

Analysis of Position of Educational Status in Haryana before Independence

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Abstract – Education has a great impact on human life. Systematic and organized education in India has roots from the different period like Upnishshadic, Bhudhist, Medieval, modern as well as the system being followed at ancient University like Taxila and Nalanda. The education system was also affected during the Mughals period. It has been reformed under the British rule. Haryana is one of the most significant states in Independent India. Before independence, it was the part of Punjab state. The Gurukul system of education system of is one of the oldest, and was dedicated to the highest ideals of all round human development: Mental, physical and spiritual. Education was free and often limited to the higher castes, but students from well to do families paid Gurudakshina that was a voluntary contribution after the completion of their studies. At the Gurukuls, the teachers imparted knowledge of Religion, Philosophy, Warfare, Medicine, Scripture, Literature, Statecraft, Astrology and history. Haryana was very good in education in ancient times. In the present study an attempt has been made to analysis the position of Educational Status in Haryana before Independence.

Key Words: Organized Education, Bhudhist, Medieval, Modern, Gurukul system, History and Educational Status

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INTRODUCTION

By Manu, the lawgiver in Indian mythology designated Haryana as Brahmavart from where the Brahmanical religion and social system grew up and spread outwards to the rest of the country. In a sense, therefore, one can say that much of the Hindu religion and society was formed on the flat, dry plains of the present-day Haryana. Haryana takes the pride of place in the evolution of Indian history. Right from the time of Mahabharata, where a large part of the epic took place in what is now called Haryana. Kurukshetra was the land where the greatest battle between right and wrong took place. And it is interesting that right through history, Haryana has been a battleground for many battles. Haryana though among the younger states of India has a glorious past. It has been a land of profound mythological and historical significance where the Hindu civilization flowered through the ages. Though modern Haryana came into existence about forty eight years ago, its history and culture go back to the ancient times, the time when civilization developed in this country. It stands for the cradle of Vedic culture in the true sense of the word. The region inspired one of the greatest of philosophical thoughts in the form of the Bhagwadgita.

After the great uprising of 1857, the administrative division of Delhi and Hissar (Haryana region) were detached from North- Western provinces and

incorporated into Punjab, adding six more districts. Thanesar and Sirsa districts were however, broken up in 1862 and 1884 respectively. The position remained so up to 1947, the year of the partition of Punjab. In 1956, The Patiala and East Punjab states union (Pepsu) was merged with the Punjab. The state of Punjab had 20 administrative districts and a population of 203,06812 before its reorganization on Nov. 1, 1966. The state (latitude 27° 39' to 30° 55' 5" North and longitude 74° 27' 8" to 77° 36.5" East) comprises a part of the Indo Gangetic plain. It is one of the North-Western states of India adjoining Delhi, the capital of the country. The total area of the state is 4421km (represents provisional geographical area figures) which is inhabited by 12,922,618 persons as per 1981 census. On November 1, 1966 the state of Haryana came into existence as a result of the reorganization of the bilingual state of Punjab on linguistic basis. Hindi speaking district of Hissar, Rohtak, Gurugram, Karnal, Mohindergarh, Narwana and Jind tehsils of Sangrur district, Ambala, Jagadhri and Narayangarh Tehsils of Ambala district and the Pinjore Kanungo circle of Kharar tehsil of Ambala district were included in the newly created state.

EVOLUTION OF EDUCATION IN HARYANA:

Education is the most potent tool for socio economic and political transformation. Education

also acts as an integrative force in society, imparting values that foster social cohesion and national identity and unity. Education in Haryana was good in the ancient times, but unfortunately, owing to its typical location, it could not retain the tradition. When the British came to Haryana in 1803 the position of education was far from satisfactory even in towns.

The history of education of this period is divided into three sub-periods.

- i. 1800 - 1857 (under the East India Company rule)
- ii. 1858 - 1900 (under the Crown)
- iii. 1900-1947 (under the Crown in the age of National Awakening)

Here in this research paper we are confining our study to the period of 1900-1947. Various Hindu organizations opened the maximum number of schools, as many as 33 in five districts, 11 each in Ambala and Hissar, 6 in Gurugram, 4 in Karnal and 1 in Rohtak.

It can be said that the slow development in education greatly affected the progress of the region in various fields. Even the total expenditure on education was very low. The condition of education in Haryana by 1901 was far from satisfactory. The major factors responsible for the backwardness were as follows. Haryana was economically poor which witnessed drought or famine every three third or fourth year. The government had administrative apathy towards the people of Haryana. The private institutions also did not play any effective role here in this field and there was social indifference towards education.

Table 1: Literacy rate in 1900-1901 in Haryana

District	Total %	Male %	Female %
Ambala	4.3	7.5	0.4
Karnal	2.4	4.3	0.1
Hissar	2.7	5.0	0.1
Rohtak	2.7	5.0	0.1
Gurugram	-	-	-

Source: various districts Gazette of Haryana

Table 2: Primary Schools in Haryana 1903-04

District	Total Schools
Ambala	172
Karnal	234
Hissar	122
Rohtak	109
Gurugram	125

Source: Imperial Gazetteer of India, Provisional Series 1908

The table shows that the condition of Karnal district was very good and that of Rohtak district was very pitiable condition was very pitiable in education in 1903 04.

Table 3: Progress of education Haryana 1910-1911

District	Total population	No. of students	School
Ambala	689970	9559	221
Karnal	779787	5831	169
Hissar	804889	6529	154
Rohtak	541489	6746	162
Gurugram	643177	6308	142

Source: Census of India-1911, vol. 1, part II, Census of India 1921, Vol. 1, Part-I.

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After the Second World War (1939-45) the government opened some more primary and middle schools and almost every big village of note was given a high school. Besides, a number of religious and caste organizations also played quite a good role in providing the people with educational facilities of these all, Arya Samaj did the most useful work by founding a number of schools and Gurukulas, and it also opened one college each at Ambala and Hissar. The Sanatan Dharm Sabha followed it and started a number of high schools and a college at Ambala. The Jat Mahasabha started a high school and a college at Rohtak, the Yadav Mahasabha similarly founded a high school and a college at Rewari, the Vaishyas opened schools and colleges at Bhiwani and Rohtak. At Bohar (district Rohtak) an Ayurvedic institute was started by the Head of the Asthal at that place Yet the percentage of illiteracy was very high, the quality of education in the primary middle and high schools was very poor, the facilities for colleges and higher education were inadequate, and the study of medical science, engineering, agriculture, and other professional subjects was

badly neglected. Thus on the whole the state of education in this region till 1947 was quite dismal.

CONCLUSION

Haryana is one of the fastest growing States of India and has become a hub of education. Before independence, it was a part of Punjab state. In ancient times, education was provided in Gurukulas which also exist even long after the independence of India. There was a time in the beginning of 19th century when education facilities were far from satisfactory. In Haryana where peasants lived in a great majority, the number of schools was very less. There were many reasons for the educational backwardness of Haryana. It can be said that partly the Government and partly the people, especially the villagers were responsible for such a dismal situation regarding education. It was only the preaching of social reform movements like Arya Samaj, Indian National Congress, Sanatan Dharma Sabha, Jat Mahasabha, the Vaishyas Samaj which made a number of middle class persons especially in towns to send their wards to schools. The schools were found only in big towns and there too, the position was not good. It was not in a better position before independence. It played a unique role in social upliftment and national movement. But it has certainly laid the foundation for the upcoming generation after the Independent India.

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