marriage, sometime took place by free choice of men and women. They had the right to utter the sacred mantras. The widow was allowed remarriage. The wife was a regular participator in the sacrificial offerings of the husband. Maitreyi, wife of Yajnavalkya, was said to be conversant with Brahmans, is represented as holding with her husband, a Philosophical discussion on the relationship of the universal, to the Individual soul. Ghosa, the wife of the great seer Kaksivan has been mentioned several times in *Rigveda*. Lopamudra, another lady *risi* is credited with having composed a hymn, jointly with her husband Agastya.)*

The education given to boys and girls was different, in kind and degree. Education for boys prepared them for life outside the home, predominantly for teaching, battle, trading, and for girls a life within the home, principally for beautifying, nourishing, fostering, for being a perpetual fountain of tenderness and happiness. The Brahman girls were given more book education, while the *kshattriya*-girls were provided training in active exercises, the *vaishya*-girls, in economic matters, though in each case less than her brother and within the home itself. Barring the exceptional instance, generally girls seem to have been given more training, than boys in the fine arts.

During the later Vedic period the situation began to change. The undesirability of the birth of daughters became more evident. While the son was the hope of the family, the daughter was a source of trouble. Women education came to be limited to domestic and vocational studies only, by which they become good housewives. *(Lord

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Buddha considered men and women equal. He believed that a woman had to depend upon her own acts for her future good or evil or salvation. Women in Buddhist society were almost equal to men and with clean right to property that they enjoyed a free and independent life they could lead. Such an impression would be absolutely unfounded. It is true that the condition of women was better in Buddhist society than that of Brahmanical. Thaper has observed that decision to allow nuns in the Buddhist order one of tremendous importance. She was not regarded primarily as child bearer, the birth of a son was not necessary to Buddhist ritual. In a Jataka tale we find Bodhisattva saying Farwell to his queen with their words “you enjoy the wealth you owe to me and your father.” This indication that women in Buddhist society had two sources of wealth, her father as well as husband. But he disliked the idea of women participating in politics. The distinction made between a son and daughter in the pre-Buddhist period was annulled and this raised the status of a daughter. The education in ordinary families that could not afford to employ special teachers for the training of their daughters at home was, very rapid. But education of women, however, still continued in rich, cultured, royal and aristocratic families. They were stopped Vedic education, however, the study of fine arts like dance, music, painting and practice of innumerable crafts continued.14

The code of Manu drew up her dependent position, which was later fully established, a woman must never be independent. Day and night women must be kept dependent by the male of their families, “her father protects her in childhood, her husband in her youth, and her sons in old age, and a woman is never fit for independence.15,”

In the post Vedic period after 300 B.C, drastic deterioration took place in the position of women. In the Vedic period the girls were married at about the age of 16 or 17. During the 8th or 9th century A.D, the marriageable age of girls was lowered down to 9 or 12. This gave practically a death-blow to any education worth the name. No doubt two or three years were still available, when some primary education could

14 S.Ram, Sharma, Women’s Education in Ancient and Muslim Period, New Delhi: Discovery Publisher House, 1996, p. 19.
have been imparted, but both the girls and their guardians used to devote their attention, during this period, more to the problem of marriage than to that of education.  

In this period higher education of girls was confined to royal, official, rich and well-to-do families and to the class of dancing girls. It may be pointed out that most of the heroines of Sanskrit dramas written in this period, who are represented as fairly educated, belonged to the higher classes. The degradation of women lasted till the beginnings of the 12th century A.D. The Aryans were busy in conflicts that required the birth of more boys. The birth of a girl child was no longer welcomed in the society and her access to education also became limited. She was no longer who could consider as Rishi perform Vedic rituals. Decline in her status became visible.  

Medival Period

Education was theoretically a must for every man and women in the Muslim society. *Bismillahis* the ceremony which formally marks the beginning of education. Education has been treated under two heads, that of religious and of secular training. The traditional education pattern which was largely religious in orientation, included initiation of children, in the reading of the holy book. Secular education was imparted in two ways, either at home or at school. However, Muslims whether in the paramount empire of Delhi or in its dependencies, encouraged female education. It was observed that girls belonging to Muslim royal and noble families were often educated privately in their homes. Sultan Ghiyas-ud-din khilzi took keen interest in the education, which was confined to princess and learned slaves or old men of tried morals and provided education to upper class women,. There was absence of general female education. In the reign of Akbar regular education was given to ladies of the imperial harems. There also existed separate *maktab* for female education. But usually they studied in co-education schools, at the primary level, when sexual consciousness had not yet awakened. Later girls were segregated and given education, at home. Girls were taught literature, elementary arithmetic and religious scripture. The girls were also educated in domestic science, by some elderly ladies. There is

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evidence of women education. Raziya the daughter of ShamsuddinIllutmish, was highly educated. In addition to reading and writing, she learnt the art of riding and the use of arms. GulbadanBegam, the daughter of Babur,was well educated. She wrote a very valuable as well as informative work in Persian the *HumayunNama*. Chand Sultana could speak Arabic, Persian, Turkish, and Marathi. Nurjahan,MumtazMahal, Princess JahanAra and Zeb-U-Nisa were highly educated and well versed in poetry. The position of a wife in Islam was legally much stronger, than that of her Hindu counterpart, who had all the duties without any corresponding rights. A Muslim woman could hold her property and could enjoy it as she pleased, she could keep her husband from taking possession of it. But the general Muslim women were considered inferior to men and were enjoined upon to observe purdah.

The selection of a tutor to teach Koran became a problem for the parents. In case, a lady tutor was not available, then the parents were reluctant to appoint a male teacher. In a particular case a blind Maulana was employed for the girls, in the absence of a lady tutor. During the lessons, the informant than a girl of five, used to sit behind a screen. In the Muslim tradition, women were not allowed to sit along with men, in mosques and to offer their prayers.

The position of Hindu women had undergone a change. A sense of insecurity increased and consequently Hindu women in northern India, also lost their social status. Spiritual, intellectual and physical development was obstructed. It was a common saying in medieval India, that man was a fool who took the advice of women. A woman was mainly confined to the house. She was required to serve meals to her husband and other members of the family and then ate herself. She followed her husband at a respectable distance while walking. A good wife was expected to dedicate herself spiritually, as well as physically to her husband. Only a fraction of the total girl population now received education, and they came mainly from families of the Rajput chiefs. No separate schools existed exclusively for the Hindu girls. They were taught in some places along with the boys, but only up to the primary level. The Hindu Society, as a whole, became prejudiced against women’s education. Schools were generally attached to Mosques, Temples or Dharamsalas, and


some contribution of land or money, often supported these institutions. They were also held in huts of faqirs at the houses of liberal persons. Occasionally, a wealthy zamindar engaged an accountant, in a village in order to teach his children and also other children of the village. Regular fees were not paid to the teacher, but weekly gifts were made to the teacher, who also received donations from parents, on festivals, marriages, and other auspicious occasions in the pupil’s family. But the female teacher was almost entirely of a religious or semi-religious character. Theoretically, the girl child was considered Lakshmi but her birth was not welcomed. While the birth of a son was always hailed, however the birth of a female child in the Chenab valley of Punjab, was considered of immense joy. Damodar, a contemporary qissakar of sixteenth century, writes that the birth of Heer, in the chuchak’s home was celebrated.

“The pujta gurubhaganeek, bhiyabheek, saumabheek, manmanabheek”

The festive activities on the birth of Sahiban in the house of Khiva khan have been depicted beautifully by peelu.

“In Punjab women enjoyed authority in the household, both among the rich and the poor. She performed multifarious duties, including the grinding of corn, milking the cows and buffaloes, churning butter, cooking food, fetching water and spinning cotton. She had a paramount influence in the house hold, by controlling and preventing her husband, from extravagance. The analysis of folk tradition, presents an ambivalent image of woman. If on the one hand, she was suppressed in the patriarchal social system, on the other hand she exercised great authority at home. She was a link

21 Ibid., p. 96.
22 Bawa, G.S. Bedi, (ed.) QissaHeerDamodar, Amritsar : Verse Publication, 1949, p. 3. (A daughter was born in the house of Chuchak. Congratulations came from the whole world. The mid-wives washed her, wrapped her in silk and carried her in their laps)
between the children and their father. Punjabi ladies generally kept themselves busy in spinning, and other household jobs.\textsuperscript{24}

The Sikh religion does not suggest a low position for the Sikh women. Consequently Sikh women were better placed than their Hindu counterparts. In the sixteenth century, Guru Nanak observed a decline in women’s position. He therefore, felt the need to give them a place of honour. He wanted them to actively participate in social, cultural, religious and economic pursuits with men and wanted them to share the grace of god equally. In \textit{Asa Di Var} Guru Nank asked “Why denigrate women who give birth to kings and all.” The Gurus have given a unique position to women. Sikh baptism is meant for both men and women. Rani Sahib Kaur successfully defended her brother’s kingdom, against the attacks of Marathas, Afghans and Europeans. Mai Bhago prevented the defeated soldiers from returning home. She forced them to return to the battle field to join Guru Gobind Singh. The soldiers were led by her. Even in Sikh \textit{Misals} women were there as politicians, diplomats, administrators, regents, several Punjabi women led forces against the enemies.\textsuperscript{25}

The Punjabis were not opposed to female education but, considered the home to be the only proper sphere for women. He was content if she could recite the Koran, read the Granth or \textit{JanamSakhi}, or study the Ramayana, Bhagwad Gita at home. Mohammedan girls generally read the Koran at the mosque school along with the boys. Sikh girls attended Dharamsalas, while Hindu girls mostly received their education at home. The teacher was generally the mullah, the bhai, or the family priest, though female teachers, Hindu, Muslim and Sikh were also available. The Medieval Indian women were also prey to many social rituals and customs like female infanticide, child marriage, \textit{purdah}, sati, polygamy, prostitution and sutak etc.\textsuperscript{26}

\textbf{Position of Women Education in Early Colonial Period}

The women of Punjab were considered charming, beautiful and graceful. They

were celebrated for the beauty of their shape, feet, teeth. Generally they were tall in stature, well proportioned in constitution, sweet of voice and chaste in their character. Their condition however in the 19th century Punjab was far from happy. The evil and shameful abuse of female infanticide, sati or widow burning, child marriage, prostitution, women traffic and slavery were prevalent in Punjabi society. Slavery was a common practice. The girls were picked up in their infancy from the hills and sold in plains to rich Indians and sometimes to European officers. Majority of the female servants of nobles, chiefs, landlords and merchants were the poor slave girls. The recurrent invasions from the North had something to do with their lower status. They came to be regarded as a thing to be protected and shielded. The fear of preserving their honour probably resulted in such evil practices such as infanticide and child marriage. The decline of the 19th century Punjabi women was so complete that they came too regarded as Paaer di Jutti. But the prevalence of female literacy in all parts of Punjab, before the annexation seems paradoxical. They were tutored at home and could read or write the passages from the scriptures. In the western system of education, they remained woefully backward. Here again their inferior status vis-a-vis man was largely to be blamed. Giving equality to woman was considered as crime.  

Travelers visiting Punjab were amazed, to see the indifferent attitude of the parents towards the education of girls. The girl child had not received adequate benefit, of the development process in the form of food, education, medical care and opportunities. The conservative patriarchal attitude had been a major factor, for the bias against the female child within the family. She worked at home taking care of her siblings at an early age, at the cost of receiving little education. The biases within society prevented her from going to school, which were not segregated only for girls. As a consequence literacy rate dropped for girls. It also resulted in lack of qualified women teachers, available for schools. The few educated women available were not willing to work in schools, in remote areas. Another barrier for the progress of education was the fear within society, that an educated girl, would imbibe liberal ideas and would refuse to follow the role assigned by the patriarchal society. This would lead to the breaking down of the orthodox structure of society, laid down by

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the patriarchal system.28

The first report of the Board of Administration in the Punjab pointed out, that female education, which was almost unknown to other parts of India, was to be found in all parts of Punjab. There were also female teachers and female pupils, who were drawn from all the communities, Hindu-Muslims and Sikhs.29 It appeared from the evidence that public schools for girls were found only in big places or in mosques. The education of girls however, was mostly carried on at home and is therefore described as domestic education.30

The Punjabi’s had a glimpse of western education during the later year of Ranjit Singh region. The Maharaja himself encouraged, the study of English language. He invited John Laurie of Ludhiana Mission School for consultation. In fact Ranjit Singh was the first to introduce the western system of education.31

Agent of Women’s Education

The four main agents of women’s as of men’s education, in British India, were the missionaries, the social reformers, who worked either through associations or independently, the philanthropic foreigners interested in the cause of women, and the British government. Efforts of private individuals, in this direction were also less effective, than in the field of education of males.32

Role of Missionaries

Women’s education was promoted in the initial stages, by the missionaries. They made their contribution by opening day schools and zenana schools as early as the 19th century. In Punjab in the 19th century, leading missionary societies were working in Punjab.

Girl’s education attracted attention of the missionaries, and the government. At the beginning of 19th century 99% of the women population was illiterate. Though the missionaries were active in spreading English education, in the Punjab since the beginning of the 19th century, their efforts proved less effective, for which the main reason was native prejudice, against Christian missionaries imparting education, to girls. Female education was practically non-existent.

Missionaries were the first to establish their schools here. In 1836 the A.P. Mission opened an orphan girl’s school at Ludhiana. However the progress in this direction was woefully slow. There were only 19 students in 1848 and in 1851, the number of girl students stood at 18. These institutions were maintained by the various missionary societies and no financial aid was rendered to them by the Government. Jullundur Doab had its first English school at Jullundur in 1848, established by the American Mission, while the school at Lahore followed next year under the auspices of the same mission. The American Presbyterian School Ludhiana was opened in 1851, while the American and the Church Missions established their schools at Amritsar and Ambala cantonment in 1853 and 1854 respectively. By the end of this period there were, besides this the school at Rawalpindi, handed over by government in 1852-53. Besides these, there were, in addition to the KotGarhSchool, three elementary schools at Ambala cantonment, at Kangra and at Jandiala in the Amritsar District. In the field of female education missionary societies were much ahead of the Government, because, girls education formed no part of the official programme during this period. The American Presbyterian mission, Ludhiana, set up its first elementary school for girls, as early as 1836 and the Church Missionary Orphanage was opened at Amritsar in 1853.

In 1843 A.D., missionary institution was established for boys at Kotgarh near Shimla by the Church Missionary Society and after that in 1848, the American Missionary society, established the first English school at Jalandhar. In 1849, another school was established at Lahore by the same mission. The subjects of the Mission Schools including English, Geometry and Geography. There were several societies working to uplift education such as general Baptist missionary society, the church

missionary society, the London missionary society, the Presbyterian mission and the Scottish missionary society.\textsuperscript{34}

**Aims of the Missionaries**

The main aim of the missionaries was to impart education and to spread Christianity among the Indian people, by a proselytizing spirit. They attacked Polytheism and the cast inequalities among the Hindus, for according to them Christianity fundamentally stood for one God and social equality. Missionaries in fact played a great role, in the education of Punjab. On the role of the missionaries in Punjab, G. W. Leitner observed “The Christian missionary schools have hitherto been also the semi-religious schools, that have received grants, in aid from government, and there seems to be no doubt, that India is indebted to the missionaries, for much of her education, and for the formation of a higher standard of practical morality”. They were active not only for the expansion of primary or secondary education in the region but also higher education. The attention was paid by them, also to the cause of technique and female education, though at a later stage. The impact of their education and activities was felt mainly during the first half of the 19\textsuperscript{th} century and onwards. The work of missionaries in fact had a notable success. Their educational institutions introduced a new spirit of understanding and a better appreciation of life in the community and gave ‘an added impetus to a rethinking of values’.\textsuperscript{35} However the Christian missionaries were concerned about the moral and intellectual up-lift of Indians, their main aim in educating girls, as of all Indians, was to proselytize. Therefore, the response of Indians to these schools, although enthusiastic in the initial stages, became lukewarm. With the passing of time, Indians became suspicious of their aims, and were afraid that their daughters may be so influenced as to want to convert to Christianity.

**Role of Social Reformers**

The missionaries were followed by social reformers, whose pioneering work helped to lessen to some extent, the prejudice against women’s education. They laid


great stress on women’s education and argued that it was the master key for betterment of society and were convinced that it would exert a humanizing influence, on society and helping the removal of social ills. Raja Rammohan Roy first began to speak and write about the suppressed condition of Indian women. He was followed by MadhavGovindaRanade, JotibaPhule and others. According to them there were many advantages in educating one’s daughters, and they even mentioned such things, as the prevention of petty quarrels and obstinacies among women. It was hoped that female education would help preserve harmony in joint family. Reformers stated that uneducated women were the main cause of dissension in the family. Reformers cited historical and scriptural examples of educated women in ancient India, to show that female education was not prohibited by religion. RishiGargi had defeated in debate, the most learned rishis in the court of king Janka. It was held that educated mothers, sisters and wives were essential to the training of a race of intelligent sons, brother and husbands. ‘Women’s education should aim at making a woman an ideal housewife, ideal wife, an ideal mother and a ideal citizen’. But an implicit presumption in these and in many other similar statements was made clear. Women were to be educated primarily for grooming boys. The reformers put their views into effect both at the personal and through the organizational level. It would not have been possible for women in the 19th century to obtain education, without the support of the men in their family. While male social reformers had been working for women’s education, women had been initially too suppressed, to be even aware of their subordinate status.36

**Objectives of Social Reformers**

The objectives or goals of women’s education were formulated at that early stage within the context of their social role. The social reformers reasoned, that reform in the social position of women, would reform the society. They viewed women as being an integral part of family and society. They argued that since the family was and is the basic unit of social organization in India, the contribution of women to the stability of family, and through it to society, was crucial. Moreover, women were seen to have considerable influence on the socialization of children, and

were considered central to childrearing and housekeeping. Apart from their own sphere of activity, women impinged on the sphere of male activity, mainly through ideas and values, which pertained to cultural transmission and provided support to the male. It was for this reason that, while they propagated the cause of women’s education, they also promoted the idea of traditional role, reinforcement through social curricula.

Another objective of the social reformers and thinkers in the pre-Independence period was to meet the challenge posed by Christian missionaries, who were proselytizing while imparting education. Minault outlines the response of Muslim leaders to women’s education, as compared to the Hindu leaders and the Christian missionaries. She contends that one of the motivations of Muslim social reformers and leaders, in setting up schools for girls was to counteract the influence of Christian missionaries and their proselytizing zeal. They were particularly suspicious of the zenana schools which had been set up in Amritsar and Lahore. In addition, they were also equally concerned about the impact of the shuddhi movement started by the AryaSamaj in Punjab and UP. Yet another motivating factor was the provision of an education within the Islamic framework. For example leaders like Mian Mohammad Shafi in Lahore supported and worked, for the education of women, within the Islamic framework. A number of leagues were established, to counteract the impact of zenana schools and to uphold Islamic ideals e.g., Anjuman-o-Himayat-e-Islam which was founded in Lahore in 1884 is a good example. Apart from setting up schools for girls, they advocated classes for girls, in their homes, after the primary stage.37 Thus, even the proponents of reform, among Muslims could not transcend the limits of traditional social structure.

The fact that educated men came to prefer educated girls, as brides further reinforced this concept of education and motivated their parents, to send their daughters to schools. However, whatever the motivation, most parents were keen to have an education for the girls, which would embellish their famine qualities. Social reformers, Hindu as well as Muslim, propagated this view.

Schools run by Muslims had the teachings of the Quran, as an essential

component of the curriculum. However, the main idea in promoting women’s education was, that since a girl had to be a wife and a mother, school education should train her to perform, that role more effectively. Srinivas has stated ‘the pressure to get women educated is part of the process of securing good husbands.’ A girl had to receive ‘sufficient’ education in terms of the educational levels of the males, of her endogamous group. Mazumdar has pointed out that the gap between an educated husband and an uneducated wife had to be bridged. But there was another significant reason, these urban based educated men had come to prefer the company of courtesans. Also high-caste Hindu widows had to be educated, so that they would not become courtesans.

The factor for promoting of education among Muslim girls, was similar to that for providing education to Hindu girls, namely, that they should be prepared for their future roles and also that educated men wanted educated wives. But this had to be done within the Islamic context. The interest of the English educated young Muslim men in the education of women is evident from the setting up of a female education section, by the Mohammadan Education Conference. In the early twentieth century, the major center of educational activity among Muslims in Punjab was Lahore.  

**Role of Government**

Among the Indian provinces Punjab was one of the last to be annexed by the British government, as a consequence, the effect upon education of this annexation was peculiar. Education of the province was under the care of the Judicial Commissioner, and all communication, on the subject from the various District City and Divisional officer to the board or the Chief Commissioner passed through him. This arrangement continued till September, 1854, when at the request of the then Judicial Commissioner, the control of education was transferred to the Financial Commissioner

Government during this period was setting up its machinery for its administrationdefense of the country and pacification of the people.  

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Company had not paid much attention to women’s education. Perhaps lady clerks and officers were not required for administrative purpose. It simply implied that no comprehensive scheme was taken in hand and no lump sum provided for educational purposes from the imperial revenues.\textsuperscript{40} However some changes were brought in the system of education. On behalf of the Government, between 1833 to 1854, a sum of Rs. One lacs was allotted for education, which was made available for female education. The chief aim was of imparting education to Indians to recruit an army of clerks, needed for subordinate services, in the administration and educated women could not serve that purpose.\textsuperscript{41}

The district officers of the Indian civil services were expected to devise means for the education and up-liftment of the people under their charge. The reason why the Government did not render schools regular financial help was because till 1854, the orders of the Court of Directors, forbade “grants of money, in aid of secular education carried on in schools established and conducted by Christian Missionaries’.” The first Government school in Punjab territory was opened at Shimla on 1\textsuperscript{st} March, 1848, by Mr. Edwards, Superintendent, of Hill States. Another school at Hoshiarpur was opened the same year by Colonel Abbott. In 1849, the Deputy Commissioner, Amritsar, proposed the establishment of a Government school at Amritsar, Rs. 5,000 per annum were sanctioned and the first school was established at Amritsar in 1951.\textsuperscript{42}

The policy and attitude of the government towards girl’s education was made clear, as early as 1850. Lord Dalhousie in a letter of 11\textsuperscript{th} April 1850 had expressed the “view that no single change in the habits of people, was likely to lead to more important and beneficial change, than the introduction of education of their female children.” Woods Dispatch of 1854, which emphasized on female education, was an important landmark in the field of women education.\textsuperscript{43}

The Education Department was established in 1856 as a result of the


recommendations of the Wood’s Education Dispatch of 1854. However it faced problems, as people were still not ready to send their daughters to school, due to age-old traditions and biases. The efforts of the Punjab education department met with the greatest discouragement. It was only in 1856 that they were able to establish the first female government school at Rawalpindi. Prior to this, they deliberately let the question of female education drift, for fear of insurmountable impediments. The D.P.I. however was greatly encouraged by the example of Gopal Singh, a Deputy Inspector, who was successful in opening a large number of female schools in North-West Provinces (U.P.). To the British officers, the success of Gopal Singh was a sort of a social revolution, rather than an educational movement. The D.P.I. got a paper, written by Gopal Singh, and circulated it among his subordinates. Some of the Deputy Inspectors dismissed the spread of female education as impossible. But Karim-ud-din, AlanderHussain and Safdar Ali, the Deputy Inspectors of Ferozpur, Jalandhar and Rawalpindi respectively took up the task with zeal and zest. Within one year of the opening of the Rawalpindi school in 1856, there sprang up 17 schools with 306 girls attending them.

Schools were not graded, like present day schools, as High Schools, Middle Schools, or Primary Schools. There was at that time no Government or private university in India and any Entrance or Matriculation Examination. Nor was there any accepted classification of schools, marking off various kinds of schools distinctly from one another. The broad divisions may, however, be noted, viz., Zillah Schools located at the head quarters of the various districts, where English was a subject of instruction and education of higher classes was generally provided; and schools situated at Tehsil towns or in the interior of districts where the education imparted was strictly of an elementary character, though provision for the study of English existed in some places. In the case of boys, secular education, though not sharply distinguished from religious instruction, was not a new thing to the Punjab. The task of introducing western education among the boys, though not without its difficulties, was taken and the decision to replace and absorb indigenous schools which refused to

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reform themselves was soon made. As regards female education, attitude was however, radically different. The home was considered to be the natural and the only proper place for women and religion constituted not only the most potent but perhaps the exclusive influence in their education. Female education which a Punjabi might have welcomed could only be one which gave woman no taste for anything outside her home and no interest in any man except her husband.

Besides these fundamental differences, there were less important, though real, difficulties which retarded the progress of female education. The custom of marriage at an early age among the Hindus and the purdha system among the Muslims and a section of Hindu society, which latter manifested itself in objecting to the inspection of schools, by male officers of the government.\textsuperscript{46}

Under these circumstances it is not surprising, if no substantial results were achieved during the quarter of century under review. The time and money spent in this cause did not, however, go in vain; popular prejudices were gradually removed in the interest of the native community. Measures for putting native female education upon a more satisfactory basis could be introduced at the close of the period with perhaps a greater chance of success. The progress of female education up to 1862 was slow and unsatisfactory. The response of the people was discouraging. They took little or no interest in the education of their daughters. It was indeed an irony that even Tehsildars generally opposed the establishment of female schools.\textsuperscript{47}

In the year 1862-63 there was incentive for the education for girls, by Sir Montgomery who gave special rewards to the girl child attending schools. The government also began imparting training to women to qualify them as teachers. Their salaries were made higher than their male counterpart with the same qualification. An adequate number of schools, chiefly under missionary control were maintained for their requirements, and all these were under the grant-in-aid system.\textsuperscript{48}


Table 1.1


<table>
<thead>
<tr>
<th>Sr No.</th>
<th>Year</th>
<th>Number of Schools supported entirely by government</th>
<th>Number of Private Schools Aided by government</th>
<th>Total Number of Schools</th>
<th>Total Number of Students in Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1861-62</td>
<td>52</td>
<td>0</td>
<td>52</td>
<td>1168</td>
</tr>
<tr>
<td>2</td>
<td>1862-63</td>
<td>103</td>
<td>0</td>
<td>103</td>
<td>1539</td>
</tr>
<tr>
<td>3</td>
<td>1863-64</td>
<td>204</td>
<td>230</td>
<td>434</td>
<td>6928</td>
</tr>
<tr>
<td>4</td>
<td>1864-65</td>
<td>272</td>
<td>410</td>
<td>682</td>
<td>12239</td>
</tr>
<tr>
<td>5</td>
<td>1865-66</td>
<td>333</td>
<td>695</td>
<td>1028</td>
<td>16395</td>
</tr>
<tr>
<td>6</td>
<td>1866-67</td>
<td>296</td>
<td>649</td>
<td>945</td>
<td>17174</td>
</tr>
</tbody>
</table>

Sources: Statistical Abstract of Punjab 1868.

The Ludhiana Mission Report of 1867 also throws some light on the female education. The education of women of India has, till lately, been almost entirely neglected, by the people themselves, as it was considered unnecessary. It was even dreaded as likely to produce mischief. But the government was well aware of its duty towards female education in Punjab. In 1873, it directed the district officers, native chiefs and gentlemen and Municipal Committees to arrest the decline of female education in the province. In 1875-76 it was reported that schools were irregularly distributed and the teachers in those schools, by and large, were untrained and badly paid. There was a general lack of efficient female teachers. The L.M.R. of 1870 again confirmed that missionary girl’s schools were still in their infancy. These schools were operating at Rawalpindi, Hoshiarpur, Ludhiana, Sabathu, Ambala, Lahore, Jullander. At Rawalpindi, Hoshiarpur, and Sabathu, there was great preponderance of the Hindu girls, who were in majority.49

The reaction soon set in, however, and schools had to be gradually closed on

account of dearth of teachers, poor attendance, or inefficient instruction which brought education into disrepute. The number of institutions, both government and aided, decreased continually. In 1878-79 the figures stood at only 195 government and 232 aided primary schools. Of the latter, sixty-two were missionary schools which were generally doing better work than others, whether aided or government. The schools at Lahore and Amritsar, however, fared much better. Trained English mistresses held charge of most schools, inspectors of schools were appointed, and arrangements were made in 1868-69 for allowing married scholars to continue their studies.

Table 1. 2

Statistically the Distribution of Schools and Scholars until 1880-81 was as under.

<table>
<thead>
<tr>
<th>School</th>
<th>Number</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary School</td>
<td>322</td>
<td>9686</td>
</tr>
<tr>
<td>European and Eurasian girl School</td>
<td>09</td>
<td>509</td>
</tr>
<tr>
<td>Government Vernacular femaleschool</td>
<td>50</td>
<td>3930</td>
</tr>
<tr>
<td>Aided Vernacular female school</td>
<td>162</td>
<td>5212</td>
</tr>
</tbody>
</table>

The majority of the government and aided female vernacular schools in 1879-80 were reported to be in an inefficient state with unsatisfactory results. Most of the female schools were imparting elementary education. Higher education for the girls was yet in its infancy Lahore, was the only school in Punjab where secondary education for girls had been pursued till 1880-81. There was no significant development in the movement, except the springing up and closing down of a couple of girls schools, here and there. However, by the beginning of 1880 some district officers had started promoting to introduce female education, a system of primary education for girls, and the state which would not be inferior to that which already existed for the boys.50

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Female Education in Punjab and Recommendations of Indian Education Commission 1882:-

Female Education in Punjab from the time of Sir, Montgomery had always received the utmost attention of the government. Notwithstanding this, there had been a continuous fall, both in the number of schools and scholars, as is evident by the following statistics:-

**Table 1.3**

**Female Education in Punjab 1865-1882**

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>1865-66</td>
<td>1029</td>
<td>19561</td>
</tr>
<tr>
<td>1870-71</td>
<td>465</td>
<td>11819</td>
</tr>
<tr>
<td>1881-82</td>
<td>311</td>
<td>9353</td>
</tr>
</tbody>
</table>


Appendix to the Education Commission Report, Punjab, 1884, p.126.

The number of Muslim girls belonging to better classes attended the government schools in 1885-86.

This decrease was deplorable, as there had been a great increase in this respect in India generally. In Punjab, in 1881-82, the number of girls under instruction was only one for every 1416 of female population, though the proportion for India was one for 849.4. The figures showed that much was required to be done to bring the female education in Punjab up to the average level of India as a whole.

Subject on female education was perhaps the most important of all the chapters in the Indian Education Commission Report. The Recommendations of the Education Commission covered almost every aspect of female education. It laid particular stress on the support from public funds, grant –in –aid, differentiation of curricula and books, fees, teachers, appointment of women inspectors and non-official

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cooperation. Some of the specific recommendations of the Commission were as under:

- That all female schools or orphanages, whether on religious basis or not, be eligible for aid.
- That the conditions of aid to girls’ schools be easier than to boys schools.
- That the standard of instruction for primary girls’ schools be simpler than those for boys schools.
- That the greatest care be exercised in the selection of suitable text books for girls schools.
- Mixed schools, other than infant schools, were not generally suited to the conditions in the country, the attendance of girls at boys schools should not be encouraged except in places where girl’s schools could be maintained.
- That the establishment of infant schools or classes, under school mistresses, be liberally encouraged.
- That female inspecting agency be regarded as essential to the full development of female education and be more largely employed than hither to.
- That endeavour be made to secure the services of native gentlemen interested in female education, in committees for the supervision of girls schools, and that European and native ladies also be invited to assist such committees.
- That while fees be levied where practicable no girl’s school be debarred from a grant on account of it’s not levying fees.
- That liberal aid be offered for establishment, in suitable localities of girls’ schools in which English should be taught in addition to the vernacular.
- That female school be not placed under the management of local boards or municipalities unless they express a wish to take charge of them.
- That grants for zanana teaching be recognized as a proper charge on the public funds, and be given under rules which will enable the agencies engaged in that work to obtain substantial aid, for such regular teaching as may be tested by inspectors, or other female agencies.

None of these recommendations were radical. The Commission did not make education compulsory for girls. Its recommendations concerning the expansion of female education on a voluntary basis did not have force as the public opinion at that
time was not much in favour of girl’s education. The Punjab government while accepting these recommendations directed the D.P.I. to pay special attention to the remarks of the commission, pertaining to the standard for female schools as well as text books, teachers, grant-in –aid rules, assignment of scholarships and the necessity of arrangements for studying the customs and feelings of the people. It observed that the subject of female education required careful and earnest attention. “Everyone must agree with the commission, that the difficulties which beset female education cannot be solved either by their recommendations or by the most zealous action of government. However experience showed that the people of the province were becoming more amenable to guidance and more ready to respond to the government influence, in these and other matters. The sympathetic attitude of educational officers and the liberal aid of government on appropriate principles would also hasten the healthy growth of public opinion on the subject among the native community, on which success might principally depend. 52

Development of Female Education in Punjab 1882-1902

In 1886-87, 1891-92, 1896-97, and 1901-02, quinquennial reviews were considered by the government of India regarding the progress of education. These documents were comprehensive, reliable and detailed, but they did not try to formulate and influence policies. The period has another importance, in the sense that Punjab University Lahore was established in 1882. The Indian National Congress was inaugurated in1885, which continued to gather strength during this period and this indirectly furthered the cause of women education.

Women Education in Twentieth Century

Public opinion slowly but surely began to change in favour of women, when the young educated men began to aspire more from their prospective brides. As a article in a popular Bengali women journal pointed out, “soon it will be difficult to get bridegrooms for girls of upper and middle class Hindu families, unless their girls are given some education”. Education began to be valued by parents, as improving the prospects of their daughters. Female teachers however could not be easily procured in

indigenous schools. In 1905 a school for women at Lahore was established, which marked a new era in the development of female education. In 20th century women education was on an increase. There was a rapid growth in the number of girls’ schools and above all the number of girls attending each school also increased, this was mainly because the parents realized that education of their daughters was as much a part of their duty, as the education of their sons. The mother now insisted on having their girls educated. The people’s attitude also changed. They now accepted that husband and wife were bound together for life. An educated husband and an illiterate wife were like a horse and a buffalo yoked together. “It was felt that it was a woman who governed the household. It is a woman who controlled all expenditure. It is a woman who arranged all social and religious ceremonies.”\textsuperscript{53} News papers like \textit{Khalsa-advocate}, \textit{KhalsaSamachar}, \textit{The Punjabi}, \textit{The Tribune} and many more also helped in breaking old age barriers of prejudice of education for girls. \textit{Punjabi Bhain} emphasized that “literate woman were the yardstick to measure the progress of a nation”. Similarly The Tribune observed “woman must have equal rights, if India is to claim an honored place in the world.” Sociological factors also influenced in the growth of education of girls. The breakdown of the joint family system, which made it important for a girl to take care of the family unit, also required that she should be well educated.\textsuperscript{54}

Participation of Social reformers and thinkers led by Ram Mohan Roy, Ishwar Chandra Vidyasagar, Dayanand Saraswati, Keshav Chandra Sen, Baba Khem Singh Bedi, Bhai Takhat Singh and many others led to significant legislative, social and economic changes. The various socio-religious organizations like the Aryasamaj, DevSamaj, Singh Sabha and Chief KhalsaDewan and Muslim Anjumans made strenuous efforts in this direction. They started many schools for Muslim girls at Amritsar and Batala.

Chief KhalsaDewan envisaged a scheme of setting up the Sikh Education Conference. It laid special emphasis on the education of women. It also held many


women conferences. These Sikh education conferences, aimed at bringing the women at par with men both educationally and socially. They had opened KanyaMahaVidyalya, Kanya Middle Schools, and Kanya Primary Schools, boarding houses and widow ashram.\textsuperscript{55}

After Independence the constitution granted equal right to women. The Directive Principles of State Policy laid emphasis on the education of girls, on an equal basis with men. The University Education Commission headed by Dr S. Radha Krishnan was set up. On the chapter on women education the all male membership appeared to have advanced little over the view of enlightened Indians. The Constitution had laid emphasis on the education of girls on equal basis with men in every aspect, which was so very necessary for the growth of any society. The University Education Commission 1948-49 made certain recommendations regarding women education. But the most important development in the field of women’s education was the setting up of a National Committee for Women’s Education in 1956 under the Chairmanship of Smt. DurgabaiDeshmukh, which examined the problem of women education very comprehensively and suggested special measures, necessary to make an advance in women’s education. The members of the committee and its chairman visited many states and studied the problem of women education in general.\textsuperscript{56}

The National Council appointed Smt. Hasna Mehta committee in 1961 for Women’s education, to examine the problem of curricula for girls at all stages of education. It organized women education on a basis of effective equality with men. It suggested existing gaps between the education of boys and girls to be rapidly bridged.

Literacy rate of women increased as per 1901, 0.32, 1911, 0.54, 1931, 1.31, 1961, 16.86, 1981, 34.14, 2000, 63.69. No doubt it was a period of financial stringency and political struggle. In spite of these difficulties women’s education made considerable progress in Punjab in the twentieth century.


Review of Literature

A number of books have been written on the condition of women in society and role of education in changing her status. In review of literature, the following books have been examined which would help, to pursue study:

The first categories of books are pertaining to the education of women in India.

The second categories of books are focused on the women education in Punjab.

Chhabra, (1962). The study deals with the resources of Punjab, life of people, their manners, and their education. The author also discusses the economic life of the people of Punjab. It also highlights the village communities their food, dress, jewellery, and infanticide, unequal ratio of population and women find mention. Certain customs as betrothal, marriages, polygamy, polyandry, widow remarriage, and sati have been referred to. However, no details or variation over the entire region are noted. This book examines the economic effect on society as well as on women. This work provides rather minimal information on society as the main emphasis of the work is on economic history. The study focuses mainly on rural woman, however, it fails to analyze the life of urban woman

Mehta, (1970). Examines a study of the western educated Hindu women, to find out to what extent customs and values had influenced them. The enquiry is based on interviews with fifty western educated elite Hindu women. The main purpose of the study was to check whether western education’s impact resulted merely in superficial imitation of western ways of living or it went deeper and changed the traditional value system and to what extent an assimilation of western ways and thoughts were absorbed. The study included a survey of girls in the age group of twenty to twenty five. The parents belonged to army or civil services. Thus the scope of enquiry was selective. Respondents used open–ended questionnaire to fill out as fully as possible. In depth interviews were used for final conciliation. The first part of the book constitutes the basis of caste, Hindu joint family, Hindu women, background of the respondents parents, atmosphere of the nuclear home, expectations from education, Hindu rituals and practices, relatives, marriage, male–female relations,
attitudes towards friendship, widow remarriage, adoption, attitude towards dowry etc.

The second part examined the respondent’s attitude towards marriage, child parent relationship, education of children, religious education, and expectation from children, and attitude to recreation of children. The analysis of the respondents clearly revealed that maintaining traditional values without traditional way of life was almost impossible. The respondents were more interested to ensure economic status for their children. The analysis of responses showed events outside her immediate environment and laid emphasis on the enjoyment of material goods. Mehta rightly speaks for the western educated women, who were bearing the strain of mediating between two generations in a rapidly changing society. This study has an all-India perspective without mentioning regional initiatives in the field of education.

Singh, (1974). In this work the author has studied an educational progress and economic development in Punjab. The Punjab Government memorandum submitted to the Fifth Finance Commission on social services pointed to return investment in education. After a study of the progress of education in Punjab the conclusion seems inescapable that education has contributed little to the recent economic development of the state. His main analysis is that the content of education is much more important than the linear growth system. He throws focus that education provides for economic development. He also examines the professional and technical education and their impact on development. However this work fails to discuss the progress of women education and its impact.

Saini, (1975). This work analyses the social setup and follows up with the economic history, agriculture, irrigation, rural indebtedness, corporation industry, transport, trade and finance. The author has highlighted the fact; that there was a slow change in the field of social and economic development from 1849-1901. The author also discusses the changing attitude towards some customs like infanticide, infant marriage, and sati. It shows that widow remarriage was very common among the jats and other agriculture castes. He notices that under the Hindu influence widow marriage was considered derogatory. This book briefly examines the work done by social reformers for the cause of widow–remarriage. The main objective of the book is to narrate the social and economic history of Punjab from 1901 to 1939. It helps to
understand the economic condition of Punjab during colonial period. This work however fails to provide an in depth study on the growth of women education in Punjab.

Vidyarthi& Mishra, (1977). Author in his work studies the social economic, political and educational condition of the scheduled castes. He has discussed not only economic problems in general but also focused attention on their economic aspects such as landlessness, indebtedness, low Income and poor standards of living. The author has discussed untouchability and the hierarchical position of scheduled castes, their family life, rules of residence, marriage and divorce, health and sanitation. He has also brought out the political participation and religious description of their beliefs in various gods and spirits, the religious heads of different castes and their festivals. The author has discussed the role of various voluntary agencies and social reform movements to elevate the position of Harijans. Constitutional safe guards for them have been mentioned. However little attention has been paid to Dalit women and their specific problems rooted in India’s traditional society.

Kaur, (1985). The work deals with the development, growth and implementation made in the field of education by a large number of committees, conferences, seminars, study groups, study teams, panels, dispatches, minutes and the commissions appointed by the government of India, state, numerous advisory bodies. Author has arranged her work according to different aspects and highlights the education policy and planning in colonial India, as well as in free India. In her work the author has studied women education, technical education, teacher education, and education of scheduled castes, rural and religious policy. Author has used source material like minutes, letters, charters, acts, commissions and committees, panels, seminars, conferences, reports, yearbooks, Five Year Plans and books to understand the subject. The references have been arranged chronologically. The work highlights the education system in India, which however fails to discuss the system of education at state level.

Rehman, M.M., (1993). Examines gender bias in an attempt to measure gender inequality and biases that exist today in various fields. The book especially indicates participation of women in education and employment sector at different levels i.e. global, national, village. The authors conducted a study with an aim to
measure the gender gap at various levels, to furnish a comprehensive and precise picture of differentiation. The book includes important information about the contemporary situation of women and their problems, which are arising out of issues of gender relationship, that touch on all aspects of life because of unequal treatment to women.

Aggarwal, (1998). In this study the author has discussed women’s struggle for legitimate rights in landed property, as the single most critical entry point for women’s empowerment. It becomes increasingly evident that it was necessary for women to win landed rights, for establishing equal gender relations, both within and outside their household. While the link between property and class relation had been well established in political economy, the link between property and gender relations has remained largely unexamined. Land was an important determinant of economic well being, social status and political power. In India the numerous committees and working groups focused exclusively on three elements, employment, education and health. The study is based on five South Asian countries: India, Pakistan, Bangladesh, Nepal and Sri Lanka. These countries constitute a region, having common elements in their histories, languages and cultures, which cut across national boundaries. Today however they are also distinct entities with different state structures, politics, economic programmes and welfare projects. Dual character of these countries is reflected throughout the work. The author points out that the issue of women’s land right has until recently, received little attention in policy formulation by the government. Aggarwal puts forth that little attention has been received from economists and other social scientist on the question of women’s land rights. The study examines the legal right of women in property in different countries and different religions, the obstacles women face in claiming their legal shares. In some part of south Asia, women are not free to dispose of their landed property, her brothers, relatives and even neighbors’ may seek ways of dispossessing her. Cases of self management are rare. The author also examines how women have sought to resist gender inequities through individual and collective actions. In BinaAggrawal’s work the centrality is important in explaining gender inequalities in South Asia, identifying critical unrecognized aspects of the complex social processes, that affect women and offering innovative proposals for change. This authoritative study is a indispensable source of reference and inspiration for both scholars and reformers. The author had
used ethnographies, macro survey, large scale survey, and census etc. She draws personal observations, as well as accounts of people living in villages. She has also used field travel in her study especially Rajasthan, Meghalaya, Sri Lanka, Bangladesh and Nepal to collect data. The author has also capped documentary sources of colonial period, for this significant work. Author has given scant inference to the impact of education on the status of the women.

This study fails to examine problems faced by woman to accrue education.

Michael, (1999). In his work Dalit in Modern India the author points out that change in contemporary Indian society have been the emergence of a new sense of identity among the Dalits. The author addresses the contentious issue, of the origin and development of untouchability in Indian civilization, the manner in which Dalits have confronted Brahmanic Hinduism, not just in its virulent form, of ‘Hindutva’, but also the more liberal form, which have provided the dominant interpretation of Indian society and history. The author critiques the sensibility, which equates Indian tradition with Hindusim and locates within the Aryan heritage, the essence of Indian civilization. He also highlights the alternative traditions, nurtured with in the Dalit movement, which challenge the dominant order. The author shows that the problems face by Dalit women are different from those encountered by non-Dalit women. The author also discusses the impact on Dalits of the recent trends towards liberalization and privatization and the consequent withdrawal of the state. The study is based on the concept of equality, social justice and human dignity. However in this work, the author fails to describe the socio-economic condition of Dalit women

Gupta, (2003). The author provides information relating to women and their development, in various fields. The book highlights the higher educational development, growth of institutes, enrolment and faculty . The author examines the government plans for women education and careers of women. It also shows the effect of education on women, as socio-economic indicators. Gupta examines the development of women in all states of India. Tables have been used to show the growth of education in different states including Punjab and Union Territories. Through these tables the literacy rate of Punjab and other states can be analyzed. This study touches very briefly on development of women education in Punjab.
Aikara, (2004). The author has elucidated education as a social institution in human society and has discussed the function of education, in the context provided by the other social institutions. While education makes its impact on the larger society, it is constantly affected in various ways by the polity, economy and religion. Aikara has discussed several important issues, with an inter disciplinary approach, using sociology of education to interpret and illustrate the need of education. He highlights education and equality, financing of education, occupational placement, religious, political socialization, politicization of education, community participation in education, education and social development, right to education and adult education for literacy and vocational skill. This work attempts to present the nature and extent of the mutual impact of education with reference to the Indian context. However it fails to provide insight, on women education or the socio-economic impact of education on women.

Puri, (2004). In his study he examines the empirical reality of untouchability and the life of Dalits in Punjab. The present volume brings together articles based on recent studies, relating to various dimensions of change in the position of Dalits and their present day living experiences. The author shows the position of Dalits in the state of Punjab, as being quite different from that of Dalits in other parts of India. The term Dalit is used mainly as an alternative, for the constitutional category of scheduled castes. This study brings out the multifaceted aspects of Dalits. It explores the distribution and relative concentration of scheduled caste population, changing status of Dalits, impact of economic transformation, role of educating Dalit women in development, the position of Dalits in the Sikh majority State of Punjab. The author examines the direct development benefits of education for women, improvement in overall social and economic indices, need of smaller families and improved quality of life, are some areas according to the author which provide for improvement through female education, at the micro level.

Singh, (2004). This study underlines various socio-economic changes and legal initiatives over the last five decades. The Constitutional provisions of democratic governance and the policy of positive discrimination, have affected the social fabric and economic structure of Indian society. It is highly stratified with many glaring inequalities among the different social groups. Despite protective measures, the Dalits and OBC’s still suffer from the stigma of inferiority and low socio-
economic status. The author examines the educational empowerment of women, as of paramount importance in the present context. Against this backdrop, the present study purports to review the status of OBC’s, socio economic condition, their educational empowerment and recommendations of various commissions and committees, set up for OBC’s in different states of India. The study has been planned in six chapters. The introduction deals with emerging trends in social systems in India and the growing inequalities among the social groups. It also deals with objectives, scope and methodology of the study. The first chapter provides detailed analysis of social status of OBC’s, and reviews the policies and programmes of government. The work brings out recommendations of various commissions and committees. It also deals with status and empowerment of women. It further examines the educational attainment and employment of woman in India. The author brings out the socio economic status of respondents, and makes a study of the educational empowerment and social change. The author in his conclusion analyses the main findings and policy recommendations. It however fails to look at the status of women, and the profile of women education.

Walia, (2005). Gives an account of the development of Primary, Secondary, Higher, Technical and Female Education in Punjab under the colonial rule and its effects on society and politics. Walia gives a backdrop to the present system of education in Punjab. The author examines the education system in Punjab, from the ancient to the medieval. Walia highlights the recommendations of the New Education Policy introduced in 1882. She suggests that female education should receive special encouragement through Zanana teaching. The study shows the effect of female education development in social and political life and mentions that the first girl’s education primary school was set up at Ferozepur. Walia has also highlighted the role of Christian Missionaries, socio-religious organization like the AryaSamaj, Singh Sabha and the women education development in Punjab. This work does not give us information, for the development of women education in Punjab after independence.

Inferences Drawn From Review of Literature

Inference drawn from the review of literature, illustrates that the authors mentioned above have given some aspects on the growth of education in Punjab.
Since no comprehensive in depth study has been made with a historical perspective on the study of women education in Punjab or a micro level study of Ropar District. I propose to examine this important subject taking into account the available empirical data.

**Rationale**

The period of my study is the 20th century, because in this period there was slow development in the field of education, due to the policies of the colonial state. After India gained independence, some measures especially in the field of women education were implemented. The socio-economic, political status of women was affected by increased literacy levels among women; however some gaps still needed to be filled. The choice of Ropar district for this study was based on certain important considerations. Firstly, Ropar district was once regarded as one of the backward districts of Punjab in the field of education. In 1951 women literacy rate was only 7.07% in this district but in 1981 it had risen to 38.87%. In2001, it made major progress. The literacy rate rose up by 71.74% as compared with 63.69% of Punjab. This was due to government policies. No research work so far has been undertaken on women education in this area of study. I propose to study in depth factors for the growth and the government policies, introduced to promote women education in Ropar District.

**Relevance to Society**

It is the main social indicator, which also indicates the development of a nation. Education would help in the socialization of the girl child and development of her human personality, social mobility, occupational change and rise of professions.

**Research Methodology**

In order to make an analytical, objective study on this topic, an interdisciplinary approach would be undertaken, specially using research tools from subjects such as Sociology, Geography, Gender and Education. The primary sources would include Reports of various commissions central and state. Annual reports of the Punjab department of education, district gazetteers, statistical data of the five year plans, Census reports, records available at Archives of Punjab at Chandigarh.Nehru Memorial Museum and Library, ICHR Library New Delhi. Records of various
Women Educational Institutes of the state will be utilized. Material available from newspapers, research papers published in research Journals, like Punjab Past and Present and Journal of Punjab University, Chandigarh, Proceedings of Punjab History Conference, Punjabi University, Patiala will be studied. Personal interviews would be conducted specially in district Ropar. Secondary sources in the form of books, articles, periodicals, unpublished thesis etc. would also be consulted thoroughly, to pursue the said proposed study in a lucid and objective manner.