

Development of English Education in Kangra (During Colonial Rule, 1846-1947)

Abstract

Through the long centuries of India's history, educational development was taking place. It began away back in the time when the hymns of the Vedas were being composed, and has been going on until the present time. The present paper deals with the changes which had been made in the existing educational system which were prevailed in Kangra District of Himachal Pradesh. Before the annexation of Kangra District to British India in 1846, the education in the school was more religious than secular in character. There were three kinds of school, *Maktabs* and *Madrasas* for Muslims, Sanskrit School and *Pathshalas* for Hindus, *Lande* or Mahajani Schools for Mahajans and Baniyas. Unfortunately British policy slowly and steadily destroyed these indigenous institutions. Although it was decided that government would also encourage the indigenous schools, but it was not done practically. Most of the Indigenous teachers were appointed in the newly opened Government Vernacular schools, but in this process their schools were destroyed.¹ In the later times, when English became compulsory for government job, Persian schools totally lost their popularity and usefulness as the people began to learn English language. Infact British Government chooses to neglect Indigenous education and as a part of this policy it had hardly recorded anything on the indigenous education before or after 1849. Despite the efforts of Government and Local Bodies the speed of progress in the field of spreading modern education was very slow. Backwardness in the education was mainly due to the poverty of the people and to the military traditions of the higher castes, which lead young men to seek careers in the army. The Rajput preferred the sword to the pen, the Brahman was content with paternal parcel of land and with the petty service which openings in the district provide, while the Girth wants all his dependents to help in his fields of rice, or sent them to the plains to bring money to enable him to make out his livelihood.

Keywords: Education, Maktabs, Madrasas, Lande or Mahajani School, Persian School, Vernacular schools, Local Body.

Introduction

Kangra, lying in the lap of Dhauladhar, is one of the biggest districts of Himachal Pradesh. During colonial rule Kangra comprised of 2,763 square miles lying between latitude 31°.42" and 32°.28" in the north and longitude 75°.45" and 77°. 02" in the east. Kangra was bounded on the north by Chamba; on the north-east by Kullu; on the south-east and south by Mandi and Kahlur or Bilaspnr State; and on the south-west by Hoshiarpur district of Punjab. After the Anglo-Sikh war of 1846 Kangra, Kullu and Lahaul Spiti came under the direct control of British. Soon these areas were clubbed together and formed into district and continued to be administered directly by British till 1947, when India got independence. During British rule the district was divided into two divisions, the first one comprised of Kangra proper which is situated in lower hills and the second one consisted of the wild mountainous regions which included Kullu, Lahaul and Spiti.

Education pre-British

Through the long centuries of India's history, educational development was taking place. It began away back in the time when the hymns of the Vedas were being composed, and has been going on until the present time. The first beginning was in connection with the sacrificial ritual, and this system of Brahmanic education has had a continuous history since then. Introduction of the Buddhism and its growth into a wide spread religion under the patronage and favour of powerful Monarchs brought a new influence into Indian education. Although Buddhism was

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closely connected in its origin with the more ancient forms of religion, it was not under Brahman control.

The Muslim conquest brought another influence into Indian social life, and they established a form of education which had no connection with that of Brahmins. The education of the young nobles corresponding to the kingly education of the middle ages of Europe, and the education of the craftsmen and of women also deserve our attention as well as the system of popular education which grew up at the same time in India and was in full swing when education came under direct control of the British Government.¹ Before the annexation of Kangra District to British India in 1846, the education in the school was more religious than secular in character. There were three kinds of school, *Maktabs* and *Madrasas* for Muslims, Sanskrit School and *Pathshalas* for Hindus, *Lande* or Mahajani Schools for Mahajans and Baniyas.

Before *Maktabs* and *Madrasas*, Mosques were the main place for Muslim education.² But with the spread and expansion of Islam the number of student, as also of *Halqahs* gradually increased and consequently the number of *Halqahs* in mosques. It began to cause inconvenience and prevent worship from being properly conducted. Moreover, new subjects also came up for discussion and debates which could no longer be adequately conducted inside the mosques, where everyone was expected and required to be reverent and quite. Under these circumstances the evolution of specialized place for education (*Maktab* and *Madrasa*) was natural.³ Primary education was imparted through the *Maktabs*. Syllabus of the *Maktab* was based on Quran. The primary education meant writing the alphabet to sentence making. There were no printed books for beginners in those days. Children were taught on figures and on a slate or a *takhti* (wooden board). The *Madrasa*, literally a place for learning, was the centre of higher education. The student read the Quran in Arabic and the dialectic and poetical works of Sadee in Persian.⁴ In addition, arithmetic, grammar and elementary literature were also taught there. Both religious and secular subject were taught in a *Madrasa*.⁵

The fees in these schools were ranging from a few *annas* to five rupees. Before government school came into existence teachers were sometimes paid as much as rupees 25 to 30 per month for teaching the sons of wealthy men at their house, where the teacher was allowed to teach other pupil for smaller fees. But even at *Maktabs*, a fee of rupees 4 or 5 was not an uncommon thing. In smaller *Maktabs* food also formed part of the fee and also small cash presented and food on the occasion of marriage in the pupil's family and on every great fair day. The teachers of *Maktabs* and *Madrasa* were generally Muhammadans, though occasionally also Hindus. These teachers were not selected by anyone, but opened and conducted their school at their option.⁶ The doors of *Maktabs* and *Madrasas* were also open to the non-Muslims as well. To get a high post in the government service, one had to learn Persian and Arabic in those days and hence, many non-Muslims students enrolled themselves in these schools.⁷

The total Number of *Maktabs* and *Madrasas* were 14 in Kangra District. In Dharamshala a *Madrasa* was attached to mosque and in which 15 pupil were taught Arabic. The teachers of *Madrasas* were Hafis Umar Din, an eminent *Moulvi*, good Arabic scholar and Imam of the *Masjid* of the town. In village Garda of *Thana* Dharamshala *Moulvi* Shah Din had a *Maktab* attended by 10 pupils, in which he taught Urdu and Persian. He received rupees 5 per *mensen* and food.

In Nurpur *Moulvi* Badruddin was the teacher of *Madrasas* which was attended by 10 boys learning Arabic and Persian. the teacher get rupees 19 per *mensen* in cash. In Damtal of Nurpur *Thana*, Gulam Muhammad was a teacher in *Maktab* attended by 16 pupils who learned Persian and Urdu. He get 5 mounds of corns worth rupees 3 per *mensen*.⁸

The village Samloti of *Thana* Kangra had a large *Maktab* held in a private house. Beli Ram was a teacher and the numbers of pupils were 30. The subjects taught were Persian, Bostan, Urdu, Arithmetic and translation into Urdu and vice-versa. The teacher got Rs.10 per *mensen*. In Chatro and Gorkhari of the same *Thana* had each a small *Maktab*, attended by 5 and 2 pupils respectively, Gulab Din was the teacher of first and Aziz Din of the other one ; they taught Persian and Urdu, Gulab Din get Rs. 5 per *mensen*, food and clothing.⁹

In *Thana* Palampur *Moulvi* Akbar Ali (also a Physician) had a *Maktab* supported by Hindus and Muhammadans in village Paprola. In this *Maktab* Persian and Kuran were taught to 20 pupils. Akbar Ali gets Rs. 12 per *mensen*. *Moulvi* Rahmat Beg had exactly the same kind of *Maktab* in Darang, get the same pay, and had 18 pupils. Village Trilokpur of *Thana* Kotla had also a *Maktab* supported by the Rajas of Bhadu and Kisthwari, who paid the teacher. Nabi Bakhsh Rs. 4 per *mensen* each. This *Maktab* was a shop, attended by 12 students and the subject Persian, Urdu and Arithmetic were taught to them. Village Paprola, Kindor and Trilokpur had also small *Maktab* with 21, 10 and 7 pupils respectively.¹⁰

In the Sanskrit and *Nagri* schools the pupils were generally taught reading and writing *nagri* character and recitation of Sanskrit religious books. A little of arithmetic and Urdu was also occasionally taught. The sons of the Brahmins, who form the majority of the pupils here, received also instruction in the performance of religious ceremonies.¹¹ In a typical *Pathshala*, the pupil began with *nagri* character (called Hindi) and then proceeded to Sanskrit. The spelling-books and readers once acquired, he went on to the Sanskrit grammar poetry, rhetoric, the *purans* and *itihās* (ancient history), *vyotish* (Astrology and astronomy), the *Vedant* and *Nayaya* (Philosophy and logic), *mantra*, *tantra*, *puja-path* (religious book and may also finish with Vedic system of medicine.

It was rare, however, that a pupil should find all these subjects taught in one school. Though, the renowned Pandit Girdhari of Sujampur and Pundit Mani Ram of Kangra taught "all the *Shastras*".¹² Yet common practice was to learn one or more subjects with one Pandit and the remaining subjects that the pupil wishes to acquire, with another pandit, eminent in the particular speciality. The *Pathshalas* were generally attached to temples or Dharamshalas, or

they were also held at the teacher-house or at the house of a liberal person. The system of regular fee was not in favour, but weekly gifts were made to the teachers who also received donation from the parents on festivals, marriage and on other auspicious occasion in the pupil's family.¹³ Sometimes these *Pathshalas* and teachers were also helped by the native rulers. The teachers of the *Pathshalas* were mainly Brahmins.

The total numbers of Sanskrit and *Nagri* schools or *pathsalas* were 25 in the district. *Thana* Sujanpur had a *Pathshala* under Girdhari Lal with 10 pupils learning Sanskrit, assisted by the private body. The village Thor of *Thana* Dera, Pandit Asha Ram, a Brahmin, taught Sanskrit in a *Pathshala* to 7 boys. Town Jawala Mukhi of *Thana* Jwalaji had a good *Pathshala*, where Sanskrit, Grammar and poetry were taught by Raja Ram. He was paid in kind. This *Pathshala* was attached to a Thakurdwara and had 8 pupils. There was another *Pathshala* in Jawalaji, under Narayan Dutt with 50 pupils. Nagrota of same *Thana* had a *Pathshala* in which students were taught Sanskrit and Bhasa by pandit Ram Krishan, who got Rs.5 per *mensen*. There was also a *Pathshala* in Nurpur. Pandit Roda Mal taught to 13 pupil Sanskrit Bhasa and Urdu. Salial and Landouri had a *Pathshala* each attended by 20 and 15 boys respectively. The teacher of the first was pandit Ram Krishan, and of second Babu Mohan Gir and Sanskrit, Bhasa and Urdu were taught in these *Pathshalas*. The teacher at the Salial school hold 40 Ghumaos of land granted by the government and the teacher of the Landuari School hold 4 Ghumaos of land given by the village proprietors.¹⁴

In *Thana* Kangra there were two *Pathshalas* under pandits Mani Ram and Sodha Ram with 30 and 40 pupils respectively. In village Tarjand of *Thana* Balch had a school of its own kind. In this school with Sanskrit and Urdu, Persian and little English were also taught. This school attended by 30 pupils and the teachers of that school got Rs.10 per *mensen*. The town of Bhawarna of *Thana* Palampur had a *Pathshala*, under pandit Dharbeshur Ram, with 20 pupils learning Sidhant Kaumudi and Nyaya. Pandit Tara Dutt of *Thana* Hamirpur taught Sanskrit to 25 pupils in the town of Hamirpur. Pandit Jaggan Nath of Tikkar of the same *Thana* also taught two pupils. There were also two *Pathshalas* in Hamirpur run by Nitianand and Bholu with 20 and 25 pupils respectively. There was also a *Pathshala* in Guler under Shivdutt with 20 pupils, in Dada under Janardhan with 20 pupils and in Raghulta, Indore, Mahal Morian and Nirmand had 16, 12, 8 and 25 pupils respectively.¹⁵

The total numbers of *Lande* and Mahajani schools were five in Kangra. These schools were generally attended by almost all classes of people. The instruction given in these schools were of the utmost practical value of village merchants, Patwaris, money-lenders and others. At these schools the students were taught multiplication table and ciphering, book-keeping and drafting bills and the language for which the *Lande* or *Nagri* character were used in the business composition, which was taught to the student was invariably in the vernacular of the locality. In Kangra mostly "Thankari" or Tankri was

used in *Lande* or Mahajani schools. Tankri was apparently one of the oldest scripts in India and was descended from Brahmi. It is coarsely written and very difficult to decipher, even for his writer.¹⁶ In some *Lande* schools in Kangra Urdu and *Lande* was also used.

The teachers of these schools generally called Pandhas or Padhas, though in many places term 'Guru' is applied to them, whilst if they are Muhammadans, they were often designated 'Mians'. The profession of Padhas was hereditary in that class, whether Hindu or Muhammadans. Baniya Padhas and other also travel from town to town offering to teach the children of Baniyas at various localities, within a certain time and for a certain remuneration.¹⁷ *Lande* schools were held in some public places of the village, or in a shop, or at the house of the teacher themselves occasionally the accountant engaged by a wealthy Zamindar in a village in order to teach his sons, taught also other boys of the village.¹⁸ The fee in these school was generally a pice (1/4 *anna*) per weak or 7 (or more or less) Loavas per month in case of Muhammadans padhas, and certain quantities of flour etc. In the case of Brahman padhas, gifts were also made on the occasion of a marriage, birth of a son, on the completion of the courses and on the important fair days.¹⁹ In Kangra there was also a Mahajani school in Sujanpur, which was attended by 20 pupils. The teacher name was Gota, a Brahmin who taught as charity and had no settled income. Village Gharli of *Thana* Jwalamukhi had also a *Lande* school, in which Lahna Singh taught *Lande* and Urdu to 12 boys. In the village of Gangna of *Thana* Nurpur Nand Lal conducted a Mahajani school and taught to 14 boys' arithmetic, reading and writing. There was also a *Lande* school in Chinor attended by 25 pupils.²⁰ of all the indigenous institution of education, it was the Persian schools that were of great significance. First these were the most genuine educational institutions in the country. They were attended largely by the Muslims and non-Muslims. Infact, the Hindu students were in greater proportion than the Muhammadans. Secondary, these produced men for government job and doing so performed an important secular function. The students attending these schools were normally read Gulistan and Bostan. A little work of Sadi was also taught to the students.²¹

Unfortunately British policy slowly and steadily destroyed these indigenous institutions. Although it was decided that government would also encourage the indigenous schools, but it was not done practically. Most of the Indigenous teachers were appointed in the newly opened Government Vernacular schools, but in this process their schools were destroyed.²² In the later times, when English became compulsory for government job, Persian schools totally lost their popularity and usefulness as the people began to learn English language. Infact British Government chooses to neglect Indigenous education and as a part of this policy it had hardly recorded anything on the indigenous education before or after 1849.

English Education- Government Schools

According to the dispatch of the honorable the court of Directors of 1854 i.e. Wood's dispatch, a scheme was formulated in Punjab by Finance

Commissioner, who was then in charge of education in Punjab. Under this scheme it was proposed to open thirty schools at District headquarters, 1,000 village schools in rural areas, four normal schools and central college at Lahore. In 1856, Government of India sanctioned this scheme and accordingly 4 middle schools and 56 primary schools were opened in District Kangra.²³ Nurpur School was also one of the four middle schools which were opened in 1856. Soon the Nurpur School became a leading institution in Kangra.

A middle school in Nurpur was opened on 10th April 1856. At that time middle schools were also known as town school. Formerly town schools were known for their location at the headquarters of the Tehsil. The condition for the establishment of a town school were that it must have an average daily attendance of 50 pupils, 20 boys atleast must have passed beyond the 6th class, and some must have advanced as high as the third class, where an elementary English Teacher was employed in the school, It was laid down that 50 boys must be learning English and 20 must have passed beyond the subject prescribed for 9th class of Zillah school. Under the proposed arrangements the town school failed to fulfill the condition above specified was bound to sink into the lower grades.²⁴

After few years Nurpur town school was upgraded into a Zillah or District school on 1st Nov. 1864.²⁵ At that time Nurpur was a flourishing town of 12,000 souls, when the school was upgraded into the Zillah School, Mr. R. Baker, formerly of the district school, took up the post of headmaster. The Head teacher of the town school, which before that time occupied this place, was continued in the Zillah School as an Assistant Vernacular teacher, and the other subordinators were retrained to teach the branch school which was formed in the old town school house. Tej Rai, an ex-pupil of the Bareilly and Rurkee collage, was appointed Assistant English-master and Moulvi Imamudin, Head teacher of Philour town school, was made Head Vernacular master.²⁶ The building of the Nurpur Zillah School has finished during the year of 1868-69. There were 4 lower or branch schools attached to the Zillah School. Of these schools the central Branch alone had all three class complete. Town of the other branches contains the two lower classes. These two branches were on the Dunga Bazar (an Urdu Branch) and second at Niazpur (a Hindi Branch). Its fourth branch was started in 1869.²⁷

The prosperity of the town and with that of school began to decline between 1870 and 1873 because Nurpur was visited by epidemics of Cholera and fever. Hundreds of Kashmiris left the town to seek employment elsewhere. In 1883 Nurpur had only 5,000 inhabitants; most of whom were in poor circumstances, scarcely able to send their children to school as soon as they reached an age when they earned the living.²⁸ The terrible fever that passed over the lower part of the Kangra District at the beginning of the cold weather in 1868 had a most depressing effect on the school, because the town suffered severely. Several hundred of its inhabitants, including a number of school boys and one or two teachers, having died of fever. This severe sickness followed by

the dread of famine paralyzed all attempt at progress for several months.²⁹ In spite of these difficulties the school yet showed a good result, that 5 out of the seven of the boys who went up to the middle school examination passed, three of them having passed in all subjects. In the year 1870 the number of boys in the middle school had increased from 17 to 30, through the highest class alone lost some 6 and 7 boys from death.³⁰ Next 3-4 years Nurpur Zillah School had to struggle against great difficulties. The other cause acting against the interests of the school was the great depression of the pasham-trade, which gave employment and means of livelihood to more than half the population.

Although in the beginning the Nurpur School was the main school of the area, but since the decline of the town the chief place had been taken by the Palampur School. The high school at Palampur was founded in 1868 by the amalgamation of the Anglo-Vernacular schools of Pahara and Salyana. After working as a middle school until 1891, it was raised to the status of the high school. The original school building built in 1868 was extended in 1883 at a cost of 8,000 by the liberality of the Late Raja Vijay Sain of Mandi. It was a substantial and convenient building. The staff consisted of 6 vernacular teachers with one Gymnastic instructor. The expenses of the school were met from District funds. A large boarding house was attached to the school with 70 or 80 boys. Sir James Lyall, once Deputy Commissioner and settlement officer of the District, founded five scholarships at the school for Rajput, Kanet and Gaddi boys.³¹ But this Government High school was shifted from Palampur to Dharamshala in 1914. Later this school had a good boarding house attached to it and the site on which it stands was a healthy one, there were 448 scholars, 88 of whom live in the boarding house.³²

Another well known high school was Guru Dutt Anglo-Vedic high school at Kangra. It was the central educational institute of Arya Samaj. The building of that school alone had cost about Rs. 50,000. Another high school in the district was S.M Rajput high school at Andaura. It owes its existence to Rai Bahadur Malha Singh, who donated Rs. 2 Lakhs for the building and its maintenance. The school was started as an Anglo-Vedic middle school in 1916 and was raised to the high school standard in April 1921. The High School at Sulah in Palampur Tehsil was started by a committee of a few zamindars of that area. It had also a hostel attached to the school.³³

In the year 1856 the four middle schools were opened in Kangra District, three were opened in Kangra proper at Nurpur, Jwalamukhi Sujanpur Tira and one in Kullu tehsil of Kangra District at Sultanpur.³⁴ Middle school of Nurpur which was started on 10th April 1856 was promoted to a Zillah School in 1865. Middle school of Jwalamukhi was the second, opened on 11th April 1856. The tehsil Amlah and some of the resident of Jwalamukhi having subscribed 15 rupees a month toward the salary of an English teacher, a grant-in-aid of the same amount was given to them and a teacher appointed. At the close of the year 1861-62, 19 students were learning English in this School.³⁵

The middle school of Sujampur Tira was the best among the three middle schools of Kangra District, which was established on 15th April 1856. Attendance in Sujampur school in 1864-65 was 146 in comparison in Nurpur 109 and in Jwalamuki 95 in the same year, and in the session 1867-68 the strength of the students reached upto 202 in that school. On 1st April 1865 two Anglo-vernacular Middle schools were opened at Saliana and Pahra, but both the schools were amalgamated into the high school of Palampur in 1868.³⁶ In the year 1872 another middle school was opened at Indoura. A vernacular Middle school at Nadaun was established in 1876. In the year 1890-91 there were three Anglo-Vernaculars and three Vernacular Middle school, and the total scholars attending Anglo-Vernacular schools were 431 and vernacular were 413. The desire for the study of English was increasing in the area but lesser extent than in the plains. The number of scholars learning English in 1894-95 was 28 more than in 1889-90. In the next few years Secondary education did not make much progress as till 1911 there were only 6 middle schools, 3 Vernacular and 3 Anglo-Vernaculars.³⁷

Many primary schools were opened in the year 1856. In Kangra Tehsil 21, in Nurpur 12, in Nadaun 11, in Haripur 7 and in Kullu 5 schools, and in total 56 primary schools were opened in that particular year. But till the year 1890-91 the number of primary schools were reduced to 47, but again in 1904-05 it reaches upto 58 with 2557 scholars and till the end of 1910-11, the number of primary schools in the district reached upto 94 with 5049 scholars on the rolls. At the end of March 1919 the total number of primary schools in Kangra was 214 with 10,016 scholars. From these schools, 96 were under private management, 112, aided and 6 schools were unaided.³⁸

Female education in the District was very backward. Till 1860 there was not even a single institution for female education in District, it was only in 1860 church missionary society opened a female school at Kangra, which was promoted into a middle school.³⁹ At the Educational Darbar held at Lahore on the 14th Feb. 1853, His Honour the Lieutenant Governor invited the attention of the native Chiefs and gentlemen to the importance of female education and expressed his readiness to assist them in any scheme they would devise for educating their daughters.⁴⁰ Following that policy 8 female schools were opened in the very same year, 4 at Kangra, 1 at Nurpur, 2 at Nadaun and one at Haripur. But the female education did not make real progress so the number of schools reduced to six in 1868-69. Major Paske has given the remarks on the girl's school in the area that Female Schools were not making satisfactory progress in this District. There were six schools of this class maintained from the education cess, in these schools there was an aggregate attendance of about 117 girls giving an average of about 19 students for each school.⁴¹ This kind of failure continued the number of female schools reduced upto 2 with 44 students in the year 1877-78. But after that female education began to make progress and again in 1890-91, the number of female schools reached upto 5 with 190 students on the roll, in 1890-91. The new schools were opened

at Gangath, Kotla and Nagrota opened in 1893-94, which were district board schools.⁴²

The total number of female school reached upto 9 in the year 1904-05 with 249 scholars, and in 1910-11 the number of school reached up to 11 with 392 scholars on the roll.⁴³ Till the end of the year 1918-19 there were 28 female schools. From which 14 were under private management and 14 aided schools. The total number of scholars attended the schools were 984.⁴⁴ Till the end of the year 1924-25 the number of girl's school reached to 30 with 1,285 scholars. Only the girl of the Hindu High castes were taking full advantage from the schools and from total 1,285 scholars, 1229 from the Hindu high castes, 39 were from Christian, 18 from Hindu depressed castes, 9 from Sikh, 37 from Muhammadans and three from Jains were taking education in 1924-25. From these 30 schools, 9 were in Kangra Tehsil with 281 scholars, three in Nurpur with 194 scholars, 5 in Dehra with 166 scholars, 3 in Hamirpur with 100 scholars and 10 in Palampur Teshil with 397 scholars.⁴⁵ But still the backwardness of female education can be estimated from that, till 1924-25 there was only one middle school for girl which was maintained by the Canadian Church at Kangra, the rest of the schools for girls were all primary.⁴⁶

These all kinds of boys and girls school were mainly maintained by the District Board, Municipal Board or by the private bodies. The District Board Kangra had played a major role in maintaining the schools and spreading education. The Board were constituted under act XX of 1883, consists of 44 members, 34 elected and 10 nominated of these ten, five were nominate by government as non- official, while the following five were ex-office members:-

1. The Deputy Commissioner (Chairman).
 2. The Assistant Commissioner, Kullu.
 3. The Revenue Assistant.
 4. The Civil Surgeon.
 5. The District Inspector of the Schools.
- The standing sub-committees of the board were:-
6. The Finance.
 7. Education.
 8. Punjab works.
 9. Agriculture.⁴⁷

The District Board's own main source of income was the local rate, cattle tax, cattle pounds and the Ferries, including government grants. The income of the District board from education in the year 1923-24 was Rs. 1, 47,407 and expenditure was Rs. 1, 92,801. The District Board that year was maintaining two High Schools, 2 Anglo-Vernacular middle schools, 9 vernacular middle schools, 4 vernacular middle school with English classes, 26 lower middle schools, 125 primary schools and 100 aided schools. To remove illiteracy there were 82 Adult schools under the District Board⁴⁸

For the training of the teachers, there was also a Normal school which was started by the Canadian Mission at Dharamshala in 1916. Before that the teacher, passed their course mainly from Jalandhar. The normal schools of Dharamshala were taken over by the Government in 1920.⁴⁹

Role of Public Bodies

Beside the work done by Government in the field of Education, some other public-bodies like

Christian mission and Arya Samaj had played an important role in spreading education in Kangra. The charter Act of 1813 opened India to missionary societies. Consequently the period of 1813 to 1833 was one of the great missionary activities in all parts of the company's dominion. The missionary societies that were already working in India expanding their activities to Punjab and new societies came into the field. Among these latter, special mention must be made of the General Baptist Missionary society, the London Missionary Society, the Church Missionary society, the Wesleyan Mission and the Scotch missionary society.⁵⁰

Presbyterian mission came from America to Ludhiana in November 1834 and in this way the Presbyterian mission was the first to reach in Punjab Province. But it was the Church missionary Society who first reached in Kangra. In 1854 Donald McLeod afterwards Lieutenant-Governor of Punjab, but then the commissioner, urged the Church Missionary Society to establish the work at Kanga and Dharamshala.⁵¹ Action was taken by the society and in 1854 the field was occupied and the work began under J.M. Mark, A House Kangra became the head-quarter and evangelistic and institutional work was carried out at several points in the District.⁵² A branch of mission was also established in lower Dharamshala with an Anglo-Vernacular primary school and dispensary. The combined congregation numbered some 75 local Christian.⁵³

The church mission school was the oldest institution of the area which was founded in 1854 by Mr. Mark with 30 or 40 boys.⁵⁴ It was an Anglo-Vedic middle school in which Arithmetic, Geography, English and translation of English to Urdu was taught, but no oriental classical language was taught.⁵⁵ In the beginning, the institution face some difficulties as Mr. Mark, under whose charge the mission was, wrote, "I remember well how in 1864 we could not induce one boy to learn English, and had difficulty in making them study Geography and Arithmetic"⁵⁶ when, in this school, the study of English was made compulsory not the slightest opposition was offered to it, on the contrary it was liked because it opened the road to more lucrative employment. Despite some difficulties in the beginning the institution began to make progress and soon became a noticeable institution.

Before Mr. Sheller, who was placed under the charge of a headmaster in 1861, the institution have been somewhat neglected, but he ought to bring it into order. When Mr. Alexander, inspector of Lahore circle visited Kangra in July 1861, he made remark that the boys were indifferent to English seemed to understand what they read, and answered in Geography and Arithmetic.⁵⁷ At the Jalandhar Examination the pupils of this school acquitted themselves creditably, though of course they could not complete with the boys of the Jalandhar and Hashiarpur Schools.⁵⁸

In the starting years no fee was taken from a student. The entrance fee of 4 annas was introduced in the session 1861-62.⁵⁹ So the cost of education per head falls considerably. The school had its own building which was extended in 1896, and a boarding house from 1881. The school costs the mission annually Rs. 13,000, while the District board gave a

grant of Rs. 128, the Kangra Municipality Rs. 226, and Provincial fund Rs. 676, Fees realized Rs. 1300.⁶⁰

In the year of 1905, the Mission plant suffered complete destruction and 3 missionaries and 45 Indian Christian lost their lives in the great earthquake of 4th April, 1905. In January 1912 the Canadian Church of England took over charge of the mission from the Church missionary's society.⁶¹ The Mission was administered by a local Governing Board of which the Bishop of Lahore was ex-officio chairman and its work was in full swing under his supervision. Canadian Mission established a lot of educational Institutions in Kangra District not only for boys but also for girls. In Kangra proper there was a very efficient Boarding and Day school for girls, under the principal ship of Miss. A.E. Deblois. There were about 40 boarders chiefly Christians and 100 day scholars chiefly Hindus. There was also a school for low caste girls in which the average number of scholars was 25. At Palampur, the other central station of the mission, there was a flourishing Boys high school under the Principalship of the Reverend Frank S. Ford. The school was started in 1923 and was supplying a long felt need.⁶² Later in this school 5th to 8th classes was started. In connection with the school there was demonstrated farm for practical instruction to boys who wished to take up agriculture as a subject. There were also two small schools for girls, which were maintained by the mission. The mission later on continued its process and established a lot of schools in Kangra and did a splendid job in spreading education in the area.

Side by side the educational activities of the Christian mission, Arya Samaj also played very valuable role in spreading education in Kangra and established several educational institutions in Kangra. The Arya Samaj at Dharamshala was started in 1887⁶³ and there were local Samajees in some other places also in Kangra. Although the number of persons who have taken into the fold by the Samaj was very small, it had done important work in the area during the earthquake when the Samaj organized several parties of volunteers who gave a good account of themselves. It had also opened schools in different parts of the area. Guru Dutt Anglo-Vedic high school at Kangra was the main and central educational institution, which was controlled by a strong committee. The building of that school had alone cost Rs. 50,000.⁶⁴ Guru Dutt Anglo-Vedic committee also maintained three other schools, G.A.V. Lower Middle school and G.A.V. Primary school for girls at Shahpur and G.A.V. Primary school in Kangra town. Girls primary school at Dharamshala and a primary day school for untouchables at Kaniara were maintained by the Arya Samaj Dharamshala, while a primary girls school at Palampur was maintained by the Arya Samaj Palampur. D.A.V. Middle School Tikkar, D.A.V. Lower middle school Dhira, D.A.V. Primary school at Kukriar, Toni-Devi, Beri, Solari, Chowk Bari, Hatli and Umera were maintained by the Arya Samaj of their respective place. G.A.V. Middle school at Saliana and Hareta Sanskrit Pathshala were maintained by the local managing committees. There were few other schools which maintained by the local managing committees which were under the direct control of the D.A.V. High

School Hoshiarpur managing committee. It run 5 middle schools, S.A.S. Middle School Garli, D.A.V. Middle School at Nadaun, Sujampur, Raipur, and Nagrota Surian, 2 primary schools for girls, Janki primary Girls school Dehra and D.A.V. primary Girls School Garli and two other primary schools one a Dehra, Lakha Mal Primary School and second at Gopipur D.A.V. Primary Schools.⁶⁵ In this way Arya Samaj had more than 30 educational institutions, so it did a remarkable job in spreading education in Kangra.

So, the progress of education was very slow in Kangra. In 1931 there were only 8 high schools, 9 middle schools (English), 99 middle school (Vernacular) and 213 primary schools. There were only three middle schools (Vernacular) and 46 primary schools for girls. The literacy rate in Kangra in 1931 was 4.9 percent.⁶⁶ Even after 20 years, in 1951 there were only 29 high schools, 88 middle schools and 406 primary schools in Kangra, with the literacy rate of 10.3 percent.⁶⁷ So the Kangra was still backward in higher education. It was really a difficult task for the students to walk daily 10-15 miles to attend the school. Backwardness in the education was mainly due to the poverty of the people and to the military traditions of the higher castes, which lead young men to seek careers in the army. The Rajput preferred the sword to the pen, the Brahman was content with paternal parcel of land and with the petty service which openings in the district provide, while the Girth wants all his dependents to help in his fields of rice, or sent them to the plains to bring money to enable him to make out his livelihood.

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ISSN No. : 2394-0344

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